THE CONTRIBUTION OF THE AUTOMATED SHORT ESSAY SCORING (ASES) ASSESSMENT MODEL IN THE FORMATION OF STUDENTS' AKHLAKUL KARIMAH

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Abstract

The decline in morals as a result of the development of the times and technology which is so rapid has an impact on changes in the morals of students. In higher education, students often commit plagiarism and copy the answers of their peers in taking exams. This condition certainly affects the Akhlakul Karimah of students, especially in their academic integrity. Basically, the formation of student morals can be corrected early on and controlled permanently through assessment activities carried out in learning activities. Permanent control can be carried out through the Automated Short Essay Scoring (ASES) assessment model. The ASES assessment model is an assessment model by automatically scoring essays by making assessments based on the similarity of students' answers so they cannot plagiarize and copy other people's answers. Given the importance of the ASES study model for the formation of the Akhlakul Karimah of students, the purpose of this study is to determine the contribution of the Automated Short Essay Scoring (ASES) assessment model in the formation of Akhlakul Karimah students in the Business Ethics in Islam course. This research is a Class Action Research (CAR) used model John Elliot and is carried out in 3 cycles, where each cycle consists of stages, namely: planning, action, observating, and reflection. The research instruments used in this study were lecturer and student observation sheets and student test sheets. The results showed that Automated Short Essay Scoring contributed to the formation of Akhlakul Karimah students in the Business Ethics in Islam course which can be seen from the average grades of cycles 1, 2 and 3 of 68.15, 77.85, and 83.90.

Keywords: Assessment Model, Automated Short Essay Scoring (ASES), Akhlakul Karimah

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INTODUCTION

The most important goal of each educational unit and its educators is to achieve two goals, namely guiding students to become intelligent and forming their Akhlakul Karimah Formation (Sin &; Cahyani, 2022). Steps for the development of character education need to be taken to face the crisis faced in welcoming the Era of Society 5.0 starting from basic education to higher education.

Generally, education is an interactive process that helps the factors involved in achieving the set goals. This is clearly seen in the learning process, which is when

educators teach relevant values, knowledge, and skills to students (Sin &; Cahyani, 2022). The goal centers not only on intellectual development but also on the cultivation of knowledge, discipline, and appreciation of known practices. According to Retnasari et al. (2021), the implementation of character education programs in schools strengthens and shapes student behavior. However, the highest academic goal is the development of students' personalities as a whole by changing their attitudes from negative to positive, destructive to bad constructive to noble, including maintaining the good character they carry (Jónsson et al. al., 2021).

Sin and Cahyani (2022) stated that the importance of character education is based on the fact that the results are not fully in accordance with academic goals, especially among adolescents. Moral degradation is increasing because the affective aspect is neglected. This causes students who do not show good character to be considered intelligent humans without emotions (Ningsih, 2011). Character education is not only related to the issue of right and wrong, but also involves the cultivation of good habits. Based on these reasons, lecturers need to educate learners to embrace a positive attitude while paying attention in class (Gutiérrez et al., 2020). However, the implementation of character education is not necessarily implemented in educational institutions.

Character education is alearning that is able to run side by side with technology which is currently experiencing very rapid development from time to time (Agnia, Furnamasari, and Dewi, 2021). Aso that the application of character education through IT can run effectively in achieving its goals, teachers should be able to provide material in interactive ways, and be able to make their students creative (Syasmita, 2018). Thus, it can be said that shaping the character of students can be done using technology where teachers act as facilitators and motivators who place students as learning objects.

Currently, the integration of digital technology into various forms of life is so dominant in the Era of Society 5.0, learning must also use digital technology. Digital technology offers tremendous advantages in allowing lecturers to assess and secure charisma morals to students using digital technology (Susilawati &; Khaira, 2021). With the existence of character education integrated with IT, students are encouraged to be ready to take a firm stance against the negative influence of technology where they will avoid negative influences from cyberspace to reach their future. (Putnarubun et al, 2021) . The use of ASES in learning model can also improve the character of honesty of students (Susilawati &; Khaira, 2022).

