

**PROGRAM EVALUATION
- STRENGTHENING
CHARACTER
EDUCATION IN
INTEGRATED ISLAMIC
JUNIOR SECONDARY
SCHOOL**

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ABSTRACT

This article aims to evaluate the success of Strengthening Character Education Program implemented in Integrated Islamic Junior Secondary School at Depok. The descriptive qualitative evaluation was used throughout the study. Using naturalistic approach, the evaluator collected the data through observation, in-depth interviews and relevant document study. Interviews were conducted with the foundation chief, principals, vice principals, teachers, parents, and students. This research concludes that the implementation of the Program run as expected. During implementation, the principal was assisted by his vice principal and teachers in planning, organizing, supervising, and controlling the curricula, student activities, and infrastructures. The implementation results in improved student character as intended by the objective of the program. It is expected that this endeavor can be maintained with better and improved facilities.

Keywords: Character Education; Program Evaluation, integrated Islamic high school

ABSTRAK

Artikel ini bertujuan untuk mengevaluasi pelaksanaan program Penguatan Pendidikan Karakter pada Sekolah Menengah Pertama Islam Terpadu Depok. Peneliti menggunakan metode evaluasi kualitatif deskriptif, mengumpulkan data secara alamiah melalui observasi, wawancara, dan telaahan dokumentasi. Wawancara dilakukan dengan pengurus yayasan, kepala sekolah, wakil kepala sekolah, guru, orang tua, dan siswa. Penelitian ini menyimpulkan bahwa pelaksanaan program Penguatan Pendidikan Karakter berbasis Sekolah Islam Terpadu Depok sudah sesuai dengan harapan. Kepala sekolah melalui wakilnya dan guru dapat melaksanakan perencanaan, pengorganisasian, pengawasan, dan pengontrolan terhadap kurikulum, kegiatan siswa, dan sarana prasarana. Di samping itu, telah terjadi peningkatan karakter siswa yang merupakan tujuan pelaksanaan proram tersebut. Diharapkan agar program Penguatan Pendidikan Karakter ini dapat dilanjutkan dengan meningkatkan sarana-prasarana yang ada.

Kata Kunci: Pendidikan Karakter; Evaluasi Program, SMP Islam terpadu

INTRODUCTION

Education is basically a communication process in which the transformation of knowledge, values and skills inside and outside of school which lasts throughout life from generation to generation. This process will be meaningful to the lives of individuals, communities and nations.

Education is a fundamental element in human life; education is part of individual needs. Improving the quality of education is a commitment to improve the quality of human resources, both as individuals - as well as the basic capital of nation building.

One effort to improve the quality of education is to carry out various educational program innovations, among others; improvement of curriculum, procurement of books / teaching materials, improvement of teacher quality, and education personnel, improvement of education management, improvement of educational facilities and infrastructure. For this reason, an educational pattern is needed that is intentionally designed to equip students with life skills, which interactively integrate generic and specific skills to solve and overcome life's problems.

In fact, the national education system has not been able to produce Indonesian people who are responsible, honest, and have high integrity so that the opposite happens. Education in Indonesia has not changed much so far. Moral crises that occur in the Indonesian nation are some of the problems that must be solved. This crisis is one indicator of the biggest cause of the failure of the world of education formal, non-formal and informal.

Education can be done anywhere. The party responsible for education is not only the teacher at school, but also the family, this is the most important. Hadjid (2008, p. 57) said that KH.Ahmad Dahlan once said: "The Sufiyah Ulama's guidance which advocates for the importance of inviting to remember Allah, always remember Allah, so that the heart of man is offered or facing Allah". Some efforts have been made by education managers to obtain a quality product or result and continuously make improvements about curriculum development and the quality of school education. One that uses new innovation is full day school.

The background to the founding of Islamic school is that the learning process is student-centered. SMPIT Pondok Duta Depok in an effort to help increase community participation in the implementation of education equity has implemented a full day school program. Based on the results of the pre-study at SMPIT Pondok Duta Depok it shows that there is no evaluation of the implementation of the full day school program that has been held - evaluation of the program by integrating character values into subjects, extra-curricular activities.

Based on these problems, without ignoring other problems, researchers limit the problems to evaluating the implementation of the Full Day School Program at SMPIT Pondok Duta Depok. Researchers are interested in examining these problems with the reason that character development which is the core of a full day school program for students is very important because if the child does not

get the facilities to develop his/her character then he/she will be an individual who is not ready to face problems in people's lives.

