Context Input Process Product Evaluation of IMTAQ Program Development for Class VII Students of SMPN 23 Palembang

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ABSTRACT

This study aims to determine the extent to which the implementation objectives of the IMTAQ program development have been carried out to determine whether the program was discontinued, whether it was carried out later, and whether revisions/improvements were needed. This is descriptive qualitative research with data collection techniques using observation, interviews, and documentation. The data that has been collected is then analyzed descriptively and qualitatively. The results of the study indicate that the implementation of the IMTAQ program at SMPN 23 Palembang has created a conducive atmosphere and a religious culture. Integrating the IMTAQ program into learning is related to the faith and piety of students. In the IMTAQ program, activities to read the Qur'an are not spared. Furthermore, the school carries out the IMTAQ program development for students by providing examples, wise advice, habituation, rewards and punishments. The supporting factors are 1) motivation and support from the school community; 2) motivation and support from parents of students; 3) understanding of parents and society about religious teachings. While the inhibiting factors are 1) facilities and infrastructure, 2) funds, 3) supervisors, 4) and limited sources.
Keyword: Evaluation, CIPP, Coaching, IMTAQ Program

ABSTRAK

Penelitian ini bertujuan untuk mengetahui sejauh mana pencapaian tujuan pelaksanaan pembinaan program IMTAQ yang telah dilakukan untuk mengetahui apakah progam tersebut, dihentikan, apakah dilakukan dilain waktu, apakah perlu diadakan revisi/perbaikan. Penelitian ini termasuk ke dalam penelitian deskriptif kualitatif dengan teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Data-data yang berhasil terkumpulkan tersebut kemudian di analisis secara deskriptif kualitatif. Hasil penelitian menujukan bahwa pelaksanaan progam IMTAQ di SMPN 23 Palembang telah menciptakan suasana yang kondusif dan penciptaan budaya yang relegius. Adapun pengintegrasian progam IMTAQ dalam pembelajaran yaitu memiliki keterkaitan dengan iman dan taqwa peserta didik. Dalam progam IMTAQ, kegiatan-kegiatan membaca Al-Qur'an tidak luput dilaksanakan. Selanjutnya pembinaan progam IMTAQ pada peserta didik dilakukan pihak sekolah dengan memberikan contoh keteladanan, nasehat yang bijak, pembiasaan, hadiah dan hukuman. Faktor pendukungnya yaitu 1) motivasi dan dukungan dari warga sekolah; 2) motivasi dan dukungan dari orang tua siswa; 3) pemahaman orang tua dan masyarakat tentang ajaran agama. Sedangkan faktor penghambatnya yaitu 1) sarana dan prasarana; 2) dana; 3) tenaga pembina; 4) dan narasumber yang terbatas.
Kata Kunci: Evaluasi, CIPP, Pembinaan, Program IMTAQ

A. INTRODUCTION

Today we often encounter people who violate the norms of life, and that's worrying (Pengelola Web Direktorat SMP, 2021). Honesty, truth, justice, mutual assistance and compassion have been covered by fraud, deception, oppression, tackling and harming each other. It is even more worrying that this symptom of moral decline is not only among adults but has also affected teenagers, most of whom are students, who are the hope of the nation in continuing the struggle to defend truth, justice, and peace in the future (Yanti, 2017).

Lately, there has been a student's moral decadence, students' lack of politeness and behavior that is not appropriate and contrary to the moral values that apply in school (Iskarim, 2016). Such as harassing teachers, saying bad things, criticizing, mocking and fighting teachers (physical or non-physical), violating school discipline, smoking, long hair, truancy, fighting, dating, drugs, and brawls between schools continue to experience a sharp increase, especially in the environment. Schools and other criminal activities. This is very contrary to the function and purpose of education itself (Wahyuni Wahyuni, Siti Roudhotul Jannah, 2021)

In Law no. 20 of 2003 concerning the national education system, in chapter II article 3, it has been stated that "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God. God Almighty has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen." (Kemendikbud, 2013). The existence of words of noble character in the formulation of national education goals above indicates that the Indonesian people aspire to have noble character as a national symbol. This is expected to be realized through the federal education process, which is carried out in stages and continuously (Subianto, 2013).

Education is expected to overcome existing problems because education is the most critical element in realizing a complete human being. After all, the progress and retreat of a person's movement and personality, individually or in a nation, is determined by education (Huda, 2015). Schools are one of the strategic vehicles and bridges to realize the functions and goals of national education by preparing and developing various programs, both through curricular and extracurricular pathways (Yogyakarta, 2018). Educational products produced by schools are expected to be by national education goals based on law No. 20 of 2003. Referring to the three academic domains (affective, cognitive and psychomotor), the order of values contained in Law no. 20 of 2003 is more effective in dominance or tends to form attitudes. This shows that the value order (noble personality) functions as a protector of other domains

(Magdalena et al., 2020). This means that intelligence and skills must be based on the noble values adopted by the Indonesian people.

Education, especially religious education in schools, must be able to carry out its role and function as an effective medium in shaping students' morality. Based on the RI government regulation number 55 of 2007, that religious education is education that provides knowledge and shapes the attitudes, personality and skills of students in practising their spiritual teachings, which is carried out at least through subjects/lectures at all paths, levels, and types of education. Religious education forms people who believe and are devoted to God Almighty and have noble character and harmony in inter and inter-religious relations (Agama, 2020).

