

THE DEVELOPMENT OF ASSESSMENT INSTRUMENT FOR SPIRITUAL CHARACTER IN KINDERGARTEN

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Abstract: The aim of study is the development of a valid and reliable spiritual instrument to assess the achievements of early childhood spiritual characters in kindergarten/islamic kindergarten. This study using the quantitative and qualitative approaches. The determination of the construct of the spiritual aspect appraisal instrument is done through the opinion of character education experts, measurement experts, TK / RA / PAUD experts and Islamic education experts. From the assessment of 7 experts is then analyzed using Aiken's formula. Which assesses the validity of the contents of the instrument. the subjects of this study were group B in RA DPW UIN Sunan Kalijaga, RA Nurul Dzikri, TK Islam Tunas Melati, and TK Plus Salsabila Pandowo Harjo Sleman Yogyakarta. The reliability of this character assessment instrument was analyzed using cronbach's alpha. The data collection was using a questionnaire, documentation, interview, observation, as well as Focus Group Discussion (FGD). The results of this study are as follows. (1) Based on the analysis of Formula Aiken's Vasi, the overall result of the indicator has an aiken index of 0.714 to 1,000, when taken on average by 0, 901; (2) The reliability of the developed instrument is quite good, seen from the Cronbach Alpha research is 0.914.

Keywords: Assessment of character, Spiritual Aspect, Learning in kindergarten

INTRODUCTION

Kindergarten / *Raudlatul Athfal* is a very important institution in an effort to shape the character of each student, although the basis of character education starts from the family environment. If a child gets a good character education in the family, then the child will be of good character as well, but in fact not a few parents who only care about the development of aspects of children's intellectual intelligence compared to the development of children's character. For this reason, educational institutions must take an active role in preparing competent and characterful human resources. Because basically, education has two goals,

namely guiding the younger generation to be intelligent and have virtuous behavior.¹

In the level of the implementation of character education in Kindergarten / Raudlatul Athfal, data obtained that the implementation of character education has not been implemented optimally. This is in accordance with the results of research that concluded that the context of school education is still not optimally to implement character education, especially the results of character education achievement at kindergarten level, it was concluded that only four personal skills and four social skills were successfully developed, namely greeting, friendly, helping others, and asking for help politely.² There are still many character development that needs to be designed more seriously, in order to develop more optimally.

Judging from its basic role, education is a path of improving human quality that emphasizes the formation of basic qualities, such as faith, piety, personality, intelligence and so on.³ Education has a very strategic value in improving the quality of the nation. It therefore reformulated various breakthroughs to build the character of the nation by launching character education programs.

Character education is not really something new in the national education system, because the purpose of national education in all laws that have ever been applicable, substantively all contain character education, albeit with different formulations. In Law No. 20 of 2003 on Sistem Pendidikan Nasional, the commitment on character education is contained in pasal 3rd which states that: National Education serves to develop the ability and form the character and civilization of a dignified nation in order to educate the life of the nation. National Education aims to develop the potential of learners to become human beings who believe and fear God Almighty, be noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.⁴

In that law, it is explained that the target in national education is the development of the potential of faith and fear of god almighty, noble character

¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 5.

² Darmiyati Zuchdi, "Pendidikan Karakter Melalui Pengembangan Keterampilan Hidup (Life Skills Development) Dalam Kurikulum Persekolahan. Laporan Penelitian Hibah Pasca. Yogyakarta: UNY" (Yogyakarta: Universitas Negeri Yogyakarta, 2006), 92 - 93.

³ Ngainun Naim, *Character Building Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu Dan Pembentukan Karakter Bangsa* (Yogyakarta: Ar-Ruzz Media, 2012), 25.

⁴ Undang-undang Republik Indonesia, *Undang-Undang RI Nomor 20, Tahun 2003 Tentang Sistem Pendidikan Nasional.*, 2003.

and development of other potentials. In other words, the goal of national education is to develop spiritual intelligence, emotional intelligence, social intelligence, and intellectual intelligence. This means that every educational effort must always be directed to develop abilities and form character. Character in this case is ownership of good things or positive character.