METHOD

The evaluation method used in this study is a qualitative method. According to Bogdan and Taylor in Moleong (2002) qualitative research is a research process that produces descriptive data in the form of written words and people of observed behavior. This approach was chosen because qualitative research methods tend to be descriptive, naturalistic and related to the data which is purely qualitative. Descriptive is a systematic, factual and accurate description or painting of facts, traits and relationships between the phenomena investigated. Qualitative research does not recognize populations and samples.

According to Gorman and Clayton (2005) qualitative authors, the report contains observations of the various events and interactions that the author directly observes from the scene. The findings in qualitative research are unique and are not intended to be generalized to other contexts. Generalization in qualitative research remains but differs from quantitative generalization. The qualitative research method was chosen with the consideration that this research will be focused on the evaluation of the FIT school-based full-day program conducted at SMPIT Pondok Duta, which includes the context, input, process and product. In addition, this method is more flexible to photograph an object of research.

The use of a qualitative approach will be able to find an understanding of the interpretation or meaning of a symptom inductively. In qualitative research, data collection can be done on natural settings (natural conditions), primary sources, participant observations, in-depth interviews and observations. This research took place at SMPIT Pondok Duta located at Jalan Duta Plaza No.1 Komplek Pondok Duta., Cimanggis, Depok. The samples in this study are the Foundation Management, Principals, Deputy Principal Field Curriculum, Deputy Principal of Student Affairs, Teachers, Parents or Guardians Representatives, and VII grade students

FINDINGS AND DISCUSSION

Findings

Full Day School

Echols (2001, p. 260) means the word full day school comes from English. Full means full, day means day, school means school. Sismanto in Baharuddin (2010, p. 224) in the article "Measuring Full Day School Capitalization" also revealed that full day school is a school all day with a learning process starting at 6:45 a.m-3: 00 pm with a duration of break every 2 hours of subjects. Sulistyaningsih (2008) stated that this full-day-type school lasted almost a full day, from 8:00 am to 3:00 pm.

According to the terminology or general meaning, full day school is the education system that implements full day learning or teaching and learning activities by integrating an intensive teaching system by adding hours for deepening the subject matter as well as self-development and creativity. The implementation of learning is carried out in school from morning to evening, routinely in accordance with the program at each level of education.

Full day school is an educational program whose activities deepen and foster children's soul and morals in the form of enriching religious education and its practice as a good living habit. One level of education that is part of the process of applying character is Basic Education. Meanwhile, according to Minister of Education and Culture, Muhadjir Effendy, the background idea of full day school system for Basic Education (elementary and junior high), both state and private students will slowly develop their characters.

Referring to the application of full day school in basic education, it is currently still being socialized in schools, starting at the center to the regions. There must be a legal umbrella, namely ministerial regulations. However, for now there is still intensive socialization first. More important is the effort to restore primary and secondary education (SD-SMP), including character education for students. In addition, improvements in policies related to the professionalism of educators. This Full Day School does not mean that students learn all day at school. But ensure that students can participate in character education planting activities, such as participating in extracurricular activities. (Kompas, 2017).

The curriculum that is applied in the full day school model is an integrated curriculum that is a combination of the national education curriculum with the Ministry of Religion curriculum, with the existence of a combination of the curriculum, the learning process takes a long time. This integrative curriculum is used in order to develop integration between the needs of physical life and spirituality. Integrating faith, knowledge, charity and character. (Khobir, 2011). It is expected to include character education in the system integrated learning, can create human beings with character, not just teach moral values that are absurd. With the implementation of this system, students are expected to understand that in every activity or theme that is being studied, there must be moral values. This can encourage children to always realize that all moral aspects must be applied in all daily activities.

Forming characters in Full Day School

Character education for children in basic education has a higher meaning than moral education because it is not only related to true-false problems but how to instill habits about various good behaviors in life so that children have intelligence and commitment to apply virtues in daily life.

The application of habituation or character that is applied to full day school since elementary education is expected to be able to form the next generation of the nation that has a strong character whose character reflects the character of the Indonesian nation itself. In addition, considering the importance of planting character at the primary education level is a preparation period for school at the next level, the planting of good character is very important.

The application of character education can be carried out through formal education channels such as elementary schools into sub-systems in education which have an important role in laying the foundation of education for the future generations of the nation, because it is the initial stage of the educational process organized structurally in an independent nation-building and able to compete with other nations and able to answer the challenges in the current era of globalization.