However, religious education has not been optimally implemented in the learning process in the classroom. It is felt that it has not been able to meet the expected competency demands. According to Azizy, this is because today's religious learning places more emphasis on cognitive aspects, monotonous learning methods, and formalistic assessment systems are less oriented to the appreciation of spiritual values, less relevant to the social context and not integrated with other subjects (Zaki, 2017).

The problem of moral formation is the same as talking about the purpose of education because there are many opinions of experts who say that the purpose of education is the formation of morals (Warasto, 2018). There is also an opinion that morality results from education, training, coaching and arduous struggle. In reality, in the field, there are a lot of efforts made by the school in moral development through various methods, which continue to be developed, and this guidance has resulted in the formation of Muslim individuals who have a noble character, are obedient to Allah and His Messenger, respect to mother and father, love to fellow creatures of God (Suryadarma & Haq, 2015).

Responding to the various phenomena above, grade VII students of SMPN 23 Palembang have one of the developments of religious education at school, which is carried out through extracurricular activities in the form of face-to-face and non-face-to-face learning, both inside and outside the school environment. The IMTAQ program in schools aims to provide students with the knowledge, practice of religion and worship values through activities integrated with curricular activities and extracurricular activities both within and outside the school environment. For this reason, the IMTAQ program is expected to be able to touch values that can be used in real life for the benefit of the students themselves and in social life (Rindawan, 2014).

To be able to assess whether the program is running correctly, an evaluation is needed. Through this evaluation, information from the IMTAQ development program that has been

implemented can be seen. So it will be known where the advantages and disadvantages of IMTAQ program development can be improved. Evaluation is, of course, one of the strategies that need to be done to find out the extent to which the implementation of the IMTAQ program development that has been taking place in schools has achieved maximum and expected results (Ismail, 2014).

According to Tyler, quoted by Fajri Ismail, evaluation is the process of determining the extent to which educational goals have been achieved. Evaluation is not only a collection of achievement results through measurement, but evaluation is a process, starting from identifying outcomes and ending with decisions. Evaluation is the process of giving meaning or determination of the quality of the measurement results by comparing the measurement results with specific criteria. Another definition by Worthen and Sanders, cited by Suharsimi Arikunto and Cepi Safruddin, said that evaluation is an activity to find something valuable about something. Searching for something also includes looking for helpful information in assessing the existence of a program, production, procedure, and alternative strategies proposed to achieve predetermined goals (Arikunto & Jabar, 2014).

Program evaluation is a systematic method for collecting, analyzing, and using the information to answer basic questions about the program. Program evaluation is a series of activities carried out intentionally and carefully to determine the level of implementation or success of a program by knowing the effectiveness of each component, both in ongoing programs and past programs (Daryanto, 2010).

From the description above, it can be concluded that program evaluation is an activity carried out by gathering information by observing, studying, and measuring to draw conclusions or make decisions in a move that has been prepared and its objectives are planned so that in a program the level of achievement or success of the program can be seen. Has been designed and implemented.

Based on the results of initial observations, several reasons encourage researchers to evaluate religious education activities in the form of an image program, including:

1. Limited time allocation available in standard curriculum content for religious education intracurricular learning in schools

Public schools are one of the educational institutions responsible for learning religious education, with 3 (three) hours of lessons per week at SMPN 23 Palembang. For religious education, in terms of lesson hours provided by the school formally, students are calculated to have 3 hours of lessons per week at the SMPN 23 Palembang level. Try to compare it with other subjects that can reach 6-8 hours per week. Of course, the number of hours does not fully

guarantee the ability to realize the goals of national education because the learning materials for religious education are comprehensive, complex and universal.

2. Applications that students have not fully implemented

There are still/some students who have not applied the values taught during the process of developing the IMTAQ program in terms of lack of time and discipline. This can be seen when students experience delays during school hours. There are still students and students of class VII class 2019 throwing garbage in its place. Then there are still some students bullying fellow students and students fighting physically and non-physically against existing teachers in the classroom.

3. Fulfilment of inadequate IMTAQ program facilities

The unavailability of adequate facilities with the number of students carrying out the IMTAQ program development in terms of speaker material, prayer rugs, mukenah, the Qur'an, and others.

4. Lack of educators

The shortage of educators in implementing the IMTAQ program for grade VII students is seen in the number of teaching staff who are genuinely competent in Islamic religious education. So that during the coaching process for students, the teacher often fails and is not controlled so that there is a commotion among students.

Based on the description above encourages the author to raise and discuss issues regarding "Evaluation of Context Input Process Products for Implementing the IMTAQ Program Development for Class VII Students at SMPN 23 Palembang."

B. METHOD

The research method that the researcher uses is qualitative field research. This study explores data from statements, symbols, interpretations, and oral responses. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour (Tohirin, 2012). Phenomena that occur in the community are the subject of research so that the characteristics, characters, traits, and models of the phenomenon are described (Sanjaya, 2013). The researcher revealed and explained in detail how to evaluate the implementation of the IMTAQ program for seventh-grade students of SMPN 23 Palembang.

