Integration of Educational Evaluation and Student Character Building in Family Resilience in Makassar City, South Sulawesi

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Abstract: This article explores the integration of educational evaluation and its role in character development, particularly in relation to strengthening family resilience. The central question addressed is how educational evaluation contributes to character building within the context of the family. Employing a qualitative research design, this study utilizes a case study approach, with data collected through in-depth interviews and document analysis. Participants included parents, teachers, and educational leaders in South Sulawesi, Indonesia. The findings indicate that educational evaluation plays a dual role: for students, it serves as a tool to recognize their individual capacities and social positioning within the classroom; for educators, it provides insight into the effectiveness of their pedagogical strategies. Education is identified as a key instrument in character formation, shaping individuals with intellectual depth, moral integrity, physical vitality, and a strong sense of self. Among various influencing factors, education emerges as the most impactful in character development. In the context of Makassar City schools, teacher-led evaluations that incorporate character education into family settings have proven effective in supporting parents in guiding their children away from negative social influences.
Keywords: Educational evaluation, character development, family resilience

Abstrak: Artikel ini mengkaji integrasi evaluasi pendidikan dan perannya dalam pembentukan karakter, khususnya dalam konteks penguatan ketahanan keluarga. Pertanyaan utama yang dibahas adalah bagaimana evaluasi pendidikan berkontribusi pada pembentukan karakter dalam konteks keluarga. Menggunakan desain penelitian kualitatif, studi ini menerapkan pendekatan studi kasus, dengan data dikumpulkan melalui wawancara mendalam dan analisis dokumen. Peserta penelitian meliputi orang tua, guru, dan pemimpin pendidikan di Sulawesi Selatan, Indonesia. Temuan menunjukkan bahwa evaluasi pendidikan memiliki peran ganda: bagi siswa, evaluasi berfungsi sebagai alat untuk mengenali kapasitas individu dan posisi sosial mereka di dalam kelas; bagi pendidik, evaluasi memberikan wawasan tentang efektivitas strategi pedagogis mereka. Pendidikan diidentifikasi sebagai alat kunci dalam pembentukan karakter, membentuk individu dengan kedalaman intelektual, integritas moral, vitalitas fisik, dan rasa diri yang kuat. Di antara berbagai faktor yang mempengaruhi, pendidikan muncul sebagai faktor paling berpengaruh dalam pengembangan karakter. Dalam konteks sekolah-sekolah di Kota Makassar, evaluasi yang dipimpin guru yang mengintegrasikan pendidikan karakter ke dalam lingkungan keluarga telah terbukti efektif dalam mendukung orang tua dalam membimbing anak-anak mereka menjauhi pengaruh sosial negatif.
Kata kunci: Evaluasi pendidikan, pengembangan karakter, ketahanan keluarga

Introduction

Education, family resilience, and the development of children's character are inextricably linked. This relationship is rooted in the three foundational pillars of education: the family (particularly parents), the school, and the wider community. Among these, the family plays a crucial role in shaping a child's character, as it is within the family unit that moral, ethical, and social values are first introduced and internalized. These early influences significantly contribute to the formation of a child's personality and continue to shape their behavior and worldview into adulthood.[1]

The National Education System in Indonesia is designed to cultivate individual potential and to shape a dignified national character and civilization, thereby contributing to the intellectual life of the nation.[2] Its overarching goal is to develop students into individuals who believe in God, uphold noble moral

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[1] Muhammad Anas Ma`arif, et.al., "Shaping Students' Moderate Islamic Character at Madrasah," *Jurnal Pendidikan Islam* 10, No. 2 (2024). Safrilsyah Safrilsyah, et.al., "Urgency of Noble Characters' Education and Building Students' Prosocial Behaviors," *Jurnal Ilmiah Peuradeun* 13, No. 2 (2024).
[2] Fahrul Fauzi, The Polemic of the Controversial articles on the Family Resilience Bill from the Perspective of Islamic Law, Psychology, and Social Communication, *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan,* Vol 20, No. 1 (2020), p. 122.

values, possess knowledge and skills, demonstrate creativity and independence, and act as democratic and responsible citizens. In this context, character development encompasses two key dimensions: national character and Islamic character, both of which are instilled in students through formal educational institutions.[3]

In accordance with the mandate of the 1945 Constitution of the Republic of Indonesia and Law No. 20 of 2003 on the National Education System, the Ministry of National Education has articulated three core policy pillars: (1) ensuring equity and expanding access to education, (2) enhancing quality, relevance, and competitiveness, and (3) strengthening governance, accountability, and public perception. Among these, the second pillar, improving educational quality, relevance, and competitiveness, serves as the Ministry's primary focus. This emphasis underscores the imperative for the education system to be not only of high quality but also responsive to the evolving needs of society and the demands of the contemporary era.[4]

According to UNESCO, two educational principles are particularly pertinent to the philosophy of Pancasila: (1) education should be grounded in four fundamental pillars: learning to know, learning to do, learning to live together, and learning to be; and (2) the concept of lifelong learning.[5]

In parallel, Sholeh emphasizes that improving the quality of education requires a strategic and deliberate approach, which includes two key strategies: (1) short-term planning aimed at enhancing students' intellectual capacities to meet minimum standards that serve as a foundation for achieving long-term educational objectives focused on the holistic development of Indonesian individuals; and (2) the establishment of broad-based educational goals that are genuinely beneficial and meaningful in preparing students to confront future challenges.[6]

The dimension of human servanthood is conceptualized as *Abdullah*, denoting one who serves through submission, obedience, and adherence to the commands of Allah SWT. Conversely, the dimension of caliphate is understood as *khalifatullah*, wherein humans are entrusted to steward and cultivate the

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[3] Asfa Widiyanto, "Islam, Multiculturalism and Nation-Building in The Post-Truth Age: The Experience of Indonesia," *Journal of Tamaddun* 14, No. 1 (2019). Ade Alimah, "Contemplative and Transformative Learning for Character Development in Islamic Higher Education," *Ulumuna* 24, No. 1 (2020).

