

## MUHASABAH APPROACH IN ASSESSING STUDENTS' SOCIAL BEHAVIOUR IN MADRASAHS AS A SOLUTION IN OVERCOMING MORAL DEGRADATION

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### ABSTRACT

*The degradation of moral values among students in Indonesia has become increasingly evident over the last decade, prompting the development of character education programs, including the Pancasila student profile strengthening program. This study examines the use of the muhasabah approach (self-reflection) as a tool for assessing students' social behavior in madrasahs. Through interviews, observations, and data analysis, the study reveals that using muhasabah in assessments—focusing on principles of contextuality, fairness, openness, and communicative practices—significantly improves students' morality. Key indicators such as discipline, responsibility, honesty, and enthusiasm are evaluated using observation tools, attendance records, and recognition systems. The findings suggest that muhasabah not only fosters moral improvement but also reduces radicalism among students. The study underscores the potential of social assessments in educational institutions to instill strong moral values and contribute positively to national character development.*

## INTRODUCTION

Madrasah as a formal institution in instilling religious values that are rahmatan lil 'alamin is now fading. Education that should be an interactive process, where students try to understand new information and integrate it into behavior is the meaning of learning (Earl 2003) has been lost. This is proven by data on cases of moral violations released by the National Statistics Agency (BSN) which reveals that drug abuse cases continue to increase in Indonesia. From 6.03% in 2008 to 7.2 (around 5 million people) in 2014, even until 2016 this figure continues to grow (Choirunissa and Ediaty 2020). Free sex which results in an increase in HIV / AIDS sufferers is in second place. The third rank is brawls between students. In big cities, recently, brawls between students have increased compared to the previous year (Anon 2016a). Another fact is the moral decadence of the nation and the increasing crime, drugs, brawls between students, even radicalism in religion and education (Fu'adah 2019). Islamic religious education in Indonesia should not only form Indonesian people who are religiously obedient, but also form civilized and humane citizens.

Education has learning objectives that are oriented towards three domains/aspects, namely: attitudes, knowledge, and skills (Anon 2016b). These three aspects are then the targets/objects of an educator's assessment of students (O'neill, Murphy, and Assesment 2010). This is also explicitly stated in Law Number 20 of 2003 concerning the National Education System Chapter II Article 3, also in the appendix to Law Number 17 of 2007 concerning the National Long-Term Plan for 2005-2025 stating that efforts to build human quality remain an important concern, the Government makes

character building one of the priority programs for national development (Mulyasa 2013). However, the development of the identity of the Indonesian nation, such as appreciation for religious, cultural and linguistic values, social solidarity values, family, and love for the homeland are felt to be fading.

Until now, literature studies on moral degradation tend to focus on three things; namely, first: the role of teachers in their efforts to overcome moral decline through several activities carried out by teachers (Novia and Rusmana 2022, Ningsih, Maryono, and ... 2023), this also occurs in the business world, namely the role of factories and CSR in terms of worker morality (Zheng 2014) second: preventive measures through public policies, because changes in individual morality tend to have no impact or are ignored (Ghosh et al. 2016, Kondrakova 2018), and the third: steps in overcoming degradation are through learning strategies (Widyaningsih and Kuntarto 2019, Saputra 2020, Miftahur 2022). Of the three types of studies, none have provided an integrated solution in the assessment process as a form of directing judgment (decisions to direct students' abilities)

This study was inspired by the revised curriculum policy that attitude competencies in each basic competency do not have main material given in learning, but are taught through indirect learning. Every teacher who implements the curriculum must be able to present materials and learning processes that lead to the achievement of learning outcomes without teaching directly. Teachers immediately become the spearhead for achieving spiritual and social attitude competencies in each student, and teachers who are obliged to educate about spiritual and social attitudes are mainly assigned to religious and civic education subject teachers (Anon 2016b).

From the above policy, various problems arise, both in terms of terms between religiosity and spirituality (Fridayanti 2015), descriptions of spiritual and social attitudes, the burden of learning attitudes between subject teachers, and even the government's lack of seriousness in realizing attitude education in Indonesian education, this can be seen in the aspect of the assessment system. If the knowledge and skills aspects are rigid in their assessment, starting from planning, implementation, and even detailed reporting on each competency, then this does not happen in attitude assessment. Core competencies in the attitude aspect, both spiritual and social, contained in religious material (PAI) and PKn do not get a portion to be included as reports (teacher ledger, report cards).