The informants in this study are vital. They are supporting informants, including a) Key informants, namely people who understand the problems to be studied, which in this study are the head of the IMTAQ program coordinator and students of VII SMPN 23 Palembang; b)

Supporting informants, namely people who are considered to know the problems to be studied, which in this study are the principal, field coordinator of the IMTAQ program, teachers and parents of students of VII SMPN 23 Palembang.

Data collection techniques used in this study were observation, interviews, documentation and triangulation of the research subjects. The four techniques used in this study are described as follows: a) Observation is a data collection technique carried out by conducting careful research and recording systematically (Gunawan, 2014). The observation technique is to observe directly and record systematically phenomena or what occurs at the research location regarding the implementation of the IMTAQ program development and the supporting and inhibiting factors for developing the IMTAQ program for seventh-grade students of SMPN 23 Palembang; b) Interview, which is a question and answer process in research that takes place orally in two or more people face to face listening directly to information or information (Achmadi, 2019). In this study, researchers used semi-structured interviews. This type of interview is included in the in-depth interview category, which is more accessible in its implementation when compared to structured interviews (Sugiyono, 2013); c) Documentation is one of the data collection methods used in social research to trace historical data (Gunawan, 2014). The document itself is a record of events that have passed. It can be in writing, pictures, or monumental works of someone (Sugiyono, 2013). In this research, data is intended in the form of documents related to the implementation of the IMTAQ program for seventh-grade students of SMPN 23 Palembang.

In analyzing the data, the author uses analytical techniques quoted from Sugiyono's book, namely a) Data Reduction, namely summarizing, choosing the main things, focusing on the essential things, looking for themes and patterns and discarding unnecessary (Sugiyono, 2013); b) Presentation of data in tables, graphs, pie charts, pictograms, and the like. Through the presentation of the data, the data is organized and arranged in a pattern of relationships so that it can be more easily understood (Sugiyono, 2013); c) Verification, namely the initial conclusions put forward, are still temporary and will change if solid evidence is found that supports the next stage of data collection, but if the findings put forward at the initial stage are supported by valid and consistent evidence, then the conclusion what is found is credible (Sugiyono, 2013).

C. RESULT AND DISCUSSION

1. **Evaluation of CIPP Implementation of IMTAQ Program Guidance for Class VII Students at SMPN 23 Palembang**

The language of evaluation comes from English. Evaluation which in Indonesian means evaluation, which means assessment or assessment (Shadily, 2010). Meanwhile, as stated by Enwind Wandat and Gerald W. Brown, quoted by Anas Sudjiono, evaluation refers to or implies an action or a process to determine the value of something (Sudjono, 2013). While the program is an activity or activity designed to implement policies and implemented for an indefinite period. Guidelines are general, and to realize policies, various types of programs are prepared (Sudjono, 2013).
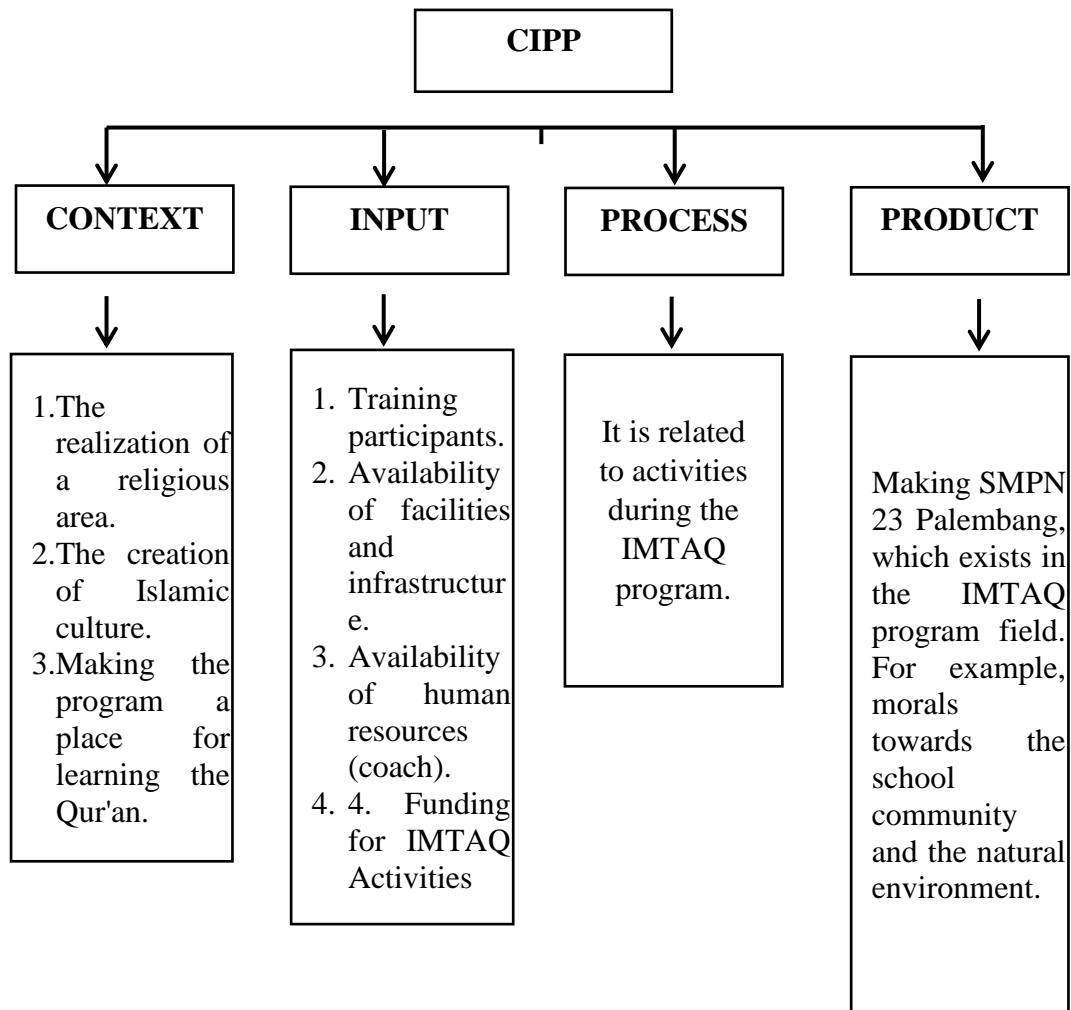
The CIPP evaluation model consists of four evaluation components: Context, Input, Process, and Product (CIPP). CIPP is an abbreviation of context evaluation which means evaluation of context. Input evaluation means evaluation of input, process evaluation implies evaluation of the process, and product evaluation means evaluation of results. By looking at the explanation, the evaluation step taken is to analyze the program based on its components (Suharsimi;, 2013).

