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THE USE OF A GOAL-ORIENTED EVALUATION MODEL ON THE DHUHA PRAYER HABIT PROGRAM AT ELEMENTARY SCHOOL 2 GUNUNG PUTERI BOGOR

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Abstract

The habituation of students as their character is still homework in educational institutions. Therefore, a certain learning model is needed in order to accustom positive things for school residents, one of which is the habituation of worship. This research aims to analyze the application of the Goal Oriented Evaluation Model to the Dhuha prayer habituation program at Elementary School (SD) Character 2 Gunung Puteri Bogor and identify the obstacles faced in the evaluation process. The research method used is a qualitative method with data collection techniques in the form of observation, interviews, and document studies. The research results show that the application of this model focuses on achieving program objectives, namely increasing student worship discipline through the habit of Dhuha prayer. The evaluation was carried out based on indicators of student involvement, discipline, and changes in daily religious behaviour. However, several obstacles were faced, such as low student discipline, limited implementation time, and lack of support from parents. The research results are expected to be a reference for schools in improving and developing similar programs in the future.

Keywords: Goal Oriented Evaluation; Dhuha Prayer; Worship Habits; Program Evaluation

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INTRODUCTION

Every planning and activity always requires evaluation. Because the purpose of the evaluation is to find out the failure or success of a plan from the activity (Mahmudi, 2011). However, not everyone realizes that every activity of a person always carries out an evaluation. In general, evaluation is defined as a systematic investigation process regarding various things to assess or make decisions and determine their usefulness and benefits. Not only that, evaluation is also defined as a process of determining whether the objectives have been realized or not, especially in the evaluation of the education process (Thoha & Mubah, 2023). Because in any case the quality of education, both formal and informal, depends on how evaluation is carried out in the context of internal and external evaluation.

Education, especially at elementary school age, is very important for the development of students in the future (Ichsan et al., 2023). Quality education at an early age will form a strong foundation and character in children in order to achieve academic and non-academic success. Not only academic education, non-academic education also has a very important role, because it will construct character, values, and attitudes in life in a balanced and complete manner as a human being (Samsudin et al., 2023).

Elementary school-age education needs to be instilled not only focusing on academics alone but also needs to be instilled in the development of life skills and good and positive habits in accordance with Eastern and religious culture and values. If this is done, then the next generation of the nation can develop its various potentials optimally by basing it on strong values and ethics. So parenting in shaping personality becomes very important in today's era, especially in the digital era (Munawaroh et al., 2024).

In a religious context, prayer education has enormous benefits for humanity, especially for students in educational environments. By worshipping, a person will always remember the Creator, Allah SWT. Through this education, a person will be more careful in their actions, thereby avoiding cruel and evil acts (Mubarok & Ichsan, 2023). Not only that, prayer can open the heart to attitudes of truth and various other positive things. But in this day and age, many people still neglect prayer. They begin to abandon religious teachings, so what happens is a lot of negative actions that are sometimes beyond human reason, for example, the murder of a child by its parents, and so on. Because, after all, religious teachings say that if someone intentionally abandons prayer, then he has clearly denied it (Bidin et al., 2022). This denial is the cause of evil within himself and his social environment.

For that reason, prayer has various wisdoms in the lives of students at school, including increasing piety, togetherness, discipline, responsibility, and independence. Education is teaching for students so that they are more capable in the future. It means that through prayer education, students are not only given an understanding of religious knowledge but are also made aware of the importance of morals, discipline, and good character, both through personal spirituality and through the social environment of society (Ammar, 2009).

The importance of this prayer education is interesting to be developed into character education in the educational environment. Therefore, program evaluation is important to do. Evaluation is a process to ensure the extent to which the program is running optimally or not in accordance with existing goals. Therefore, SD Karakter 2 Gunung Puteri Bogor conducted an evaluation of the Dhuha prayer habit program using various methods, one of which is the Goal Oriented Evaluation Model. It is done in order to improve various positive characteristics for students. This Goal Oriented Evaluation Model is the model that appeared the earliest. The object of observation in this model is the goal of the program that has been set long before the program began. Evaluation is carried out continuously, checking how far the goal has been implemented in the program implementation process. This model was developed by Tyler (Mardiah & Syarifuddin, 2018).

There are several studies related to Dhuha prayer, including research from Nikmatus Scholicha and Nelud Darajatul Aliyah entitled "Implementation of the Dhuha Prayer Habit Method in an Effort to Instill Disciplined Attitudes in Al-Huda Elementary School Students, Sidoarjo". The results of the study indicate that the implementation of the Dhuha prayer program at Al-Huda Elementary School is carried out through several strategic steps, namely socialization and counselling to students and parents, provision of adequate facilities, supervision and mentoring by teachers, and daily programs that are integrated with the school schedule. In addition, the assessment and reward system for students who consistently perform Dhuha prayers also plays an important role in forming a disciplined attitude (Sholicha & Aliyah, 2024). Not only that, another study by Ika, Siti Maspuroh, and Pajar Milawati entitled "Effectiveness of the Implementation of Dhuha Prayer in Improving Student Discipline at SMP Insan Kamil Legok, Tangerang Regency". The results of the study revealed that the effectiveness assessment model for the implementation of students' Dhuha prayer activities is based on the evaluation criteria of the pre-ordinate approach with an evaluation model, namely Context Evaluation, Input Evaluation, Process Evaluation, and Product Evaluation) (Ika et al., 2021).