There is a reason related to this writing, namely Madrasah as a school with Islamic characteristics, which is currently categorized as an educational institution that provides a large portion of Islamic religious education (Maksum 1999). Another more important and essential characteristic is that the development of the religious soul and morals of students is the main goal. Therefore, education and teaching in madrasahs should be directed at development based on Islamic teachings.

Madrasah as an embodiment of the development of the pesantren education system originating from cultural friction between the western schooling system by the Dutch and scholars who graduated from the Middle East (K. A. Steenbrink, 1994, Fadjar, n.d., Asrohah, n.d.) has several advantages in maintaining the tradition of pesantren which is known as a center for Islamic studies and a place for moral education, so that in the field the development of pesantren follows the dynamics of society (Qodri Abdillah Azizy 2022). Even the practice of the pesantren education system which implements a dormitory system has been visibly adopted by superior schools which are popularly known as boarding schools (Rahim 2001). The adoption of the pesantren system is not without reason, but there is a lot of evidence that shows the success of the pesantren model in instilling attitudes through the value system in it (Wahid 1999). Even in a dissertation study in Kudus Regency, it was shown that in order to strengthen and instill religious attitudes in students, the managers of Madrasah Aliyah used the pesantren model (Ihsan 2012).

From the data above, it can be concluded that madrasah as an institution that organizes Islamic-based education, madrasah has a contribution in supporting the national education system that is oriented towards the formation of student character. One of them is by emphasizing the

assessment of the affective domain systematically and systematically in order to reveal the disposition of students related to aspects of attitude, interest, self-concept, values and morals (Mardapi 2006). All of these aspects have a very large influence on the formation of good (noble) morals, manners and character in students, Haidar stated that effective is an act related to feelings, emotions, the formation of attitudes within a person's personality with the formation of attitudes, towards something and so on (Daulay 2016).

In theory, the basis for assessing learning outcomes has been formulated by Anderson and Bourke, who have indicated several problems related to assessing attitudes in the classroom or school environment, including how important attitude assessment is in the classroom, the need for long time intensity in assessing attitudes, character/attitude is privacy, and the possibility of collecting adequate information or data about attitudes. In addition, there are several things that also cause attitude assessment in educational institutions to be less acceptable or questionable, due to several things:

1. The belief that attitude education is the task of parents and religion;
2. The belief that attitudes develop automatically;
3. Fears about the indoctrination of attitudes by institutions towards students that are contrary to the beliefs of parents or religious leaders (Anderson and Bourke 2000).

McCormack stated that assessment through tests on cognitive aspects alone, cannot describe the function of assessment that can be used as an approach to encourage students to learn (Earl 2003). This is in line with Popham's opinion, that the achievement of learning objectives in the affective domain greatly determines a person's success (Popham 1999). People who do not have good affective abilities, find it difficult to achieve optimal study success. Cognitive and psychomotor learning outcomes will be achieved optimally if students have high affective abilities.

Another condition that is a challenge for teachers is the age of adolescent students, the conditions experienced by adolescents are the demands from within themselves due to physical and psychological development, and also demands from the environment outside themselves (peer group) that must be met (social adjustment) (Kerr, Stattin, and Burk 2010). As a result, in the process of adjustment in adolescents, inner anxiety arises, a lack of self-confidence, prone to lethargy/lack of enthusiasm, many daydreams so that it has the potential to trigger stress and even depression and other negative behavioral acts such as: juvenile delinquency, substance abuse and suicide (Barber and Olsen 2004). Based on the identification of the problems above, this research study focuses on the aspect of assessing social attitudes in madrasas. It is hoped that this writing will be a reference and consideration in implementing assessing social attitudes in school.

## **METHODS**

This study uses a descriptive qualitative research method, namely describing research using words or in language and descriptions (Faisol 1998). Qualitative research was chosen because this study intends to understand the basic meaning of participant behavior, describe the field with complex interactions, and explore types of information to describe phenomena (Muhadjir 1994). Meanwhile, the type of research that the author uses is field research, namely research conducted with a case study research design (Yin 2018). with a multi-site approach model. The site that is the location of the case is a madrasah located in the Lamongan area which in terms of selecting the madrasah appointed by the researcher refers to: 1). madrasah implementing the 2013 curriculum, 2). in this case the author chose a madrasah that is relatively old, which was established before 1970, and 3). located in the Islamic boarding school area, including: (1) MA Tarbiyatut Tholabah (1963) , (2) MA Matholi'ul Anwar (1969) , and (3) MA Salafiyah (1969) which are located at Lamongan.

