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**Evaluation of Islamic Education in a Pedagogic Perspective
(Examining the Purpose and Meaning Behind the Islamic Values-Based Assessment
Process)**

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Abstract

In this context, this article will discuss in depth the three problem formulations that have been identified including the purpose and meaning, the essential material that is evaluated, and the variety and steps of evaluation in conventional education and Islamic education. The research method used in this study is a qualitative approach with a library research method. This approach aims to understand the phenomenon in depth through analysis of various literature, such as books, scientific journals, articles, and other relevant documents. The results/findings obtained by the researcher at least bring up several subchapters of discussion including consisting of a Study of the Purpose and Meaning of the Evaluation of Conventional Education and Islamic Education, a Study of the Essential Material in the Evaluation of Conventional Education and Islamic Education, and a Study of the Variety and Steps of Evaluation of Conventional Education and Islamic Education. These findings highlight the importance of integrating Islamic values in the education evaluation system to produce individuals who are intellectually intelligent and have noble character. With holistic evaluation, future generations are expected to become individuals of faith, knowledge, and noble character.

Keywords: Pedagogics, Educational Evaluation, Islamic Values

Abstrak

Dalam konteks ini, artikel ini akan membahas secara mendalam ketiga rumusan masalah yang telah diidentifikasi diantaranya terdiri dari tujuan dan makna, materi esensial yang dievaluasi, dan ragam dan langkah-langkah evaluasi dalam pendidikan konvensional dan pendidikan Islam. Metode penelitian yang digunakan dalam kajian ini adalah pendekatan kualitatif dengan metode library research atau studi kepustakaan. Pendekatan ini bertujuan untuk memahami fenomena secara mendalam melalui analisis berbagai literatur, seperti buku, jurnal ilmiah, artikel, dan dokumen lain yang relevan. Hasil/temuan yang diperoleh peneliti setidaknya memunculkan

beberapa subbab pembahasan diantaranya terdiri dari Kajian Tentang Tujuan dan Makna Evaluasi Pendidikan Konvensional dan Pendidikan Islam, Kajian Mengenai Materi Esensial dalam Evaluasi Pendidikan Konvensional dan Pendidikan Islam, dan Kajian Tentang Ragam dan Langkah-Langkah Evaluasi Pendidikan Konvensional dan Pendidikan Islam. Temuan ini menyoroti pentingnya integrasi nilai Islam dalam sistem evaluasi pendidikan guna mencetak individu yang cerdas secara intelektual serta memiliki karakter mulia. Dengan evaluasi yang holistik, generasi mendatang diharapkan menjadi individu beriman, berilmu, dan berakhlak mulia.

Kata Kunci: Pedagogik, Evaluasi Pendidikan, Nilai-nilai Islam

Introduction

Education has a very vital role in shaping the character¹ and personality of individuals² In Islam, education is not just a process of knowledge transfer but also an effort to form morals and spiritual values that are by religious teachings.³ Educational evaluation is an important component of the education system. It assesses student achievement and measures the effectiveness of teaching methods.⁴ This is where it is important to understand the pedagogic perspective in the evaluation of Islamic education, which not only looks at learning outcomes from a cognitive point of view but also includes both affective and psychomotor dimensions⁵. Through evaluations based on Islamic values, researchers can examine the purpose and meaning behind the assessment process, to produce individuals who have faith, knowledge, and noble character. In a pedagogical context, educational evaluation is not only seen as an effort to assess student learning outcomes, but also as

A means to understand the extent to which the learning process has occurred well⁶. More than that, the evaluation includes an assessment of the approaches, methods, and teaching strategies used by educators.⁷ Effective and holistic assessments can provide insight into not only the level of student understanding but also the effectiveness of the learning process as a whole⁸. When we talk about educational goals, the concept of education often emerges as a means to produce intellectually intelligent individuals. However, from a pedagogical perspective, education has a broader goal, namely the development of human beings as a whole, both in cognitive, emotional, social, and moral aspects⁹. Assessments applied in the education system should reflect this goal, which is to help students develop not only academically but also as individuals with integrity, independence, and the ability to think critically.

