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Implementation Of The Evaluation Of Learning From The Book "Ta'līm Muta'allim" In Fostering Tolerance Attitudes In The Educational Unit Of Muadalah Ulya Al Amiriyah School At Darussalam Islamic Boarding School, Tegalsari, Banyuwangi

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Abstract

The learning process must involve many parties, which are balanced by technological developments to make it easier to achieve a certain atmosphere in the learning process so that students are comfortable in learning. Learning evaluation itself is carried out to determine the extent of students' knowledge, here evaluation is in a narrow sense. Meanwhile, in a broader sense, learning evaluation itself measures the level of success and failure of a learning process in achieving an expected educational goal. The book Ta'lim al-Muta'allim, namely the cultivation of santri learning ethics is a necessity in the world of learning, because with santri learning ethics participants can study well, in relation to the problem of santri learning ethics, there are three things, namely: about science, procedures for obtaining knowledge, various attitudes carried out by educators in seeking knowledge. Humans are social creatures who always interact with other individuals in order to fulfill their needs. Tasāmuḥ behavior is one of the characteristics that a person can carry out as an answer to how to deal with the differences that exist in humans. Tasāmuḥ behavior should be applied in everyday life so that harmony can be created both in family life, society, and national and state life. This attitude must also be instilled in children and students in the learning process, so that they are able to internalize this attitude in his life. The Mujadi Education Unit (SPM) Ulya Al-Amiriyah is a school with an increasing percentage of students entering every year and has experienced good progress in a short period of time. SPM Ulya is a formal education unit at the same level as MA, SMA or SMK which is a branch of formal education at Madrasah Diniyah Al-Amiriyah Darussalam.

Keywords: Learning Evaluation, The Book Of Ta'lim Muta'allim, Building An Attitude Of Tasamuh;

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1. INTRODUCTION

In the context of Islamic education, learning aims not only to develop academic knowledge and skills but also to shape character and attitudes in accordance with religious teachings (Ahmadi et al., 2020). Islamic education plays an important role in shaping individuals who are not only intellectually sharp but also have high morality in accordance with Islamic teachings (Anwar, 2017).

This conceptual understanding is crucial so that teachers have a strong foundation in assessing student learning outcomes. When discussing issues in assessing learning outcomes, we often encounter several commonly used terms (Arifin, 2009). Some of these terms are within the context of evaluation. We will discuss evaluation and how to apply the concept of learning outcome instruments. Learning evaluation itself is conducted to determine the extent of students' knowledge. Here, evaluation is narrowly defined (Wisman et al., 2021). Meanwhile, in a broader sense, learning evaluation is to measure the success and failure rates of a learning process in achieving an expected educational goal (Lee et al., 2019).

In general, the aim of teaching the book "Ta'lim Muta'allim" is to assist students in understanding themselves and their environment in seeking knowledge, choosing teachers, knowledge, friends, and so on, both in Islamic boarding schools and elsewhere, as well as the code of ethics in seeking knowledge that will shape morals or attitudes that are appropriate, harmonious, and balanced with oneself and the environment (Dalimunthe & Siregar, 2023). Islamic boarding schools are the right place for students to be taught the book "Ta'lim Muta'allim" through face-to-face interaction with subject teachers. Students today greatly need guidance in morals, attitudes, and codes of ethics in seeking knowledge so that they can understand and reflect on morals or attitudes that are appropriate to their existence as students (Al-Abrasyi, 2010:5).

The term "tasamuh" is often equated with the term "tolerance," which has become the latest term for the relationship between two parties that differ in ideology or concept (Sabir, 2016). "Tasamuh" and tolerance are actually different substantively and terminologically, but they are still closely related in their usage in religious, social, cultural, and political contexts as implications of unavoidable cultural assimilation nowadays.

2. RESEARCH METHODOLOGY

In this study, the researcher utilizes a qualitative approach with a case study research design and descriptive nature (Syahrizal & Jailani, 2023). According to Denzin and Lincoln, qualitative research is a study that uses a naturalistic setting, aiming to interpret occurring

phenomena and is conducted by involving various existing methods (Komariah & Satori, 2014:23). This study employs a case study research design. According to Arikunto, a case study is an approach conducted intensively, thoroughly, and deeply on specific phenomena (Arikunto, 2013). Hence, the researcher focuses on a particular object studied as a case. Data for the case study can be obtained from all relevant parties, in other words, in this study, it is collected from various sources. The primary objective of the research is not on generalizing the results but rather on the success of a treatment at a specific time. The advantage of using this research design is the ability to make changes midway through the research or interventions on the participants (Rahmi Pertiwi et al., 2023).