In language, characters come from Greek, "charassein", which means to carve. A pattern, be it mind, attitude, or action, which is attached to a person very strongly and difficult to eliminate is called a character (Munir, 2010, p.3). According to Foerster in Adisusilo (2013, p.78) says that: "Character is something that qualifies a person. Character becomes an identity, becomes a trait, and becomes a permanent trait, which overcomes the ever-changing contingent experience.

So character is a set of values that has become a habit of life so that it becomes a permanent nature in a person, for example hard work, never give up, honest, simple, and others. So with that character the quality of a person is personally measured, while the purpose of character education is the realization of the essential unity of the subject with the behavior and attitude or value of life that he has.

So, character education can be done with value education in someone. Character is a mental or moral quality or strength, character or individual character which is a special personality, which is the driving force, and distinguish it from other individuals. A person can be said to have a character, if he has succeeded in absorbing the values and beliefs desired by the community, and used as a moral in his life (Ardi, 2013, p. 25).

The actual education unit has so far developed and implemented character values through the operational program of each education unit. If learning is carried out with the application of character education, there will be people who are talented and conscientious. In other words, it is expected to produce students who fear God who is all-round, faithful, accomplished, disciplined, responsible, polite, noble, creative, and independent. Character education not only can make children have noble character, but can also increase their academic success.

Some research results show that there is a close connection between academic success, as well as children's pro-social behavior, so that it can make the school atmosphere so fun and conducive to an effective learning process. In addition, children with good character are those who have high emotional and spiritual maturity, so they can manage their stress better, which can ultimately improve their physical health (Megawangi, 2016). School is a very strategic place for character education, because children from all walks of life will receive education at school. In addition, children spend most of their time in school, so that what they get at school will influence their character formation. A successful education is one that can shape character human beings needed in realizing an honorable nation state.

Life Skill Development at Full Day School

Life Skill is also developed in Full Day School. Life skills are the ability and courage to deal with life's problems, then proactively and creatively find solutions to overcome problems. Definition of broader life skills from vocational skills or work skills. People who do not work, such as housewives or retired people, still need life skills. Like people who work, they also face problems that must be solved. People who are studying also need life skills, because they certainly also have their own problems (Listyono, 2011). Meanwhile the Ministry of National Broad-Based Education Team interprets life skills as a skill that someone has to want and dare to face life and life problems naturally. without feeling pressured (Depdiknas, 2002).

Based on the above understanding, essential things can be taken with regard to life skills, that life skills are as practical guidance help students learn how to care for the body, grow to become an individual, work together with others, make logical decisions, protect themselves to achieve their life goals. So that in this case the benchmark of life skills in a person lies in his ability to achieve his life goals.

Life skills motivate students by helping them to understand themselves and their own potential in life, so that they are able to develop life goals and do problem solving when facing life problems. The basic concept of life skills education is inseparable from the objectives of national education and how efforts to achieve these goals are normatively stated in the National Education System Law No. 20 of 2003 which reads that the development of the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

The concept of life skill is one of the focus of analysis in the development of an educational curriculum that emphasizes the skills or life skills to work. In the study of curriculum development, the issue is discussed in the approach of studies of contemporary life outside the school or curriculum design focused on social functions activities. Although it varies in stating the purpose of life skills, the convergence is quite clear, namely that the main purpose of life skills education is to prepare students so that they are capable and skilled in maintaining their survival and development in the future. The essence of life skills education is to increase the relevance of education to real life values, both preservative and progressive.

The uniqueness of Integrated Islamic Schools in Full Day School

The Integrated Islamic School (SIT) is essentially a school that implements the concept of Islamic education based on Al Qur'an and as Sunah. The operational concept of SIT is the accumulation of the process of civilization, inheritance and the development of Islamic teachings, Islamic culture and civilization from generation to generation (JSIT Indonesia Quality Team: 2014). SIT is organized based on the concept of "one for all" meaning in one roof of the school. Students will get general education, religious education, and skills education. General education refers to the national curriculum developed by the Ministry of National Education. Religious education emphasizes the education of aqidah, akhlak, and worship that are linked in daily life, growing the sholihah in the school environment and hasanah qudwah by teachers and school employees. The skills education is packaged in extracurricular activities that provide a wide selection of activities which all refer to the principles of life skills.