In conventional education, evaluation is generally more focused on measuring students' academic outcomes through quantitative methods, such as

exams and tests.¹⁰ This results in the evaluation process often only oriented towards achieving high grades, without paying attention to other aspects that are also important, such as the character and attitude of students. In contrast, Islamic education emphasizes that evaluation must be carried out holistically, covering intellectual, emotional, and spiritual aspects. Thus, the purpose of evaluation in Islamic education is not only to find out how well students master the subject matter but also to assess the extent to which they can practice religious values in daily life.¹¹ To understand more deeply about evaluation in Islamic education, it is important to conduct a study of the purpose and meaning of evaluation of conventional education and Islamic education. In this study, the researcher will discuss the fundamental differences between the two approaches, as well as how evaluation can be carried out to achieve the expected educational goals. In conventional education, the purpose of evaluation is often limited to cognitive measurement.¹² while in Islamic education, the goal includes moral development and character-building¹³. Therefore, the meaning of evaluation in the context of Islamic education is broader and includes a spiritual dimension that not only measures learning outcomes but also the learning process itself.

Furthermore, the essential material in the evaluation of conventional education and Islamic education is important to study. The material evaluated in these two approaches has significant differences. In conventional education, evaluation materials generally focus on mastering cognitive science.¹⁴, while in Islamic education, the evaluated materials also include morals, behavior, and the practice of religious teachings¹⁵. Evaluation in Islamic education seeks to measure not only students' academic knowledge but also their attitudes and behaviors in the context of daily life.¹⁶. By understanding the essential material in these two approaches, researchers can formulate a more comprehensive evaluation that is in line with the expected educational objectives. The variety and steps of evaluation of conventional education and Islamic education are very important to explore the evaluation methods and instruments used in these two education systems. Conventional education tends to use more traditional methods, such as written exams.¹⁷, while Islamic education is more flexible and can include a variety of methods, including worship practices, spiritual reflection, and social evaluation¹⁸. Thus, an understanding of these varieties and steps of evaluation will provide deeper insights into how evaluations can be carried out effectively and in accordance with Islamic values.

The novelty in this article lies in the pedagogic approach in the evaluation of Islamic education which does not only emphasize the aspect of cognitive assessment but also considers the goals and meanings based on Islamic values. Unlike many previous studies that often separated the assessment process from the aspects of values and spiritual goals that are important in Islamic Education¹⁹, this article introduces a new perspective. Evaluation in Islamic education is generally understood pragmatically as an assessment of cognitive achievement, without paying attention to the affective and spiritual dimensions.²⁰ In this context, the article offers an approach that unites pedagogic aspects with the goal of Islamic education in shaping students' character and morals as an integral part of the evaluation process.²¹

This research is different from previous studies that tend to focus on results and evaluations based solely on academic grades.²² By prioritizing evaluation as a holistic self-development tool, this article places assessment not only as a measuring tool but also as a means to improve the quality of students' faith and behavior by Islamic teachings. This research, thus, contributes to overcoming the literature gap on the application of a more comprehensive and meaningful Islamic

value-based evaluation in Islamic education.²³

In this context, this article will discuss in depth the three problem formulations that have been identified. First, the researcher will explore the purpose and meaning of evaluation in conventional education and Islamic education, as well as how both contribute to the formation of student character. Second, the researcher will examine the essential material evaluated in both approaches, with an emphasis on existing differences and the importance of integrating Islamic values in educational evaluation. Third, this article will discuss the types and evaluation steps used in conventional education and Islamic education, as well as their implications for the learning process. With a comprehensive and in-depth approach, it is hoped that this article can make a meaningful contribution to the development of a more effective Islamic education evaluation system based on the noble values of religion. Through proper evaluation, it is hoped that future generations will not only have extensive knowledge, but also strong character and noble morals, which will be a provision in living a life by Islamic teachings. (15-20%)

Method

The research method used in this study is a qualitative approach with the library research method.²⁴ This approach aims to understand the phenomenon in depth through the analysis of various literature, such as books, scientific journals, articles, and other relevant documents.²⁵ In qualitative research, researchers focus on the interpretation and interpretation of data obtained from written sources, which are then analyzed to develop a conceptual or theoretical understanding of the topic being studied.²⁶

The steps in data collection through *library research* begin with the identification of a clear topic and problem formulation so that researchers can determine the type of source needed. Furthermore, the researcher conducted a literature search using various academic databases, library catalogs, and other reliable sources. Once the literature has been collected, the next stage is the selection and evaluation of these sources, to ensure their validity, relevance, and credibility.²⁷ In this process, the researcher reads and notes important information from each literature that corresponds to the focus of the research. The data collected is then analyzed in depth by connecting key concepts and existing theories so that it can produce conclusions that contribute to a scientific understanding of the topic under study. (10-15%)