Another study by Muh Ihsan, Sugeng, and Mhd Amin Hasibuan entitled "Evaluation of Education Programs with the Goal Free Evaluation Model". In their research, the findings in this study include the advantages and disadvantages of goal-free evaluations becoming an important polemic in determining the evaluation model. The originality of the concept of evaluating education programs in this study is discussed further using a goal-free evaluation model that is applied in an accountable and responsible manner (Ihsan et al., 2024). Research by Keke Putri Endahwati with the title "The Concept of Habituating Dhuha Prayers on the Discipline of MI/SD Students in Carrying Out the Five Daily Prayers" revealed that there are at least two main concepts in habituating Dhuha prayers on the discipline of students, namely (1) guidance programs, training, and providing role models to teachers and the environment at school, and (2) a program for habituating prayer as a priority program for schools for their students (Endahwati, 2021).

Therefore, based on the results of the analysis above, there is not a single previous study that has similarities with the research raised by this researcher, especially in terms of the object raised. The institutions used as research locations are also different, where each institution has a different vision, mission, goals, programs, and characteristics, so in the implementation of the Dhuha prayer habituation program, there must be differences even though the goal is the same, namely building character education for students. From that context, the researcher has objectives in this study, namely (1) to find out how the Goal Oriented Evaluation Model is applied at SD Karakter 2 Gunung Puteri Bogor and (2) to reveal several obstacles in implementing evaluation in the Goal Oriented Evaluation Model program at this school.

METHODS

The research method used is qualitative. The researchers chose this method because the process is carried out continuously and repeatedly until the research objectives are achieved (Abdussamad, 2021). The data collection techniques used in this research were through observation, interviews and documentation (Kharisma, M. E., Faridi, F., & Yusuf, 2023). This data is then analyzed by describing the data obtained as it is through triangulation of data sources (Salim et al., 2020). Furthermore, the evaluation model used is the Goal Oriented Evaluation Model (GOEM) developed by (Tyler). This evaluation model is an evaluation approach that focuses on achieving the desired goals or results in a program or project.

The researchers applied qualitative research methods to understand the phenomenon in depth by exploring the meanings, experiences, and perspectives of the participants. Various data collection techniques were used in an integrated manner to obtain a comprehensive picture of the implementation of the Dhuha prayer habituation program at SD Karakter 2 Gunung Puteri Bogor, West Java. Each technique was designed to complement each other, thus allowing data triangulation to increase the validity of the findings.

Observations were conducted by directly observing the Dhuha prayer activities at school. Researchers noted various aspects, such as student involvement, the role of teachers in directing activities, and the overall atmosphere during the implementation of the program. This observation was non-participatory, where researchers were only observers without being directly involved in the activities. Meanwhile, interviews were conducted to explore in-depth views from various parties involved, including teachers, students, and parents. Interviews were conducted in a semi-structured manner to allow flexibility in exploring various relevant topics, such as teachers' experiences in managing the program, students' motivation to perform Dhuha prayers, and parental support for the program at home. Interview questions were designed based on research objectives, but respondents were given the freedom to express their opinions spontaneously. The results of the interviews were recorded and transcribed for further analysis.

RESULTS

The research results indicate that the implementation of the Goal Oriented Evaluation model in the Dhuha prayer habituation program at SD Karakter 2 Gunung Puteri Bogor has been carried out with systematic steps. This program begins with the determination of clear goals, namely improving student discipline in worship, forming religious character, and instilling the habit of Dhuha prayer as a daily routine. These steps are implemented through structured program planning, involving a routine implementation schedule every Friday morning with direct supervision from the teacher. The implementation of the Dhuha prayer is carried out independently by students in their respective classes, thus building individual responsibility in carrying out worship.

The implementation of the goal-oriented evaluation model in the Dhuha prayer habituation program focuses on achieving the goals that have been set, namely forming students' worship habits through Dhuha prayer. The implementation steps include::

1. Goal Setting. The school sets the main goals of the program, such as improving religious discipline, building religious character, and instilling the habit of praying Dhuha as part of students' daily routine.
2. Program Planning. The program is designed with a regular implementation schedule, teacher supervision mechanisms, and periodic evaluations of student involvement.
3. Program Implementation. Dhuha prayer is held every Friday from 09.00 to 09.40 WIB, with supervision from teachers and assistants in each class. Students are directed to perform the Dhuha prayer independently.
4. Objective-Based Evaluation. Assessment is conducted to see how far students have achieved the program's objectives. Evaluation indicators include student discipline in prayer, memorization of children's prayer prayers, increased understanding of religion, and daily religious behaviour. This evaluation is conducted qualitatively (observation of changes in student behaviour).