SIT also seeks to optimize the participation of parents and communities in the process of school management and learning. Parents are actively involved to enrich and give adequate attention in the education process of their children. Meanwhile, visiting activities or interactions outside of school are efforts to bring students closer to the real world in the community. SIT also emphasizes integration in learning methods so as to optimize cognitive, affective, and psychomotor domains. The implications of this integration require the development of a rich, varied learning process approach, using extensive

media and learning resources. The integrated term in the SIT is intended as a reinforcement of Islam itself. The point is that Islam is whole, comprehensive, integral not partial, *syumuliyah* not *juz`iyah*.

This has become the main spirit in the movement of *da'wah* in the field of education as a resistance to secular understanding, dichotomy, and *juz`iyah*.

In its application, SIT is defined as a school that implements an implementation approach by integrating general education and religious education into one curriculum. With this approach, all subjects and all school activities cannot be separated from the frame of teachings and the message of Islamic values. There is no dichotomy, there is no separation. General lessons such as mathematics, science, social studies, language, physical or health, skills are framed with Islamic footholds, and guidelines. While in religious studies, the curriculum is enriched with a contemporary context and benefit approach. In the SIT also emphasizes integration in learning methods so as to optimize cognitive, affective, and psychomotor domains. This application of integration requires the development of a rich, varied learning process approach, and uses flexible and broad media and learning resources.

Learning methods emphasize the use and approach that triggers and stimulates the optimization of empowerment of the left brain and right brain. With this understanding, learning in SIT should be carried out with a based approach (a) problem solving that trains students to think critically, systematically, logically, and effectively; (b) creativity-based that trains students to think original, flexible, smooth, and imaginative. Skills to do various activities that are beneficial for themselves and their environment. The Integrated Islamic School also integrates *aqliyah*, *ruhiyah*, and *jasadiyah* education. That is, SIT strives to educate students to become children who develop their intellectual abilities, increase the quality of their faith and devotion to Allah SWT, develop noble morality, and also have health, fitness and skills in their daily lives.

Principles of Integrated Islamic Schools

The Integrated Islamic School is a school that is determined to make Islamic values and teachings exposed in all aspects related to the organization of schools. The principles of implementing an Integrated Islamic School are as follows:

1. Believing that Islamic education is a missionary activity which is a noble work and demands dedication, loyalty, and hard work.
2. Education is carried out with sincerity, high dedication and wise ways and is seen as an obligation to carry out the commands of Allah SWT: invites, guides humans to the path of Allah SWT, running educational activities is a mandate received from parents, and fulfilling the mandate is the command of Allah SWT, which must be fulfilled properly, professionally and responsibly.
3. Education in essence is to teach the entire content of Islam (Al Qur`an and Hadith) as a whole of Allah's Knowledge. Therefore, the entire content of the curriculum in SIT is developed based on the beliefs and views that are integrated and based on the wisdom of Allah SWT.

The Integrated Islamic School seeks to integrate the knowledge of Allah which is written in the Qur'an and Al Hadith with the value of kauniyah and qauliyah in the building of the curriculum. Islamic messages and teachings contained in the Qur'anic references, prophetic hadiths or famous classical books are integrated into the contents of the general / non-religious learning curriculum. Promoting good example (qudwah hasanah) is shaping the character of students through the behavior of all educators and education personnel, especially in the aspects of ubudiyah and akhlaqiyah.

Mission and Objectives of Integrated Islamic Schools

The mission and main objective of SIT is to realize a school that effectively develops an educational process that can develop the potential of the nature of the students towards the vision of forming a godly and lead generation character. Based on the philosophy that refers to the messages of Islamic education as stated in the Al Qur'anul Karim, then the Integrated Islamic School affirms its educational mission, i.e.:

1. Completing the learning objectives set by the government in the context of the national curriculum.
2. Teaching to read the Koran with the standards of tahsin and tartil (reading according to the rules of Tajweed law), and the ability to memorize the Qur'an (tahfidzul Qur'an) with a minimum standard of two juzes at each level of the education unit,
3. Strengthening the learning of Islam, by enriching curriculum content that leads to a basic understanding of Islamic teachings and fikrah development, mauqif and suluk Islamiyah,
4. Fostering character / Muwashofat to students gradually towards the formation of a generation of intelligent leaders and piety. The purpose of SIT is to form 10 main characters for all students, i.e:
 - a. Salimul Aqidah: Believing that Allah is the Creator, Owner, Preserver and Ruler of the universe and abstaining from all thoughts, attitudes, and behaviors of bid'ah, khurafat and shirk,
 - b. Shohihul Worship: accustomed and likes to carry out worship which includes: prayer, shaum, recitations of the Qur'an, dhikr and prayer according to the instructions of the Qur'an and Sunnah,
 - c. Matinul Khuluq: Showing polite, orderly, disciplined, patient, persistent, and courageous behavior in facing the problems of everyday life,
 - d. Qodirun `alal Kasbi: Self-reliant in fulfilling his life's needs and having sufficient provisions in the knowledge, and skills in an effort to fulfill his livelihood,
 - e. Mutsaqoful Fikri: Having the ability to think critically, logically, systematically and creatively which makes him knowledgeable and master academic competence as well as possible and careful and clever in overcoming all problems faced,

- f. Qowiyul Jismi: Having a healthy and fit body and soul, strong stamina and endurance, and useful self-defense skills for himself and others,
- g. Mujahadah li nafsihi: having sincerity and high motivation in pursuing school achievements,
- h. Munazhom fi syu'nihi: being orderly in arranging all work, duties and obligations, being brave in taking risks but still careful and prudence,
- i. Harisun `alal waqti: always utilizing and managing time with useful activities,
- j. Nafi`un li Ghorihi: Caring for others and the environment and having the sensitivity to help others.

Integrated Islamic School Strategy

The strategies and approaches applied in carrying out the mission and efforts to achieve educational goals, and are expected to support the effectiveness of school implementation, are:

- a. Creating a conducive school environment in the dimensions of security, health, cleanliness, beauty, family atmosphere (ukhuwah islamiyyah), learning and worship facilities,
- b. Applying rules and norms that are based on Islamic values in terms of behaving, speaking, dressing, interacting (mu'amalah), eating and drinking and other behaviors commonly used in school environments,
- c. Implementing effective learning by enriching and expanding learning resources, increasing simulative interaction through approaches and methods that foster the ability to solve problems (problem based learning) and carried out in cooperative and collaborative learning approaches,
- d. Developing learner-centered learning, learning by doing, developing social skills, developing curiosity and imagination, and developing problem solving skills,
- e. Developing skills, using science and technology, fostering awareness as good citizens, lifelong learning, a combination of competition, cooperation and solidarity.
- f. Carrying out the process of Islamization in the learning process. The main aim of Islamization is to form an awareness and mindset that is integrated in an Islamic perspective. Students are always invited to think and understand that all natural phenomena that unfold and all problems and dynamics that arise cannot be separated from the role of Allah SWT, the Wise, Creator, Owner, Sustainer and Regulator of the universe. With the Islamization of learning, it is hoped that there will be a strong emotional relationship between the students' motorcycle taxi and Islamic values.
- g. Strengthening student coaching programs with co-curriculum and additional curriculum (extracurricular), leadership coaching and streamlining the mentoring approach (grouping students into coaching groups). Integrated Islamic Schools have a standard of student development, which emphasizes on habituation of worship, leadership training, social care such as: tilawah al qur`an, keeping ablution, prayer, shaum (fasting), do`a and dhikr,

shodaqoh, caring for the Islamic world, caring for mustad'aafin , respecting parents (birrul walidayin), caring for the environment and so on.

- h. Establishing effective partnerships with various related parties, especially parents of students and the surrounding community. Together with parents, educators (teachers) in integrated Islamic schools establishing communication and cooperation in an effort to improve services to students in particular, and improve the quality of education in general. Establishing common understanding and perception of the school's vision, mission and goals to all parents of students, resulting in harmony and continuity between education in school and at home through an effective communication. Make the majlis ta'lim (recitation cycle) effective for teachers and parents every month.
- i. Organizing full-time school (full-day school), with effective time every day for eight hours, from 07.30 to 15.30. With a longer time, religious education and coaching students get enough flexibility. Full-time school is one of the characteristics of SIT which attracts some parents who want their sons and daughters to stay longer in an educational environment and atmosphere.
- j. Ensuring that principals and teachers have a vision, mission, passion and thought (ghiroh and fikroh) as well as attitudes and behaviors that are in line with the philosophy, values, vision and mission of establishing SIT. Implementing the process of selecting and recruiting principals and teachers with rigorous assessment standards that include thoughts, attitudes / morals and behavior in accordance with Islamic teachings for teachers; Each teacher recruitment process is carried out by prioritizing the dissemination of information through networks and recommendations from communities that have been identified and trusted by school administrators.
- k. Enacting rules, norms and ethics based on Islamic ethics and values (noble morality) and social propriety. Provide strict sanctions and penalties to anyone who educates staff and who breaks them.