Results and Discussion

This article presents a novelty in the pedagogical approach by viewing the evaluation of Islamic education as a whole process, not only limited to the assessment of cognitive aspects but also highlighting the importance of the spiritual goals and values that are the basis of Islamic education. This approach offers a new perspective by expanding evaluation as an integrated process that includes the formation of students' character and morals so that its function is not solely as a measure of academic achievement. The evaluation here is expanded to be a vehicle for self-development that is in line with Islamic goals, where the learning process is not only to measure knowledge but also to facilitate the improvement of the quality of faith and behavior according to Islamic teachings.

A Study on the Meaning and Objectives of the Evaluation of Conventional Education and Islamic Education

Based on Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 57 paragraph (1), "evaluation is carried out to control the quality of education at the national level as a form of responsibility of education providers to all interested parties, including students, institutions, and educational programs." According to

Fahrudin et al²⁸., the term "conventional" often refers to traditional learning concepts. In this approach, students generally play a passive role while the teacher delivers the material directly. The flexibility and level of student involvement in absorbing information tend to be limited in this method. In elementary schools, teachers often use traditional learning methods as a daily teaching strategy by utilizing techniques that have been practiced for a long time. Conventional education generally follows a traditional pattern that makes teachers the center of the learning process. The teaching method in this approach focuses more on delivering information from teachers to students through lectures, structured assignments, and exams. Students are expected to understand and remember the information conveyed by the teacher. This approach tends to be formal and structured, with clear rules at every stage of learning.²⁹

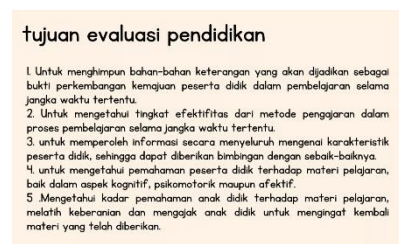
The Evaluation of Islamic Education is a process that aims to assess the level of progress in Islamic educational activities. This evaluation does not only focus on quantitative assessments in the form of numbers but is broader than that.³⁰. According to Daulay³¹, the essence of evaluation is a person's ability to evaluate himself, namely the extent to which he understands and practices his religion, the

quality of his faith, and the application of noble morals in life. A person who realizes that there are still many shortcomings will try to improve himself. Therefore, evaluation in the view of Islamic Education emphasizes self-awareness to understand aspects that need to be improved in life, as well as building a positive mental attitude. That is the essence of the concept of evaluation in Islamic education.³² Marzuki and Hakim also argued that the evaluation of education in Islam can be interpreted as an activity to assess progress in the implementation of the Islamic education process. In a limited scope, the evaluation functions to find out the extent to which educators have succeeded in delivering Islamic education materials to students. Meanwhile, in a broader scope, the evaluation is carried out to assess the success rate and weaknesses of the entire Islamic education process (including all components involved in it) in achieving the desired educational goals.

Conventional learning assumes that the purpose of learning is to detail specifically the things that must be mastered by students after completing the learning process, or only focus on improving students' knowledge.³³. The purpose of evaluation in education consists of general goals and special goals. In general, evaluation aims to collect data as evidence

of the development experienced by students after participating in the learning process at a certain time. This evaluation is also used to assess the level of effectiveness of teaching methods that have been applied during learning. Meanwhile, the special purpose of the evaluation is to stimulate the motivation of students to participate in educational programs. Without evaluation, students are less motivated to improve and improve their achievements. In addition, the evaluation aims to identify factors that support or hinder students' success in learning, so that the right way to improve can be found. This type of special evaluation includes evaluation of planning and development, monitoring, impact, and economic efficiency, to comprehensive program evaluation.³⁴ Furthermore, the evaluation has three pedagogical objectives in the annual assessment system according to M. Arifin (2009) in the Journal of Work.³⁵, namely to test the ability of believers to face various problems in life, assess the extent of the results of Islamic education applied by the Prophet PBUH, and classify the level of human faith and piety. This classification allows us to understand who is the most noble in the sight of Allah SWT, namely those who are the most pious, those who believe in moderation, and those who deny the teachings of Islam.