Meanwhile, the nature of the research is a procedure that generates descriptive data in the form of written or oral words from people and observable behaviors (Sujarweni, 2014). Thus, it can be said that qualitative research can be interpreted as field research that seeks to reveal the phenomena of a particular object using words and to develop or describe certain phenomena as found in the field. The research is conducted at the Muadalah Educational Unit (SPM) Ulya Al-Amiriyah in Darussalam Islamic Boarding School in Blokagung, Banyuwangi.

In qualitative research, the researcher acts as a human instrument, and with data collection techniques such as participant observation and in-depth interviews, the researcher must interact with data sources (Adlini et al., 2022). This statement provides an understanding that the main instrument in qualitative research is the researcher; therefore, a researcher must interact directly with data sources. This interaction process can involve active participation, passive participation, moderate participation, and complete participation. The researcher merely observes and remains neutral towards all events/incidents occurring at the research site (Albi Anggito, 2018). Due to the strategic function and role of the researcher, the relationship between the researcher and informants at the research site must be well-maintained. Data collection techniques include observation method, interview technique, and documentation. Processing the collected data involves analyzing data, describing data, and drawing conclusions from the arrangement of words and sentences (Sugiyono, 2018). In this study, data analysis is conducted using qualitative data analysis techniques because the obtained data are descriptions. In qualitative data analysis, there are three concurrent activities: Data Condensation, Data Display, and Conclusion Drawing/Verifications (Chusnia et al., 2017).

3. FINDINGS AND DISCUSSION

3.1 Problem Identification

This Islamic boarding school is synonymous with its boarding environment, housing students from various cities. This necessitates students to have a tolerant attitude to adapt and socialize to stay comfortable in the boarding school. By instilling a tolerant attitude, harmony among students can be fostered. Considering Indonesia's diverse population consisting of various ethnicities, religions, cultures, and races, this becomes crucial.

Several issues often arise, such as the Planning and Implementation of Learning from the book "Ta'lim Muta'allim" in Fostering Tolerance Attitudes at the Educational Unit of Muadalah Ulya Al Amiriyyah Islamic Boarding School in Darussalam, Tegalsari, Banyuwangi. In the book "Ta'lim al-Muta'allim," discussing the cultivation of students' learning ethics is essential in the realm of education, as with learning ethics, students can pursue knowledge effectively. Regarding the issue of students' learning ethics, there are three aspects: about knowledge, the procedures for acquiring knowledge, and various attitudes adopted by educators in seeking knowledge.

There are many teaching methods, and teachers, as teaching methodology experts, must master their techniques because each method has its strengths and weaknesses. In connection with this, it is important to emphasize that despite the variety of teaching methods, the principles of their use are the same. According to Djamaluddin and Abdullah Aly, teaching methods are the ways taken in teaching and learning activities to achieve specific objectives. Meanwhile, according to Ahmadi, teaching methods are ways or efforts undertaken to ensure that the teaching-learning process for students achieves its objectives.

These teaching methods are crucial to make the teaching-learning process enjoyable and not monotonous for students, allowing them to easily absorb knowledge. Teaching methods here can be understood as ways used to implement plans in the form of real and practical activities to achieve learning objectives. In general, here are some of the methods:

a. Sorogan Method

The Sorogan method originates from the Javanese word "sorog," which means to present, as each student presents their book to the Kiai or their assistant. The Sorogan method is usually conducted in a specific room equipped with four mats for the teachers/Kiai as instructors, and in front of them, there is also a bench or small table for the students to place their books facing them. Meanwhile, other students sit slightly apart, listening to what is being conveyed or observing the events when their peers present their books to the Kiai or instructor as a comparison for when their turn comes (Dhofier, 1984:44).

b. Wetonan/Bandongan Method

The Bandongan method, also known as the wetonan method, comes from the Javanese word "weton," which means time, as the lessons are given at specific times. This method differs from the Sorogan method because the Bandongan method is conducted by a Kiai or teacher with a group of students to study a book. This method is usually used to study yellow books (gundul), where students read their respective books and make notes considered important to help understand the text.

c. Musyawarah/Bahtsul Masa'il Method

The Musyawarah method, or alternatively known as Bahtsul Masa'il, is a teaching method more akin to discussion or seminar methods. Several students with a certain number form a halaqah led directly by the Kiai or teacher, or possibly by senior students, to discuss or study a predetermined issue. In practice, students freely ask questions or express their opinions (Abdurrahman, 2003:56).

d. Memorization Method (Hafalan/Muhafazhah)

The memorization method involves students learning by memorizing a specific text under the guidance and supervision of the Kiai or teacher. Students are tasked with memorizing readings within a certain period. The memorization that students possess is then recited periodically or incidentally in front of the Kiai or teacher, depending on the respective Kiai or teacher.

"Tasamuh" etymologically means tolerating or accepting matters lightly. While in terminology, it means tolerating or accepting differences with an open heart (Masduqi, 2011:36). Generally, the term "tasamuh" (tolerance) reflects an attitude of granting freedom to fellow human beings or fellow community members to practice their beliefs or organize their lives and determine their fate as long as their attitudes do not violate or conflict with the conditions of creating order and peace in society (Mulyono, 2010:114-115).

