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## The Evaluation of Islamic Education of Elementary-Age Children

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### Abstrak

Pekerjaan evaluasi yang berhubungan dengan manusia sangat diinspirasi oleh al-Qur'an dan merupakan salah satu tugas yang begitu penting dalam proses pendidikan. Adapun fokus dalam penulisan artikel ini ialah evaluasi dalam pendidikan Islam, dengan menggunakan pendekatan tafsir tematik yang dibantu dengan berbagai sumber pustaka atau literatur yang berkaitan dengan evaluasi dalam pendidikan Islam khususnya bagi anak jenjang usia dasar. Adapun hasilnya menunjukkan bahwa evaluasi dalam pendidikan Islam mempunyai kedudukan yang sangat strategis, karena hasil dari evaluasi bisa dijadikan sebagai input dalam melakukan perbaikan pendidikan, itu sebabnya Islam menaruh perhatian yang begitu besar terhadap evaluasi, sehingga banyak ayat al-Qur'an yang berkaitan dengan evaluasi.

**Kata Kunci:** Anak Usia Dasar, Evaluasi, Pendidikan Islam.

### Abstract

*Evaluation work related to humans is very much inspired by the Qur'an and is one of the most important tasks in the educational process. The focus in writing this article is evaluation in Islamic education, using a thematic interpretation approach assisted by various literature sources related to evaluation in Islamic education, especially for elementary-age children. The results show that evaluation in Islamic education has a very strategic position because the results of the evaluation can be used as input in improving education, that's why Islam pays so much attention to evaluation so that there are many verses of the Qur'an related to evaluation.*

**Keywords:** Elementary Childhood, Evaluation, Islamic Education.

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## INTRODUCTION

Islam as a view of life-based on divine values, whether contained in the Qur'an or hadith, is believed to contain absolute truth and is transcendental, eternal, and universal, so that it is in accordance with human nature. In this context, according to human nature, it means being able to provide needs for humans anytime and anywhere (*likulli Zamani wa Makanin*). Islamic education is a normative effort that has a function to maintain and develop the nature of every human being, that's why in formulating theory or in educational practice, it must be based on divine values (Muthoifin, 2013).

Tafsir (2007) explains that Islamic education is guidance given by one person to another so that he/she can develop as much as possible in accordance with Islamic law. A similar opinion was expressed by Tilaar (2008), that Islamic education is a conscious and well-planned effort to develop a personality that is following the values of Islamic teachings. Meanwhile, Ramayulis & Nizar (2009) said that education is very essential for every human being.

According to the perspective of the Qur'an, education is carried out so that humans know their responsibilities as creatures in social interaction both with God, society, or with nature. With education, it is also hoped that humans will know the wisdom and benefits of everything that Allah has created. Thus, humans can maintain and preserve it as a sign of human gratitude towards God (Muthoifin, 2013; Pujiyanto, 2018:86-96).

Talking about evaluation, this is an activity that is not foreign to individuals and is often carried out in daily life, whether consciously or unconsciously, both evaluating oneself and others, for example when someone is getting dressed, usually after getting dressed they will stand in front of them. mirror so that you can see whether your appearance after the dressing is neat or not, it is good or not. If it is associated with education, evaluation is one of the activities that are commonplace for the world of education, because evaluation activities have become an indispensable part of education to know the results of the learning process that has been carried out (Sari, 2018:211-231).

In Law no. 20 of 2003 Article 3 states that: "*National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen*" (Kemendiknas RI, 2003).

In achieving the goals of national education, an optimal effort is needed and carried out with the maximum possible in the implementation of education. Efforts made to achieve these educational goals are not something easy and simple. However, optimal efforts are needed as well as maximum effort in the administration of education to obtain educational outcomes of good value and also create quality graduates (Marzuki & Hakim, 2019).