Figure 1. Objectives of Educational Evaluation in General



A Study of Essential Materials in the Evaluation of Conventional Education and Islamic Education

Educational evaluation from a pedagogic perspective is more than just measuring student success.³⁶ It is an integral part of the learning process that serves as a tool for reflection, development, and understanding for both teachers and students.³⁷ A properly designed evaluation will provide in-depth insights into student progress, and the effectiveness of teaching methods, as well as highlight areas that need improvement. From pedagogical studies, essential material in educational evaluation refers to the core components that must be assessed to ensure that the evaluation is meaningful, effective, and relevant to learning objectives.³⁸

a. Essential Materials in the Evaluation of Conventional Education

Conventional education, which is widely practiced in various public education institutions, often prioritizes academic and

cognitive aspects as the core of the material being evaluated. Evaluation in conventional education usually focuses on the following:

a) **Mastery of Academic Materials**

The main focus of conventional education evaluation is the mastery of the subject matter taught in the classroom. It covers a wide range of fields of study such as mathematics, science, languages, history, and others. The essential material that is evaluated is how far students can understand, analyze, and apply the concepts that have been taught.³⁹.

b) **Critical and Analytical Thinking Skills**

Beyond just memorization or mastery of facts, conventional education also evaluates students' ability to think critically and analytically. Analytical tests aim to assess students' ability to solve problems, formulate arguments, or provide logical explanations of a concept or theory.⁴⁰.

c) **Practical and Applicative Skills**

In addition to theoretical mastery, conventional education often assesses students' applicative skills. This is especially seen in subjects such as computer science, art, and vocational subjects, where evaluation is based on practical skills necessary in work or daily life.⁴¹.

d) **General Knowledge and Technology Literacy:**

In the digital era, technological literacy and the ability to adapt to information developments are some of the aspects assessed. This includes students' ability to use information technology in learning and daily life.⁴².

In conventional education, evaluation tends to be oriented towards aspects that can be measured objectively, such as through written tests, practical exams, and assignments.⁴³. Meanwhile, moral, ethical, and spiritual aspects tend not to receive much attention, as this system focuses more on academic achievement that is quantitative in nature.

b. **Essential Materials in the Evaluation of Islamic Education**

Islamic education has a more holistic goal compared to conventional education, which includes cognitive, affective, and spiritual dimensions⁴⁴. Therefore, the essential material in the evaluation of Islamic education is much broader, with a balanced focus between mastery of science and the formation of students' character and spirituality. Some of the key aspects evaluated in Islamic education include:

a) **Mastery of Religious Science**

In Islamic education, one of the main aspects that is evaluated is the mastery of religious knowledge. It covers fields of study such as *aqidah*, *fiqh*, *hadith*, Islamic history, and Qur'anic interpretation. Students are assessed for their ability to understand and apply Islamic teachings in daily life. This evaluation can be done through written tests, memorization exams, or oral discussions about religious knowledge.⁴⁵.

b) Formation of Islamic Morals and Character

One of the main goals of Islamic education is to form noble morals by the teachings of the Prophet PBUH. These aspects can include politeness in speaking, respect for teachers and friends, honesty, responsibility, patience, and gratitude in dealing with certain situations. This moral evaluation is usually carried out through direct observation by teachers or mentors, who monitor how students act in social interactions at school and outside of school.⁴⁶.

c) Involvement in Worship

The dimension of spirituality is an important aspect that cannot be separated from Islamic education. Evaluation in Islamic education also assesses students' involvement in daily worship, such as the five-time prayer, fasting, and other religious

activities. In addition, students are also assessed by their attitude towards the obligation to worship, for example, whether they carry out worship sincerely and by sharia guidance.⁴⁷.

d) Practicing Islamic Values in Daily Life

Islamic education not only focuses on intellectual and spiritual aspects but also assesses the extent to which students can apply Islamic values in daily life. For example, how students practice Islamic manners in socializing, working, or in other social situations. This includes social aspects, such as caring for others, helping, and maintaining good relationships with others.⁴⁸.

e) Intellectual Skills Development in Islamic Perspective

In addition to religious science, Islamic education also assesses the mastery of general science from an Islamic point of view. This evaluation includes students' understanding of modern science integrated with Islamic values. For example, in science subjects, students are evaluated regarding their understanding of natural phenomena associated with the greatness of Allah SWT and His power.⁴⁹.

