



THE CONCEPT OF EDUCATIONAL EVALUATION IN ISLAMIC PERSPECTIVE

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| Received: 28-07-2023 || Revised: 30-11-2023 | Accepted: 21-12-2023 | Published On: 24-12-2023

Abstract: Success or targets to be achieved in an activity must be measured by a tool called evaluation, especially in the field of education. As for Islam itself, the position of evaluation is very important where the Prophet exemplified it when he carried out the task of treatises and da'wah from Allah, the purpose of this study is to describe the concept of educational evaluation from an Islamic perspective. The method used is a qualitative literature study, data collection is documentation, then the contents are analyzed and concluded. The results of the study show that the Concept of Educational Evaluation from an Islamic Perspective must be carried out in a comprehensive manner which includes aspects of knowledge, attitudes, and skills where all of these things have also been exemplified by the Prophet when evaluating his companions.

Keywords: Concept, Educational Evaluation, Islamic Perspective

Abstrak: Keberhasilan atau target yang akan dicapai dalam sebuah kegiatan mesti diukur dengan sebuah alat yang bernama evaluasi terutama dalam bidang pendidikan. Adapun Islam sendiri menempatkan posisi evaluasi sebagai hal yang sangat penting dimana Nabi telah mencontohkannya di saat beliau mengemban tugas risalah dan dakwah dari Allah, maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Konsep Evaluasi Pendidikan Dalam Perspektif Islam. Metode yang digunakan adalah study pustaka secara kualitatif, pengumpulan data secara dokumentasi, kemudian pada isi dilakukan analisis dan disimpulkan. Hasil penelitian menunjukkan bahwa Konsep Evaluasi Pendidikan Dalam Perspektif Islam harus dilakukan secara komprehensif yang meliputi aspek pengetahuan, sikap, dan keterampilan dimana semua hal tadi juga sudah pernah dicontohkan Nabi saat mengevaluasi para sahabatnya.

Kata Kunci: Konsep, Evaluasi Pendidikan, Perspektif Islam



Introduction

Education is a conscious effort and responsibility to maintain, guide and direct the growth and development of students' lives so that they have the ultimate meaning and purpose of life (Nurhuda, 2022b) While the educational process aims to cause the desired changes in each learner (Ramayulis & Nizar, 2009) Islamic Education is education based on the values of Islamic teachings as stated in the Qur'an and al-Hadith as well as in the thoughts of scholars and in the historical practice of Muslims (Nata, 2008)

To determine the achievement of a goal, an evaluation is needed (Nurhuda & Prananingrum, 2022). Evaluation which is one component of the Islamic education system must be carried out systematically and planned as a tool to measure the success or targets to be achieved in the Islamic education process and learning process (Ramayulis, 2008)

In the history of Muslims, evaluation has been exemplified by the Prophet SAW. He always evaluates the ability of companions in understanding religious teachings or in carrying out duties (Nurhuda, 2023c) To see the results of the teaching carried out, the Prophet SAW often evaluated the memorization of the companions by telling them to recite verses of the Qur'an in front of him, then he corrected their memorization and reading that was wrong. From the background above, the author is interested in discussing the concept of educational evaluation in an Islamic perspective where the religion is a treatise brought by the Prophet through the intermediary of the angel Gabriel with the aim of providing mercy for the universe.

Research Methods

The method used in this research is a literature study, namely by collecting various relevant sources such as books, journals, websites or others to obtain data (Nurhuda dkk., 2023) While the approach used is qualitative accompanied by documentation techniques when collecting data and analyzing its content, the last is concluded descriptively to answer existing problems.

Results And Discussion

Definition of Education Evaluation

The term Evaluation comes from the English discussion *Evaluation* which means actions or processes to determine the value of a or can be interpreted as actions or processes to determine the value of everything that has something to do with Education (Arikunto, 1993) In Arabic, evaluation is known as *imtihan* which means exam. And also known as *Khataman* as a way of assessing the final results of the Education process (Arifin, 2006) In terms of the term evaluation, it can be interpreted as the process of comparing existing situations with certain criteria because evaluation is the process of obtaining information and using it to compile assessments in order to make decisions (Rusyan, 1992) For this reason, educational evaluation actually not only assesses the learning outcomes of students at certain levels of education, but also with regard to the assessment of various aspects that affect the learning process of these students, such as evaluation of teachers, curriculum, methods, infrastructure, environment and so on (Nurhuda, 2022a)

Evaluation terms in the Qur'an

a. Sual term

وَقِفُّهُمْ إِهْمٌ مَسْتَوْفُونَ ۝

"And hold them (to rest) for verily they shall be asked....." (QS. Ash-Shaffat:24)

b. Term *al hisab*

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاَنْ تُبَدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحٰسِبِكُمْ بِهٖ اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ .

"God's is what is in heaven and what is on earth. If you reveal what is in your heart or you hide it, Allah will calculate it (about the deed) for you. He forgives whom He wills and sacrifices whom He wills. God is almighty over all things."

c. Term *Al Bala'u*

ۗ الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيْزُ الْعَفُوْرُ

"Who created death and life, to test you, which of you is better charity. And He is mighty, most forgiving."

d. Term *Al Hukmi*

اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ بِحُكْمِهٖ ۗ وَهُوَ الْعَزِيْزُ الْعَلِيْمُ .

"Truly, your Lord will settle (matters) between them by His law, and He is Almighty, All-Knowing"

e. Term *Al Qadba*

قَالُوْا لَنْ نُؤْتِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ وَالَّذِيْ فَطَرَنَا فَاقْضِ مَا اَنْتَ قَاضٍ ۗ اِنَّمَا تَقْضِيْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا ۗ .

"They (sorcerers) said, 'We will not choose (submit) to you on the concrete evidences (miracles), which have come to us and on (Allah) who has created us. Then decide what you want to decide. Indeed, you can only decide on life in this world.'"

f. Term *Al Nadhir*

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ .

"He (Solomon) said, 'We will see if you are right, or among those who lie.'"

g. Term *At Taqdir*

وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ ۗ هَآذَا ۗ لِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ .

"And the sun runs where it circulates. Such is the decree of (Allah) the Almighty, All-Knowing."

Principles Of Evaluation In Islam

Evaluation is an assessment of an aspect that is related to the situation of other aspects so that a comprehensive picture is obtained in terms of various aspects. Based on that, in the implementation of the evaluation, it is necessary to pay attention to several principles as the basis for the implementation of education. These principles are (Nata, 1997)

1. Evaluation should be based on comprehensive measurement results. Namely measurements that include cognitive, affective and psychomotor aspects.
2. Evaluations should be distinguished between scoring by numbers and scoring by category. Scoring is related to quantitative aspects (can be calculated), and assessment is related to qualitative aspects (quality).

3. In the process of giving grades, two types of assessments should be considered, namely *the assessment of referenced norms* and *orientation referenced*. The first is concerned with learning outcomes, while the second is concerned with placement.
4. Grading should be an integral part of teaching and learning.
5. Assessment should be comparable, meaning that it can be compared between one stage of assessment and another.

The assessment system used should be clear to students and teachers themselves, so as not to confuse (Nurhuda, 2023b) Such assessment can be successful if it is carried out in accordance with the following principles:

1. The principle of continuity (contnuity), assessment should be carried out continuously. This principle is in line with the teachings of *istiqamah* in Islam, namely every Muslim should remain upright in faith in Allah SWT which is manifested by always studying Islam, practicing it, and still defending the uphold of Islam.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ .

"Behold, those who say (our Lord is God) and they confirm their stand, and angels will come down to them (saying), 'Do not be afraid, nor grieve; and rejoice ye in the heaven which has been promised unto you.'"

2. The overarching principle, meaning that the assessment should collect data on all aspects of personality.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ

"Then whoever does good as heavy as zarrah, he will surely see (the reward)".

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

"And whoever commits a crime as grave as Zarrab, he will surely see (retribution).

3. The principle of objective, assessment is sought to be as objective as possible.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ وَعَدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O believers! Be ye enforcers of justice for God's sake, (when) you bear witness justly. And let not your hatred of a people drive you to be unjust. Be fair. Because (fair) it is closer to piety. And be fearful of Allah, verily, Allah is meticulous in what you do."