[4] Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

[5] E. Mulyasa, *Kurikulum Berbasis Kompetensi,* Bandung: Remaja Rosdakarya, 2004.

[6] Munawar Sholeh, *Politik Pendidikan Membangun Sumber Daya Bangsa dengan Peningkatan Kualitas Pendidikan,* Jakarta: Institute for Public Education, 2005.

universe as God's creation, which is intended for human habitation.[7] Thus, human existence embodies the role of God's vicegerent on earth.

To fulfill the responsibilities inherent in both servanthood and caliphate effectively, individuals are expected to develop their creativity and potential through the educational process.[8] This implies that every person must engage continuously in education, unrestricted by spatial or temporal limitations. In this context, the principle of lifelong education becomes indispensable.

The concept of lifelong education posits that formal schooling constitutes only a segment of an individual's broader learning journey. It emphasizes that education is a continuous and ongoing process extending from infancy until death. Lifelong education is therefore inclusive, encompassing all individuals regardless of age or gender, including children and adults, men and women alike.[9]

From an Islamic perspective, Zakiah Daradjat asserts that lifelong education spans the entirety of a person's life, with the ultimate goal aligned with the culmination of life itself.[10] This perspective encourages adherents to engage continuously in learning activities across formal, non-formal, and informal settings throughout their lives. Informally, education begins within the family environment; formally, it continues through active participation in school-based education; and non-formally, it extends into the broader community. These three educational environments are interconnected and collectively operationalize the principle of lifelong education.

Character development during early childhood is critical, as it shapes behaviors that are socially accepted within various social groups. Consequently, a positive correlation exists between family resilience and the quality of school life. Similarly, family resilience is positively associated with student discipline.[11] particularly self-discipline. Parental involvement and attention play

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[7]Sri Haryanto, "Implikasi Konsep Abdullah dan Khalifatullah Dalam Pendidikan Karakter," *Paramurobi: Jurnal Pendidikan Agama Islam* 6, No. 2 (2023), p. 138-146. Yesi Lisnawati, et.al., "Konsep Khalīfah dalam Al-Qur`an dan Implikasinya Terhadap Tujuan Pendidikan Islam (Studi Maudu'i Terhadap Konsep Khalīfah dalam Tafsir Al-Misbah)," *Tarbawy: Indonesian Journal of Islamic Education* 2, No. 1 (2015), p. 47.

[8] Achmad Fathoni, Family Resilience and Implementation of Islamic Family Jurisprudence on Millennial Muslim Familiesin Gresik, Indonesia, *Journal of Islamic Law (JIL)*, Vol. 2, No. 2, 2021. p. 157.

[9] Devika Rosa Guspita, et, al., The Principle of Family Resilience in Islamic Law and its Relevance to Cilegon's Regional Regulation Number 1/2019, *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan,* Vol. 25 No. 1 (2025), p. 25.

[10]Zakiah Daradjat, *et. al, Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1992), h. 31.

[11]Siti Salma Salsabila and Raden Rachmy Diana, "Karakter Disiplin Siswa Ditinjau Dari Persepsi Ketahanan Keluarga dan Kualitas Kehidupan Sekolah," *Jurnal Psikologi Integratif* 9, No. 1 (2021), p. 95.

a pivotal role in fostering positive and significant character traits, which in turn contribute to improved student learning outcomes.[12]

Support from the family, social environment, peers, and school has been shown to mitigate academic procrastination, characterized by laziness and delay in completing tasks. This multifaceted support system facilitates the development of religious character and resilience, which significantly and indirectly reduces procrastinatory behaviors.[13] Moreover, parental support and the internalization of spiritual values within social contexts, such as community organizations, profoundly influence character formation, especially in cultivating a sense of social cohesion and togetherness.[14]

This study employed qualitative research methods and utilized a case study approach for data analysis.[15] Data were collected through in-depth interviews and document reviews. Interviews were conducted with key informants, including parents, teachers, and educational stakeholders in South Sulawesi. The case study specifically focused on educational institutions in Makassar City. This qualitative inquiry integrated the evaluation of educational processes, family resilience, and the development of student character within the context of Makassar City, South Sulawesi.

Educational Evaluation

Evaluation, broadly defined, is the systematic process of planning, collecting, and providing information necessary for informed decision-making.[16] It involves assessing whether a planned program has achieved its intended goals, determined its overall value, and evaluated the efficiency of its implementation. Central to evaluation are value judgments that guide the assessment process. Specifically, in an educational context, evaluation entails the systematic collection, analysis, and interpretation of data to determine the extent to which students have mastered the learning objectives.[17]

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[12] Milatina Dina Qoyimah, "Hubungan Antara Perhatian Orangtua Dan Karakter Siswa Terhadap Hasil Belajar PPKN Siswa Kelas V," *Joyful Learning Journal* 10, No. 2 (2021), p. 124-131.