The character that wants to be built, is not only a horizontal relationship between the individual and another individual, but also related to the vertical relationship between the individual and Allah Swt. who is trusted and believed. Faith is the core of man. Man is controlled by his faith,⁵ therefore in Islamic educational institutions, faith is the target of education. Similarly, in character education scripts, religious values become the main character that must be developed in every learner.

In general, the quality of character in the Islamic perspective is divided into two, namely noble character (*al-akhlaq al-mahmudah*) and reprehensible character (*al moral al-madzmumah*). Judging from its scope, the character of Islam is divided into two parts, namely the character of Allah Swt., and the character of creatures (other than Allah Swt.). Islam makes the creed the foundation of sharia and akhlaq. Therefore, the character that was first built is the character of Allah Swt. This can be done by worship (Q.S. Al ikhlash (112): 1-4 and Q.S. Adz-Dzariyat 51 : (56)⁶. Character education in Islam is directed at making a person intelligent and good (*Shalih/ shalihah*). Good means being someone who has a straight and strong creed that encourages him to carry out sharia that is only addressed to Allah Swt., so that the character (morals) are depicted noble in him.

Character education in Islam is directed at making a person intelligent and good (*Shalih/ shalihah*). Good means being someone who has a straight and strong creed that encourages him to carry out sharia that is only addressed to Allah Swt., so that the character (morals) are depicted noble in him.⁷ However, in the application of character education there are stages that must be achieved at a certain level, so that it requires assessment and evaluation, so that it is more measurable and can be used as a material for improvement in the planning of the next learning process. In terms of character planting, especially in the spiritual aspect, so far there has been no assessment instrument that can be used as a reference for teachers in kindergarten / RA to monitor and assess the

⁵ Dian Andayani and Abdul Majid, "Pendidikan Karakter Perspektif Islam," *Bandung: PT. Remaja Rosdakarya* (2011): 65.

⁶ Marzuki, *Pendidikan Karakter Islam* (Jakarta: Amzah, 2015), 32.

⁷ Naim, *Character Building Optimalisasi Peran Pendidikan Dalam Pengembangan Ilmu Dan Pembentukan Karakter Bangsa*, 56.

achievements of children's character. Therefore, this study aims to develop instruments of character assessment of spiritual aspects in kindergarten.

This research is a development research using quantitative and qualitative approaches. Development research is used to produce valid and reliable instruments in assessing the spiritual character of children in kindergarten/ RA. At the development stage, the preparation of the grid is carried out. The grid review is done twice, namely with the depi method, the way taken for validation from experts is: researchers provide directly instrument devices in the form of grids, indicators, descriptors, and instrument items assessment of the character of kindergarten / RA children. Procedures for FGD activities, namely: researchers prepare the initial design of instrument devices and their rubrics and share them with all FGD participants, then researchers briefly explain the purpose and technical use of instruments. In the next stage, FGD participants are asked to provide criticism and suggestions for the refinement of the assessment instrument.

The procedure for experts in providing validation is as follows: researchers provide draft assessments directly to experts with a view to obtaining criticism, advice and input directly and clearly for researchers. In addition, researchers can discuss it directly with experts from various disciplines.

The experts involved in this validation, include: measurement experts, character education experts, and PAUD experts, Islamic education experts. Each expert provides input based on the discipline mastered. Validation of instrument readability is done by providing assessment instruments to respondents, namely education practitioners (classroom teachers) at the level of early childhood education, as prospective instrument users. In addition, the readability test was also given to students and alumni of the Teacher Education study program Raudlatul Athfal (PGRA) from the Islamic Education College (STPI) Bina Insan Mulia Yogyakarta, who had become teachers in their respective residences. Students and Alumni are selected based on their residence which is believed to represent the characteristics of teachers in their residences, namely from the city of Yogyakarta there are 4 people, Sleman there are 12 people, Kulon Progo there are 2 people, Bantul 8 people, and Gunung Kidul 4 people, so the total number is 30 people.

This readability validation aims to see: (1) the shortcomings and advantages of the instrument, (2) the degree of difficulty in understanding the intent of the instrument, and (3) the effectiveness of the use of language in the assessment instrument. After theoretical validation, empirical validation is then carried out

through trials of spiritual character assessment instruments in kindergarten and RA in Sleman district of Yogyakarta Special Region.