4. The systematic principle, namely the assessment must be carried out systematically and regularly.

These principles are in line with Islamic teachings, because these principles in Islamic teachings are included in noble morals. In noble morals one must be objective, honest, say things as they are (Rosyadi, 2004)

Evaluation In Education

Evaluation of the Cognitive Domain (*An-Nahiyah Al-Fikriyah*)

The cognitive realm is the realm that includes mental activities (brain). According to Bloom, all efforts related to brain activity are included in the cognitive realm. The cognitive realm is related to the ability to think, including the ability to memorize, understand, apply, analyze, synthesize, and the ability to evaluate. In the cognitive realm there are six aspects or levels of thinking processes, ranging from the lowest level to the highest level. The six levels or aspects in question are:

1. Knowledge/memorization/*memory (knowledge)*

It is a person's ability to *recall* or re-recognize names, terms, ideas, formulas, and so on, without expecting the ability to use them. Knowledge or memory is the lowest thought process.

One example of cognitive learning outcomes at the level of knowledge is being able to memorize Surat al-'Asr, translate and write it properly and correctly, as one of the disciplinary subject matter given by Islamic Religious Education teachers in schools.

2. *Comprehension*

It is a person's ability to understand or understand something after it has been known and remembered. In other words, understanding is knowing about something and being able to see it from various aspects. A student is said to understand something if he can give an explanation or give a more detailed description of it using his own words. Comprehension is a level of thinking ability that is a level higher than memory or memorization.

One example of cognitive learning outcomes at this level of understanding is for example: Students on the question of the Islamic Religious Education Teacher can elaborate on the meaning of discipline contained in Surat al-'Ashar smoothly and clearly.

3. Application

It is the ability of a person to apply or use general ideas, ordinances or methods, principles, formulas, theories and so on, in new and concrete situations. This application is a thought process a level higher than understanding.

One example of cognitive learning outcomes at the application level is for example: Students are able to think about the application of disciplinary concepts taught by Islam in everyday life both in the family, school, and community.

4. Analysis

It is the ability of a person to detail or describe a material or state according to smaller parts and be able to understand the relationship between one part or factor with another. The level of analysis is a level higher than the level of application.

Example: Students can reflect and think well about the real manifestation of a student's discipline at home, at school, and in daily life in the community, as part of Islamic teachings.

5. Synthesis

It is the ability to think that is the opposite of the analytical thinking process. Synthesis is a process that combines parts or elements logically, so that it transforms into a pattern that is structured or forms a new pattern. The level of synthesis is a level higher than the level of analysis. One of the cognitive learning characteristics of this synthesis level is: students can write essays about the importance of discipline as taught by Islam.

6. Assessment/award/*evaluation*

It is the highest level of cognitive thinking in Bloom's taxonomy. Assessment / evaluation here is a person's ability to make considerations of a condition, value or idea, for example if a person is faced with several choices then he will be able to choose the best choice in accordance with existing standards or criteria.

One example of cognitive learning outcomes at the evaluation level is: students are able to weigh about the benefits that can be reaped by someone who applies discipline and can show mudharat or negative consequences that will befall someone who is lazy or undisciplined, so that in the end come to the conclusion of judgment, that discipline is a command of Allah SWT that must be carried out in everyday life.

In connection with this evaluation of the cognitive domain, the following hadith is found which means:

Mu'ad: ibn Jabal narrated that the Messenger of Allah when he was about to send Mu'adz to Yemen, he asked him, "How do you try a case, if it is brought to you a court case?" Mu'adz replied, "I judged (the

matter) with the Book of Allah (Almighty). The Prophet asked again, "What if you do not find (instructions) in the book of Allah?" Mu'adz replied, "I judge with the sunnah of the Holy Prophetsa." The Prophet asked again, "What if you do not find the instructions in the sunnah of the Prophet and do not find them in the book of Allah?" Mu'adz replied, "I am *ijtihad* as strong as my mind." The Prophet patted Mu'adz on the chest and said, "All praise belongs to Allah who has instructed the messenger of the Prophet of Allah on what the Prophet pleased him (HR. Abu Dawud, At-Tarmidhi, Ahmad, and Ad-Darimi) (Bukhari, 2012).