Because this type of research is qualitative research, the data collection techniques that the author uses include participant observation, in-depth interviews, and documentary techniques which

are considered most suitable for qualitative research (Steven J. Taylor 1992), although many other techniques can also be used in the same research (Yin 2018). Data analysis is an effort to systematically search for and organize records of observation results, interviews, and documents to improve understanding of the case being studied (Muhadjir 1994). In this study, data analysis was carried out repeatedly and continuously between data collection and analysis, both during data collection in the field and after the data was collected (S. Knopp Biklen 2007). The process of analyzing data in this study went through two stages. (a) analysis of field data cases, including checking, organizing, and coding. and (b) cross-case analysis, this was done after all data had been collected as a whole. In terms of analyzing this data, the researcher took what was put forward by Miles & Huberman that there are three stages carried out in data analysis, namely: (1) data reduction, (2) data display, and (3) conclusion drawing/verification (Miles 1992).

## **RESULTS AND DISCUSSION**

### **Social Assessment in Madrasah**

Madrasah in conducting social attitude assessments is based on several principles. The main principles in attitude assessment in Madrasah are educating, fair, contextual, communicative, integrated, and open, meaning that Madrasah provides an assessment as well as coaching that can improve students' attitudes. The principle conveyed by the head of the madrasah is that attitude assessment is based on contextual, meaning that the assessment is based on data that reflects the attitude being measured. Furthermore, the open principle is the assessment principle based on transparency so that everyone can assess together, not influenced by the subjectivity of the supervisor or teacher.

The principle of openness means that the assessment does not benefit or harm students because of special needs and differences in background that are manifested in the form of determining punishment through communication, confession of the perpetrator, witnesses of behavior, and the basis for determining right and wrong behavior that is manifested in the rules of conduct, and the last is the principle of educating/guiding which means that the assessment is carried out for the benefit and progress of students in learning so that from the results of the assessment there is further guidance. The assessment process and results can be used as a basis for motivating, improving the learning process for teachers, improving the quality of learning and fostering through advice.

In addition, the assessment of attitudes for madrasah teachers is integrated, namely comprehensively in assessing children, not only once or twice in assessing, not from the element of activity but also the development of skills or achievements shown by students, so that the principle of justice is also seen in the assessment process. Included in the principle of assessment is the level of contextuality of actions with reasons or motivations in acting, for Madrasah teachers each child has a different background and different social settings, in giving assessments cannot then be generalized.

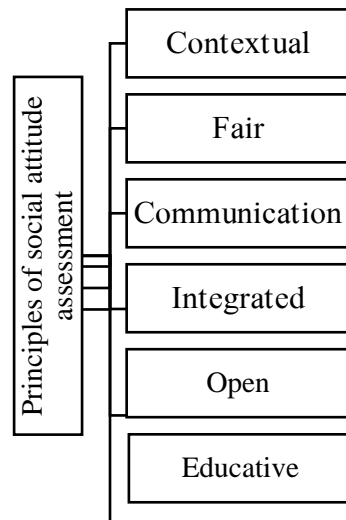


Figure 1. Principles of social attitude assessment

Madrasahs conduct social attitude assessments to evaluate (Muhasabah) the extent to which the effectiveness of education is ongoing, especially in the aspect of attitude education or PAI itself. This means that in terms of the purpose of evaluating education, the assessment results obtained by a teacher during the assessment process are used as the basis for evaluating the effectiveness of coaching carried out by the madrasah, lest the assessment results, such as student attitude scores that are not yet optimal, are due to the process of spiritual and social attitude formation services that are less than optimal. The purpose of assessing student attitudes as a way to determine the effectiveness of this education is in line with that explained by Khusaeri and Purwanto who said that one of the functions of assessment is an effort to trace the learning process so that it remains on plan and analysis of obstacles in learning. In relation to this purpose, it can be understood that assessment is a measurement of the success of an education process and the achievement of student competencies. In this case, Purwanto also groups the assessment function in educational and teaching evaluation activities, namely: (1) muhasabah; To determine the progress and development and success of students after experiencing or carrying out learning activities for a certain period of time. (2) Tazkiyah; To determine the level of success of the teaching program. (3) Islah: For the purposes of Guidance and Counseling (BK). (4) Ad dakhil; For the purposes of developing and improving the curriculum of the school concerned(Purwanto 2010)