FIND AND DISCUSSION

The results of this research and development are in the form of character instruments. The grid of spiritual character instruments for early childhood in kindergarten / RA is as follows:.

Table 1. Spiritual Character Instrument Grid

No.	Indicators	Deskriptor
1.	Faith	Believing that God is the creator of the universe
		Believing in an angel
		Believing the Scriptures correctly
		Believing the messenger of God
		Believing in the Day of Judgment
		Believing It is god's good and bad.
2.	<i>Worship</i> (<i>hablun minallah</i>)	Doing wudu properly
		Perform Salat well (according to his manners and movements)
		Practice fasting according to ability (fasting practice to zuhur)
		It's nice to read the scriptures/ learn Iqra' and the like.
		Pray before eating and drinking
3.	<i>Muamalah</i> (<i>hablun minannas</i>)	Happy to give infaq
		Happy to help a friend without being asked
		Smiling and friendly to friends
		Happy to share (food/toys)

Assessment of Children's Spiritual Character in Kindergarten/RA

Children in Kindergarten and Raudlatul Athfal (RA) are in a period of growth and development. Kindergarten /RA children go through this period with various activities of motion and play and habituation. Therefore, the assessment carried out on kindergarten / RA children is done by observing the growth rate and development, then comparing between the indicative that occur in children. As suggested⁸ that early childhood and kindergarten assessment is a process of

⁸ Margaret Edgington, *The Foundation Stage Teacher in Action: Teaching 3, 4 and 5 Year Olds* (Sage, 2004), 149; Slamet Suyanto, *Dasar-Dasar Pendidikan Anak Usia Dini* (Yogyakarta: Hikayat Publishing, 2005), 194.

observation, recording, and documenting the performance and work of children,⁹ skills, attitudes, child performances seen.

Assessment of children in kindergarten / RA is not aimed at measuring achievement and achieving scholastic success, but to see the level of progress in development and ability that children have done in various actions, attitudes, performance, and appearance. So assessing the character of early childhood in kindergarten is not to compare between the character of one child and the other, but to see and understand the character development of one child and the other child. In relation to this, Jamaris suggested observations should focus on the behavior displayed by the child, further compared to the age level of the child observed.¹⁰ Assessment should be conducted continuously and holistically, authentically, individually, naturally, multisumber and multicontextually.¹¹ Assessment in early childhood is done authentically with a variety of activities that are real, functional, and natural.¹² This is done to get an overview of the development of the child's true abilities, by presenting data validly and comprehensively through record-keeping of children's creativity in detail about the advantages and weaknesses of children, as well as very meaningful events in the child's life.¹³

Authentic assessment in learning is a formal process or effort of gathering information relating to important variables of learning as a material evaluation and decision-making by teachers to improve the student's learning process and outcomes.¹⁴ From this understanding it can be understood that authentic assessment is an assessment that involves students in authentic tasks that are useful, important, and meaningful in learning.

The term authentic assessment was first introduced by Grant P Wiggins in 1988 in the journal Phi Delta Kappa entitled *Authentic assessment*.¹⁵ This assessment is also known as alternative assessment, because so far what is more widely known is the traditional assessment in the form of a written test (*paper*

⁹ Martini Jamaris, "Asesmen Perkembangan Anak Usia Dini Di Taman Kanak-Kanak Berbasis Kecerdasan Anak.," *Jurnal Pedidikan Anak Usia Dini* 3, no. 1 (2004): 119.

¹⁰ Ibid., 134.

¹¹ Suyanto, *Dasar-Dasar Pendidikan Anak Usia Dini*, 195–196.

¹² Ibid., 196.

¹³ Edgington, *The Foundation Stage Teacher in Action: Teaching 3, 4 and 5 Year Olds*, 147; Jamaris, "Asesmen Perkembangan Anak Usia Dini Di Taman Kanak-Kanak Berbasis Kecerdasan Anak.," 119.

¹⁴ Joan L. Herman, *A Practical Guide to Alternative Assessment* (Alexandra: ASDC, 1992), 95; W. James Popham, *Classroom Assessment: What Teacher Need to Know* (Boston: Allyn and Bacon, 1995), 5.

