

THE AL-QUR'AN LEARNING EVALUATION CONCEPT

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Abstract

The purpose of this study is to describe the evaluation of learning from the perspective of the Qur'an. This research is qualitative with a library research approach. Data collection techniques are done with documentation. Then, analyze the data with data reduction, presentation, conclusion drawing, and verification. Based on the description and research results above in Islamic education, several basic terms are always connoted with the term evaluation, such as al-Qadha, al-Bala', al-Hisab, al-Imtihan, and al-Fitnah. Although these terms have different orientations of meaning, all five have similar functions in education. The primary evaluation process measures the achievement of learning or educational programs in schools and outside schools. Learning evaluation serves to identify the achievement of learning objectives and provide information on what should be done to overcome the weaknesses obtained in the activities that have been carried out.

Keywords

Al-Qur'an, Education Evaluation, Evaluation



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INTRODUCTION

In the world of education, learning evaluation is one of the essential elements in the process of learning activities; learning materials are the burden of knowledge that is determined in a learning process. In a broad sense, evaluation is a process of planning, obtaining, and providing the information needed to make various alternative decisions (Febriana, 2021). Learning evaluation is carried out to determine students' success rates. Meanwhile, in broad scope, learning evaluation is carried out to assess the success and weaknesses of a learning process in achieving the aspired educational goals (Elis RatnaWulan, 2014). Law No. 20/2003 on the National Education System states the definition of education: (Departemen Pendidikan Nasional, Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2004), education is a conscious and planned effort to create a learning atmosphere and learning process.

In other words, evaluation is an essential subsystem and is needed in every education system because evaluation can reflect the development or progress of educational outcomes (Hamzah, 2004). With evaluation, the quality of education can be known, and with evaluation, weak points can be identified so that they can find a way to change for the better in the future. With evaluation, it is easier to know how far the success of implementing an educational program is (Mulyadi, 2010).

Islam is a perfect religion with various guidance and provisions that are suitable for human characteristics and fit their needs in living in the world. All of these provisions can be studied and used as a guide to life either from the verses in the Qur'an or the traditions of the Prophet Muhammad PBUH. The application of learning that is tried under the pattern of thought in Islam is also called Islamic learning (Wahyudi, 2016). Because whatever is taught by Islam refers to the guidelines of the Qur'an, sunnah, and various assumptions of Muslim scholars and historical relics. Therefore, it is fitting that learning in Islam is also based on the Qur'an, sunnah, and the beliefs of Muslim scholars and historical heritage (Devi & Seka, 2021).

The meaning of evaluation comes from English evaluation, which is commonly interpreted as meaning interpretation or assessment. The verb evaluate means to assess (Bobihu, 2022). The meaning of evaluation in Arabic is called al-Taqdīr, which means assessment. The root word is al-Qimah, which means value. Thus, literally, learning evaluation (Educational evaluation al-Taqdīr al Tarbawī) is defined as an assessment of education or a review of matters related to education and learning activities. Evaluation is a form of measurement and assessment of all instruments to determine the extent of student success. (Baskaran et al., 2021). With an evaluation system, at least

students' achievements can be known subjectively (Dioputra et al., 2022).

In the Qur'an, there is a verse about evaluation in Surah al Baqarah verse 18 (YDSF, 2011), which reads "anbi'ūnī biasmāihā" where the word begins with the word "wa 'allama Ādama al-Asmā'a Kullahā (Allah taught Adam the names) (Muhtifah, 2005). Then, the following verse reads "anbi'ūnī biasmāihā" (Shihab, 2001a). The word describes the activity of testing and assessing what has been taught to Adam As. In another poem, it also says "faltanzur nafsun maqaddamat lighad" (everyone should correct what has been done in the past). This verse globally contains a message for humans to diligently evaluate and introspect on various activities/deeds that have been done (maqaddamat). Evaluating and introspecting are two things that are very important for everyone who wants to progress and be good.

Because humans will never be able to know their achievements, whether they have progressed and are good or not, if there is no comparison with previous achievements, here, it is also understood that evaluation and introspection are routine and continuous—the more frequent the assessment and reflection, the better. Evaluation and study also spur enthusiasm for future activities (ligaddin). With this understanding, evaluation, and study are absolute. (Sawaluddin, 2018).

In implementing the evaluation, there are particular challenges for every teacher in carrying out the review, who must understand the purpose and benefits of the study or assessment. However, some teachers do not care about this activity, and the important thing is that they go to class to teach; whether they evaluate at the end of the lesson is their business. What is clear is that at the end of the semester, he has achieved the curriculum target (Subur, 2018). This is the problem in the world of education today, which Teachers cause lack of mastery of subject matter, Teachers' lack of knowledge of the class, Teachers' inability to use teaching aids in teaching, Teachers inability to motivate children to learn, Teachers generalize children's ability to absorb lessons, Teachers lack discipline in managing time, Teachers are reluctant to make teaching preparations, Teachers do not have progress in adding or gaining knowledge. Therefore, teachers must strive to improve their skills in teaching for better quality education (Riadi, 2017).

