



The Concept of Educational Evaluation from an Islamic Perspective

Umi Septina Anggraheni^{1*}, Abid Nurhuda², Syukron Ni'am³, Siti Jaroyatun Ni'mah⁴

Pascasarjana Universitas Nadlatul Ulama Surakarta, Indonesia

Corresponding Author: umiseptinaanggraheni@gmail.com

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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 encounters.

INTRODUCTION

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

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

In the history of Muslims, evaluation has been exemplified by Rasulullah SAW. He always evaluates the ability of friends in understanding religious teachings or in carrying out their duties (Nurhuda, 2023d). To see the results of the teaching carried out, Rasulullah SAW often evaluates the memorization of his friends by asking them to recite verses of the Qur'an in front of him, then he corrects their erroneous memorization and reading.

From the background above, the author is interested in discussing the concept of educational evaluation from an Islamic perspective where religion is a treatise brought by the Prophet through the intermediary of the angel Gabriel to give grace to the universe.

THEORETICAL REVIEW

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

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METHODOLOGY

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 et al., 2023). While the approach used is qualitative along with documentation techniques when collecting data and analyzing its contents, the last is summed up descriptively to answer existing problems.

RESEARCH RESULT & DISCUSSION

Definition of Educational Evaluation

The term Evaluation comes from the English language Evaluation which means an action or process to determine the value of something or can be interpreted as an action or process to determine the value of everything that has to do with Education (Arikunto, 1993). In Arabic, evaluation is known as imtahan which means exam. And also known as Khataman as a way of assessing the result of the educational process (Arifin, 2006). In terms of the term evaluation, it can be interpreted as a process of comparing existing situations with certain criteria, because evaluation is the process of obtaining information and using it to make judgments to make decisions. (Russian, 1992). For this reason, the educational evaluation does not only assess the learning outcomes of students at certain educational levels but also relates to the assessment of various aspects that affect the student's learning process, such as evaluation of teachers, curriculum, methods, infrastructure, environment and so on (Nurhuda, 2022a).

Terms or Evaluation Terms In The Qur'an

a. *Sual terms*

وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ

"and hold them (at rest) for verily they will be questioned....." (QS. Ash-Shaffat: 24)

b. *Term al reckoning*

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنْ تُبْدُوْا مَا فِيْ
اَنْفُسِكُمْ

اَوْ تَخْفُوْهُ يُحَاسِبْكُمْ بِهٖ اللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ
مَنْ يَّشَآءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

"To Allah belongs what is in the heavens and what is on the earth. If you reveal what is in your heart or hide it, Allah will take it into account (about that deed) for you. He forgives whom He wills and punishes whom He wills. Allah is almighty over all things."

c. *Term Al Bala'u*

اَلَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيْزُ الْغَفُوْرُ

"Who created death and life, to test you, which of you is better in deed. And He is Mighty, Most Forgiving."

d. *Term Al Hukmi*

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

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

e. Term Al Qadha

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا
فَاقْضِ مَا أَنْتَ قَاضٍ
إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا .

"They (the sorcerers) said, "We will not choose (submit) to you over the clear evidence (miracles), which has come to us and over (Allah) who has created us. So decide what you want to decide. Truly you can only decide on life in this world."

f. Term Al Nadhir

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ.

"He (Sulaiman) said, "We will see, are you right, or are you one of the liars?"

g. Term At Taqdir

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ .

"and the sun walks in its circulation. Such is the decree of (Allah) the Almighty, the All-Knowing."

a. Principles of Evaluation in Islam

Evaluation is an assessment of an aspect 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 implementing education. These principles are (Nata, 1997):

1. Evaluation should be based on comprehensive measurement results. That is a measurement that includes cognitive, affective, and psychomotor aspects.
2. The evaluation must be distinguished between scoring with numbers and scoring with categories. Scoring is related to quantitative aspects (can be calculated), and assessments are related to qualitative aspects (quality).
3. In the process of giving a value two kinds of assessment should be considered, namely the assessment of referenced norms and referenced orientations. The first is related to learning outcomes, while the second is related to placement.
4. Giving grades should be an integral part of the teaching and learning process.

5. The assessment should be comparable, meaning that it can be compared between one stage of the assessment and another.

The assessment system used should be clear to students and teachers themselves so that it is not confusing (Nurhuda, 2023c). Such an assessment can be successful if it is carried out according to the following principles:

1. The principle of continuity (continuity), assessment should be carried out continuously. This principle is in line with the teachings of istiqamah in Islam, namely that every Muslim should continue to have faith in Allah SWT which is realized by always studying Islam, practicing it, and continuing to defend the upholding of the Islamic religion.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

"Indeed, those who say (Our Lord is Allah) then they firm their stand, then the angels will come down to them (saying), "Do not be afraid and do not grieve; and be happy with (acquiring) the paradise that has been promised to you."