¹⁵ Zaenul Asmawi, *Alternative Assessment* (Jakarta: Dirjen Dikti, 2001), 4.

and pencil test), so that when there is a different assessment model, it causes more serious attention. This is one of the causes of the increasingly widespread discussion of authentic assessments.

Authentic assessment is considered an attempt to integrate learning outcome measurement activities with the entire learning process, even the assessment itself is part of the overall learning process. Figure 1, describes the assessment position in learning

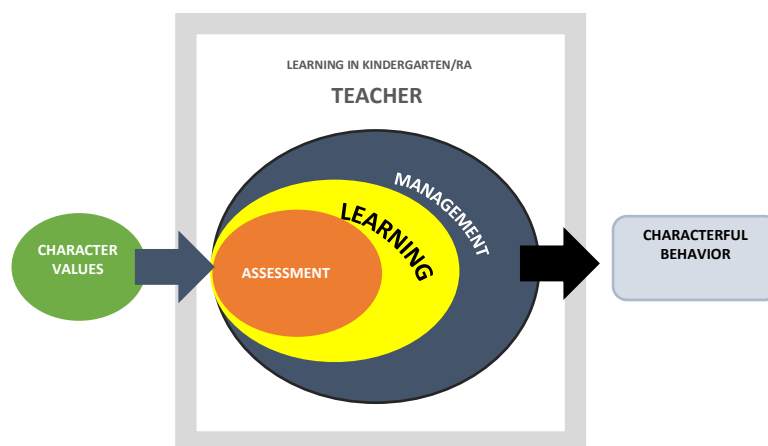


Figure 1. Character Assessment Process

Figure 1. It can be understood that in carrying out the process of assessment of character is not separate from the learning process in kindergarten / RA. Teachers act themselves to manage the course of learning (management functions), also carry out the learning process, and conduct assessments. From some of the above statements it can be concluded that the assessment / assessment to assess the character of early childhood in kindergarten / RA is an authentic and class-based assessment. Class assessment will be able to reveal the real consensus of learners in the classroom¹⁶. Authentic assessment is an assessment process that is carried out thoroughly (covering all aspects of learning), continuous and inseparable from the learning process, aims to know the development and achievement of students and to improve the planning, process and learning outcomes. Instruments for assessing the achievement of the spiritual character of children that include 3 characters, namely: faith, ritual worship, and *muamalah*.

¹⁶ Richard J. Stiggins, *Student-Centered Classroom Assessment* (New York: Maxwell Macmillan International, 1994), 8.

Character Values of Spiritual Aspects in Kindergarten /Raudlatul Athfal

Character values developed in kindergarten / RA are divided into three aspects, namely spiritual, personal, and social. The focus of instrument development in this study is the spiritual aspect, which includes 3 characters, namely: faith, ritual worship, and muamalah. Each of these characters will be explained below.

1. Faith

Faith is the first character instilled in every child of Islam, this is evident from the first acceptance of the birth of the child, namely by heard the adhan in the right ear and iqomah in the left ear. This illustrates that in Islam, the character that every Muslim first built is the character of Allah Swt.¹⁷ Faith in this study is associated with the pillars of faith.

The pillars of faith have 6 (six) pillars and the first faith / trust of Allah Swt. The lord of the creator of nature exists and believes that there is no god but God. Faith in God; Second, faith in angels, believing that God has angels created from light and and they (angels) are glorified servants of God because whatever God commands angels, it will be done; The third pillar of faith, faith in the books of Allah, believing that Allah has books sent down to the Prophet and Messenger (Before the Qur'an) which are instructions and what is contained in them is a truth. As for the books mentioned by Allah, among others, the Torah, the Gospels, Zabur and the Qur'an, the Qur'an itself is a measure of the truth from the previous books.

Furthermore, faith in allah's messenger is the fourth pillar, which is to believe that there are Messengers or Prophets of Allah who are given revelation by Allah and assigned to convey the message or revelation to his servants who are essentially to give a straight path that is justified by Allah Swt. The fifth pillar of faith, faith in the Day of Resurrection, which is to believe that one day, The world will be destroyed and there will be an apocalypse. The sixth pillar of faith is faith in god's good and bad. The character of faith is embodied in the RPPH (Daily Learning Implementation Plan in basic competencies-1 (NAM1.1; Know god's creation. The source of learning and media used is the Pillar-1 Book of the IHF which is modified with PAI material.