One of the important components to see success in education is evaluation. The success or failure of Islamic education in achieving its goals can be seen after an evaluation of the output produced (Jalaluddin, 1994). If the results are in accordance with what is set out in the objectives of Islamic education, then the educational effort can be considered successful. But if the opposite

happens, then the evaluation is regarded as a failure. Therefore, evaluation can be interpreted as an effort to determine the level of success of education, which includes all its components in achieving predetermined educational goals (Nizar, 2002). According to Kurniawan, the concept of evaluation in education has a double meaning; namely, evaluation is placed as one of the epistemological activities of Islamic education, which is helpful for "knowing" how much results are obtained in the educational process. Evaluation is placed as an axiology of Islamic education, which is helpful for "giving value content" in every component and educational process (Kurniawan, 2016).

(Wahyudi, 2016) with the results The term evaluation in the Qur'an is not found in a definite word, but there are certain words that lead to the meaning of evaluation, such as *al-balā*, *al-ḥisāb*, *al-ḥukm*, and *al-qadā'* with the principle of referring to the goal, that is, evaluation is one part of the Islamic education system that must be carried out systematically, continuously, and planned as a tool to assess and measure the success or target to be achieved in the learning and education process. Meanwhile, the purpose and function of evaluation in the Qur'an is to test the ability of a *mu'min* to the problems of his life and to find out the extent to which the results of education through His Messenger are applied. (Sawaluddin, 2018) with the results of the evaluation, namely a planned process and action to collect information about progress, growth, and development (students) towards (educational) goals so that an assessment can be prepared, which can be used as a basis for making decisions. Evaluation is carried out to evaluate students, educators, educational materials, the process of delivering subject matter, and various other aspects related to educational materials.

Furthermore (Muhsinah, 2021), the results Evaluation, in general, is an effort to see the success of a learning activity by looking at all the shortcomings and all the components involved in it in order to achieve the expected educational goals. One of the goals of education is to form a perfect person. Evaluation serves to determine the quantity and quality of a person. Based on the Qur'an, learning evaluation is a life lesson that includes trials and tests that lead to improving the quality of one's piety to Allah SWT. The meaning of evaluation is a test given by Allah to determine the level of faith of a servant. In addition, the function of the angels *Raqib* and *Atid* is to record all human deeds to be evaluated by Allah SWT. The results of the learning process are essential things that are expected to be applied in everyday life in the form of changes in individual behavior in a better direction. (Subur, 2016) The concept of material, method, media, and evaluation of learning contained in the Qur'an and sourced from revelation is in accordance with human needs, practical, and relevant to the practice of education that is developing today. (Bobihu, 2022) the results of the

definition of evaluation are very much put forward in books and journals. The meaning of the word is all the same; namely, evaluation is assessment/measurement. In the Qur'an, the word evaluation/assessment has a broad definition, and there are also terms that can be used as references to interpret the word evaluation, namely al-Ĥukm, al-Qadā', al-Nazr, and al-Fitnah. There is also a verse of the Qur'an that is taken for reference to the word evaluation, namely Al-Qur'an Surah Al-Ankabut: 2-3. this verse is taken as a reference so that all humankind can be self-conscious that the assessment does exist from God not only in the education system but also applies to human daily life; it is impossible when the human being declares himself a believer then God will not test him (YDSF, 2011).

The research problem above broadly discusses the evaluation described in the Qur'an in the form of fi'il so that the research proposed here has a difference from the analysis above, namely the uniqueness of this research theme, so it is deemed necessary to deepen because this theme positions the evaluation in the Qur'an specifically, namely al-Qada, al-Balā', al-Ĥisāb, al-Imtiḥān, and al-Fitnah in the form of maṣḍar. This research uses verb noun (maṣḍar) because most studies write that fi'lu māḍī and fi'lu muḍāri'; therefore, researchers use masdar because the function of masdar is a substitute for final and an explanatory word origin. Therefore, researchers are interested in using maṣḍar as a verb-noun in explaining learning evaluation in several verses in the Qur'an. In Islamic education, education aims to form a perfect human being. This educational goal is the core of all educational processes (Uci Sanusi, 2018). So, all components in Islamic education, such as curriculum, methods, and ongoing operations, must always be adjusted to the objectives of Islamic teaching. However, the question is whether Islamic education has been successful in its practice in the field and to what extent it has achieved the formation of a Kamil person. The answer to this question should be revealed through the evaluation process carried out on Islamic education (Rahayu, 2019).