Therefore, "tasamuh" (tolerance) is a term used to describe attitudes of respect, appreciation, and cooperation among different groups in society, whether in terms of culture, language, ethnicity, politics, or religion. However, true tolerance does not mean mixing Islamic faith and rituals with non-Islamic religions but rather respecting the existence of other religions. Tolerance is a term in social, cultural, and religious contexts that means attitudes and actions that prohibit discrimination against different or unacceptable groups by the majority in a society. For example, religious tolerance, where the majority in a society allows the existence of other religions (Ade Jamarudin, 2016:02).

This tolerant attitude is crucial for everyone to possess. To acquire this trait, individuals must internalize this attitude within themselves so that they can respond to all differences positively without any sense of coercion. "Tasamuh" becomes the strongest unifying tool between individuals.

3.2 Research Results

In the teaching method used in the Muadalah Ulya Education unit in the teaching of the Ta'lim Muta'alim book using the Sorogan method, which comes from the Javanese word "sorog," meaning to present, because all students in the Muadalah Ulya Education unit are required to reside in the boarding school, hence the concept of Sorogan where each student presents their book to the Kiai or their assistant. The Sorogan method is usually conducted in a specific room equipped with four mats for the teachers/Kiai as instructors, and in front of them, there is also a bench or small table for the students to place their books facing them. Meanwhile, other students sit slightly apart, listening to what is being conveyed or observing the events when their peers present their books to the Kiai or instructor as a comparison for when their turn comes (Dhofier, 1984:44).

The musyawarah method, or alternatively known as bahtsul masa'il, is a teaching method more akin to discussion or seminar methods. Several students with a certain number form a halaqah led directly by the Kiai or teacher, or possibly by senior students, to discuss or study a predetermined issue. In practice, students freely ask questions or express their opinions (Dhofier, 1984:44).

The question and answer method is a way of managing learning by generating questions that guide students to understand the material. The Question and Answer method will be effective if the topic being discussed is interesting, challenging, and has high applicative value (Fuadah & Sanusi, 2017). To avoid deviations from the core issue, the use of the question and answer method must pay attention to the following steps: Clearly formulate the purpose of the question and answer, Find reasons for choosing the question and answer method, Determine possible questions to be raised, Determine possible answers to ensure they do not deviate from the core issue, Provide opportunities for students to ask questions (Sardiman, 2020:65).

The question and answer method is a way of delivering lessons by the teacher asking questions and the students giving answers. Alternatively, students ask questions and the teacher provides answers (Huda, 2020). The above description explains that the question and answer method is a way of managing learning with steps such as clearly formulating the purpose of the question and answer, finding reasons for choosing the question and answer method,

determining possible questions to be raised, and determining possible answers to ensure they do not deviate from the core issue.

Teaching tolerance in the form of theories of understanding, characteristics, and ways to achieve tolerance in life, but not learning how to change behavior to achieve a level of tolerance, makes learning meaningless and merely knowledge-based. This causes some students to still be indifferent to their surroundings, not appreciating the opinions of others, especially those of their juniors or new students, and some even mock each other (Muhlshotin & Shafatunnida, 2023). Therefore, based on the above problems, the researcher conducted an evaluation of teaching the Ta'lim Muta'alim book to students. This method emphasizes the active role of students so that they can practice and implement what they have learned from the Ta'lim Muta'alim book directly to their peers or juniors in learning the Ta'lim Muta'alim book. The attitude of tolerance or tolerance intended in harmony among students in the boarding school where students from all regions gather to learn religious knowledge in the boarding school, so every student must have a tolerant attitude so that learning religion in the boarding school becomes comfortable and gains beneficial knowledge and blessings even though they come from different regions, ethnicities, and cultures.

Therefore, in evaluating the teaching of the Ta'lim Muta'alim book in building the attitude of tolerance of students in the Muadalah Ulya Education unit, the school principal conducted a service activity for students aimed at evaluating the learning that has been provided during class and implementing the knowledge obtained while learning and this activity is carried out. Where students are taught to engage with society and practice their knowledge in the community and students are required to carry out all community activities and practice their tolerance in society.

4. CONCLUSION

In evaluating the teaching of the Ta'lim Muta'alim book in building the attitude of tolerance among students in the Muadalah Ulya Education unit, the school principal conducted a service activity for students aimed at evaluating the learning provided during class and implementing the knowledge acquired while learning. Within the teaching methods used in the Muadalah Ulya Education unit, in teaching the Ta'lim Muta'alim book, the Sorogan, musyawarah, and question and answer methods are employed. The service activity for students teaches them to engage with society and practice their knowledge in the community, and students are required to participate in all community activities and practice their tolerance in society.

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