¹⁷ Marzuki, *Pendidikan Karakter Islam*, 32.

2. Ritual worship (*Hablun minallah*)

Ritual worship is part of sharia (Islamic law). As taught by the Prophet Muhammad (peace be upon him) in addition to the teachings of tawhid / faith, then the next is sharia, which is worship and worship.¹⁸ In this dissertation, the discussion of worship and worship is separated into character values that must be instilled in TK / RA learners. The term used is ritual worship, this is because in Islamic teachings everything done by Muslims can all be counted as worship, while it is intended as a form of worship only to Allah Swt., therefore the term ritual worship is used, which is associated with the cultivation of the five pillars of Islam.

The 2nd pillar of the character of worship of this ritual aims so that children / learners in kindergarten / RA are accustomed to worship as narrated. Ritual worship (*hablun minallah*)/ related to Allah, reflected in the behavior of children can berwudu properly, perform prayers properly and correctly, want to practice fasting in ramadan, enjoy the qur'an, and pray before and after eating and drinking.

3. Muamalah (*Hablun minannas*)

Muamalah (*hablun minannas*)/related to humans is also part of sharia in Islam that regulates the relationship between humans and other humans. The activity of peace is actually difficult to distinguish from character on the social aspect, but in this paper the name (*hablun minannas*) is meant to be doing an activity that has something to do with others and related to behavior related to the teachings of Islam, namely contained in the Qur'an and or alhadis. muamalah (*hablun minannas*) which is intended to be detected through the behavior of children, in the form of: happy berinfaq (can be seen from the obedience of berinfaq in accordance with the school program, for example infaq every Friday), happy to help friends without being asked, smile and friendly to friends, respect guests and have good manners in visiting.

Instrument Test Results

After validation of spiritual character assessment instruments through Expert Judgement, Delphi, FGD, and readability tests, empirical validation is then carried out in the form of product trials. The implementation of this instrument trial is carried out in two stages, namely phase I trials and phase II trials. The

¹⁸ Ibid., 45.

results of empirical trials of spiritual character instruments can be explained as follows.

The phase I trial stage involved 106 group B learners from 6 kindergartens / RA in DIY, including: RA DWP UIN Sunan Kalijaga, RA Nurul Dzikri, TK Islam Tunas Melati, TK Aisyiyah Bustanul Athfal Taruna Qur'an, RA Masyitoh Ngeposari Gunung Kidul, TKIP Salsabila Pandowoharjo-Sleman. Limited test samples are determined proportionally random sampling. The collection of kindergarten / RA is also based on differences in location, namely residential environment, campus environment, and densely populated environment. In addition, also consider the classification of kindergarten / RA models based on their naming, namely there are Islamic kindergartens, Islamic Kindergarten Plus / Integrated, RA Masyitoh, and TK ABA.

The achievement of the spiritual aspect character of TK / RA is represented by 3 kindergartens / RA with different characteristics, namely 1 RA Nurul Dzikri (RA-ND), 1 TK Islam Tunas Melati (TK-TM), 1 TK Plus (full day) Salsabila (TKP-SB). The character achievement results are displayed in the form of a histogram. The spiritual aspect consists of: the character of faith, ritual worship (hablun minallah), and bemuamalah (hablun minannas). The character achievements of the spiritual aspect of RA-ND are shown in Figure 2.

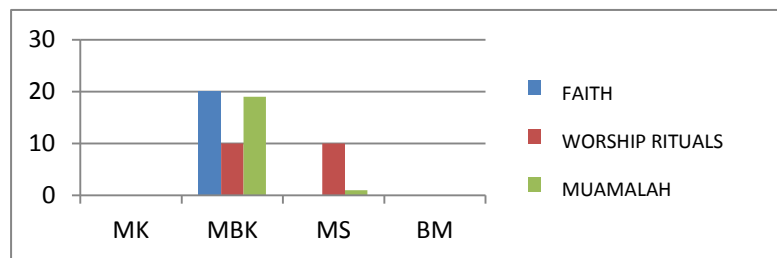


Figure 2. Histogram Achieves Character Of Spiritual Aspects of RA-ND

The achievement of the character of the spiritual aspects of TKIP-SB group B learners is shown in Figure 3.