Among the information contained in the above hadith are (1) The Holy Prophetsa. intended to send Mu'adz to Yemen (to lead the people); (2) he asked Mu'adz about the basis used in deciding judicial cases; (3) Mu'adz answered in order: first with the book of Allah, second with the sunnah of the Messenger of Allah, and third with *ijtihad*; and (4) after Mu'adz's answer was finished, he patted Mu'adz on the chest in pleasure and praised Allah Almighty.

In the above hadith it is seen that he tested the ability and knowledge of a companion before assigning tasks to him. After he managed to answer correctly according to his wishes, he showed his pleasure by giving pleasant rewards and praising Allah Almighty. Praise to Him here can be interpreted as gratitude for success in educating friends. The test given by the Prophet in the above hadith relates to the task to be carried out by Mu'adz. He will only hand over a task to a friend if he masters (has knowledge) about the problem of the task he will carry. (Baihaqi, 2022)

Evaluation of the Affective Domain (*An-Nahiyah Al-Muqifiyah*)

The affective realm is the realm related to attitudes and values. The affective realm includes behavioral dispositions such as feelings, interests, attitudes, emotions, and values. Some experts say that a person's attitude can be predicted to change if a person already has a high level of cognitive power. The characteristics of affective learning outcomes will appear in learners in various behaviors (Khiyaroh dkk., 2023) Such as: his attention to Islamic religious education subjects, his discipline in following religious subjects at school, his high motivation to know more about the Islamic religious lessons he received, his appreciation or respect for Islamic religious education teachers and so on. The affective domain becomes more detailed into five levels, namely: (1) *receiving* (2) *responding* (3) *valuing* (4) *organization* (5) *characterization by value or value complex*

In connection with this domain, a hadith is found as stated as follows:

عن جبير قال رسول الله صلى الله عليه وسلم إن الله عز وجل ينتلي عبده بالسلم هي يكفر عنه كل ذنبه.

Jubayr said, "The Holy Prophetsa said, "Verily Allah *aza wa jalla* tests a servant with a disease until He forgives all his sins." (Ath-Thabrani)."

أبي هريرة عن النبي صلى الله عليه وسلم قال ما يصيب المسلم من نصبٍ ولا وصبٍ ولا همٍ ولا هزنٍ ولا أذىٍ ولا غمٍ هي الشؤكة يُشاكها إلا كفر الله بها من خطاياها

From Abu Hurairah of the Holy Prophet Mubammad (peace be upon him), he said, "Every calamity that befalls a Muslim in the form of fatigue, chronic illness, turmoil of mind, restlessness of the heart, until it gets thorns, will be erased by Allah his guilt" (HR. Al-Bukhari).

All the test material in this hadith is in the area of the affective domain, which is patience. If a Muslim is able to accept the test with patience, then Allah (swt) will remove the mistakes he has committed. This is a gift from God to His passing servant. In this hadith it is mentioned that man will be tested by Allah with disease. The goal is patience which belongs to the affective domain. In addition, this hadith mentions the reward that will be given by Allah to humans who pass the test of patience in the face of (Nurhuda, 2023a).

Evaluation of the Psychomotor Domain (*An-Nahiyah Al-Harakah*)

The psychomotor realm is a realm related to skills or the ability to act after a person receives a certain learning experience. The psychomotor realm is a realm related to physical activity, such as running, jumping, painting, dancing, hitting, and so on. The learning outcomes of the psychomotor realm were stated by Simpson (1956) who stated that the results of psychomotor learning appear in the form of skills (skills) and individual acting abilities. These psychomotor learning outcomes are actually a continuation of cognitive learning outcomes (understanding something) and affective learning outcomes (which only appear in the form of behavioral tendencies).

In connection with this domain, a hadith is found as stated as follows (Hadith Nasai. No. 874) :

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا يَحْيَى قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَارْجِعْ فَصَلَّى كَمَا صَلَّى ثُمَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَعَلَّ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَ هَذَا فَعَلَّمَنِي قَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