2. Overall principle, meaning that the assessment must collect data on all aspects of personality.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

"So whoever does good weighing zarah, surely he will see (reply) it".

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"And whoever does evil weighing an atom's weight, surely he will see (reply) it."

3. Objective principle, the assessment is attempted to be as objective as possible.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ

عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe! Be ye upholders of justice because of Allah, (when) bear witness fairly. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, indeed, Allah is Aware of what you do."

4. 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 character. In noble character, one must be objective, and honest, and say something as it is (Rosyadi, 2004).

b. Evaluation in Education

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

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

1. Knowledge/memorization/memory (knowledge)

A person can recall or recognize names, terms, ideas, formulas, etc., without expecting the ability to use them. Knowledge or memory is the lowest thought process.

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

2. Comprehension

Is the ability of a person to understand or understand something after something is known and remembered. In other words, understanding is knowing about something and being able to see it from various angles. A learner is said to understand something if he can provide an explanation or give a more detailed description of it using his own words. Comprehension is a higher level of thinking ability than memory or memorization.

One example of learning outcomes in the cognitive domain at this level of understanding is for example Students on the questions of the Islamic Religious Education Teacher can describe the meaning of discipline contained in sura al-'Ashar fluently and clearly.

3. Application

Is a person's ability to apply or use general ideas, procedures or methods, principles, formulas, theories, and so on, in new and concrete situations. This application is a thinking process at a higher level than understanding.

One example of cognitive learning outcomes at the level of application is for example Students can think about the application of disciplinary concepts taught by Islam in everyday life both within the family, school, and community (Nurhuda, 2023a)

4. Analysis (analysis)

Is the ability of a person to detail or describe a material or condition according to smaller parts and be able to understand the

relationship between one part or factor and other factors. The analysis level is one level higher than the application level.

Example: Students can reflect and think well about the real manifestations of student discipline at home, at school, and in everyday life amid society, as part of Islamic teachings.

5. Synthesis (synthesis)

Is the ability to think which is the opposite of the process of thinking analysis. Synthesis is a process that combines parts or elements logically so that they are transformed into a structured pattern or in the form of a new pattern. The level of synthesis is at a higher level than the level of analysis. One of the results of cognitive learning from this level of synthesis is: students can write essays about the importance of discipline as taught by Islam.

6. Assessment/award/evaluation (evaluation)

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

One example of cognitive learning outcomes at the evaluation level is: students can weigh up the benefits that can be reaped by someone who is disciplined and can show harm or negative consequences that will befall someone lazy or undisciplined so that in the end they arrive after the assessment, that discipline is an order from Allah SWT which must be carried out daily.

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

Mu'ad: bin Jabal narrated that the Messenger of Allah when he was about to send Mu'adz to Yemen, he asked him, "How do you judge cases if a court case is presented to you?" Mu'adz replied, "I tried (the case) with the Book of Allah SWT (the Qur'an). The Messenger of Allah asked again, "What if you do not find (guide) in the book of Allah?" Mu'adz replied, "I try with the sunnah of the Prophet." The Messenger of Allah asked again "What if you do not find instructions in the sunnah of the Prophet and do not find it in the book of Allah?" Mu'adz replied, "I make ijihad with the best of my mind." The Messenger of Allah patted Mu'adz's chest while saying (Bukhari, 2012).

Among the information contained in the hadith above are (1) Rasulullah SAW 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 Prophet, and third with ijihad; and (4) after Mu'adz's answer was finished, he patted Mu'adz's chest because he was happy and then praised Allah SWT.

In the hadith above, it can be seen that he tested the ability and knowledge of a friend before giving him a task. After he managed to answer correctly according to his wishes, he showed his pleasure by

giving pleasant rewards and praising Allah SWT. Praise to Him here can be interpreted as gratitude for the success in educating friends.

The test given by Rasulullah in the hadith above is related to the task that will be carried out by Mu'adz. He will only hand over a task to a friend if he masters (knows) about the task to be carried out

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

The affective domain is a realm related to attitudes and values. The affective domain includes behavioral traits such as feelings, interests, attitudes, emotions, and values. Some experts say that a person's attitude can be predicted to change if someone already has a high level of cognitive power. The characteristics of effective learning outcomes will appear in students with various behaviors (Khiyaroh et al., 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 even more detailed into five levels, namely: (1) receiving (2) responding (3) valuing (4) organization (5) characterization by e-value or call complex

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

عن جبير قال رسول الله صلى الله عليه وسلم إن
الله عز وجل

يبتلي عبده بالسلم هي يكفر عنه كل ذنبيه.