METHOD

The method used in this research is library research. Library research, for (O. & B., 2021), is all the efforts that researchers make to collect data that is relevant to the topic or problem to be studied. The primary data source of this research is the Qur'an, while secondary data sources are obtained from several recent studies from journals. The author also takes data on learning evaluation from books. This research is qualitative library research, and researchers explain the al-Qur'an

Learning Evaluation Concept Analysis. Research data in the form of evaluation concepts in the Qur'an data collection techniques are carried out by documentation of the data analysis: data analysis with data reduction, data presentation, conclusion drawing, and verification. Data reduction: researchers reduce the data that has been obtained in the form of evaluation concepts in the Qur'an. Presentation of data: researchers present the research data in the form of evaluation concepts in the Qur'an in the paper of tables, diagrams, or charts. Data content analysis (researchers critically analyze the research findings of evaluation concepts in the Qur'an with appropriate theories and discourses; further researchers also juxtapose with several related studies writing the author's ideas and providing antithesis, if any).

FINDINGS AND DISCUSSION

Findings

As has been described, evaluation is an essential process in teaching and is the responsibility of all parties involved in the educational process. This discussion is directed at how the evaluation system is according to the Qur'an, with a focus on the following:

Table 1. Learning Evaluation Concept In The Al-Qur'an

No	Al-Qur'an and Surat	Ayat Al-Qur'an tentang Evaluasi Pembelajaran	Istilah Evaluasi dalam Al-Qur'an	Tujuan Evaluasi dalam Al-Qur'an
1.	QS. Tāhā; 72	قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَیِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا	Al-Qadā'	Testing the ability of believers to deal with the problems of life
2.	QS. Al-Mulk; 2	الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْغَزِيرُ الْغَفُورُ	Al-Balā'	
3.	QS. Al-Baqarah; 248	لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَإِنْ تُنَبِّدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوا يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	Al-Ĥisāb	
4.	QS. Al-Mumtahanah; 10	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۚ إِنَّ اللَّهَ بِإِيمَانِ بَنِي إِسْرَءِيلَ عَلِيمٌ ۚ فَانْظُرِي تَزْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ	Al-Imtiḥān	

لَهُمْ وَلَا هُمْ يَحْلُونَ لَهُنَّ وَأَتَوْهُمْ مَا أَتَقُوا
وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
اتَّبَعْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ
الْكُوفَرِ وَسَأَلُوا مَا أَتَقُّمُ وَلَيْسَلُوا مَا
أَتَقُّوا ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ

5.	QS. Al-An'ām; 53	وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ	Al-Fitnah
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1. Al-Qadā'

Al-Qodha means decision. For example, in the words of Allah SWT. Meaning: "Then decide what you want to; indeed, you will only be able to decide on life in this world."

2. Al-Balā'

Has the meaning of trials and tests. It is found in the Qur'an Surah Al-Mulk, 67: 2, which means: Who created death and life, to test you, which of you is better in deeds. And He is the Mighty, the Forgiving" (Muhsinah, 2021).

3. Al-Ĥisāb

It means counting, interpreting, and estimating. This can be seen in the word of Allah SWT. Qur'an surah Al-Ghasyiyah, 88: 26, meaning it is Our duty to judge them (Hasanah, 2020).

4. Al-Imtīhān

Al-Imtihan means test. In the Qur'an, a letter states the women tested by using the word imtihan, namely the letter al-Mumtahanah. The term of Allah SWT. Verse 10: O you who believe when believing women come to you who believe in hijrah then test their faith (Muhsinah, 2021).

5. Al-Fitnah

Al-Fitnah means testing and experimenting. For example, the words of Allah SWT. Meaning: "And certainly we have tested those before them, so Allah knows those who are true. And He knows those who lie." (Bobihu, n.d.)

Discussion

Several terms can be used to understand evaluation in the Qur'an. These terms are mainly al-Qodha, Al-Bala', al-Hisab, al-Imtihan, al-Fitnah. The five words are scattered in 58 letters.

Based on Al-Baqarah verses 31-32, M Quraish Shihab explained that evaluating students is an essential task in a series of educational processes that educators have carried out (Shihab, 2001b). He further explained that from the verse, four things can be known. First, Allah SWT. In the poem, he has acted as a teacher who gives lessons to the Prophet Adam AS. Secondly, because they did not receive the teaching that Prophet Adam received, the angels could not mention the names of objects (education) given to Prophet Adam. Thirdly, Allah SWf. He had asked Prophet Adam to demonstrate the teachings he received in front of the angels. Fourth, the verse implies that the evaluation material, or the material tested, must be the material that has been taught (Al-Qur'aniyah, 2019).