The purpose of social attitude assessment in madrasah is as an instillation and strengthening of students' morals. Formally, attitude assessment is a fulfillment of national education standards, that the education process cannot be separated from evaluation through assessment. Madrasah in conducting assessment aims to motivate children in attitudes, knowledge, and skills that have and have not been mastered by students to be improved in learning.

Furthermore, the purpose of the general attitude aspect assessment is as a reward for student achievement. The process that has been gone through by students from time to time and with their efforts in forging themselves, environmental adjustments, and training in coaching needs to be given an award for these efforts. Especially for those who have given achievements in competitions or competitions at any level and event.



Figure 2. Purpose of social attitude assessment

Coaching, especially social attitudes in madrasahs, has certain targets or indicators to be achieved. These indicators will be a benchmark for how far the sustainability of social education is achieved through assessments that have been classified in these indicators. The implementation of spiritual attitude assessments in madrasahs is through several indicators, these indicators include discipline, humility, honesty, 'iffah, responsibility, self-confidence, and high motivation.

In the umpteenth indicator there is a specific feature that is the main indicator, the madrasah considers the indicators above all to be important but the politeness indicator is at the forefront for madrasah students, the politeness of this madrasah is better known as the term "tawadhu". With tawadhu students should have an attitude of responsibility, discipline and more. Because actually the madrasah understands that the student should ideally be tawadhu' first so that in the process he will show other good attitudes. Another aspect that madrasah teachers pay attention to is that children are able to carry themselves in every occasion, can maintain a good attitude towards teachers and friends, are able to restrain themselves when angry and know when to joke and when to be serious.

The indicators used in assessing attitudes are the fundamental attitude values of students that must be possessed and actualized in the lives of students both in the madrasah environment and in society. Other values or indicators that the madrasah wants to achieve for students to have are discipline, responsibility, honesty, self-confidence, and high motivation as attitudes that students must have both in the school environment and in daily behavior in society. The discipline of religious language istiqomah students is also a top priority for students because with discipline it will reflect the seriousness of students in following learning at the madrasah. This attitude is an attitude that is expected by the madrasah to educate students who have character according to the words, wishes and behavior of students.

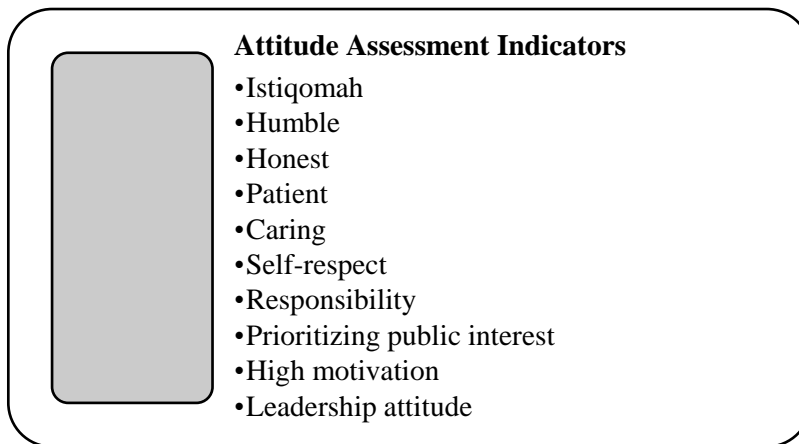


Figure 3. Social Assessment Indicators

In the activity of assessing attitudes in madrasahs using assessment instruments contained in the curriculum, there is also its own uniqueness. The instruments used include; daily observations, absences, awards, orders/tasks, information from fellow teachers, and student achievements. While other techniques that are also used in madrasahs are exemplary attitudes to students, madrasahs are also no different from indicators made by other formal institutions, including other techniques in order to obtain additional information, namely the portfolio, namely the Student Personal/Liaison Book (BPS) which contains all information about student activity and achievements during the activity process.