Jubair said, "The Messenger of Allah said, "Indeed Allah aza wa jalla tests a servant of His with a disease until He forgives all his sins," (HR. Ath-Thabrani)."

أبي هريرة عن النبي صلى الله عليه وسلم قال ما يصيب
المسلم من نصب

ولا نصب ولا هم ولا هزن ولا أذى ولا غم هي الشوكة يشا كها
إلا كفر الله

بها من خطاياها

Abu Hurairah from the Prophet Muhammad, said, "Every misfortune that befalls a Muslim in the form of fatigue, chronic illness, mental confusion, heart anxiety, to the point of being hit by thorns, Allah will erase his mistakes" (HR. Al-Bukhari).

All the test material in this hadith is in the affective domain, namely patience. If a Muslim can accept the test with patience, then Allah SWT. will erase the mistakes he has made. This is a gift from Allah for His servants who pass. In this hadith, it is stated that humans will be tested by Allah for disease.

The goal is patience which includes the affective domain. In addition, this hadith mentions the rewards that will be given by Allah to humans who pass the test of patience in dealing with their illness (Nurhuda, 2023b).

Psychomotor Domain Evaluation (An-Nahiyah Al-Harakah)

The psychomotor domain is a domain related to skills or the ability to act after a person receives a certain learning experience. The psychomotor domain is the realm associated with physical activity, for example running, jumping, painting, dancing, hitting, and so on. The results of psychomotor learning were put forward by Simpson (1956) who stated that these psychomotor learning outcomes appeared in the form of skills and individual acting abilities. These psychomotor learning outcomes are 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 field, a hadith is found as stated as follows (Nasai Hadith. 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 أَحْسَنُ
غَيْرَ هَذَا فَعَلِمَنِي قَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَيِّرْ
ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى
تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ
اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ
جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

Has informed us [Muhammad bin Al Mutsanna] he said; had told us [Yahya] he said; [Ubaidullah bin 'Umar] he said; told me [Sa'id bin Abu Sa'id] from [his father] from [Abu Hurairah] that the Prophet sallallaahu'alaihi wasallam entered the mosque, then there was a man who joined him and then prayed. After that, he came to the Prophet sallallaahu'alaihi wasallam by saying greetings to the Prophet

sallallaahu'alihiwassalam and he sallallahu'alaihi wasallam returned his greeting saying, 'Go back and repeat your prayer because you have not prayed! ' He then returned and repeated his prayer like the first prayer. Then prostrate yourself 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 each of your prayers."

c. Purpose and Function of Evaluation in Islam

According to Abuddin Nata, the purpose of the evaluation is to determine the level of students' understanding of the subject matter, to train courage and invite students to remind them of the material that has been given, and also to find out the level of change in their behavior. In addition, the evaluation aims to find out which students are smart and take the right actions for them(Nata, 2010).

Thus, the main purpose of evaluation in learning is to obtain accurate information regarding the level of attainment of learning objectives by students so that further action can be taken. Follow-up of evaluation activities as activities to obtain information regarding the level of learning objectives by students which can be done one of them with tests.

The objectives of the evaluation according to Islamic teachings, based on an understanding of the verses of the Koran, include:

1. To test the power of the human ability to believe in various kinds of life problems that they experience.
2. To find out to what extent the results of revelation education have been set by the Prophet Muhammad. Against his people.
3. To determine the classification or level of human faith, that is, humans who fear Allah the most, and humans who deny Islamic teachings(Nata, 2010).

From the description above, it can be understood that the purpose of the 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 provide a standard of success in terms of cognitive, affective, and psychomotor aspects which then have implications for the treatment of students by educators so that they can pay more attention both physically and non-physically.

Thus the evaluation is not only aimed at evaluating students but as a whole about all matters relating to the teaching and learning process which is 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 comprehensive instructional goals have been achieved 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 be detrimental are avoided as much as possible.
3. For educators, to measure the success of the teaching and learning process, for students, it is useful to know the subject matter given and

mastered, and for the community to find out 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 the rate of progress or learning outcomes.
6. To place students in the right teaching and learning situations.
7. To know the background of students who experience learning difficulties.

The function above provides a clear picture that the results of each teaching and learning activity can be known through evaluation. In addition, the evaluation also functions in several ways as follows:

1. Evaluation functions as a selective

By conducting an evaluation the teacher has a way to make a selection or assessment of students. The evaluation itself has various purposes, among others:

- a. To select students who can be accepted in certain schools.
- b. To select students who can move up to the next grade or level.
- c. To select the students who should get the scholarship.
- d. To select students who have the right to leave school and so on.

