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Evaluation of Islamic education using the Qur'anic approach at SMK 45 Surakarta

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Abstract
Evaluation is a comprehensive activity involving the collection, processing, interpretation, and analysis of data and information to inform decision-making. In the educational context, it measures the extent to which established goals are achieved. Unfortunately, many teachers only conduct evaluations at specific moments—such as the end of a unit or semester—resulting in a limited understanding of students' development. In Islamic education, the Qur'an offers principles relevant to evaluation, through terms such as *al-balā'*, *al-ḥukm*, *al-qaḍā'*, and *al-naẓr*, which though not directly defined as "evaluation," carry conceptual implications. This study uses a qualitative literature review approach to explore these Qur'anic concepts and their relevance to evaluation practices in Islamic Religious Education (PAI). The study concludes that integrating Qur'anic perspectives in educational evaluation provides a meaningful framework that supports educators in monitoring and guiding student development more holistically, encompassing cognitive, affective, and psychomotor domains. The insights gained aim to offer practical guidance for educators, particularly in religious schools like SMK 45 Surakarta, to enhance their understanding and execution of effective evaluation processes in Islamic education.

Keywords: Evaluation; Islamic education; Qur'an; SMK 45 Surakarta; PAI

INTRODUCTION

Education in a nation must be taken seriously in terms of its planning, implementation, and evaluation, as it plays a fundamental role in producing high-quality human resources. Consequently, the execution of education as a means to cultivate national intelligence must receive full attention from policymakers. This is in line with Article 31 of the Fourth Amendment to the 1945 Constitution, which states that every citizen has the right to education.

Evaluation refers to the process of determining the value or quality of something. In the context of education, its primary purpose is to assess the quality or outcomes of the learning process. It involves planning, collecting, processing, and delivering information that is essential for making informed decisions. Evaluation should be conducted systematically and continuously to provide an accurate picture of students' abilities and progress.

A common mistake made by educators is conducting evaluations only at specific times—such as at the end of a unit or academic term—rather than integrating it as a

continuous process. This often leads to a lack of accurate information regarding students' learning development, resulting in superficial judgments about students' performance.

Learning objectives should guide the educational process and serve as a reference point for conducting evaluations. A well-executed learning process supports the evaluation of learning outcomes and is closely linked with the formulation of appropriate objectives. Consequently, evaluation must accompany and follow the implementation of instruction through various suitable procedures.

Evaluation is also a process of interpreting and communicating information that guides decision-makers in education. Within the learning context, evaluation is an integral component of instructional implementation. Teaching and learning are fundamentally interactions between teachers and students aimed at achieving educational goals. As such, assessment is inseparable from the overall learning experience and should be carried out with consistency and accuracy.

The effectiveness of an evaluation heavily depends on how well the evaluated aspects are defined. Evaluation techniques should align with the intended objectives, and educators must consider whether the techniques applied are the most effective tools for capturing the desired information. Every evaluation method has its limitations and strengths. Common issues include sampling errors that limit what is measured, and flaws in the instruments themselves or in their application.

In the context of evaluating Islamic Religious Education (PAI), current practices often fall short. Many teachers conduct assessments irregularly and inconsistently, primarily focusing only on cognitive outcomes. As a result, educational objectives are not achieved optimally, and students may feel unmonitored, leading to a lack of seriousness in their studies. This indicates a broader issue within the educational system: the absence of effective and comprehensive evaluation.

According to Law No. 20 of 2003 on the National Education System, education is defined as a conscious and planned effort to create learning environments and processes that enable students to actively develop their potential. Education has evolved over time, with its essence lying in the classroom learning process, which involves methods, media, instructional design, and evaluation. These four components are interconnected—if one is neglected, it can hinder the achievement of educational goals. Among these, evaluation holds a particularly significant role, as it helps determine whether learning objectives have been met, assesses content mastery, and measures the effectiveness of teaching methods.

Therefore, evaluation is essential in the field of education, both in terms of professional responsibility and the effectiveness of the learning process in achieving set objectives. Given the aforementioned issues, teachers must be capable of properly evaluating Islamic Religious Education at SMK 45 Surakarta. This involves employing effective evaluation strategies to facilitate accurate assessment of student learning. PAI is distinct from other subjects in that it encompasses the *'aqliyyah* (cognitive), *qalbiyyah* (affective), and *'amaliyyah* (psychomotor) domains, necessitating a holistic approach to evaluation.