Telling us [Muhammad bin Al Mutsanna] he said; has told us [Yahya] he said; [Ubaidullah bin 'Umar] he said; I told me [Sa'id bin Abu Sa'id] from [his Father] from [Abu Hurayrah] that Rasululluh Sallallahu'alaihi wasallam entered the mosque, and there was a man who came in and prayed. After that he came to the Prophet Sallallahu'alaihi wasallam by greeting the Prophet Sallallahu'alibinasallam and he Sallallahu'alaihi wasallam returned his greeting saying, 'Go back and repeat your prayer because you have not done the prayer! He then came back again and repeated his prayer as his first prayer. Then he came again to the Prophet Sallallahu'alaihi wasallam by greeting him Sallallahu'alibinasallam and the Prophet Sallallahu'alaihi wasallam said, "Wa'alaikeas-salam. Go back and repeat your prayers again because you haven't done the prayers yet! Then the person prayed like that three times. Then the man said, "For the sake of Dzat who sent you with the truth, I cannot pray better than this, so teach me!" The Prophet (peace and blessings of Allaah be upon him) then said: 'If you have stood up for prayer, then be obedient, then read A! The Qur'an is easy for you. Then ruku'lah until you are calm (thuma 'ninah) in your ruku' and rise from ruku' until you stand upright. Then bow down until you are calm (thuma 'ninah) in your prostration, and rise from prostration until you are calm (Thuma'ninah) in a sitting state. Do all these things in your every prayer."

Objectives And Functions Of Evaluation In Islam

According to Abuddin Nata, the purpose of the evaluation is to determine the level of understanding of students towards the subject matter, train courage and invite students to remind the material that has been given and also know the level of change in behavior. In addition, the evaluation aims to find out who among the students is smart and the right action is taken for them (Nata, 2010)

Thus, the main purpose of evaluation in learning is to obtain accurate information about the level of achievement of learning objectives by students so that further actions can be taken. Follow-up of

evaluation activities as an activity to obtain information about the level of learning objectives by students which can be done one of them with tests.

The objectives of evaluation according to Islamic teachings, based on an understanding of the verses of the Qur'an, among others, are:

1. To test the ability of people to believe in various kinds of life problems they experience.
2. To find out to what extent the results of revelation education have been determined by the Holy Prophetsa. To his people.
3. To determine the classification or level or faith of humans, namely humans who fear Allah the most, and humans who deny the teachings of Islam (Nata, 2010)

The description above can be understood that the purpose of evaluation is at least to determine the ability, progress, learning outcomes that have been implemented and the efficiency of the method in the learning process. In particular, the purpose of educational evaluation is to set standards of success both in terms of cognitive, affective aspects, and psychomotor aspects then have implications for the handling of students by educators to be more able to provide better attention both physically and non-physically.

Thus, evaluation does not only aim to evaluate students, but also thoroughly about everything related to the teaching and learning process to be the main target of an evaluation objective. Tabrani Rusyan and friends, said that evaluation has several functions, namely (Nata, 1997):

1. To find out whether or not the instructional goals are achieved comprehensively which include aspects of knowledge, attitudes, and behavior.
2. As useful feedback for subsequent actions where aspects that have been achieved are further improved and aspects that can harm as much as possible are avoided.
3. For educators, to measure the success of the teaching and learning process, for students it is useful to know the learning materials given and mastered, and for the community to know the success or failure of the programs implemented.
4. To provide feedback to teachers as a basis for improving the teaching and learning process and conducting remedial programs for students.
5. To determine progress rates or learning outcomes.
6. To put students in the right teaching and learning situations.
7. To get to know the background of students who have learning difficulties.

The above function provides a clear picture that every teaching and learning activity can be known through evaluation. In addition, the evaluation also functions in the following ways:

1. Evaluation serves as selective

By conducting evaluations, teachers have a way to conduct selection or assessment of their students. The evaluation itself has various purposes, including others:

- a. To select students who can be admitted to a particular school.
- b. To select students who can move up the next grade or level.
- c. To select students who should get scholarships.
- d. To select students who are already eligible to leave school and so on.

2. Diagnostic function evaluation

If the tools used in the evaluation meet the requirements, then by looking at the results, the teacher will know the weaknesses of the students. In addition, the reasons for weakness are also known. So by conducting an evaluation, the teacher actually diagnoses students about their strengths and weaknesses. By knowing the causes of this weakness, it will be easier to find ways to overcome it.