[13] Gunartin Gunartin, et.al., "Building Entrepreneurial Interest: Exploring Entrepreneurial Competency and Self-Efficacy Strategies in Entrepreneurship Education," *Cakrawala Pendidikan* 44, No. 1 (2025).

[14] Monica Innanda Chiaralazzo, et. al., "Pembentukan Karakter Siswa Ditinjau dari Spiritualitas Perkumpulan Dharmaputri dan Dukungan Orang Tua," *Jurnal Penelitian Pendidikan Agama Katolik* 5, No. 2 (2025), p. 217-226

[15] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R dan D*, Bandung: Alfabeta, 2017.

[16] Muhammad Ilyas Ismail, *Evaluasi Pembelajaran*, Jakarta: Raja Grafindo Persada, 2020. Rina Febriana, *Evaluasi Pembelajaran* (Jakarta: Bumi Aksara, 2021), p. 1.

[17] Kadek Ayu Astiti, *Evaluasi Pembelajaran* (Yogyakarta: CV Andi Offset, 2017), p. 2-3.

Evaluation functions as a foundational framework for curriculum development by establishing a systematic procedure that assigns responsibility to individuals for designing specific work units within their respective domains. For each work unit, clearly defined learning outcomes (instructional objectives) are articulated, accompanied by a comprehensive outline of the relevant learning materials and activities. In addition, the evaluation procedures intended to measure student progress toward the achievement of these learning outcomes are explicitly described.[18]

From a psychological perspective within the context of school education, evaluation activities can be understood from two viewpoints: those of the student and the educator. For students, educational psychological evaluation offers guidance and a foundational understanding of their individual abilities and their standing within the group or class.

For educators, such evaluation provides clarity regarding the effectiveness of their instructional efforts, serving as a psychological framework to inform subsequent teaching strategies. Specifically, didactic learning evaluation functions as a source of motivation for educators to improve, enhance, and sustain their teaching performance.[19] Educational evaluation in the learning process fulfills at least five key functions for educators:

1. providing a basis for assessing the outcomes of students' efforts and achievements,
2. offering valuable information to determine each student's standing within their peer group,
3. supplying essential data to support decisions regarding the selection and assignment of student status,
4. guiding the identification and implementation of interventions for students requiring additional assistance,
5. evaluating the extent to which predetermined instructional objectives and teaching programs are being met.

Learning is a dynamic process of interaction among students, involving the use of learning materials, instructional methods, strategies, and resources within a structured learning environment. Fundamentally, learning entails the organization and management of the surrounding environment to foster and motivate students' active engagement in the learning process. It can also be defined as the provision of guidance and support to students throughout their educational journey. Moreover, learning is characterized by a reciprocal

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[18] Muhammad Hasan. et al, *Evaluasi Pembelajaran* (Bandung: Media Sains Indonesia, 2021), p. 28.

[19] Muhammad Hasan.et al, *Evaluasi Pembelajaran,* p. 30-31.

interaction between educators and students, wherein communication is purposefully directed toward achieving predetermined educational objectives.[20]

Learning evaluation is a continuous process of collecting and interpreting information to inform decisions in the design and implementation of learning systems. This definition entails three key implications: first, evaluation is an ongoing activity that begins prior to the start of instruction and continues beyond the conclusion of lessons; second, the evaluation process must be goal-oriented, aiming to generate insights on how to enhance learning outcomes; and third, evaluation necessitates the use of precise and meaningful measurement instruments to obtain reliable data for informed decision-making.[21]

The purpose of learning evaluation is to assess the effectiveness and efficiency of the entire learning system, encompassing objectives, instructional materials, methods, media, learning resources, the learning environment, and the assessment mechanisms themselves. The specific objectives of learning evaluation vary according to the type of evaluation conducted, which may include planning and development evaluation, monitoring evaluation, impact evaluation, economic efficiency evaluation, and comprehensive program evaluation.[22]

According to Asrul et al., evaluation in education possesses five key characteristics:

1) indirect assessment, whereby constructs such as a child's intelligence are inferred through observable indicators, such as problem-solving ability.
2) the use of quantitative measurements, wherein numerical values serve as the initial data, which are subsequently interpreted qualitatively—for example, an IQ score of 125 categorizes Tika as an intelligent child, whereas an IQ of 105 classifies Tini as average.
3) the employment of fixed measurement units, such that an IQ of 105 consistently corresponds to a normative intelligence level.
4) The term 'relative' implies variability or inconsistency over time. For instance, Mianti's test scores fluctuated throughout the week: she scored 80 on Monday, improved to 90 on Tuesday, but then dropped to 50 on Saturday. Such inconsistency in assessment outcomes may be influenced by various factors. It is possible that on Saturday, Mianti experienced anxiety related to the upcoming events on Sunday evening, which may have impacted her performance.

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[20] Aprda Pane dan Muhammad Darwis Dasoppang, "Belajar Dan Pembelajaran", *Jurnal Kajian Ilmu-ilmu Keislaman* 3, no. 2 (2017), p. 337-338.

[21] Rina Febriana, *Evaluasi Pembelajaran*, Jakarta: Bumi Aksara, 2021, p. 1.

[22] Kusmiyati, *Konsep Dasar Evaluasi Pembelajaran* (*NTB*: Pusat Pengembangan Pendidikan dan Penerbit Indonesia, 2021), p. 19.