Context evaluation determines needs, problems, assets, and opportunities to help decision makers set goals and priorities and assist the broader group in making goals, priorities, and outcomes. Input evaluation is determining alternative approaches, implementing activity plans, providing facilities, and providing effective costs for preparing needs and achieving goals. Decision makers in the review of inputs include choosing the preparation of plans, writing proposals, resource allocation, workforce management, and activity schedules, neatly arranged in helping decision making, and trying to prepare plans and financing (Suharsimi;, 2013).

Process evaluation is assessing the implementation of plans to help staff carry out activities, helping users evaluate program performance, and interpreting the results. Product evaluation is to identify and assess both short-term and long-term effects to allow staff to focus more on actual and final results and measure the success of efforts in meeting the set targets.

The evaluation steps of the CIPP model consist of five stages. The five stages are described as follows: a) Deciding which program will be evaluated; b) Determine the standard program targets that are the basis for evaluation; c) Planning evaluations; d) Carry out evaluations and collecting information, and e) Determining the gap between standard program targets and program achievements. So it can be concluded that evaluation is a business process determining a particular activity's value. In this coaching activity, an evaluation is carried out to determine the coaching program's success. Evaluation is carried out by giving a series of tests to students. From this series of tests, we can see how far the level of success of the goals has been set (Suharsimi;, 2013).

Chart 1. Researcher's Framework

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                          │     CIPP     │
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          ┌──────────────┬───────┴───────┬──────────────┐
          ▼              ▼               ▼              ▼
    ┌───────────┐  ┌───────────┐  ┌───────────┐  ┌───────────┐
    │  CONTEXT  │  │   INPUT   │  │  PROCESS  │  │  PRODUCT  │
    └─────┬─────┘  └─────┬─────┘  └─────┬─────┘  └─────┬─────┘
          ▼              ▼               ▼              ▼
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CONTEXT	INPUT	PROCESS	PRODUCT
1. The realization of a religious area. 2. The creation of Islamic culture. 3. Making the program a place for learning the Qur'an.	1. Training participants. 2. Availability of facilities and infrastructure. 3. Availability of human resources (coach). 4. 4. Funding for IMTAQ Activities	It is related to activities during the IMTAQ program.	Making SMPN 23 Palembang, which exists in the IMTAQ program field. For example, morals towards the school community and the natural environment.

2. Context of IMTAQ Program Activities

In the context of the IMTAQ program, it seeks to produce a generation that is independent and has a noble character based on self-identity and abilities, all of which must be supported by high moral integrity and Islamic values. The integration of Islamic values, such as the creation of a religious area, is the result of culture with Islamic values, making the program a place for learning the Qur'an and forming attitudes of faith, the emergence of love for the Qur'an

and practising it. As the purpose of the IMTAQ program activities, not only have academic skills (job skills), but can still maintain the values of life skills or mental attitudes that exist in each of them so that the instinct of *thalabul 'ilmi* worship is always held.

The first thing to do is to determine the context of the IMTAQ program development. Choosing the context is part of the most essential and fundamental initial stage, based on what you want to achieve in the IMTAQ program development. Based on the observations, the researchers saw that the determination of the IMTAQ program contains 5 points which are the context of the program, and the decision is based on the results of the meeting, which is expected to add insight, appreciation, and practice of religious *amaliyah* of students and then prepare students to become citizens of society with noble character, develop the potential of students. Students in the field of religion then implement one of the national education goals stated in the Law. No. 20 of 2003 concerning the National Education System and realizing the Vision and Mission of SMPN 23 Palembang.