Through the enforcement of discipline, namely the implementation of the rules that have been set by the three institutions, it is used as one way to assess the social aspects of students. Behavior during studying is also a concern, the level of discipline in implementing regulations, and the level of violations committed by students.

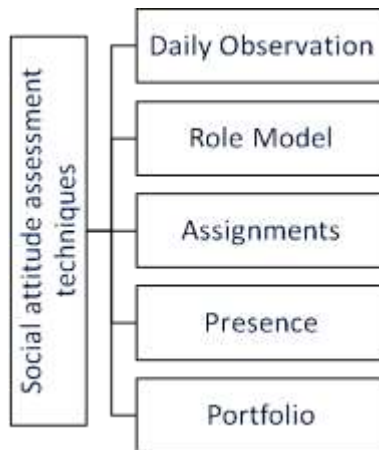


Figure 4. Social attitude assessment techniques

The variety of assessment techniques above is not without reason, teachers at Madrasah realize that many factors influence children's behavior so that many methods are used in assessing students. The processing of the results of the assessment of students' social attitudes is carried out by combining the assessment results from several assessor elements who have the authority to assess students' attitudes, namely the PAI educator elements, homeroom teachers, and counseling guidance, as well as on-duty teachers. The steps for integrating the results of the student attitude assessment are carried out with the following steps:

1. PAI educators provide all information on assessment results, both in the form of numbers and descriptive values of student attitudes that they have demonstrated during one semester of teaching, to homeroom teachers.

2. The BK teacher and the on-duty teacher provide the assessment results and give considerations through notes describing the students' attitudes that have been carried out during one semester to the homeroom teacher.
3. The homeroom teacher combines the results of the assessment of the PAI educator and counseling teacher with the results of the homeroom teacher's assessment that has been carried out for one semester.
4. The homeroom teacher formulates the assessment results which have been combined with other assessment elements by giving grades A, B, C, and D and a description of the students' spiritual and social attitude values.
5. The homeroom teacher informs the results of the student attitude assessment in a semester meeting with the leaders and educators. In this meeting, it is conveyed that the results of the predicate that are not good will get more coaching for the students.
6. After the semester meeting, the homeroom teacher enters the students' attitude values and descriptions into the report card and then socializes them to the students' guardians at the scheduled time.

The evaluation approach of Islamic religious education, especially related to social attitudes in madrasahs, is through self-assessment/reflection. From the results of the assessment, it is expected that madrasah students who have deficiencies in this case are less than good attitudes will receive special treatment, namely through several activities that invite children to better understand the position and status of students and servants, special tasks/amaliah/wirid that make children closer to the creator.

The guidance in question is directly handled by the guidance and counseling teacher and the deputy head of student affairs, students who are considered problematic are given special treatment by the guidance and counseling teacher. The form of guidance and direction by the guidance and counseling teacher is adjusted to the student's problems themselves, this guidance is carried out through a personal and interpersonal approach, namely a personal approach is directly given to the student concerned, while interpersonal is carried out by the guidance and counseling teacher through cooperation with the student's guardian.

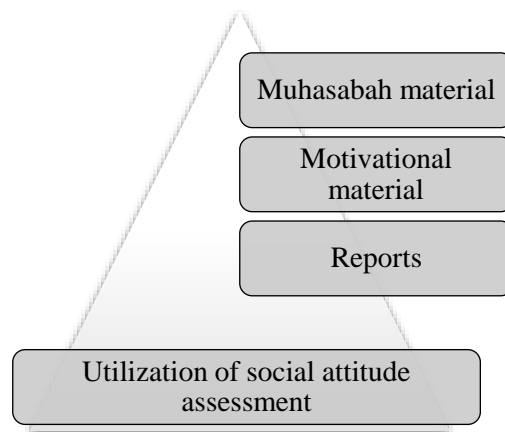


Figure 5. The Utilization of Attitude Assessment

The utilization of assessment results other than as report material, is mainly as a form of self-reflection on education that has been going on, although attitudes do not reflect the results of direct education, at least what has been conveyed at that time has been done by students even with different motivations. Furthermore, to motivate students to do good through attention and praise for their behavior, so that in the management of assessment results, more ethical references or Value Reference Assessment (VRA) are used with the assumption that humans are naturally good, education functions to develop nature, and the unity between faith, knowledge, and charity.