2. Evaluation has a diagnostic function

If the tools used in the evaluation meet the requirements, then by looking at the results, the teacher will know the student's weaknesses. Besides that, the reasons for the weakness are also known. So by conducting an evaluation, the teacher makes a diagnosis to students about their strengths and weaknesses. By knowing the causes of these weaknesses, it will be easier to find ways to overcome them.

3. Evaluation serves as a placement

The new system that is now being popularized in many Western countries is the self-study system. Self-study can be done by studying a study package, whether it is in the form of a module or another study package. The reason for the emergence of this system is the great recognition of individual abilities. Every student since birth has brought their talents so that lessons will be more effective if adapted to existing traits. An approach that caters more to different abilities is group teaching.

To be able to determine with certainty which group a student should be placed in, 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 the assessment is intended to determine the extent to which a program has been successfully implemented (Nata, 1997). The purpose of the evaluation according to Islamic teachings, based on an understanding of the verses of the Qur'an, among others, can be stated as follows:

- a. To test the ability of human beings to have faith in various kinds of life problems that they experience.

- b. To find out to what extent or to what extent the results of revelation education have been set by Rasulullah SAW. Against his people;
- c. To determine the classification or levels of Islamic life or human faith, so that it is known that humans are the most noble in the sight of Allah, namely those who are the most pious to Him, humans who are in faith and piety, and humans who deny Islamic teachings. To find out how strong a person's faith is, Allah SWT. sometimes evaluating it through various great trials. Furthermore, Islamic teachings also adhere to the principle of a comprehensive evaluation, namely evaluation in terms of words, actions, and the heart of the heart, which are known as Qouliyah, fi'liyah, and qalbiah. Allah SWT. Assess someone's faith if it fulfills all of these aspects.

d. Islamic Education Evaluation Requirements

The evaluation must have conditions to produce an evaluation that is acknowledged for its truth and reflects the actual situation and can provide satisfaction to students who are the target of the evaluation. (Nurhuda, 2022c). Evaluation requirements include:

1. *validity*

That is, the implementation of the test must be based on what should be evaluated, which includes all the specific areas that are desired and investigated so that it does not only cover one area. Test questions must give an overall picture of the ability of students.

2. *reliable*

That is to be trusted, namely by providing accuracy and information about 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 is a test that is easy to administer, assess, and interpret. In addition, the evaluation is carried out carefully and precisely on target. Following Surah al I Insiyiqaq verse 8

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝

8. then he will be examined with an easy examination

4. *Taabuddiyahand sincere*

That is an evaluation that is carried out with full sincerity and devotion to Allah SWT. If this is done, the evaluation will produce a good impression of prejudice, the behavior will improve, and cover up bad secrets in a person.

e. The Evaluation that Was Conducted Rasulullah Saw

1. Evaluate the memorization of the verses of the Qur'an that have been conveyed to friends. The Messenger of Allah evaluated the memorization of the companions thoroughly. The companions recited the verses of the

Qur'an and then corrected their wrong recitation. As the hadith of Rasulullah saw:

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ
حَدَّثَنِي

إِبْرَاهِيمُ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا
نَحْنُ مَعَ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ بِيَمِينِي إِذْ نَزَلَ عَلَيْهِ
وَالْمُرْسَلَاتِ إِنَّهُ لَيَتْلُوهَا

وَإِنِّي لَأَتْلُقَاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا إِذْ وَثَبَتْ عَلَيْنَا
حَيَّةٌ فَقَالَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوهَا فَابْتَدَرْنَاهَا فَذَهَبَتْ فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَقِيَّتْ شَرَكُكُمْ كَمَا وَقِيْتُمْ شَرَّهَا

"Have told us 'Umar bin Hafsh bin Ghiyats had told us my father had told us Al A'masy said, had told me Ibrahim from Al Aswad from 'Abdullah Radi Allahu 'anhu said: "When we were with the Prophet Sallallahu 'alaihi wasallam in the cave at Mina, a revelation came down to him, namely the letter Wal mursalaat. At that time he read it, and I took the recitation of the surah directly from his lips (mouth). When his mouth was still wet, he recited the sura suddenly there a snake jumped at us, then the Prophet Sallallahu 'alaihi wasallam said: "Kill the snake". So we chased the snake but the snake had gone. So the Prophet Sallallahu 'alaihi wasallam said: "The snake has escaped from your crime as you have escaped from its crime" (Al Imam Bukhari, Translation of Sahih Bukhari, Hadith No 1699)

Based on the hadith above, it can be understood that the Prophet evaluates his memorization by listening to the recitation of the Qur'an in front of his friends, the friends witness the recitation directly recited by the Prophet.