Based on the observations and interviews, the researchers concluded that in the context of the IMTAQ program at SMPN 23 Palembang, it contained 5 points as a reference in the implementation of the IMTAQ program. This is based on the meetings between teachers, education staff, and school committees. This is expected to add insight, appreciation, and practice of religious amaliyah of students and then prepare students to become citizens of society with noble character and develop the potential of students in the field of religion.

a. The creation of a religious area

Based on the observations, the researchers saw that in the context of the implementation of the IMTAQ (IMTAQ and Taqwa) coaching program, which was carried out to create a religious area to develop the potential of students to become human beings who believe and fear God Almighty and have noble character. In every activity, consistently implement activities that reflect obedience in carrying out all the commands taught in the Holy Qur'an and stay away from behaviours that are contrary to Islamic values.

Picture 1. Congregational prayer activities at SMPN 23 Palembang

From the results of the observations, interviews, and documentation above, the researcher concludes that the implementation of the IMTAQ program development activities held at SMPN 23 Palembang is directed at creating a religious area such as congregational prayers and other religious activities that aim to provide provisions and shape character who has noble character and carries out Islamic laws.

b. The Creation of Islamic Culture

Based on the observations, the researchers saw that the implementation of the IMTAQ (IMTAQ and Taqwa) coaching program was carried out to create an Islamic culture that had Islamic values that reflected the actions of moral students so that Islamic civilisation was maintained along with changes in western culture that were increasingly prevalent among teenagers. . The cultures that reflect Islamic values are always maintained by the school.

From the results of observations and interviews, the researchers concluded that the IMTAQ program implementation activities held at SMPN 23 Palembang were directed at creating Islamic cultures such as dressing, etiquette, courtesy and cleanliness and other religious activities such as studying the holy books of the Qur'an which aim to provide students with Islamic values that make students capable, creative and knowledgeable.

c. Making the Program a Place for Learning the Qur'an

Based on the results of observations, the researchers saw that all activities of the IMTAQ program were directed as a place for learning to study the Qur'an so that students understand the contents of the Qur'an. The learning is expected to provide proficiency in reading and knowing the laws of reading the Qur'an correctly. Furthermore, the program interprets each verse of the Qur'an as knowledge of the commands and prohibitions in everyday life.

From the observations and interviews, the researchers concluded that the IMTAQ program implementation activities held at SMPN 23 Palembang were a place for learning by reading and interpreting every content of the Qur'an. Every two weeks, the school invites clerics from outside, such as UIN lecturers, who understand the Qur'an. This is expected to increase understanding for students to study more broadly in the holy book of the Qur'an.

3. Input IMTAQ Program Activities

The input in the IMTAQ program referred to here is who are a student in the learning program, facilities and infrastructure facilities and staff for the IMTAQ program supervisor at SMPN 23 Palembang.

a. Coaching Participants

In the implementation of this program, there must be participants. Of course, in the performance of this program, students are the participants. In every coaching activity, it is essential that without participants, the action will not run. Based on the observations made by the researchers, apart from being participants, several students were also involved as officers in implementing the IMTAQ program development. Students will be assigned to be leaders in certain activities. For example, in the Asmaul Husna reading, two students are appointed by the field coordinator to lead the lesson. This is done to train and familiarize students to do it in everyday life.

Table 1. IMTAQ Program Routine Activities Officer Schedule

No.	Day	Name	Class	Assignment
1.	Monday	Clara Variza	8.6	Asmaul Husna
		Cindy Aulia Wulandari	8.2	*Tadarusan*
		Achmad Islahuddin. R	7.2	Translation
		M. Rifky Haslan. K	8.2	Prayer
2.	Tuesday	Shinta Safitri	7.7	*Asmaul Husna*
		M. Ilham Rezki Wijaya	8.3	*Tadarusan*
		Tiara Islamia	8.1	Translation
		Yoga Ananda	8.1	Prayer
3.	Wednesday	Della Kirana Unzillah	8.2	*Asmaul Husna*
		M. Fadhil Naufal	7.4	*Tadarusan*
		Alisya Putri	8.1	Translation
		Khoirul Ihsari	7.9	Prayer
4.	Thursday	Putri Rana Nurul Husna	8.2	*Asmaul Husna*
		Istiqomah	7.11	*Tadarusan*

No.	Day	Name	Class	
		Indri Putri Rahesa	8.5	Translation
		Dean Naufal. A	8.1	Prayer
5.	Friday	Imtiaz Khoirunnisa	9.10	*Asmaul Husna*
		Ghelsy Vania	9.10	*Tadarusan*
		Gibran Al-Khadafi	9.8	Translation
		M. Widad Diayulhaq	9.4	Prayer

Table 2. Adhan Officer Schedule

No.	Day	Name	Class	Time
1.	Monday	M. Rifky Haslan. K	8.2	Dzuhur
		M. Hafizd Abdurrozaq	8.4	Asr
2.	Tuesday	Aditya Rizki	7.9	Dzuhur
		Permata Adha	7.2	Asr
3.	Wednesday	Ismail Akbar	7.2	Dzuhur
		Dean Naufal. A	8.1	Asr
4.	Thursday	M. Rayhan Wijaya	7.5	Dzuhur
		M. Dwi Septiando	7.10	Asr

From the observations and interviews, the researchers concluded that the participants of the IMTAQ program implementation activities were all Muslim students at SMPN 23 Palembang. In this IMTAQ program activity, participants are critical without participants. The training will not run. With predetermined schedules to become an IMTAQ program activity officer, for example, reading Asmaul Husna, Koran, Praying, etc.