f) Leadership and Independence

In Islamic education, it is also important to evaluate students' ability to lead and independence in making decisions. Students are encouraged to become individuals who can take initiative, manage themselves, and have a sense of responsibility. This leadership is taught through various activities such as deliberations, socio-religious activities, and tasks that require independence.⁵⁰

c. Learning Domain and Evaluation Instruments in Conventional Education and Islamic Education

In education, evaluations are carried out to measure student achievement in various learning domains. This domain refers to the aspects of abilities that are to be achieved in the educational process, both in conventional education and Islamic education. Each domain requires the right evaluation instruments so that the assessment results can accurately reflect student development.⁵¹ In general, the learning domain is divided into three: cognitive, affective, and psychomotor. The following is an explanation of the learning domain and evaluation instruments used in conventional education and Islamic education.

a) Cognitive Domain

The cognitive realm deals with students' intellectual abilities and knowledge,

and in educational evaluation, it is usually measured through tests or tools that describe how well students understand, analyze, and apply the knowledge learned.⁵² In conventional education, the cognitive realm focuses on mastering academic materials such as mathematics, science, and language. This evaluation aims to measure students' ability to remember, understand, analyze, and apply the concepts that have been taught. Evaluation instruments that are often used include written tests such as multiple-choice, essays, and short-answer questions, oral exams that measure students' verbal understanding and ability to explain concepts, and quizzes or daily assignments that are routinely given to assess students' learning progress.⁵³

Meanwhile, in Islamic education, the cognitive realm also includes mastery of religious knowledge, such as *aqidah*, *fiqh*, and interpretation of the *Qur'an*. Evaluation in Islamic education emphasizes students' understanding of religious teachings and the practice of Islamic values in daily life. The evaluation instruments used include the memorization test (*Hifdz*), which measures students' ability to memorize the *Qur'an* and *hadith*, as well as written tests and oral exams used to assess students' understanding of the laws of *fiqh*, *aqidah*, and Islamic history.⁵⁴ In addition, students may be given reading and reflection

assignments, where they are asked to read religious texts and write reflections or analyses on the application of those teachings in daily life.

b) Affective Realm

The material evaluated in education is very different between conventional education and Islamic education, along with the difference in the purpose and meaning of the evaluation of the two approaches. In conventional education, evaluation materials generally focus on mastering cognitive science. Some of the important aspects that are essential materials for evaluation include mastery of academic materials, where evaluation often centers on students' ability to understand and apply theories or concepts taught in subjects such as mathematics, science, languages, and social sciences. In addition, analytical ability is also a concern, where evaluations often measure students' ability to think critically and analytically, especially in solving problems or constructing logical arguments. Practical skills are also measured in some subjects, such as computer science or sports, where evaluation includes an assessment of skills required in daily life.⁵⁵ Thus, evaluation in conventional education tends to be oriented toward academic outputs that can be quantitatively measured, such as test scores, assignments, and reports.

Meanwhile, in Islamic education, the material evaluated is more comprehensive and not only limited to the academic aspect. Evaluation in Islamic education includes several dimensions, including students' morals and behavior, that reflect their attitudes in daily life. This assessment pays attention to whether students show respect for teachers, honesty, patience, and responsibility. In addition, the practice of religion is also an important aspect in the evaluation, such as students' participation in prayers, fasting, zakat, and other religious activities, to the goals of Islamic education to form individuals who have faith and piety. In addition, the evaluation also includes Sharia science, where the mastery of religious materials, such as Qur'anic interpretation, hadith, fiqh, and aqidah, becomes an integral part of the Islamic education system. This assessment is carried out not only from a cognitive point of view but also from its implementation in daily life.⁵⁶ Thus, evaluation in Islamic education has a wider scope compared to conventional education, because it includes intellectual, moral, and spiritual dimensions, which aim to shape individuals holistically.

c) Psychomotor Domain

The psychomotor realm is concerned with the physical skills or practices carried out by the student.⁵⁷ In the context of conventional education, the

psychomotor realm is more evaluated in subjects such as sports or applied sciences, where the focus of evaluation usually lies in practical skills related to the subject matter. These skills can include technical abilities that are applied in daily activities. Evaluation instruments used in conventional education include practicum and demonstration, where students are assessed based on their ability to conduct experiments or demonstrate practical skills in subjects such as science or sports. In addition, project assignments that involve manual or technical skills, such as arts and crafts, can also be used to evaluate the psychomotor realm. Evaluations can also be conducted through practical exams, where students are graded in sports or vocational subjects based on their physical skills, such as running, jumping, or performing certain movements.⁵⁸