5) the recognition that educational assessments are subject to errors, which must be acknowledged and managed.[23]

Family Resilience

Family resilience refers to a family's capacity to confront, manage, and recover from diverse stressors, challenges, or life crises, including economic difficulties, interpersonal conflicts, issues related to children's education, and disasters. Key characteristics of resilient families encompass open and effective communication, strong emotional bonds among members, shared values and beliefs, collective problem-solving abilities, and adaptability to external changes and pressures. The concept of family resilience is crucial, as it significantly influences the development of children's character, the emotional well-being of family members, and the broader social resilience of the community.

The issue of family resilience within urban communities is complex and multifaceted, with several key contributing factors.[24] Economic pressures are particularly significant, as many urban families experience financial instability that generates stress and tension within family relationships. Limited employment opportunities exacerbate financial insecurity, thereby undermining family resilience. This challenge is especially pronounced among divorced women in urban areas, who often face social stigma and limited access to legal justice. As single mothers, these women must navigate considerable obstacles to restore and maintain family resilience post-divorce.[25]

According to Government Regulation Number 21 of 1994 concerning the Implementation of Prosperous Family Development, family functions include: (a) religious, (b) socio-cultural, (c) affectional, (d) protective, (e) reproductive, (f) socialization and educational, (g) economic, and (h) environmental development functions. Moreover, scholars identify eight core family functions: reproduction (to preserve the social system), maintenance (nurturing and caring for children), placement (assigning social status to family members), socialization (instilling social values for social acceptance), economic provision (meeting family members' needs), aged care (supporting elderly members), political integration (granting political status within the community), and physical protection (providing clothing, food, and shelter). The

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[23] Asrul, Ananda rusydi, Rosnita, *Evaluasi Pembelajaran* (Bandung: Perdana Mulya Sarana, 2015).

[24] Tiara Rismayanti, et, al., Long-Distance Relationship Family Resilience Strategy and Its Relevance to the Development of Islamic Family Lawin Indonesia, *Journal of Islamic Law (JIL)*, Vol. 3, No. 2, 2022. p. 136.

[25] Tutik Hamidah, et.al., "The Dynamics of Urban Muslim Families Post-Divorce: The Contribution of Islamic Law in Building Resilience of Indonesian and Malaysian Families," *De Jure* 16, No. 2 (2024). Meli Dwi Yuniar and Waluyo Sudarmaji, "The Realization of the Fulfilment of the Children's Sustenance Post-Divorce in Purworejo Religious Court in 2020-2021," *El-Usrah* 6, no. 1 (2023).

relationship between family resilience and children's character education is particularly salient, as the family constitutes the primary environment for shaping a child's personality).[26]

Family resilient plays a critical role in shaping a child's character by instilling fundamental values such as honesty, responsibility, and diligence from an early age.

1. Family as the Foundation of Moral Values**:** Family resilient plays a critical role in shaping a child's character by instilling fundamental values such as honesty, responsibility, and diligence from an early.
2. Emotional Stability in Children: A resilient family environment fosters emotional security and nurturance, which are vital for both the emotional and moral development of children.
3. Parental Role Modeling: Within resilient families, parents serve as role models by effectively managing their emotions, resolving conflicts constructively, and maintaining a positive outlook when confronted with adversity.
4. Support During Times of Crisis: When children encounter challenges in academic or social contexts, resilient families offer essential emotional support and guidance that contributes to the strengthening of the child's character, rather than diminishing it.
5. Sustained Character Education: Family resilience ensures that the moral values taught through character education at school are consistently reinforced at home, thereby supporting a more coherent and enduring process of character development.

Family resilience is characterized by harmonious interactions and effective communication among family members, which together promote both physical and psychological well-being. According to the International Family Strengths Model, family resilience encompasses six core dimensions: (1) expressions of appreciation and affection; (2) positive and constructive communication; (3) a strong commitment to the family unit; (4) enjoyment and comfort in spending time together; (5) mental well-being supported by spiritual grounding; and (6) the capacity of family members to manage stress, crises, and challenges effectively.

Instilling appreciation and positive affection from an early age is essential for fostering self-confidence and nurturing a positive mindset, including greater self-acceptance among family members. Positive communication within the family facilitates the establishment of shared commitments and mutually agreed-upon rules, thereby contributing to a more harmonious daily environment. Regularly spending time together whether

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[26] Imam Barnadib, *Pemikiran Tentang Pendidikan Baru* (Yogyakarta: Andi Offset, 1983). Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A Study of "Marriage Guidance" Program in Aceh and South Sumatera," *al-Ihkam* 17, No. 1 (2022).

through shared conversations or routine activities, also plays a vital role in strengthening familial bonds and resilience.

In the context of Indonesia, where religious and spiritual values are deeply rooted in family life, these shared beliefs contribute significantly to emotional stability. Ultimately, resilient families play a crucial role in cultivating individual resilience, particularly during periods of adversity.[27]

Family resilience refers to a family's capacity to cope with challenges by utilizing available resources to meet its essential needs. These needs can be understood across three key dimensions: physical resilience, social resilience, and psychological resilience. Physical resilience involves fulfilling the family's basic necessities, including access to food, clothing, housing, education, and healthcare. This dimension, often referred to as the material aspect, is critical to family functioning, as disruptions or deficiencies in meeting these needs frequently serve as sources of conflict or disharmony within the househol.