3. Evaluation serves as a placement

A new system that is now widely popularized in Western countries is the self-learning system. Learning itself can be done by learning a learning package, either in the form of modules or other learning packages. The reason for the emergence of this system is the great recognition of individual capabilities. Each student since birth has brought their own talents so that lessons will be more effective if adjusted to the existing nature. A more helpful approach to serving different abilities is group teaching. (Azami dkk., 2023)

To be able to determine exactly in which group a student should be placed, an evaluation is needed. A group of students who have the same assessment results, will be in the same group in learning.

4. Evaluation serves as a measure of success

The fourth function of assessment is intended to determine the extent to which a program is successfully implemented (Nata, 1997) As for the purpose of evaluation according to Islamic teachings, based on an understanding of other Qur'anic verses can be mentioned as follows:

- a. To test the ability of people to believe in various kinds of life problems they experience.
- b. To find out to what extent or to what extent the results of revelation education that the Prophet SAW. had determined for his people; (Hidayat, 2023)
- c. To determine the classification or levels of Islamic life or human faith, so that it is known that the first man in the side of Allah, namely the most fearful of him, man who is in his faith and piety and man who disobeys the teachings of Islam. To know the extent of one's faith, Allah Almighty. Guess evaluated it through great trials. Furthermore, Islamic teachings also adhere to the principle of comprehensive assessment, namely assessment in terms of speech, deed, and heartstrings, known as *qauliyah*, *fi'liyah* and *qalbiyah*. Allah Almighty. Judge one's faith if it meets all these aspects.

Islamic Education Evaluation Requirements

Evaluation must have conditions in order to produce evaluations that are recognized as true and reflect the actual situation, and can provide satisfaction to students who are the target of the evaluation (Nurhuda, 2022c) The evaluation requirements include: (Samsurrijal, 2022)

1. *Validity*

That is, the implementation of the test must be based on what should be evaluated, which covers all certain areas that are desired and investigated so that it does not only cover one field. Test questions should give an overall picture of the learners' abilities. (Enramika dkk., 2023)

2. *Reliable*

That is, it can be trusted, namely by providing accuracy and information to meet the ability of students. The questions displayed do not carry various interpretations, so they are easily understood by students.

3. *Efficiency*

That is, the test carried out is a test that is easy to administer, assess, and interpret. In addition, the evaluation is carried out carefully and on target. in accordance with surah al I insyiqaq verse 8

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

8. *Then he will be examined with an easy examination*

4. *Taabuddiyah* and sincerity

That is an evaluation carried out with full sincerity and devotion to Allah swt. If this is done, the evaluation will produce the impression of good prejudice, there is an improvement in behavior, and cover up bad secrets in someone.

Evaluation Conducted By The Prophet Saw

1. Evaluate the memorization of Qur'anic verses that have been conveyed to companions. The Prophet evaluated the memorization of the Companions thoroughly, the Companions recited verses of the Qur'an, then corrected their erroneous readings. As the hadith of the Holy Prophetsa (peace be upon him):

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنْ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ بِمِئَى إِذْ نَزَلَ عَلَيْهِ وَالْمُرْسَلَاتُ إِنَّهُ لَيَتْلُوهَا وَإِيَّيَّ لَأَتَلَّهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوهَا فَاثْبَدْرْنَاهَا فَذَهَبَتْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَيْتُمْ شَرَّكُمْ كَمَا وَقَيْتُمْ شَرَّهَا

"Having told us 'Umar bin Hafsh bin Ghiyats has told us my father has told us Al A'masy said, has told me Ibrahim from Al Aswad from 'Abdullah radiallahu 'anhu said: "When we were with the Prophet sallallahu 'alaibi wasallam in the cave in Mina, a revelation came down to Him namely Surat Wal mursalaat. At that time He read it, and I took the recitation of the surah directly from the movement of His lips (mouth). When His mouth was still wet reciting the surah suddenly a snake jumped on us, so the Prophet sallallahu 'alaibi wasallam said: "Kill the snake". So we chased the serpent but it was gone. So the Prophet (peace and blessings of Allaah be upon him) said: "The serpent has escaped from your wickedness as you have escaped its wickedness" (Al Imam Bukhari, Translation of Saheeh Bukhari, Hadith No 1699)

Based on the above hadith it can be understood that the Holy Prophetsa evaluated his memorization by listening to the recitation of the Qur'an in front of the Companions, the Companions witnessed firsthand the recitation recited by the Holy Prophetsa.