So in this case, an evaluation is carried out to find out how far the development of students' abilities is after taking the education process. The implementation of the evaluation requires techniques and targets. An effective evaluation must be in line with the goals that have been set based on the planning techniques that have been made so that the teacher in the implementation of the educational evaluation must be really careful in the implementation process (Sawaluddin, 2018:39-52).

In Islamic education, evaluation is an assessment technique that is carried out comprehensively on students related to psychological aspects and religious-spiritual aspects, and evaluation is also an input in improving education. In addition, evaluation serves as a diagnostic, selective, and also a measure of success (Maulida, 2017:197; Haris, 2015:1-19).

Learning is said to be successful if an evaluation has been carried out and the results of the evaluation can determine it. Evaluation as a direction for improvement in development has such an important role as said by

Kahfi (2019:38-51) that evaluation in an educational process as well as learning functions to control the extent to which results have been obtained regarding programs that have been planned in an educational curriculum.

According to the Ministry of National Education of the Republic of Indonesia (2009), evaluations are carried out by various components in the context of controlling the quality of education nationally as a form of accountability for the implementation of education to interested parties. Evaluation of national education, in general, is an important part of the educational process, because evaluation is the most important part of the curriculum structure. Therefore, it is fitting for a PAI teacher to have the ability to carry out evaluations.

Evaluation and development of education are very important and considered in Islam, for example, it can be seen in QS. Al-Baqarah: 31-32, which means: "*And Allah taught Adam all the names of things, then brought them to the angels and said: "Mention to me the names of those things if you are indeed true people! They replied: Glory be to You, we know nothing except what You have taught us, verily You are the All-knowing, All-wise."* (Departemen Agama RI, 2011).

According to Ash-Shiddieqy (2000), if the verse above is related to evaluation and development in education, then there are several elements of evaluation in it, namely, the element of development and also the evaluator, namely Allah, and the Prophet as the element being evaluated, while the material element is related to the name. - the name of the object, the last is the element of acknowledgment of the evaluation, namely that Allah acknowledged the Prophet Adam was able to name the objects.

Indeed, educational evaluation has been studied by previous researchers from various perspectives. These include discussing the evaluation of Islamic education from the philosophical aspect of Islamic education (Al Masri, 2015:230-238; Suhendri, 2018), the performance of educators and education staff (Faizah, 2019:44-54), assessment standards (Nur'alimah, *et.al.*, 2020:86-92), educational programs (Luthfiah, 2012), basic concepts and implications of evaluation (Hidayat & Asyafah, 2019:159-181), reconstruction of the evaluation of Islamic education based on social reality (Hidayah, 2018:69-81), the learning process and student learning outcomes (Siregar, 2017:59-75; Saifulloh & Safi'i, 2017), the Qur'anic conception of educational evaluation (Wahyudi, 2017:245-272; Faj, 2021:35-46), evaluation models (Mardiah & Syarifudin, 2019:38-50), and educational curriculum (Muttaqin, 2020:171-180; Adnan, 2017:108-129).

Observing the literature review above, it is understood that the evaluation of Islamic education has been studied from various aspects (points of view). Likewise, it was found that the gap analysis in this study in the form of an evaluation of Islamic education based on thematic interpretation studies and aimed specifically at children had not been studied previously. On this basis, the researcher will describe in more depth these aspects, which are summarized in the research title, "*Evaluation in Islamic Education at the Elementary Age Level*".

## **METHOD**

This study discusses and analyzes the evaluation of Islamic education through a thematic interpretation study approach aimed at elementary-age children. The type of this research is qualitative with literature study method (Zed, 2008). Data sources and data analysis efforts are carried out based on scientific references, including articles, books, national proceedings, and final assignments (thesis, thesis, dissertation) (Assingkily, 2021). In conducting data analysis, the researcher first classifies the data according to the topic of discussion, then the researcher analyzes the data. The method that the author uses in the analysis of this research is a descriptive-analytical method with a focus on evaluating Islamic education for elementary-age children. In this case, the researcher says, describes, classifies, the educational evaluation study objectively from the data studied.