Weak family resilience, as seen in cases such as divorce, can give rise to a range of social problems. Children from families affected by divorce are at increased risk of encountering legal issues, becoming street children, dropping out of school, falling victim to child trafficking, and facing other adverse circumstances. Many of these children originate from unstable family environments, particularly those marked by parental separation.[28] Divorce also has significant emotional consequences for the individuals involved, often resulting in feelings of shame, resentment, anxiety, and emotional instability. These emotional challenges can further manifest in strained social interactions and impaired parent-child relationships, all of which hinder healthy character development.[29]

Character Development

Character encompasses innate qualities of the heart, soul, personality, behavior, and temperament.[30] It can be defined as the set of enduring human traits that collectively form a person's distinctive identity, distinguishing one

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[27] Muhammad Yasin, et.al., "Penerapan Prinsip Dasar Keluarga Dalam Membentuk Karakter Religius Siswa Di Sekolah," *Al-Rabwah* 18, No. 1 (2024), p. 1-12. Terry Lynn Gall, et.al., "Spirituality and Religiousness: A Diversity of Definitions," *Journal of Spirituality in Mental Health* 13, No. 3 (2011), p. 158-181.

[28] Juwaini Saleh, et.al., "Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah* 6, No. 2 (2022). Harry Ferdinan Mone, "Dampak Perceraian Orang Tua Terhadap Perkembangan Psikososial dan Prestasi Belajar," *Harmonis Sosial: Jurnal Pendidikan IPS* 6, No. 2 (2019), p. 155-163.

[29]Khoirul Abror, "Cerai Gugat dan Dampaknya Bagi Keluarga," *Asas: Jurnal Hukum Ekonomi Syariah* 11, No. 1 (2019), p. 24-37.

[30]Tim Penyusun Pusat dan Pembinaan dan Pengembangan Bahasa Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1994), p. 132.

individual from another. In essence, character represents the true nature of a person, an inherent and stable aspect of identity that defines uniqueness.[31]

Furthermore, character is often viewed as a subjective evaluation of an individual's moral and psychological attributes. While some perspectives focus solely on moral dimensions, others interpret character primarily through the lens of mental qualities. As a result, efforts to shape or develop character are frequently linked to intellectual and cognitive stimulation. More broadly, character is understood as a subjective judgment of personal traits in relation to societal norms—specifically, those qualities that are considered either socially acceptable or unacceptable.[32]

An individual's character develops from innate potential, often referred to as basic biological traits. The manifestation of character through behavior arises from the interaction between these inherent biological characteristics and environmental influences. Education plays a crucial role in shaping character, serving as the most effective means of awakening individuals to their human identity. Through education, individuals cultivate qualities such as intellectual refinement, emotional depth, physical competence, and a sense of self-determination. Compared to other factors, education exerts a significantly greater influence, estimated to be two to three times stronger on the development of human qualities.[33]

Character education, in its individual dimension, is intrinsically connected to both values education and moral education.[34] In contrast, its socio-structural dimension emphasizes the development of social systems that facilitate individual growth. This involves a progressive transformation of power dynamics, shifting from authoritarian models toward more democratic frameworks. Within this context, moral education is situated as the foundational element of character education. Historical examples, such as the teachings of Socrates, demonstrate that regardless of the strength of oppressive social structures, external forces cannot coerce an individual's moral choices. Even

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[31]Anita Yus, "*Pengembangan Karakter Melalui Hubungan Anak-Kakek-Nenek*'" dalam Arismantoro (Penyunting), *Tinjauan Berbagai Aspek Character Building* (Yogyakarta: Tiara Wacana, 2008), p. 91.

[32]Ika Ayu Rohmiyanti and Mukh Nursikin, "Urgensi Pendidikan Karakter di Era Society 5.0 dalam Pendidikan Agama Islam," *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan* 5, No. 3 (2024), p. 503-510. Erik Jaenudin, "Urgensi dan Signifikansi Spiritualitas Dalam Pendidikan Karakter," *Action Research Journal Indonesia (ARJI)* 6, No. 2 (2024), p. 110-124.

[33]Wahid Munawar, "*Pengembangan Model Pendidikan Afeksi Berorientasi Konsiderasi untuk Membangun Karakter Siswa yang Humanis di Sekolah Menengah Kejuruan*", Makalah dalam Procedings of the 4th International Conference on Teacher Education; Join Conference UPI & UPSI (Bandung: UPI, 8-10 November 2010), p. 339.

[34] Misdah, et, al., Navigating Modernity and Tradition: Strategic Practicesin Islamic Schools at the West Kalimantan-Malaysia Border, *Jurnal Ilmiah Peuradeun: The Indonesian Journalof the Social Sciences*, Vol. 13, No. 2, (2025) p. 1035.

tyrannical authorities and the pressures exerted by majority rule are unable to override personal moral autonomy.

Building on the relationship between character education and moral education, both are closely connected to values education. In values education, the primary focus is on clarifying the individual's personal value system. In contrast, character education addresses the value systems of both individuals and groups, which are often manifested within political power structures. Consequently, character education emphasizes the articulation and respect of communal values, ensuring that an individual's moral and personal development, alongside their value system, is upheld within the broader social context.

Values can be understood as the attributes or qualities that render something desirable, useful, and worthy of appreciation, thereby becoming the basis for specific interests. Moreover, values provide meaning to life by offering a foundation, substance, and direction.[35]

Character education inherently encompasses the objectives of values education. Within this framework, education bears the responsibility of equipping students to critically recognize the ethical implications arising from societal changes driven by technological and scientific advancements. Moreover, students should be supported in developing their own value systems and making informed decisions grounded in a clear understanding and clarification of these values.[36]

Character education is essential to commence in early childhood, as it constitutes a developmental process focused on cultivating values, attitudes, and behaviors that reflect noble character. The positive values integral to this concept of noble character include actions and traits such as benevolence, trustworthiness, prudence, integrity, diligence, civility, moral courage, discipline, empathy, simplicity, initiative, determination, foresight, modesty, enthusiasm, constructiveness, gratitude, responsibility, tolerance, wisdom, intelligence, carefulness, democratic principles, dynamism, efficiency, persistence, frugality, sincerity, honesty, chivalry, commitment, faith, and piety, among others.