Seeing so many benefits of assessment using digital technology, the author tries to innovate in implementing assessment using the digital technology-based assessment model Automated Short Essay Scoring (ASES) in learning activities for Business Ethics Courses in Islam. The Business Ethics in Islam course is one of the courses in the Management Study Program of Hajj University of North Sumatra (UNHAJ). This course aims to explain to students the basic concepts of business ethics in an Islamic perspective. These basic concepts will cover 9 (nine) main topics, namely the relationship between Islam and business ethics, good and bad judgments in Islamic business ethics, the scope of Islamic business ethics practices, legitimate and prohibited business conduct, social responsibility and environmental responsibility, implementation of business ethics in

Islamic society, and case studies of the use of modern communication tools in Islamic business.

Learning of Business Ethics in Islam courses that have been carried out is carried out by applying a student-centered learning approach, among which will be carried out through the assignment method. Learning Business Ethics Courses in Islam is carried out using digital technology Hybird which evaluation in the course also uses technology. In this case, the technology used is the Automated Short Essay Scoring (ASES) scoring model. The presence of the ASES digital technology assessment model has formed the Akhlakul Karimah of students in terms of greeting politely, giving and answering lecturer questions properly, answering exam results by not committing plagiarism, working with students, being responsible for completing assignments (Susilawati, Khaira &; Atmawarni, 2022).

METHOD

This research method uses Classroom Action Research (CAR) using the Kurt Lewin model which consists of 4 stages, namely: (1) planning stage, (2) action, (3) observation stage, and (4) reflection stage. This study uses three cycles which can be seen from Figure 1 below:
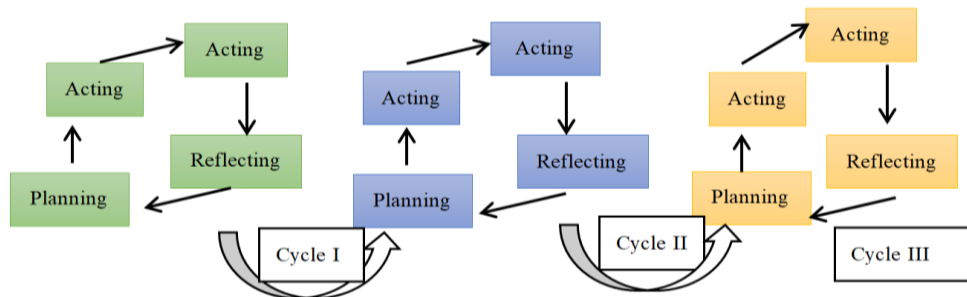

Figure 1. CAR Cycle Study Model Using the John Elliot Model

The subjects in this study were students in the third semester of the Management Study Program, Faculty of Soshum and Education UNHAJ with a total of 20 people. The role and position of researchers in this study as lecturers who act directly to carry out learning activities for Business Ethics in Islam Courses assisted by two observers. This research activity was carried out in the even semester of the 2022 academic year.

RESULTS AND DISCUSSION

The contribution of the ASES digital technology assessment model in building the character of students in the Business Ethics Course in Islam obtained data that can be seen in Table 1 below:

Table 1. Student Learning Activities Using the ASES Digital Technology Assessment
Model in the Islamic Business Ethics Course

Students' Akhlakul Karimah using ASES digital technology in the Business Ethics in Islam Course	Cycle 1	Cycle 2	Cycle 3
Greeting politely	62,00	76,23	81,33
Giving and answering lecturer questions properly	65,21	77,36	86,35
Answering exam results by not committing plagiarism,	66,18	73,52	82,25
Working with students, being responsible for completing assignments	79,20	84,30	85,67
Average	68,15	77,85	83,90
Percentage Increase in Student Learning Outcomes from Cycle 1 to Cycle 2	9,71		■
Percentage Increase in Student Learning Outcomes from Cycle 2 to Cycle 3	■	6,05	