Program evaluation was conducted to measure the achievement of objectives based on predetermined indicators. The evaluation results showed that most students showed increased discipline, both in terms of performing Dhuha prayers independently and understanding the prayers recited during the worship. In addition, changes in students' religious behaviour were also observed, such as increased concern for friends and an increased sense of responsibility in other school activities. However, the evaluation results also showed variations in achievement between students, where some students still needed further guidance.

At least there are several obstacles identified during the implementation of the program. One of them is the low discipline of students, especially in certain groups who are not used to performing Dhuha prayers independently. Time constraints are also an obstacle because the implementation of Dhuha prayers sometimes clashes with other teaching and learning activity schedules. In addition, support from parents is not optimal, and most students do not continue the habit of praying Dhuha at home. Lack of parental supervision is one of the factors that affects the sustainability of this program outside the school environment.

The various obstacles faced in implementing the goal-oriented evaluation model include: (1) Student Discipline. Namely, not all students have a high awareness to be specific in prayer, so the evaluation sometimes does not fully reflect the achievement of the goals. (2) Time Limitations. Namely, the implementation of the Dhuha prayer, which is carried out in

between teaching and learning activities, sometimes clashes with the learning schedule on Friday because it is carried out after the first lesson before snack time and then the club. (3) Lack of Parental Support. Namely, some parents do not support this habituation program at home, so the sustainability of the Dhuha prayer habituation is not maintained.

DISCUSSION

Understanding the results described above, Ralph W Tyler created a goal-oriented evaluation approach in the 1940s-1950s as a benchmark for educational evaluation. In the past, evaluation in the world of education was carried out through test instruments using criteria as a basis. Tyler used a more complete system to link the results achieved by students with what was desired. Tyler formulated an assessment of learning outcomes from learning goals based on the taxonomy described by Bloom and Krathwohl, which was later called Tyler's orientation. Tyler's goals-oriented program evaluation was designed to describe the achievement of a program's goals. Tyler applied the gap between expectations and what was observed as input or consideration of the shortcomings of the orientation program activities which emphasized the specific goals of an activity and how the results of the program were achieved.

Determining the achievement of educational activity or program objectives, Tyler describes several stages of educational assessment, namely setting global or general objectives, grouping/describing targets, determining the situation of achieving the set objectives, developing assessment techniques, collecting and comparing performance data with attitudes/characters that describe the objectives. After each stage ends, the gap between the objectives and the expected results can be identified. Furthermore, the results are used to correct program weaknesses; then, repetition can be done again at that stage. Tyler's view can be rationally welcomed and used by educational practitioners in evaluation activities (Novalinda et al., 2020).

This goal-based evaluation model generally measures whether the goals set by a policy, program, or project can be achieved or not. This model focuses on collecting information that aims to measure the achievement of policy, program, and project goals for accountability and decision-making. Anh said the nature of the Tyler goal model is to evaluate the extent to which the goals or objectives of the instructional program explain that the Tyler model is used to evaluate the extent to which the goals or objectives of the program are program

goals. A program must clearly define or formulate specific goals to measure progress and measure the progress and effectiveness of its innovations (Anh, 2018).

Therefore, the steps of goal-oriented evaluation are: (1) Formulating goals clearly. (2) Classifying goals. (3) Formulating goals in the form of measurable behaviour. (4) Determining when goal achievement can be demonstrated. (5) Selecting and developing appropriate measurement methods. (6) Collecting information or data. (7) Analyzing data or information on goal achievement that is stated in the character being assessed (Harahap et al., 2022).

In the context of the research results, despite the obstacles, the Dhuha prayer habituation program has a positive impact on the formation of students' character. Several students showed an increase in discipline, responsibility, and compliance with school rules. In addition, the Dhuha prayer activity is also an effective effort to instil religious values that have an impact on students' daily behaviour. With this program, students are not only accustomed to performing the Dhuha prayer but also have a better understanding of the importance of worship as part of their character formation.

Based on the research results, it is recommended that schools improve the effectiveness of the program with several strategies. First, increase student motivation by giving awards to those who consistently perform the Dhuha prayer. Second, strengthen parental involvement through intensive socialization and communication activities about the importance of getting used to performing the Dhuha prayer at home. Third, adjust the schedule for implementing the Dhuha prayer so that it does not clash with teaching and learning activities, so that the program can run more optimally without disrupting academic activities.

CONCLUSION

The Goal Oriented Evaluation model was successfully implemented with systematic steps, namely goal setting, planning, implementation, and periodic evaluation. The Dhuha prayer habit program aims to improve students' worship discipline, form religious character, and instil positive habits. Evaluation is carried out by observing student involvement, changes in religious behaviour, and understanding of religion. However, in its implementation, there are several obstacles found as evaluation materials, namely (1) Low student discipline in performing Dhuha prayers consistently. (2) Limited implementation time because it clashes with other teaching and learning activity schedules. (3) Lack of support from parents to continue the habit of Dhuha prayers in the home environment.

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