Education is widely recognized as a deliberate, organized, planned, and systematic process of interaction between educators and learners, as well as their environment, aimed at maximizing the development of students' potential. This comprehensive definition is often regarded as more inclusive and adequate compared to many others proposed by educational theorists.[37]

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[35]Syarkawi, *Pembentukan Kepribadian Anak. Peran Moral, Intelektual, Emosional, dan Sosial sebagai Wujud Integritas Membangun Jati Diri.* (Jakarta: PT. Bumi Aksara, 2006), p. 29.

[36]M. Sastrapratedja, "*Pendidikan Nilai*", dalam *Pendidikan Nilai Memasuki Tahun 2000,* (Jakarta: PT. Grasindo, 1993), p. 3-4.

[37]Suyadi, *Manajemen PAUD* Depdiknas, *Kurikulum Hasil Belajar Pendidikan Anak Usia Dini* (Jakarta: Depdiknas, 2002), p. 3-4. Iwan, et, al., Reconceptualizing the Marriage Age

Character development occurs through the comprehension of three fundamental relationships that every individual inevitably encounters: the relationship with oneself, with the surrounding environment, and with a higher spiritual power or God. Each of these relationships imparts meaning and understanding that ultimately shape the child's values and beliefs. The child's interpretation of these relationships significantly influences their behavior— negative perceptions tend to result in adverse actions, whereas positive perceptions foster constructive behavior. Promoting positive self-awareness from an early age involves encouraging children's autonomy in decision-making, supporting the exploration of their potential, and refraining from exerting either overt or subtle pressure.

Educational Evaluation, Family Resilience, and Character Building

The incorporation of character education into teacher-led evaluations is evident in the testimonies of educators from schools and madrasas. For instance, one fiqh teacher reported consistently integrating character values into each classroom session, emphasizing aspects such as punctual attendance, timely submission of assignments, accountability for completed work, and collaborative skills in group projects.[38] While acknowledging that this integration remains incomplete, the teacher emphasized a gradual, step-by-step approach to embedding these values within the educational process.[39]

According to Jumaisah, character values can be effectively integrated into the learning process through the application of student-centered teaching methods. Techniques such as discussions, projects, and presentations enable students to cultivate essential character traits including cooperation, responsibility, and effective communication.[40] Mentari, a teacher, reported that she consciously incorporates character values such as nationalism, mutual cooperation, religiosity, and integrity within her Civics instruction, as the subject naturally encompasses character development relevant to students' daily lives.[41]

Furthermore, character education is embedded within arts and culture curricula, where students' creativity is encouraged alongside the promotion of mutual respect and recognition of diverse abilities and opportunities.[42] The incorporation of character values within schools has been positively received by parents; for example, one parent expressed satisfaction with an integrated

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Limit in Indonesia: Efforts to Strengthen Family Resilience in North Sumatra, *Al-Manāhij: Jurnal Kajian Hukum Islam*, Vol. 18 No. 1 (2025), p. 167.

[38] Interview with Zuhriyani Ishak, S.Ag., Teacher, December 4, 2024.
[39] Interview with Nur Adil, S.Pd., M.Pd., Teacher, December 8, 2024.
[40] Interview with Jumaisah, S.Pd., Teacher, December 12, 2024.
[41] Interview with Mentari, S.Pd., Teacher, December 19, 2024.
[42] Interview with Budiarni Hoddin, S.Pd., Teacher, December 20, 2024.

Islamic school where character education is systematically embedded in the curriculum.[43] This approach includes habituation, formal instruction, and teacher role modeling, facilitating the transfer of positive habits from school to home environments.[44]

Character education and its cultivation through self-development activities are implemented via routine, spontaneous, programmed, and habituation-based practices. These activities may take place within classroom settings, throughout the school environment, or within the broader community, reflecting a multifaceted approach to character formation. Consequently, there is a substantial interplay between character-focused learning processes, self-development initiatives, and the influence of teacher role models in fostering student character growth.[45]

Moreover, teachers are encouraged to incorporate character assessment into their evaluation practices as comprehensively as possible. This can include observing students' engagement during learning activities, their interactions with peers, demonstration of attitudes and responsibilities during group tasks, and their empathy and concern for classmates both inside and outside the classroom. Some educators employ specific methods to assess students' character development, including but not limited to:

a. Observation**:** Teachers can systematically observe student behavior within the classroom, throughout the school environment, and in extracurricular settings to evaluate various aspects of character development.

b. Attitude Assessment: Educators assess students' attitudes toward the learning content, instructors, peers, and the overall school environment to gain insight into their character.

c. Project Assessment: Student projects serve as a means to evaluate character traits such as cooperation, responsibility, and creativity demonstrated throughout the task.

d. Participation Assessment: Teachers evaluate student engagement in learning activities, including discussions, presentations, and participation in extracurricular programs.

e. Reflection Assessment: Through tools such as reflective journals or portfolios, educators assess students' self-awareness and ability to critically reflect on their learning experiences and personal growth.

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[43] Interview with Ahmad Ali, Parent, November 23, 2024.