2. Evaluation related to the understanding of Islamic teachings that the Holy Prophetsa had conveyed to his companions.

This evaluation is carried out by asking about a legal issue directly to the Holy Prophetsa. Then the Prophet answered it. As the following History:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا وَإِنَّهَا مِثْلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبُؤَادِي قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُمْ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ النَّخْلَةُ

"Has narrated to us [Qutaibah bin Sa'id] Has narrated to us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibn Umar] said; The Prophet sallallahu 'alaibi wasallam said: "Indeed, among the trees there is a tree that does not fall leaves. And that is a parable for a Muslim." The Prophet (peace and blessings of Allaah be upon him) asked: "Tell me, what tree is it?" So the companions assumed that what was meant was a tree in the valley. Abdullah said: "I thought in my heart the tree was a date palm tree, but I was ashamed to express it. Then the Companions asked: "O Messenger of Allah, what tree is it?" He sallallahu 'alaibi wasallam replied: "Date palm tree". [Bukhari]

The above hadith shows that the evaluation carried out by the Holy Prophetsa. By responding or provoking questions so as to raise questions, which in the end the Holy Prophet(sa) gave an answer.

3. The evaluation carried out through the intermediary of the angel Gabriel (as) examined the ability to memorize verses of the Qur'an.

حَدَّثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ ح وَ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ نَحْوَهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

"Having told us [Abdan] he said, has told us [Abdullah] has reported to us [Jonah] from [Az Zuhri] and with the same narration, has also told us [Bishir bin Muhammad] said, has told us [Abdullah] said, has reported to us [Yunus] and [Ma'mar] from [Az Zubri] as others said, has reported to us [Ubaidullah bin Abdullah] from [Ibn 'Abbas] said, that the Prophet sallallahu 'alaihi wasallam was the most gentle man especially in the month of Ramadan when the angel Gabriel 'Alaibis Salam met him, and it was Jibril 'Alaibis Salam came to him every night in the month of Ramadan, where Jibril 'Alaibis Salam taught the Qur'an. Indeed, the Prophet sallallahu 'alaihi wasallam was much softer than the wind that blows." (Al Imam Bukhari, Translation of Saheeh Bukhari, Hadith No.3220)

The hadith clearly illustrates that the Holy Prophetsa. Always evaluate the memorization of the Qur'an that has been delivered by the angel Gabriel (as). the evaluation aims to strengthen memorization and maintain the purity of the verses of the Qur'an that have been memorized by the mailakat Jibril (as)

4. Evaluation of gentle methods of educating

The history teaches us that the method used should be gentle, because this method is very important in educating children, because with gentleness Education will be accepted and pleasant for students.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرٍ أَبِي شَيْبَةَ وَتُقَارِيبًا فِي لَفْظِ الْحَدِيثِ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السَّلْمِيِّ قَالَ بَيْنَا أَنَا أَصْلَبِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَشَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ " فَرَمَنِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَاتَّكَلْ أَمِيَاهُ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَيَّ أَفْحَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ فَضْطَوْنِي لَكِنِّي سَكْتُ فَلَمَّا صَلَعَمَ فَأَبِي هُوَ وَأَبِي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَبَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَ اللَّهُ مَا كَهْرَبِي وَلَا ضَرْبِي وَلَا شَتْمِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلَحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِذَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ (رواه المسلم)

Conclusion

The meaning of evaluation is the action or process of determining the value of things. And also as a process of comparing existing situations with certain criteria to obtain information and use it to compile judgments in order to make decisions. The principle of evaluation of Islamic education must refer to the objectives in order to achieve the expected goals. The principles of the evaluation are the principle of continuity (contnuity), the overall principle, the objective principle, and the systematic principle. The purpose of evaluation is to determine whether or not the achievement of instructional goals comprehensively which includes aspects of knowledge, attitudes, and behavior. Evaluation serves as selective, diagnostic, placement, and as a measure of success. The steps taken in the evaluation are first data collection, data verification, data analysis, and data interpretation. The evaluation requirements for Islamic education are a reliable test which means that the test is the same as itself, valid is a valid test if the test measures what should be measured, objective, discriminatory, comprehensive, and easy to use (applicative).

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