b. Availability of Facilities and Infrastructure

Based on the author's observations, one supporting factor for the IMTAQ program is adequate facilities and infrastructure, the first being the existence of a large hall that can accommodate the entire school community and the addition of a tiled hall floor. With this hall, all IMTAQ program activities can run smoothly. The second is the existence of a good loudspeaker/microphone. This greatly facilitates the implementation and development of this program. The third is the availability of water and faucets sufficient for ablution and others. With the number of taps, the students and teachers do not linger in line to take ablution water. The fourth is the availability of the Qur'an and good prayer mats. Then the last is the facilities for implementing the IMTAQ program development.
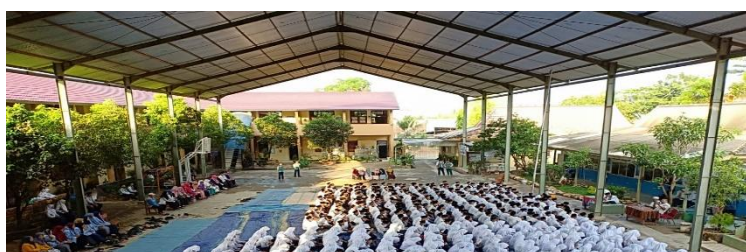
Picture 2. Lecture activities at SMPN 23 Palembang

Based on the results of the observations, interviews and documentation above, it indicates that SMPN 23 Palembang has made efforts to fulfil the needs in the field of facilities and infrastructure for the IMTAQ program so that the implementation of the IMTAQ program can run according to the predetermined plan. The objectives of the IMTAQ program can be achieved. Then implementing the IMTAQ program, the school also continues to optimize the IMTAQ program development in terms of activities that all lead to the formation of student morals.

c. Availability of Human Resources (Coach)

In addition to participants in the program development implementation, there are also coaches (instructors). Based on the observations made by researchers, besides teachers, parents or guardians of students are also involved as coaches in implementing the IMTAQ program development. The role of parents here is not directly at school but rather to control students to carry out their activities at school, especially movements such as prayer, Koran, manners and others.

Table 3 Schedule of Priests for Dzuhur Prayer

No.	Day	Name	Time
1.	Monday	M. Rifky Haslan. K	Dzuhur
2.	Tuesday	Aditya Rizki	Zuhur
3.	Wednesday	Ismail Akbar	Zuhur
4.	Thursday	M. Rayhan Wijaya	Zuhur

From the observations and interviews that the researchers conducted, the coaches in implementing the IMTAQ program development at SMPN 23 Palembang were not only teachers but parents or guardians of students who were also involved as coaches. For the condition of the coaches in the IMTAQ program, the ratio has not met the needs of the IMTAQ program. Because there are very few PAI teachers, for this reason, it is necessary to add educators in the field of PAI.

d. Funding for IMTAQ program activities

Financing is needed because the financing aspect determines an educational institution's continuity. On educational funding, especially since the educational institution is an educational institution with high complexity, such as the IMTAQ program, then the financial budget is very decisive in ensuring the continuity of the activities of the educational institution.

Based on the observations, the researchers saw that the ability to explore potential sources of financing would undoubtedly come from the payment of school operational assistance, infaq for the extended family of SMPN 23 Palembang and non-binding donors (if any). This certainly contributes to the administration of funding. Furthermore, institutions are given great authority to seek and utilize various sources of funds according to the needs of each institution because, in general, the world of education is constantly faced with the problem of limited funds.

Based on the results of the documentation that the funding for the IMTAQ program activities comes from school operational assistance, infaq from the extended family of SMPN 23 Palembang and non-binding donors (if any), such as parents of students, the community around the school, and alums of SMPN 23 Palembang. This undoubtedly contributes to the administration of funding. Furthermore, institutions are given great authority to seek and utilize various sources of funds according to each institution's needs. In general, the world of education is constantly faced with the problem of limited funds.

4. IMTAQ Program activity process

Then proceed with the form of activities, meaning in the context of this research is the IMTAQ program development, which is carried out in the form of daily, weekly, monthly and yearly activities. From the observations made by the researchers during the implementation of the IMTAQ program development at SMPN 23 Palembang, the form of activities has indeed been selected and sorted by time. To streamline the goals to be achieved in the planning that has been set previously.

Table 4. IMTAQ Program Activities

No.	Type of activity	Information
1.	Routine activities are reading *Asmaul Husna*, *tadarus* Al-Qur'an and its meaning, Duha prayer, Zuhur prayer, and Asr prayer together.	Monday - Friday
2.	*Tahsin Qur'an*	Monday - Friday at
3.	*Tahfizd Qur'an*	Monday - Thursday
4.	*Hadroh* activities	1 time per week
5.	Morning prayer together at school	1 time per week
6.	*Tausiyah* (external speaker)	2 times per month
7.	*Musabaqoh Tilawatil Qur'an*	1 time per year
8.	Ramadan Islamic Boarding School	1 time per year
9.	Donation to orphans	1 time per year
10.	Commemoration of Islamic Holidays (PHBI)	Customized

From the results of observations and interviews that researchers conducted, it was found that in the implementation of the IMTAQ program development at SMPN 23 Palembang, the form of religious activities had indeed been selected and sorted based on the time and place of coaching, namely: The time and place of implementation of this component is, of course, significant, considering the IMTAQ program is an activity that takes the form of face-to-face and non-face-to-face.