## **DISCUSSION**

### **Reflection as an Approach**

The general concept of evaluation or assessment in Islam refers more to attitudes and behavior, not numbers. The procedures that must be understood in the assessment of Islamic education include: the philosophy of Islamic education, basic understanding of the nature and actions of learning, and clarifying the objectives of education, so that in its implementation there are two dimensions in the assessment of Islamic education, namely the short term (world) and the long term (afterlife) (Jalaluddin 2016).

While in the main determination of attitude assessment in madrasah more to other forms of Moral Cultivation, Muhasabah on weaknesses and deficiencies in educating students, and Motivation for strengthening and emphasizing certain attitudes that are taught, so that children feel that the attitudes that are considered by the teacher are very meaningful or important, besides that the assessment is carried out to find out the success of education, and as a Report material to the guardian. Seeing this if seen then the approach or purpose of the assessment carried out is 01). Assessment as learning or assessment as a means of learning, 02). Assessment for learning or assessment for learning, and 03). Assessment of learning or assessment of learning outcomes (Earl 2006), this is in line with the development of assessment in learning. this is what makes madrasah sustainable and increasingly developing, to reject the opinion that has always said that madrasah is traditional, in fact modern education follows madrasah

Madrasahs measure students' attitudes/morals, through several instruments that are compiled using a religious values measurement approach, the selection of instruments is adjusted to the material or object that is the target of the assessment. When viewed from the aspect of the indicators that are used as targets and analysis of the Dimension of Religiousness developed by Glock and Stark which categorizes the components of religiosity into five dimensions, namely ideological, ritualistic, experiential, intellectual and consequential dimensions (Glock and Stark 1966). So the assessment of attitudes in madrasahs only boils down to three aspects, namely ritualistic, experiential, and consequential.

1. Ritualistic/Religious Practice Dimension ; There are many indicators that fall into the category of rituals or religious practices, including: Saying greetings, Speaking good words, Attendance at activities, Dhuha prayer, Dhuhur congregation, Qiyamul Lail, Silaturahmi, and Harmony.
2. Consequential dimension/Effects or consequences of religion; Obedience, Istiqomah, Role Model, Devotion, Respect for teachers, Praying before and after doing activities and Respecting others who perform worship according to the religion they believe in.
3. Experiential/Feeling Dimension, Religious experience/feeling; Not easily complaining/grateful, Caring about religious activities, Leadership in religious activities, Empathy/tolerance in religious activities, being grateful when succeeding in doing something; and being grateful to God Almighty as an Indonesian nation;

While the ideological aspect is not a focus in the assessment of attitudes in madrasahs, this is felt by teachers because they are Muslim students so that the issue of ideology is no longer in doubt. In fact, as is commonly known, in assessing attitudes there are several dimensions of attitude, namely direction, intensity, breadth, consistency, and spontaneity. In addition, there are five aspects in affective assessment that are important based on their objectives, namely attitudes, interests, self-concepts, values, and morals, all of which have different indicators and instruments (Rosyidin 2016), From the existing indicators, it shows that the aspects of values and interests are less explored in assessments in madrasahs.

Along with the theory put forward by Lickona that in character building for students, it has implications for moral action which includes: Competence, will, and habit. Through these activities, (Azwar 2013)students have a medium to measure the competence of internalizing beliefs, the willingness to do with various motives because of the environment that has been formed, and supported by habits will become internalization that is carried out into student character (Lickona 2013).

The instrument in the assessment uses non-tests, which are basically used for assessing performance or behavior (Daryanto 2014). Performance assessment is an assessment carried out by observing students' activities in doing something. This assessment is appropriate to assess the achievement of competencies that require students to show their behavior. Monitoring is based on the performance shown in completing a given task or problem. The results obtained are a result of the performance. Student responses can be obtained by teachers by conducting observations during learning in the classroom or outside the classroom. This assessment can also ask students to complete complex tasks in the context of knowledge, current learning, and relevant skills to find solutions to a problem.