Looking at Table 1 above, it can be seen that there is an increase in the Akhlakhul kharimah of students using the ASES digital technology assessment model in the Business Ethics in Islam course in the first cycle with an average of 68.15, in the second cycle it shows an average of 77.85, and in the third cycle showed an average of 83.90. Observing in Table 1 above there has been an increase in the formation of Akhlakul Kharimah students using ASES digital technology from the first cycle to the second cycle by 9.71%, and from the second cycle to the 3rd cycle by 6.05%. This is because the ASES digital technology assessment model uses the text mining method to search for similarities so that it can determine the accuracy of the similarity of answers using the text similarity method between answer keys from lecturers and answers from students. With this text mining method, students who copy the answers can be known automatically. For students who have answers that have a high similarity of answers will be given a penalty to repeat the exam. This activity was carried out many times until the results of the students' answers did not indicate cheating and plagiarism. This has fostered the Akhlakhul kharimah of students in terms of answering exam results by not plagiarizing, working with students and being responsible for completing assignments. The use of the ASES digital technology assessment model has also contributed to improving learning outcomes in the Business Ethics in Islam course as seen in Table 2 below:

Table 2. Student Learning Outcomes Using the ASES Digital Technology Assessment
Model in the Business Ethics in Islam Course

Learning Outcomes of Business Ethics Course in Islam	Cycle 1	Cycle 2	Cycle 3
The link between Islam and business ethics	65,20	69,00	75,00
Good-bad judgment in Islamic business ethics,	63,00	70,50	81,00
The scope of Islamic business ethics practice,	64,60	70,50	81,50
Lawful and prohibited business conduct,	60,00	74,60	85,00

Social Responsibility and Environmental Responsibility,	61,30	77,00	85,00
Implementation of business ethics in an Islamic society,	65,50	75,00	82,00
Case study of the use of modern communication tools in Islamic business	66,10	75,00	84,00
Average	**63,67**	**73,09**	**81,93**
Percentage Increase in Student Learning Outcomes from Cycle 1 to Cycle 2	**9,41**		
Percentage Increase in Student Learning Outcomes from Cycle 2 to Cycle 3		**8,84**	

Referring to Table 2 above, it can be seen that there has been an increase in student learning outcomes using the ASES digital technology assessment model in the first cycle with an average of 63.67, in the second cycle it showed an average of 73.09, and in the third cycle it showed an average of 81.93. Looking at the increase in average student learning outcomes, it can be concluded that there has been an increase in student learning outcomes using ASES digital technology from the first cycle to the second cycle by 9.41%, and from the second cycle to the 3rd cycle by 8.84%.

Based on the results of the research above, it can be seen that using the ASES digital technology assessment model in the Business Ethics Course in Islam can form students' Akhlakul Karimah in terms of answering exam results by not committing plagiarism, working with students and being responsible for completing assignments. In addition, by implementing ASES, student learning outcomes can also increase. This means, by using the ASES digital technology assessment model, in addition to forming morals, students can also experience an exemplary learning process from friends and educators to always not cheat and always be responsible for the actions they commit. The main advantage of using the ASES assessment model is that the assessment time is flexible so that students can immediately correct their deficiencies according to the established assessment standards. The ASES digital technology assessment model is useful for the process of collecting data objectively on students' Akhlakul Kharimah and learning outcomes of the Business Ethics Course in Islam in order to determine the outcome or quality of the Business Ethics Course in Islam. The use of the ASES digital technology assessment model has increased the perseverance and seriousness of students in learning Business Ethics in Islam Courses which in the end their learning outcomes can increase.

CONCLUTION

Looking at the results of research findings regarding the contribution of the ASES digital technology-based assessment model in the formation of Akhlakul Karimah in students of the Business Ethics Course in Islam, it can be concluded that:

1) There has been the formation of the Akhlakul Karimah of students using the ASES digital technology assessment model in the Business Ethics Course in

Islam with an average from the first cycle to the second cycle of 9.71%%, and from the second cycle to

2) There has been an increase in student learning outcomes in the Islamic Business Ethics Course in the cycle from the first cycle to the second cycle by 9.41%, and from the second cycle to the third cycle by 8.85%.

Based on the conclusions above, suggestions that can be given by researchers are as follows:

1) Lecturers should use ICT-based assessment models in their ICT-based learning activities.

2) To be able to further improve the security of the ASES digital technology assessment model in this Islamic Business Ethics Course, it would be better if an https (http secure) connection was used, which provides an encrypted http connection using SSL (Secure Socket Layer) and TLS (Transport Layer Security), so that it will provide adequate protection against peeping or wiretapping.

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