On the other hand, in Islamic education, the psychomotor realm is evaluated mainly through skills related to the implementation of religious worship and rituals. This evaluation includes students' ability to carry out worship such as prayer, ablution, and other practical skills that support the practice of religious teachings and Islamic morals. Evaluation instruments in Islamic education can be in the form of worship practices, where teachers assess students' skills in carrying out worship correctly, including how to perform ablution

and prayer procedures. In addition, students may also be asked to demonstrate Islamic skills, such as leading prayers, sounding the adhan, or giving short sermons. The involvement of students in socio-religious practice activities, such as helping others or organizing charitable activities, is also part of the psychomotor evaluation in Islamic education. Thus, the psychomotor realm in Islamic education has a more spiritual and social dimension, in line with the educational objectives that want to form individuals who are not only physically skilled but also have strong religious values.⁵⁹

The comparison of the three domains is presented in the form of the table below.

Table 1. Comparison Between the Three Learning Domains

Realm	Conventional Education	Islamic Education
Cognitive	(1) Focuses on academic mastery such as mathematics, science, and language. (2) Measured through written tests (multiple choice, essays, short-answer	(1) Includes religious science, such as aqidah, fiqh, and interpretation of the Qur'an. (2) Using memorization tests (Hifdz) for the Qur'an and

	questions), oral exams, quizzes, and daily assignments.	hadith, as well as written tests and oral exams for religious knowledge. (3) Assessment through reflection.			religious activities. (3) More spiritual.
Affective	(1) Focus on academic cognitive mastery and analytical ability. (2) Practical skills are assessed in a specific field, such as computer science or sports. (3) Oriented to quantitative output.	(1) Comprehensive evaluation includes aspects of academics, morals, and student behavior. (2) Religious practice is assessed through participation in worship. (3) Oriented to the formation of individuals of faith and piety	A Study on the Varieties and Evaluation Steps of Conventional Education and Islamic Education Educational evaluation is a crucial element in the learning system, both in conventional approaches and in Islamic education. Both offer different types of evaluations, tailored to their respective objectives and characteristics. a. Types of Evaluation in Conventional Education 1) Formative Evaluation This evaluation is applied throughout the learning process to provide feedback for students and teachers. The goal is to improve the learning process continuously. Examples of implementation include quizzes, homework, and classroom discussions that allow teachers to directly assess student understanding.⁶⁰ 2) Summative Evaluation This evaluation is carried out at the end of the learning period to measure the overall achievement of students. It often takes the form of a final semester exam or a major project, to ensure that students have achieved a predetermined standard of competence.⁶¹		
Psycho motor	(1) Evaluated in sports or applied science subjects. (2) Evaluation instruments include practicums, demonstrations, project assignments, and practical exams to measure technical skills.	(1) Evaluated through worship skills and religious rituals such as prayer and ablution. (2) Evaluation includes Islamic worship practices and skills, such as leading prayers, adhan, and socio-			

3) Authentic Evaluation

Authentic evaluation measures a student's abilities in a context that is relevant to real life, for example through projects, presentations, or portfolios. This method assesses students' skills and understanding in situations that mirror the real world.⁶²

4) Technology-Based Evaluation

With the development of technology, digital-based evaluation is increasingly used. An example is the use of Google Forms to collect learning evaluation data, which provides convenience and efficiency in data analysis.⁶³

b. Types of Evaluation in Islamic Education

1) Moral Evaluation

In Islamic education, assessment includes aspects of student morals and behavior in addition to academic achievement. This evaluation involves observing the attitudes and moral values that students apply in daily life.⁶⁴

2) Cognitive Evaluation

Cognitive assessment includes students' understanding of key concepts in Islamic teachings through written or oral tests. The aspects measured include mastery

of the Qur'an, and hadith, as well as jurisprudence and creed.⁶⁵

3) Practice Evaluation

Practice evaluation involves an assessment of students' implementation of worship and Islamic life skills, such as prayer, reading the Qur'an, as well as social interactions by Islamic teachings.⁶⁶

4) Project-Based Evaluation

In Islamic education, projects can include social or da'wah activities that actively involve students. The assessment was carried out based on the contribution of students to the project and its impact on society.⁶⁷

According to⁶⁸, for the evaluation to be carried out on time and produce maximum benefits, it is necessary to follow the following steps:

a. Developing a Learning Outcome Evaluation Plan

The evaluation plan includes several important things, namely:

- 1) Formulate evaluation objectives so that the evaluation has a clear and useful direction;
- 2) Determine the aspects to be assessed, such as cognitive, affective, or psychomotor aspects;

- 3) Choosing implementation techniques, for example, using test or non-test methods;
- 4) Develop measuring tools, such as test questions, that will be used to assess student learning outcomes;
- 5) Establish benchmarks, norms, or criteria for interpreting the results of evaluations, and;
- 6) Determines the frequency of evaluation ⁶⁹.