## **RESULTS AND DISCUSSION**

### **Definition of Educational Evaluation**

The word evaluation comes from English evaluation, Arabic is al-taqir, and Indonesian is translated with assessment. The origin of the word is values, the Arabic language is al-Qiamah and the Indonesian language is

value. Meanwhile, educational evaluation or educational evaluation, when viewed from the perspective of the term, is a process carried out to determine the value of everything (Sudijono, 2005).

In the KBBI, evaluation means observing and collecting some evidence in order to measure the impact and effectiveness of an object from a predetermined program (Ministry of National Education of the Republic of Indonesia, 2018). Furthermore, educational evaluation is defined as an activity carried out in determining the value of each educational process that has been carried out, or it can be said that educational evaluation is a process of determining the value of education in order to determine the quality and also the results of the education that has been carried out (Rahayu, 2019:42-58).

According to Law No. 20 of 2003 article 57 paragraph 1, it is stated that evaluation is carried out in controlling the quality of education nationally for students, institutions and educational programs on formal and non-formal channels for all levels, units and types of education. In article 58 paragraph 1 it is stated that the evaluation of student learning outcomes is carried out by educators to monitor the process, progress, and improvement of student learning outcomes on an ongoing basis (Ministry of National Education of the Republic of Indonesia, 2003).

In practice, errors often occur in using the terms measurement, assessment, and evaluation, because as is well known, the terms are interrelated, so it is very difficult to distinguish between them. Measurement in English is the measurement, Arabic is muqasayah, which can be interpreted as an activity carried out in measuring something, which is essentially comparing something based on a predetermined goal, for example measuring body temperature using a thermometer, so we can know that measurement. Its nature is quantitative and can be divided into 3 types, namely, a. Measurements that are not meant to test something, for example, a tailor measures the length of clothes, arms, legs, etc., b. measurements are made to test something, for example, testing the strength of the armor against heavy pressure, and finally c. Measurements are carried out to assess and test something, for example measuring the progress of students to fill out report cards through learning outcomes test exams (Devi & Andrean, 2021:42-52).

Assessment means assessing something, judging here has the meaning of making a decision on something through qualitative measures, for example, good or bad, sick or healthy, and also smart or stupid and others. While evaluation is the scope of the two activities, namely measurement, and assessment because evaluation is an activity carried out to assess something. In determining the value, measurement is carried out and the form of the measurement is testing, so this test is called a test in the world of education, while what is meant by a test is one of the techniques used to measure certain objects (Rahayu, 2019:103-122).

### **Verses of the Qur'an Related to Evaluation**

QS. Al-Qalam verses 17 and 16; QS. Al-Fajr verses 15 and 16; QS. Al-A'raf verses 8, 9, 27, 141, 155, 163 and 168; QS. Al-Baqarah verses 31, 32, 33, 49, 102, 165, 191, 193, 124, 155, 202, 217 and 284; QS. An-Naml verses 27, 40 and 47; QS. Hud verse 7; QS. Al-An'am verses 24, 53 and 165; QS. Al-Mulk verse 2; QS. Al-Kahf verses 7 and 105; QS. Al-Ghafir verse 17; QS. Ali Imran verses 7, 19, and 199; QS. Al-Ra'd verses 21 and 40; QS. An-Nur verses 39 and 63; QS. Al-Maidah verses 4, 41, 49, and 71; QS. Al-Insyiqoq verses 7 and 8; QS. Ath-Thalaq verse 8; QS. Al-Mumtahanah verses 3, 5 and 10; QS. Thaha verses 72, 40, 85, 90, and 131; QS. Al-Ankabut verses 2, 3, and 10; QS. Shad verses 34 and 24; QS. Ad-Dukhan verse 17; QS. Al-Hadid verse 14; QS. Al-Buruj verse 10; QS. At-Taubah verses 47, 48, 49, 119, and 126; QS. Al-Jin verse 17; QS. An-Nisa verses 91 and 101; QS. Jonah verses 14, 83, and 85; QS. Al-Isra' verses 60 and 73; QS. Adz-Dzariyat verses 13 and 14; QS. As-Saffat verses 63 and 162; QS. Al-Anfal verses 25, 28, 39, and 73; QS. Al-Anbiya verses 35 and 111; QS. Al-Hajj verses 11 and 53; QS. Al-Furqan verse 20; QS. Al-Ahzab 14; QS. Az-Zumar 49; QS. Al-Qamar verse 27; QS. Al-Mudassir verse 31; QS. Al-Kahf verse 105; QS. Al-Mu'minun verses 102 and 103; QS. Al-Qari'ah verses 6, 7, and 9; QS. Al-Hijr verse 21; QS. Luqman verse 20 (Siswanto & Susanti, 2019:65-74).