Discussion

Context Analysis

The results of context evaluation seen from the foundation of SIT-based full day school implementation are the SIT Indonesia Quality Standards book. The study concluded that SMPIT Pondok Duta in organizing a full day school based on SIT was based on a good foundation.

Input Analysis

The analysis of inputs involved the examination of components as represented by evaluation indicators of inputs at SMPIT Pondok Duta consisting of: curriculum, student development activities and infrastructure used in implementing full day school programs.

The study shows that the curriculum has been implemented in accordance with JSIT quality standards. Examining respondents taken from 42 eighth grade students, the data show that 72% of students think that the school has integrated general education and religious education in the curriculum, 21% of students argue that the implementation still refers to the DINAS curriculum and 7% of them do not know the answer.

Process Analysis

Process evaluation includes semester programs and annual programs, lesson schedules, monitoring of principals, teacher training. The evaluation concludes that program implementation meets the indicators that have been set in evaluation standards.

The semester and annual program indicators are in a well-fulfilled category which is indicated by the development of a learning plan and the development of this learning plan in accordance with the content standards set by SMPIT Pondok Duta. The indicators on the monitoring and evaluation component of the principal's evaluation standard are met properly because the principal continuously monitors and supervises the learning process through the representatives of the curriculum field in collaboration with the teachers and periodically, every week evaluates the learning process to ensure that the process reach the level of development. The development of students' talent interests is carried out by the principal through the deputy head of the curriculum field in collaboration with SMPIT Pondok Duta teachers.

The evaluation also shows that some obstacles exist during the implementation of full day school based on SIT program. Among others are the school lacks human resources that the number of teachers available does not meet the number of teaching hours. In addition, praying facilities, namely the praying room is not properly provided by school.

Product Analysis

From the results of the product evaluation analysis for the indicators of the results of the implementation of full day school based SIT program and the impact of program implementation it is known that satisfactory results are in line with expectations and get the supports from all parties with student achievement, this is indicated by student achievement in academic and nonacademic fields. Students have good morality, polite and likes to worship. Data taken from 42 grade VIII students tied to student development, namely the development of student character values showed that 89% of students increased in the character of Love To God Almighty, for honesty characters were still at 67%, discipline character 75%, character tolerance 82%, character confidence 92%, character independence 87%, character responsibility 78% and respect and courtesy 94%. Students' interest and talent increased to 98% as a result of full day school. Coaching has been done to guide SIT students; data on aspects of infrastructure facilities shows 54% of students said that the program are in accordance with SIT quality standards, 46% still think it is necessary to improve infrastructure facilities in full day school programs, such as prayer facilities congregation or praying room.

CONCLUSION

Program evaluation concludes and suggests the following:

Contextual suitability with standards which are divided into aspects of program implementation bases and vision and mission are already implemented in line with standards.

In developing the character of students in accordance with the guidance and habituation that has been done. The study indicates that the character of students has improved. Characters of love for God Almighty, honesty, discipline, tolerance, confidence, independence, responsibility and courtesy also increase students' interests and talents.

The goal of SIT-based full day school program at SMPIT Pondok Duta in the context of establishing a school that develops CEMERLANG characters (Intelligent, Self-Confidence, Self-Reliance, Creative, Religious, Discipline, Active, Nationalist and Persistent), is to realize student graduation and student grade increased to 100%, to have life skills for all students according to their interests and talents, and to promote student dedication and discipline to create an Islamic school environment, to realize beautiful and comfortable school environment and to materialize school facilities and infrastructure based on SIT.

The implementation of the SIT-based full day school program runs as expected. The principal through curriculum vice principal, student affairs vice principal and teachers are able to carry out planning, organizing, and controlling. Teacher and student activities as well as infrastructure are sufficient in supporting full day school program. The evaluation further concludes that the program implementation falls into a good category because it meets the indicators set in evaluation standards. The obstacles of program implementation lays in the availability of poor infrastructure such as praying rooms and Natural Sciences Laboratory. Seen from the product evaluation, as indicated by student achievement both academic and non-academic such as good morality, courtesy and love in worship, the implementation of school program are in agreement with expectation and get full support from stakeholders.

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