From the observations and interviews that researchers conducted, implementing the IMTAQ program development at SMPN 23 Palembang had a process of implementing activities that were undoubtedly different. The first was the reading of the *Asmaul Husna* and *tadarus* Al-Quran, led by one student followed by the dhuha prayer performed individually, at least four *raka'at* with two greetings, then praying together led by one of the students. This

activity occurred in the school hall, starting at 06.30 s/ d 07.30. After this activity, the students carry out class teaching and learning activities.

Tahfiz Qur'an activities are held every Monday-Thursday at 06.30 s / d 07.30, taking place in class. To participate in this activity, students must undergo a selection process, only selected students. Then for the recitation activities, the implementation is the same as the tahfiz activity, but what distinguishes it is the day only. The recitation activities are only carried out on Fridays. Then the Qur'an tahsin activity is required for all students and carried out every day according to the schedule for teaching and learning activities in class.

The zuhr prayer is held during the afternoon break, precisely from 12.00 to finish and is carried out in the congregation and led by a teacher. Before praying, one student was appointed to be a muezzin. The Asr prayer is carried out the same as the Zuhr prayer, the only difference being the time. Azhar prayer is carried out before students go home, precisely at 15.00 until finished. Then the morning prayer in the congregation at school is carried out in turns for each class. Every week there are three classes appointed to carry out the morning prayer in assembly at school. These three classes must be accompanied by their respective homeroom teachers. Then during the implementation, one male teacher becomes the priest while delivering tausiyah and prayers.

5. IMTAQ Program Implementation Product

After the implementation of the IMTAQ program development, there are products or results on student morals, especially morals towards the school community and the environment (nature). The following is the explanation:

a. Morals towards the school community

1) *Ukhuwah Islamiyah* (brotherhood)

From the observations made by the researchers, implementing the IMTAQ program development at SMPN 23 Palembang *ukhuwah Islamiyah* is a relationship between fellow Muslims without distinguishing between the breadth and the narrowness of the relationship capacity, starting from family relationships and small communities to relations between nations. *Ukhuwah Islamiyah* is a human relationship that is more universal, no longer limited by religion, culture, country or race.

Based on the results of observations and interviews that the author conducted at SMPN 23 Palembang regarding student ukhuwah Islamiyah. At this school, students have different religious and ethnic backgrounds, and some are Muslim, Protestant and Buddhist, then some

are from Malay, Komering, Sundanese, Javanese, Batak, Chinese, and others. However, with this diversity, the students still maintain good brotherly relations in this school, not only with fellow Muslims but with non-Muslims. The students never discriminate against social status, religion, ethnicity, skin colour and others. They get along well, and fights are rare among students. They think everyone is the same.

2) Benevolent

From the observations made by the researchers during the implementation of the IMTAQ program development at SMPN 23 Palembang, students said they were gentle and behaved gently and well. A person's politeness will be seen in his speech and behaviour. His address is soft, his behaviour is smooth, and he takes care of the feelings of others. From this, it can be concluded that politeness includes two things: polite in speech and courteous indeed.

Based on the observations and interviews that the author did, the students had a respectful attitude towards the teacher. If they met the teacher, they would shake hands (kiss the teacher's hand), and if they walked in front of the teacher, they would bow down. This is a form of high respect from students towards the teacher, then if you meet friends, you will greet each other.

b. Morals to the Environment (Nature)

1) Must Protect the Environment

` From the observations made by the researchers that implementing the IMTAQ program development at SMPN 23 Palembang, students preserve the environment and not damage it is a must for every human being. This kind of thing must be accustomed from an early age. Therefore the IMTAQ program coordinator works together with the school Adiwiyata coordinator. The IMTAQ program coordinator holds a tausiyah twice a month. One of the materials is caring for the environment.

The existence of a cleanliness competition between classes at school will motivate students to compete in protecting the environment, and this can increase students' awareness of the importance of protecting the environment. Based on the observations and interviews that the author did, in the implementation of the IMTAQ program development, there was indeed an impact on students' awareness about protecting the environment. This is the IMTAQ program coordinator in collaboration with the school adiwiyata coordinator through the school environment ambassador. Indeed, some students already have the awareness to protect the environment, and this can be seen when throwing garbage. They will dispose of garbage according to the type of waste because at this school, and three trash bins are prepared per class. These three bins are divided into three types of waste, namely organic, non-organic,

organic and plastic waste. They also do not damage the gardens that have been created and do not damage school facilities.

2) Save Water

From the observations made by the researchers that the implementation of the IMTAQ program development at SMPN 23 Palembang, the school requires its students to do the dhuha prayer, zuhr prayer and asr prayer at school. Of course, the use of water here can be categorized as using a lot of water, not only things. The water is also used in toilets, watering plants, etc. This is getting a lot of attention from the school.

Based on the observations and interviews that the author did, in the implementation of the IMTAQ program, there was an impact on students' awareness about saving on water use. This school does use a lot of water, in addition to toilets and watering plants, and water is also used to take ablution water. The program that the teachers have made is already good. Students are also constantly reminded to be frugal in water, so there is a special officer to supervise students during ablution. This is one of the effective strategies for saving water. However, there are still some students who lack awareness about this.