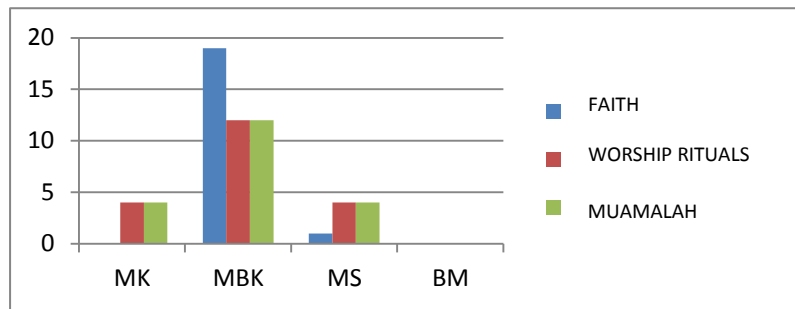


Figure 3. Histogram Achieves Character Of Spiritual Aspects of TKP-SB

The achievements of children's characters in kindergarten / RA in the spiritual aspect of TKI-TM are shown in Figure 4.

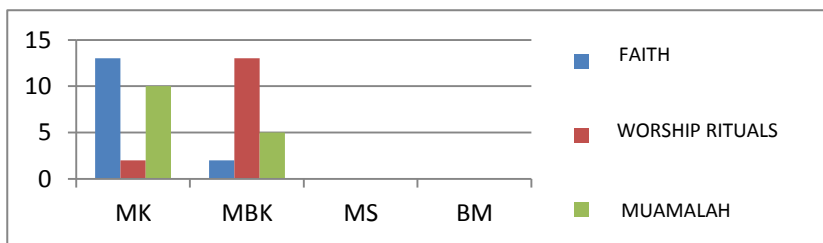


Figure 4. Histogram Achieves Character Of Spiritual Aspects of TKI-TM

The achievement of spiritual aspects in TKI-TM has generally appeared consistently, except in the character of ritual worship, 8.6% of the achievements of this character have appeared, but have not been consistent. As for the achievement of the spiritual aspects of learners from the crime scene-SB is more varied, in the character of faith there are still 5% of children whose achievements MS (appear with stimulation) means there is still something that needs to be further improved from the emergence of the character of faith. In the character of ritual worship (hablun minallah) and bemuamalah (hablun minannas), 20% gained MS achievements, meaning that it still needs to be improved in terms of the practice of worship and muamalahnya. The character achievements of RA-ND learners in the spiritual aspect of the average have begun to appear even though it has not been consistent, except in the character of worship ritual 50% still requires stimulation for the appearance of the character. Adapun validitas masing-masing indikator karakter yang diambil dari nilai rata-rata butirnya dengan ketentuan nilai *loading factor* > 0,3 terangkum pada Tabel 2.

Table 2. Value loading factor of spiritual character instruments

No.	Indicators	Loading Factor	Information
1.	Faith	0,42	Valid
2.	Worship Rituals	0,54	Valid
3.	<i>Muamalah</i>	0,80	Valid

The results of the CFA second order character construct test, shown in Table 3, contain the t-values and Standardized Loading Factors (SLF) and Construct Reliability (CR) of the authentic assessment model to assess early childhood character in kindergarten/RA as follows.

Table 3. T-Value, SLF, R₂ & Construct Reliability of Spiritual Character In Phase I Trial

No.	Variabel	SLF ≥0,30	t>1,96	R ²	CR	Information
	Reliabilitas					Medium
1.	Faith	0.43	*	0.19	0.475	valid
2.	Worship Rituals	0.54	4.60	0.30		valid
3.	<i>Muamalah</i>	0.80	4.54	0.64		valid

The charge of aspect factors – aspects of variables present in spiritual character instruments are significant or not equal to zero. The standard factor charge value of each variable is also greater than 0.3 (SLF 0.3). Thus, it can be concluded that the validity of all variables observed against their latent variables is good.