RESEARCH METHODS

This study employed a qualitative research approach. The researchers conducted direct observations and held interviews with teachers and students as research subjects.

Qualitative methodology was chosen to enable a deeper understanding of phenomena experienced by the subjects, such as behaviors, perceptions, and motivations, within a natural context.

Data collection was carried out through three primary techniques: observation, interviews, and document analysis. These methods were chosen to obtain comprehensive information related to the implementation of Islamic Religious Education (PAI) evaluation at SMK 45 Surakarta.

The instruments used in this study consisted of observation guidelines, interview protocols, and documentation checklists. Field research was conducted within a specific and limited scope, enabling the researchers to gather data intensively and contextually. The setting of the study was SMK 45 Surakarta, where the researchers conducted in-depth observations and interviews with PAI teachers to explore the evaluation processes applied in their teaching practices.

RESULTS AND DISCUSSION

Educational evaluation is grounded in both etymological and terminological understandings. In English, the term *evaluation* originates from the word "evaluation," which etymologically means judgment or estimation. Although it is often used interchangeably with the terms *measurement* and *assessment*, these concepts have distinct definitions within the field of education. Educational evaluation specifically aims to assess students' learning progress and the achievement of learning objectives.

The general principles in implementing evaluation include: identifying evaluation objectives, selecting appropriate evaluation techniques aligned with those objectives, utilizing diverse evaluation methods, recognizing the limitations of each technique, and perceiving evaluation as a process of obtaining information for the purpose of educational decision-making.

The objectives of learning evaluation can be categorized into four primary functions:

a. **Keeping track**
   This refers to monitoring students' learning progress by tracing their development throughout the learning process in accordance with the lesson plan.

b. **Checking-up**
   This involves assessing students' achievement levels during the learning process to determine their understanding of the subject matter.

c. **Finding-out**
   This function seeks to identify and diagnose students' weaknesses and difficulties encountered during learning.

d. **Summing-up**
   This stage evaluates students' overall mastery of competencies at the end of a learning unit or period.

These four purposes form the foundation of a comprehensive and functional evaluation system, ensuring that educators not only assess outcomes but also support students' development throughout the learning journey.

Implementation of Evaluation of Islamic Religious Education Subjects at SMK 45 Surakarta

Evaluation is fundamentally an activity aimed at assessing behavioral changes that occur over time. In this context, teachers play a central role in linking the learning process with ongoing assessments. Since evaluation is a tool for measuring the attainment of learning objectives, it is inseparable from both the planning and development of instructional goals.

The tools employed in the evaluation of the learning process include peer questionnaires, observation sheets, anecdotal records, reflective notes, and recordings. One of the key indicators of whether students are being educated towards reflective thinking is the presence of positive role models in their environment.

PAI (Islamic Religious Education) at SMK 45 Surakarta holds a vital role in the development of students, as it provides essential guidance, direction, and moral formation. It is expected that students will internalize the values imparted through PAI and apply Islamic teachings in their daily lives.

In implementing the evaluation of PAI learning, the school adopts a three-stage assessment model that includes:

a. **Attitude Assessment**

This form of assessment is designed to measure students' attitudes as outcomes of the learning process. It serves as a means of applying judgment standards to students' personal and interpersonal behaviors. Teachers conduct this assessment by directly observing each student during PAI class sessions to evaluate their affective development.

b. **Knowledge Assessment**

Teachers assess cognitive competencies using various methods, including:

1. Written tests (multiple-choice, true/false, matching, cause-and-effect, and short answer formats)
2. Oral examinations (requiring spoken responses)
3. Assignments (conducted individually or in groups)

c. **Skills Assessment**

Skills assessment involves evaluating students' performance through practical demonstrations, project work, and portfolio compilation. Instruments for this assessment include checklists and rating scales, supported by detailed rubrics. Techniques applied in evaluating skills consist of:

1. **Performance**

This refers to practical tasks where students demonstrate specific competencies. Teachers observe students during these activities to evaluate the presence and quality of expected behaviors or skills.

2. **Projects**

Project-based assessments involve tasks that require students—individually or in groups—to collect, organize, analyze, and present information within a designated timeframe. This method assesses students' understanding, application, investigation, and communication skills, emphasizing aspects such as management, relevance, and authenticity.