It is said that educational evaluation has a very strategic position. The implementer of evaluation is God as a natural educator and the Prophet as a Messenger of Allah SWT. The only difference is that God himself carries out the perpetrator of the assessment by God in verse. In contrast, the perpetrator of the evaluation carried out by the Prophet (Sulaiman as) involves humans because it uses the word dhamir nahnu (nandhun) (Muhtifah, 2005).

Sawaluddin's previous research describes that learning evaluation is integrated into Islamic education, where the aim is to collect information on students regarding the level of understanding resulting from material so that it can be seen which ones are smart and weak (Sawaluddin, 2018). This researcher strongly agrees that the material can be corrected when students have difficulties. The fertile meaning of learning evaluation is to introspect oneself so that what is said and done is balanced under the needs of Islamic learning evaluation that is practicable and relevant to current educational practices (Subur, 2016). This is in line with what Imam Ghazali said: the evaluation of learning is conceptualized in the Qur'an. Imam al-Ghazali explained that the closest term to represent the evaluation concept is al-Hisab / al-Muhasabah, which means counting. Al-Ghazali uses this term to describe the idea of self-evaluation, meaning that muhasabah also means assessing, measuring, and correcting after carrying out several activities and programs (Arpabi et al., 2023). Wahyudi's evaluation of learning according to the Qur'an is to test the ability of a mu'min to his life problems and to find out to what extent the results of education through His Messenger are applied (Wahyudi, 2016). As creatures tasked with protecting the earth, humans should devote themselves to Allah and His Messenger by correcting themselves; correcting means making repairs to mistakes or mistakes that have been created. In addition, fixing can also mean assessing something, whether

it is true or not (Arpabi et al., 2023). The Qur'anic verse that explains this is found in Surah Az-Zalzalah verses 7-8, which reads:

لَهَا يَوْمَئِذٍ مِثْقَالُ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Whoever does a good deed as heavy as a dzarrah will see it, and whoever does an evil act as serious as a dzarrah will see it, too (Az-Zalzalah, n.d.)

Furthermore, Muhsinah explained that the meaning of evaluation is a test given by Allah to determine the level of faith of a servant. In addition, the function of the angels Raqib and Atid is to record all human deeds to be evaluated by Allah SWT (Muhsinah, 2021). Apart from functioning as muhasabah, evaluation also acts as a form of dialog or oral test that requires development in the answer. Humans own this (Adam) but not by angels. As in Qs Al-Baqarah verse 31, which reads:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names of all things, then presented them to the angels and said: "Name them to Me if you are the true ones (YDSF, 2011)."

Furthermore, Bobihu concluded that evaluation plays a role so that humanity can be self-conscious that the assessment is indeed from God not only in the education system but also applies to daily life. It is impossible when the human being declares himself a believer that God will not test him (Bobihu, 2022).

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do people think they will be allowed to say: "We have believed," but they are not tested again? And indeed We have tested those before them, so Allah knows those who are truthful, and indeed He knows those who lie (YDSF, 2011)."

This explicitly aims to bring the text of the Qur'an closer through an educational point of view supported by language and literature analysis, both theoretically and practically, so that the context and themes of education are in line with the development of thematic interpretation based on language and literature analysis with some clumps and sciences (Hula, 2020).

Based on the description and results of several studies above on the concept of Islamic education, several basic terms are always connoted with the term evaluation, such as al-Qada, al-Balā', al-Ĥisāb, al-Imtiḥān, and al-Fitnah. However, all these terms have different orientations of meaning. All five have similar functions in education. The primary evaluation process measures the achievement of learning or educational programs in schools and outside schools. Therefore,

evaluation aims to find practical steps and policies to be applied to a policy after assessing and measuring something. In other words, learning evaluation serves to identify the achievement of learning objectives and provide information on what should be done to overcome the weaknesses obtained in the activities that have been carried out.

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CONCLUSION

Based on the description and research results above, it can be concluded that several basic terms are always connoted with the term evaluation, such as al-Qaḍa, al-Balā', al-Ĥisāb, al-Imtiḥān, and al-Fitnah. Although these terms have different orientations of meaning, all five have similar functions in education. The primary evaluation process measures the achievement of learning or educational programs in and outside schools. Therefore, evaluation aims to find practical steps and policies to be applied to a policy after assessing and measuring something. In other words, learning evaluation serves to identify the achievement of learning objectives and provide information on what should be done to overcome the weaknesses obtained in the activities that have been carried out.

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