### **The Concept of Educational Evaluation in the Qur'an**

In Islam, there is no exact equivalent of the term evaluation, but there are several terms that lead to the meaning of evaluation. Meanwhile, according to Ramayulis & Nizar (2009), the relevant terms are:

1. *al-Hisab* has the meaning of counting, calculating, and interpreting.
2. *al-Qadha* contains the meaning of a decision.
3. *al-Nazr* means to see.
4. *Al-Bala* means trial or test.
5. *al-Inba* is an evaluation in the form of a dialogue or called an oral test, which requires the development of the answers given.
6. *al-Fitnah (fatanna)* has the meaning of trials and tests, namely something that is very difficult to leave, accept, do, or reject, because Allah gives these tests to every human being.
7. *al-Wazn* means scales or weighing.
8. *al-Taqdir* means provisions, quantity, or size.
9. *al-Nadzr* means with al-bashar, namely vision.

### **Evaluation of Islamic Education for Elementary Age Children**

Evaluation in Islamic education has a very strategic position because the results of the evaluation can be used as input in improving education, that's why Islam pays so much attention to evaluation, so there are many verses related to evaluation. According to Islamic teachings, the evaluation carried out on students is an important activity in a series of educational processes carried out by an educator (Solichin, 2007).

According to Hamdi (2020:66-75), the learning that has been passed by students (students), will be continuous in the follow-up action if it is through evaluation. Furthermore, Ramadhan (2017:39-50) explains that children in their developmental phase are very fast in imitating the examples given by their surroundings, that an evaluation is needed in the educational process that children have gone through. This is what underlies the urgency of evaluating Islamic education in a learning process (Mustika, 2019:32-36).

Ideally, the evaluation is carried out under the continuous principle from the beginning to the end of the learning activity, aiming to obtain an overview of the different levels of students' abilities regarding the lessons to be taught (Mahirah, 2017). After that, another assessment is carried out to obtain an overview of the level of change in students' behavior, knowledge, and abilities as well as their learning success within a predetermined period, either mid-semester, end of the semester, or end of the year.

Through the continuity of the process and learning outcomes that are systematically internalized to students, it will obtain a superior quality of students in Islamic educational institutions. This is certainly the main capital for the Islamic generation in developing themselves based on independence, high learning ethos, and support from external parties. Therefore, the systematization of educational evaluation must be applied from elementary age to students.

### **CONCLUSION**

Based on the description of the findings and discussion above, it can be concluded that evaluation in Islamic education has a very strategic position as a measure of the success of the learning process. In this context, evaluation is not only knowledge-based but also affective and psychomotor. The balance of learning and evaluation given from the beginning to students aims to obtain an overview of the different levels of students' abilities regarding the lessons to be taught. After that, another assessment is carried out to obtain an overview of the level of change in students' behavior, knowledge, and abilities as well as their learning success within a predetermined period, either mid-semester, end of the semester, or end of the year.

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