The first stage in the evaluation is to ⁷⁰ Prepare a plan that includes the purpose of the evaluation, the type of data to be collected, the method of data collection, and the implementation schedule. Good planning includes setting specific and measurable goals so that the results of the evaluation will later provide relevant information. For example, the purpose of evaluation can be in the form of assessing students' understanding of the material or the application of concepts in real situations.

b. Collecting Data

This stage of data collection is usually realized by measurement, such as holding tests to get information about learning. According to ⁷¹Him, the next step is to collect data using appropriate methods, such as written tests, observations, interviews, or questionnaires. The selection

of methods should be adjusted to the evaluation objectives and characteristics of students. For example, objective tests are suitable for measuring factual knowledge, while observation is useful for assessing practical skills.

c. Verifying Data

Verification is a stage of filtering data to separate relevant information from data that does not support the purpose of evaluation. After the data is collected, ⁷² He explained that verification needs to be carried out to ensure the accuracy and reliability of the data. This verification includes checking data consistency and ensuring that the data meets the requirements for validity and reliability. For example, in the use of questionnaires, it is important to ensure that the questions are relevant to the purpose of the evaluation and are easy for respondents to understand

d. Processing and Analyzing Data

The data that has been collected is then processed for interpretation, for example through statistics, such as the use of tables, graphs, or the calculation of mean and standard deviations. ⁷³ Also said that the verified data is then processed and analyzed, either using statistical software or manually, to find patterns or trends. The statistical analysis techniques used must be adapted to the type of data, for example, descriptive

analysis to describe the characteristics of the data or inferential analysis to draw broader conclusions.

e. Providing Interpretation and Drawing Conclusions

Interpretation is an effort to explore the meaning of the data that has been processed. Conclusions are then drawn based on this interpretation, in accordance with the purpose of the evaluation.⁷⁴ Added that at this stage it includes an explanation of the meaning of the evaluation results related to the learning process and student development, as well as its relation to learning objectives. For example, if many students are struggling with a particular concept, this can be a concern for the teacher in designing the next strategy. In making conclusions, Hastuti and Jannah explained that this conclusion must be clear, describe student achievement and the effectiveness of the teaching methods used, and indicate areas that need to be improved in the learning process.

f. Follow-up of Evaluation Results

Based on the results of the evaluation that has been prepared, processed, and analyzed, decision-makers or policymakers can determine the necessary steps as a follow-up⁷⁵. It⁷⁶ Also adds a formulation to the follow-up of the evaluation results, which can be in the form

of improving teaching methods, curriculum development, or remedial programs for students who have not met competency standards. Proper follow-up will help increase the effectiveness of the learning process in the future. (40-60%)

Conclusion

Educational evaluation in a conventional context generally aims to measure student academic outcomes, emphasizing data collection related to student development and the effectiveness of teaching methods. The focus is often limited to the cognitive aspect, thus ignoring the affective and spiritual dimensions. On the contrary, in Islamic education, evaluation is directed to be more holistic, not only measuring the mastery of the material but also shaping the character and morals of students by Islamic values. This evaluation serves as a means of reflection, helping students understand themselves better and improve the quality of their faith and daily behavior. Evaluation materials in conventional education include academic mastery, critical thinking skills, practice, and technological literacy, but often forget the moral and spiritual aspects. In Islamic education, the important materials evaluated include religious science, moral formation, and the application of Islamic values, with evaluations that include attitudes and behaviors, not just knowledge. Evaluation

methods in conventional education tend to be formal, such as written exams, while in Islamic education it uses a more flexible approach that includes the practice of worship, spiritual reflection, and social assessment. This finding highlights the importance of integrating Islamic values in the educational evaluation system to produce intellectually intelligent individuals who have noble character. With a holistic evaluation, the next generation is expected to become individuals of faith, knowledge, and noble character. (5%)

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Endnotes

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