[44] Interview with Ernawati, Parent, November 20, 2024

[45] Samsinar Samsinar and Fitriani Fitriani, "Character-Based Learning and Self-Development to Improve the Students' Character Education," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Pendidikan* 23, No. 1 (2020).

    f. Behavioral Assessment: Teachers monitor behaviors indicative of character, including discipline, honesty, and responsibility, to provide a holistic evaluation of student development.[46]

Evaluation in education extends beyond the mere measurement of cognitive achievement; it functions as a strategic tool for guiding, regulating, and fostering the development of students' personalities and character. When conducted with integrity by both educators and students, the evaluation process inherently cultivates virtues such as honesty, responsibility, and discipline. Fair and transparent assessments communicate a clear moral message that outcomes should reflect genuine effort and diligence. Both formative and summative evaluations offer opportunities for students to engage in self-reflection, recognizing their strengths and areas for improvement. This reflective practice encourages acceptance of limitations, motivates continuous self-improvement, and promotes accountability in the learning process, all of which are foundational to character education. Importantly, evaluation encompasses not only academic performance but also affective and psychomotor domains, thereby capturing students' real-life behaviors such as empathy, cooperation, and social etiquette. Assessing these attitudes and behaviors provides a tangible means of evaluating holistic character development. To reinforce this integrative approach, educational institutions should design comprehensive evaluation systems that address cognitive, affective, and psychomotor aspects, while incorporating contextual and spiritual dimensions grounded in both local traditions and universal values.[47]

Furthermore, Nur Adil, a teacher, emphasizes that embodying the role of a model is the most effective approach to character education. By exemplifying desired behaviors, teachers can influence students without relying heavily on verbal instructions or reprimands. For instance, when a teacher consistently demonstrates discipline, students are likely to emulate this trait over time.[48] Similarly, Mentari explained that her evaluation in Civics involves systematic observation of students' daily behaviors. Through such observations, teachers can assess how students apply the character values imparted in the classroom within the broader school environment.[49] This approach aligns with the practices of Budiarni Hoddin, who evaluates student discipline, cooperation, and creativity through monitoring assignment completion.[50]

Similarly, teachers take into account students' character development alongside academic performance during the evaluation process, although the

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[46] Interview with Jumaisah, SPd. Teacher, December 12, 2024.

[47] Interview with Munawir Kamaluddin, Professor of Islamic Education, UIN Alauddin Makassar, June 5, 2024

[48] Interview with Nur Adil S.Pd. M.Pd., Teacher, December 8, 2024.

[49] Interview with Mentari, S.Pd., December 19, 2024.

[50] Interview with Budiarni Hoddin, S.Pd., Teacher, December 20, 2024.

methods used may differ. One educator explained that the rigor of examinations encouraged students to engage in diligent independent study, fostering a sense of personal responsibility. When exam results accurately reflected their efforts, students experienced increased motivation to improve further.[51] Another teacher observed that grading practices can have dual effects on student character, influencing it both positively and negatively depending on how assessments are conducted and perceived.[52]

Several teachers recognize the importance of balancing academic achievement with character development, cautioning against the practice of awarding grades solely based on academic performance while neglecting students' moral growth.[53] High academic grades should be complemented by the cultivation of good character.[54] Similar to the views of other educators, subject grades can influence student character by motivating learners to enhance their performance and nurture their talents according to their individual capacities.[55]

Moreover, during learning evaluations, teachers assign grades that may be either high or low; however, a high grade does not necessarily equate to strong character, nor does a lower grade imply poor character. Consequently, it is imperative for teachers to continuously foster character development throughout the learning process to ensure a harmonious balance between academic achievement and personal growth.[56]

Awarding high grades should consider criteria beyond purely academic performance. Teachers can effectively influence student character development through grading practices, as students' motivation is often closely tied to their academic evaluations. This connection suggests that character improvement may accompany academic success, ultimately fostering positive personality growth.[57] High grades not only bolster students' confidence in their learning achievements but also sustain their enthusiasm and commitment to continued learning.[58] Observations frequently indicate that students who earn high grades tend to exhibit strong character traits, such as discipline and responsibility, which enable them to complete assignments punctually.[59] From the parental perspective, responsibility and discipline, particularly in meeting deadlines for assignments both at home and school are among the most observable values in

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[51] Interview with Zuhriyani Ishak, S.Ag., Teacher, December 4, 2024.
[52] Interview with Jumaisah, S.Pd., Teacher, December 8, 2024.
[53] Interview with Nur Adil, S.Pd., M.Pd., Teacher, December 12, 2024.
[54] Interview with Mentari, S.Pd., Teacher, December 19, 2024.
[55] Interview with Budiarni Hoddin, S.Pd., Teacher, December 20, 2024.
[56] Interview with Zuhriyani Ishak, S.Ag., Teacher, December 4, 2024.
[57] Interview with Nur Adil, S.Pd., M.Pd., Teacher, December 12, 2024.
[58] Interview with Mentari, S.Pd., Teacher, December 19, 2024.
[59] Interview with Budiarni Hoddin, S.Pd., Teacher, December 20, 2024.

character formation, reflecting the internalization of honesty, discipline, and accountability. [60]

By fostering positive character traits as described, parents feel reinforced in their role of educating and nurturing their children not only intellectually but also morally and behaviorally. This dynamic suggests that students who receive character education at school are more likely to participate in constructive activities within the family setting and are less prone to engage in negative behaviors such as juvenile delinquency, physical altercations, and school-related conflicts.