2. Evaluation related to the understanding of Islamic teachings that the Prophet Muhammad had conveyed to friends.

This evaluation was carried out by asking about a legal issue directly to the Prophet Muhammad. Then the Prophet answered. 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 شَجْرَةٌ لَا يَسْقُطُ

وَرَقَّهَا وَإِنَّهَا مَثَلُ الْمُسْلِمِ فَحَدَّثُونِي مَا هِيَ فَوَقَعَ النَّاسُ فِي
شَجَرِ الْبَوَادِي قَالَ عَبْدُ اللَّهِ
وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا
مَا هِيَ يَا رَسُولَ اللَّهِ
قَالَ هِيَ النَّخْلَةُ

"Has told us [Qutaibah bin Sa'id] Has told us [Isma'il bin Ja'far] from [Abdullah bin Dinar] from [Ibn Umar] said; Rasulallah Sallallahu 'alaihi wasallam said: "Indeed, among the trees, there is a tree that does not fall its leaves. And that is a parable for a Muslim." The Prophet Sallallahu 'alaihi wasallam asked: "Tell me, what tree is that?" So the friends assumed that what was meant was a tree in the valley. Abdullah said: "I thought in my heart that tree was a date palm, but I was embarrassed to reveal it. Then the companions asked: "O Messenger of Allah, what tree is that?" He shallallahu 'alaihi wasallam replied: "A date tree".[Bukhari]

The hadith above shows that the evaluation was carried out by Rasulallah SAW. By responding or provoking questions that raise questions, which in the end Rasulallah saw. answer.

3. The evaluation was carried out through the intermediary of the angel Gabriel as regarding his ability to memorize verses of the Qur'an.

حَدَّثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ عَنْ
الرُّهْرِيِّ ح وَحَدَّثَنَا

بِشْرِ بْنِ مُحَمَّدٍ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ
وَمَعْمَرٌ عَنْ الرُّهْرِيِّ نَحْوَهُ

قَالَ أَخْبَرَنِي عَبْدُ 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

Indeed Rasulallah shallallahu 'alaihi wasallam is much gentler than the wind that blows." (Al Imam Bukhari, Translation of Sahih Bukhari, Hadith No.3220)

The hadith clearly illustrates what Rasulallah saw. Always evaluate the memorization of the Al-Qur'an that has been conveyed by the angel Gabriel. The evaluation aims to strengthen memorization and

maintain the purity of the verses of the Al-Qur'an that have been memorized by the angel Gabriel as

4. Evaluation of gentle methods when educating

This history teaches us about the method that should be used gently because this method is very important in educating children because with gentleness Education will be accepted and enjoyable for students.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرٍ أَبُو شَيْبَةَ وَتُقَارِبًا فِي لَفْظِ الْحَدِيثِ قَالَ حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنِ حَجَّاجِ الصَّوَّافِ عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنِ هِلَالِ بْنِ أَبِي مَيْمُونَةَ
عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السَّلْمِيِّ قَالَ بَيْنَا أَنَا وَأَصْلِي مَعَ رَسُولِ اللَّهِ صَلَّى
إِذْ عَطَشَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ " فَرَمَنِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَاتَّكَلْ أَمِيَاهُ مَا
شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَيَّ أَفْخَذِهِمْ فَلَمَّا رَأَيْتُهُمْ فَصُتُونِي لَكِنِّي
سَكَتُ فَلَمَّا صَلَّى فَابْيَ هُوَ وَأَنِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَبَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَ اللَّهُ مَا
كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلِحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا
هُوَ النَّسِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ (رواه المسلم)

CONCLUSIONS

The meaning of evaluation is an act or process to determine the value of everything. And also a process of comparing existing situations with certain criteria to obtain information and use it to make judgments to make decisions. The principle of evaluating Islamic education must refer to the objectives to achieve the expected goals. The principles of evaluation are the principle of continuity, the overall principle, the objective principle, and the systematic principle. The purpose of the evaluation is to determine whether or not the instructional objectives have been achieved in a comprehensive manner which includes aspects of knowledge, attitudes, and behavior. Evaluation functions as a 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. As for the requirements for evaluating Islamic education, namely a reliable test, which means the test is the same as itself, valid, namely a valid test if the test measures what should be measured, objective, discriminatory, comprehensive, and easy to use (applicative).

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