If seen above, it can be concluded that attitude assessment in Madrasah is carried out using the Implicit method, namely measurement without asking students directly (Clayton 2012). This was developed to overcome bias in direct assessments or respondents were asked to answer several questionnaires about attitudes (Gerungan 2010). In the context of the madrasah environment and Islamic teachings, attitudes are not only in the mind but also practiced and this is the main factor in the process of moral education, so that the assessment process carried out is directly practical in addition to avoiding bias and efforts to follow social desires and there is no attitude manipulation.

Implicit assessment implementation requires implementation not only once or twice, but continuously throughout the educational process to obtain authentic assessment (Bundu 2017). The main characteristics of implicit assessment are:

1. Indirect assessment
2. Not scheduled
3. And not directly realized by the object (Clayton 2012)

When viewed as a whole, the spiritual dimension that is the focus of the assessment is the same as the theory initiated by Abd.Rahman Assegaf, that in education, Islamic education is not enough to be limited to only three domains: affective, cognitive, and psychomotor, but added with the domain of faith which has components: contemplation, tasyahud, burhan, furqan, yakin, ihsan, and taqwa (Assegaf 2011), the estuary of this domain is shown by obedience and piety that can be observed (Rajab 2010). The three existing domains have not been able to accommodate the inner meaning and importance of religion in human life. Human motives in carrying out or behaving spiritually are not merely because of the internalization of knowledge into attitudes, but there are external factors that have a greater influence on spiritual behavior, namely the Qur'an and the Sunnah of the Prophet Muhammad SAW.

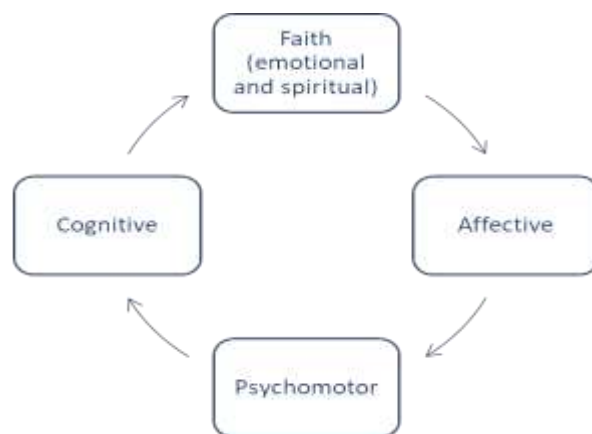


Figure 6. The Connectivity Between Domains

The findings of Ah. Zakki Fuad's study present more details about the domain in Islamic education, namely the transcendent domain by taking the philosophical goal of Islamic education, namely making good people, good words are then searched for words that have good words in the Qur'an and then studied through thematic studies (maudhu'i), until finding that the transcendent

domain of Islamic education includes the divine dimension, the human dimension, and the kauniyah dimension (Fuad 2014).

the four domains of Islamic education In revealing the construct of student behavior using a religious aspect approach, it should be noted that if the construct is to be used as an indicator for measuring student morals, then what can possibly be done is to measure things that have the potential to be measured (Robinson and Shaver 1969).

## CONCLUSION

Madrasah assessment in assessing social attitudes by a teacher is the main thing in every activity, because students are a mandate, so they must make an effort to improve and be accompanied by sincerity in acting. Assessment in madrasahs is more oriented towards self-reflection or self-improvement. and the effort to continue to try to improve oneself in the learning process, both teachers and students. Indicators that are used as simple and applicable standards, for example saying hello, Istiqomah in activities, solemnity in worship activities, speaking well, and sincerity in learning, sources of inspiration in assessment through the perceptions of fellow teachers, classmates, and the last of the assessment activities is as a basis for praying for students, because humans only try, God determines everything.

In principle, in the philosophy of Islamic education, spiritual assessment is oriented towards the interaction between knowledge, charity, and faith. The objectives of the assessment are in accordance with the assessment theory using Earl's theory, L. in his book a powerful lever for learning, namely Assessment as Learning (AaL), namely as a form of self-reflection, education and motivation, one of the assessment approaches that has recently been used as a basis for assessments. Madrasahs with their various advantages and disadvantages strive to prove themselves as educational institutions that have added value, these unique values are what must actually be proven and maintained, these values can be proven if the madrasah is able to innovate by processing a more accurate and accountable assessment model. More detailed research related to madrasah innovation needs to be explored further, especially in the details of the assessment, which shows that the practice of muhasabah in madrasahs still raises many questions about its validity and reliability.

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