3. **Portfolios**

A portfolio is a continuous assessment based on a collection of student work over time. It reflects students' development in specific competencies and may include various artifacts such as written assignments, visual

materials, and self-selected best works. Portfolio assessment allows teachers to evaluate both process and product within a subject area.

How to Evaluate PAI Subjects at SMK 45 Surakarta

The evaluation of Islamic Religious Education (PAI) at SMK 45 Surakarta is carried out through various approaches tailored to different purposes and contexts. These include formative, summative, and diagnostic evaluations, each of which is underpinned by Islamic values and Qur'anic references to reinforce their relevance in character-based education.

a. **Formative Evaluation**

Formative evaluation is conducted to determine the learning outcomes achieved by students after completing a unit of the learning program, based on basic competencies in a specific subject. This approach is grounded in the Qur'anic perspective that humans are created with limitations, as stated in:

QS. al-Nisāʾ [4]: 28

يُرِيدُ اللّٰهُ اَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا

Yurīdu Allāhu an yukhaffifa ʿankum wa khuliqa al-insānu ḍaʿīfā
"Allah intends to lighten your burden, for mankind was created weak."

In formative evaluation, the focus is on normative assessment, including students' knowledge, skills, and attitudes toward PAI content. The primary function is to improve the learning process and refine instructional strategies. Its objective is to determine how well students have mastered the material presented in a specific lesson or unit.

b. **Summative Evaluation**

Summative evaluation is conducted at the end of a semester or academic year to assess the overall learning outcomes and determine student readiness for progression to the next level. This type of evaluation is based on the following verses:

QS. al-Inshiqqāq [84]: 19

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

La-tarkabunna ṭabaqan ʿan ṭabaq
"You will surely progress from stage to stage."

QS. al-Qamar [54]: 49

اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ

Innā kulla shayʾin khalaqnāhu biqadar
"Indeed, We have created everything according to a precise measure."

In summative evaluation, the aspects assessed include students' learning progress in knowledge, skills, and attitudes, as well as mastery of the subject matter. Its function is to provide a final measure of students' achievement over a defined period, such as a month, semester, or academic year, and to determine their eligibility for advancement.

c. **Diagnostic Evaluation**

Diagnostic evaluation aims to identify students' learning difficulties, barriers, or obstacles encountered during the teaching and learning process. The purpose is to address and resolve these issues, ensuring that students can participate effectively in learning activities. This type of evaluation is supported by the following verse:

QS. al-Ḥashr [59]: 18

يَـٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍّ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌ ۢ بِمَا تَعْمَلُوْنَ ۝

Yā ayyuhā alladhīna āmanū ittaqū Allāha wa l-tanẓur nafsun mā qaddamat li-ghadin wa ittaqū Allāh. Inna Allāha khabīrun bimā taʿmalūn

"O you who believe, fear Allah and let every soul consider what it has sent ahead for tomorrow. Fear Allah; indeed, Allah is aware of what you do."

Diagnostic evaluation helps identify problems faced by students, whether cognitive, emotional, or social, and provides a foundation for designing appropriate interventions. The aspects assessed include learning outcomes, personal background, and other related factors affecting learning performance.

CONCLUSION

Educational evaluation is a complex yet essential process for measuring the effectiveness of the education system in achieving its objectives. In the context of Islamic Religious Education (PAI), evaluation serves as a means to assess not only the cognitive achievements of students but also their affective and psychomotor development. This study has shown that incorporating Qur'anic principles—such as *al-balāʾ, al-ḥukm, al-qaḍāʾ,* and *al-naẓr*—into the evaluation framework can provide a holistic and meaningful basis for assessing student learning.

The evaluation process, when aligned with Islamic values, helps both teachers and students fulfill their educational responsibilities with greater awareness and purpose. It enables educators to continuously monitor learning outcomes, identify learning difficulties, and make informed decisions to improve instructional strategies. At SMK 45 Surakarta, the implementation of formative, summative, and diagnostic evaluations—supported by Qur'anic insights—offers a comprehensive model for assessing Islamic education.

Ultimately, the integration of Qur'anic concepts into educational evaluation not only strengthens the spiritual foundation of the learning process but also promotes continuous improvement in both teaching practices and student development.

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