Supporting and Inhibiting Factors in the Implementation of IMTAQ Program Guidance for Class VII Students at SMPN 23 Palembang

In developing the IMTAQ program in shaping the morality of the students of SMPN 23 Palembang, there are two influencing factors, namely supporting elements and inhibiting factors, and these factors will be described as follows:

1. Supporting factors

a. There is an intense desire from the school to improve students' morals

Based on the observations and interviews that the author did, one of the supporting factors for the IMTAQ program is the school's strong desire to improve students' morals. It is true that the school, especially the teachers, wants to improve the morals of students because teachers are aware that with good morals, students will become civilized human beings and teachers also want to realize the goals of education itself.

b. There is support from parents of students

Based on the results of observations and interviews that the author did, one of the supporting factors for the IMTAQ program is the support from parents. Parents are very supportive of this IMTAQ program both morally and materially, morally, parents of students are thrilled that their children are educated and taught based on faith and purity, and parents

also do not complain even though with this program, their children go to school early (06:30 WIB) and go home a little later (at 16:00 WIB / after Asr prayer). For the material itself, parents of students, especially those whose economy is middle and above, every time there is an activity or development related to this program, always make donations, and some even become permanent donors.

c. There is support from the government

Based on the results of observations and interviews that the author did, one of the supporting factors for this IMTAQ program is the support from the Palembang City Government. The first one is in accordance with the vision of the Mayor of Palembang, namely 'Palembang Emas Darussalam 2023' the letter 'M' in the word 'Emas' has the meaning of civil, civil here means realizing a civilized Palembang society in building, living and interpreting life. The IMTAQ program at this school is one of the steps to support and realize the vision of the mayor of Palembang. Because this program has been running well and the Mayor of Palembang appreciates this program, through the Education Office of the City of Palembang to provide and set SMPN 23 Palembang as the flagship school 'IMTAQ' in accordance with the Decree of the Mayor of Palembang No. 155/KTPS/DISDIK/2017 Regarding the determination of the leading standard schools in the city of Palembang in 2017.

d. Adequate facilities and infrastructure

Based on the author's observations, one supporting factor for the IMTAQ program is adequate facilities and infrastructure, the first being the existence of a large hall that can accommodate the entire school community and the addition of a tiled hall floor. With this hall, all IMTAQ program activities can run smoothly. The second is the existence of a good loudspeaker/microphone. This greatly facilitates the implementation and development of this program. The third is the availability of water and water faucets that are sufficient for ablution and others, with the number of taps, the students and teachers do not linger in line to take ablution water. The fourth is the availability of the Qur'an and good prayer mats.

a. Inhibiting Factor

1) Lack of Islamic religious education teachers, especially male teachers

Based on the results of observations and interviews that the author conducted, the lack of Islamic religious education teachers, especially male teachers, is an obstacle because the number of teachers is not proportional to the number of students. This school only has two male religious teachers, so in the implementation and development of the program, This must work extra, especially to discipline students before the performance of tadarus and

congregational prayers, which is also an obstacle if the two religious teachers have business outside school or are sick.

Based on the results of the interviews and observations above, sufficient male religious teachers will help implement this program correctly, and the role of Islamic Religious Education teachers is not only required in teaching. Still, it must be able to foster the morals and character of its students.

2) Lack of follow-up from parents at home to their children about the material that has been delivered at school

Based on the results of observations and interviews that the author did, one of the inhibiting factors for the IMTAQ program is the lack of follow-up by parents at home to their children about the material that has been delivered at school. One example is fardhu prayer, at school, the teachers always invite, emphasize even tend to 'force' to pray, both fardhu prayers and sunnah prayers. Still, when they get home, some parents/guardians of students let their children not pray, actually not only praying but many other things that are still ignored by parents, such as the Koran, the importance of morality in life and others.

D. CONCLUSION

Based on the research findings, it can be concluded as follows: 1) overall, the implementation of the IMTAQ program development at SMPN 23 Palembang has been carried out well. It can be proven that every day planned activities are carried out, from routine activities to scheduled activities, and all activities in this program have led to forming students' morals; 2) IMTAQ program development has an impact on students' morals towards the school community. This impact is clearly illustrated in students' behaviour at school, students have a solid brotherly attitude, and students never discriminate against social status, religion, ethnicity, skin colour and others, they are harmonious and polite to older people, and others have respect for the teacher. In addition to having an impact as described above, the development of this program also impacts morals in the environment (nature). The effect is that the students care about the school environment, especially the cleanliness of the school, and are efficient in water use.

Furthermore, 2) The supporting factors of this program are the strong desire of the school to improve students' morals, support from students' parents, support from the government and adequate facilities and infrastructure. The inhibiting factors are the lack of

PAI teachers, especially male teachers and the lack of parental follow-up with their children at home regarding the material that has been conveyed.

Based on the conclusions above, it can be recommended to be followed up by the parties concerned, including 1) The principal should further improve the aspects of supervision, guidance, and control in the IMTAQ program because seeing the findings it still really needs direct coaching or indirectly to improve the IMTAQ program; 2) Schools should continue to improve relations and cooperation with both the government and the community, parents, then consult and coordinate so that they can overcome the obstacles that occur in the IMTAQ program; and 3) It is necessary to establish a forum between parents and schools so that they can exchange information and synergize in the IMTAQ program.

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