Teachers hold diverse perspectives and approaches regarding their role as character models. For instance, Zuhriyani Ishak expressed, I consistently seek divine guidance to help me serve as a positive example, beginning with simple actions such as dressing appropriately, communicating respectfully, offering sincere and honest speech, and demonstrating patience when faced with challenging interactions within the madrasa community.[61] She further emphasized the importance of embodying the values she wishes to instill in students, stating that frequent and consistent presence is crucial. To encourage students to be diligent, disciplined, and courteous, she believes it is essential first to embody these qualities herself, asserting, "I will not expect students to embody traits I am unwilling or unable to demonstrate".[62]

The cultivation of positive character within the school environment has a notable impact on children's behavior at home. Parents have observed significant changes in their children, particularly in terms of honesty, discipline, independence, and responsibility.[63] Teachers also systematically evaluate students' character development through various methods, such as comparing student attitudes at the start and end of each session, maintaining daily observation records throughout the learning process, engaging in direct communication with students or peers (especially in their role as homeroom teachers), and conducting in-person observations and interactions during classroom visits.[64]

According to Nur Adil, the evaluation of student character development can be effectively conducted through a combination of written, analytical, and verbal data. Written data encompasses records such as attendance and behavioral violations. Analytical data involves ongoing monitoring of student behavior during each lesson and comparing it with prior observations to track progress. Verbal data includes providing constructive feedback and suggestions to students who have yet to demonstrate notable improvement, as well as

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[60] Interview with Ernawati, Parent, November 20, 2024.
[61] Interview with Zuhriyani Ishak, S.Pd., Teacher, December 4, 2024.
[62] Interview with Nur Adil, S.Pd., M.Pd., Teacher, December 12, 2024.
[63] Interview with Ahmad Ali, Parent, Teacher, November 23, 2024.
[64] Interview with Zuhriyani Ishak, S.Ag., Teacher, December 4, 2024.

offering praise and recognition to those who have shown positive character development. Moreover, Nur Adil emphasizes the importance of persistent encouragement from teachers, likening motivational efforts to drops of water steadily wearing away stone.[65]

Group assignments serve as valuable tools for assessing student cooperation and honesty, both during classroom activities and through assignment submissions at various points in the semester.[66] Teachers actively involve parents in evaluating students' character development by maintaining daily progress records and organizing dedicated meetings to discuss each child's growth.[67]

According to Andi Marjuni, student characteristics represent unique abilities that significantly influence success within educational programs. Schools play a critical role in fostering essential skills such as listening, speaking, reading, writing, problem-solving, communication, and creative thinking. Effective learning requires students to engage through diverse interactions with peers, teachers, and through activities beyond the classroom to enhance physical activity, inquiry, and ingenuity. Given that elementary school children are naturally active and creative, teaching methods should align with their developmental stages in social, emotional, physical, and linguistic domains. Consequently, evaluations provide essential feedback to measure student achievement, identify strengths and weaknesses, and support the development of character within both school and community contexts.[68]

Supporting this perspective, Fatmawati Hilal asserts that education in schools and families forms an inseparable unity; neither institution can independently foster a law-abiding generation. Instead, close and synergistic communication between families and schools is imperative. Schools act as extensions of family guidance, while families continue the educational values imparted by schools. The school or *madrasa* education system can serve as a critical mechanism in preventing legal transgressions by embedding character education and legal norms from an early age. Nonetheless, the family remains the foundational influence in shaping student personalities and enhancing the effectiveness of school-based character development and evaluation. Therefore, a collaborative partnership between families and schools is essential for cultivating students who are law-abiding, virtuous, and socially responsible. In

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[65] Interview with Nur Adil, S.Pd., M.Pd., Teacher, December 12, 2024.
[66] Interview with Budiarni Hoddin, S.Pd., Teacher, December 20, 2024.
[67] Interview with Ahmad Ali, Parent, November 23, 2024.
[68] Interview with Andi Marjuni, Professor of Islamic Education, UIN Alauddin Makassar, April 15, 2025.

this context, early religious education within the family plays a pivotal role in the formation of children's character. [69]

According to Muh. Saleh Ridwan, a Professor of Islamic Family Law at UIN Alauddin Makassar, the educational system within schools and *madrasas* holds a pivotal role in mitigating legal violations. Effective education imparts knowledge of laws, moral principles, and ethical standards while cultivating awareness of the consequences associated with unlawful conduct. Consequently, education shapes students' attitudes and behaviors toward greater responsibility and compliance with the law. Although school-based guidance and evaluation systems are important, the family institution exerts a profound influence on student character development and significantly affects the effectiveness of these educational measures. Ultimately, the family serves as the primary environment where children initially acquire and internalize the values that form their personality.[70]

Conclusion

In conclusion, the educational and learning process, particularly in assessments such as grading subject tests, have increasingly integrated character development alongside academic evaluation. This approach involves considering students' character traits, not just their mastery of subject matter. In turn, evaluations encourage students to cultivate values such as honesty, discipline, and responsibility. When character building is embedded in school assessments, its positive impact often extends to the family environment. Students who develop strong moral character can support their parents' efforts in guiding behavior at home and help reduce the occurrence of negative habits. By fostering honesty, independence, discipline, and responsibility, students are better equipped to resist negative social influences and contribute to the strength and resilience of their families.

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[69] Interview with Fatmawati Hilal, Professor of Islamic Family Law, UIN Alauddin Makassar, April 16, 2025.

[70] Interview with Saleh Ridwan, Professor of Islamic Family Law, UIN Alauddin Makassar, April 13, 2025.

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