The results of calculation of the coefficient of reliability of early childhood spiritual character instruments in kindergarten / RA as described in Table 4 that the coefficient of construct reliability greater than 0.7 (CR ≥ 0.7), so it is said that the reliability of spiritual character instruments falls into the category of good. Thus, it can be concluded that overall the indicator of spiritual character instruments developed has good validity and reliability and deserves to be a measurement tool for early childhood spiritual character in kindergarten / RA.

The validity and reliability of the model derived from phase II data with the second order CFA, as summarized in Table 4.

Table 4. Validity & Reliability of Second Order CFA Trial PhaseII

Butir 1	Validity		Reliability		Information 6	
	SFL [*] 2	t_V. 3	R ² 4	CR \geq 0,7 5		
Dimension 1: Spiritual					0,7225	Reliable
S1	0,31	<i>Fit</i>	0,096		Valid	
S2	0,25	4,60	0,062		Valid	
S3	0,52	6,35	0,270		Valid	

Based on the results of the CFA second order test, it can be known that the assessment instrument to assess the spiritual character of early childhood in kindergarten / RA consists of three specs, namely faith, ritual worship (hablun minannas), and bemuamalah (hablun minannas). Of these three aspects are described into 15 items for the descriptor of spiritual character. The spiritual character indicators all meet statistical requirements and are categorized as fit instruments.

Research and Development Products of Spiritual Character Assessment Instruments

Spiritual Character Assessment Procedure. The procedure of assessment of early childhood spiritual crust in kindergarten / RA is carried out with the following steps:

1. Prepare a spiritual character assessment instrument for a number of children to be assessed.
2. Write student data on available places.
3. Select/specify 3-5 children for diasses/assessed in one-day activities.

Assessment of spiritual character is carried out since the child comes to school, participates in activities inside and outside the classroom, during rest, play, eating until the end of the activity / home. Within a week all children have been monitored for the development of each character according to KD and character indicators listed in RPPH.

The scoring on each instrument item moves from a score of 1 to 4. Assessment scores will be interpreted based on each aspect, namely: spiritual aspects, personal aspects, and social aspects. The score is grouped into 4 scales.



- BM** : *Belum Muncul/Belum Terlihat* (Unsannable/Invisible)
MS : *(Muncul dengan Stimulasi/Mulai Terlihat Appears)* with Stimulation/Start to Look
MBK : *(Muncul Belum Konsisten/Berkembang)* Appears Not Consistent/Growing
MK : *(Muncul Konsisten/ Membudaya)* Appears Consistent/Civilized

Once categorization is found, a conclusion is made in narrative descriptive form. As for the meaning / description of each achievement of the character of learners as contained in Table 5.

Table 5. Spiritual Character Component Category

No.	Spiritual Dimension	Character Achievements	Description
1.	Faith	MK	The behavior referred to in the indicators, has appeared in learners consistently
2.	Worship rituals	****	
3.	Muamalah	(4)	
Learners are accustomed to consistently / always show behavior contained in indicators of character of faith, worship, and peace (see instruments)			
1.	Faith	MBK	The behavior referred to in the indicator, has appeared in learners, but has not been consistent.
2.	Worship rituals	***	
3.	Muamalah	(3)	
Learners begin to often exhibit behaviors contained in indicators of spiritual, personal and social aspects (see instruments), but sometimes still need to be reminded.			
1.	Faith	MS	The behavior referred to in indicators, sometimes appears in learners, but still often forgets / needs stimulation and teacher assistance.
2.	Worship Rituals	** (2)	
3.	Muamalah		

Sometimes learners exhibit behaviors contained in indicators of spiritual, personal and social aspects (see instruments), when stimulated. Must be reminded often			
1.	Faith	MS	The behavior referred to in the indicator, has not appeared in learners.
2.	Worship Rituals	**	
3.	Muamalah		

Learners **have not** demonstrated the behavior contained in indicators of spiritual, personal and social aspects (see instruments)

CONCLUSION

Based on the results of research and discussion can be compiled conclusions as follows : Specifications of the spiritual character assessment instrument of kindergarten / RA children in the form of observation sheets with check list models. The user of this instrument is a kindergarten/RA teacher. The characteristics of spiritual character assessment instruments that include validity, reliability have been tested. Validity has been tested through expert judgement and loading factor value > 0.3. Reliability is also tested with a construct reliability value of > 0.70.

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