

The Concept Of Learning Evaluation In The Perspective Of Tafseer Tarbawy

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Abstract

This research The Concept of Learning Evaluation in the Perspective of Tafsir Tarbawi is an important study to conduct, as it is a mandatory component of educational activities and serves measure of the success of learning processes. Purpose of this research is to describe problems in the evaluation system as an educational component, explain concept of evaluation from the perspective of tafsir tarbawi, and outline procedures for organizing evaluations in educational institutions. This study employs qualitative approach with literature study method. Results and discussion reveal several issues in the implementation of evaluation systems, including indications of manipulation in reporting minimum competency scores, low synergy between teachers and parents, and suboptimal school work programs. Moreover, evaluation in the perspective of tafsir tarbawi encompasses several aspects, such as the meaning of evaluation, its objectives, functions, principles, and systems. Moreover, the procedures for organizing evaluations in educational institutions include planning, conducting assessments, monitoring, data processing, reporting, and utilizing evaluation results.

Penelitian berjudul Konsep Evaluasi Pembelajaran Dalam Perspektif Tafsir Tarbawi merupakan kajian yang penting untuk diteliti, karena merupakan komponen wajib dalam aktivitas pendidikan serta alat ukur keberhasilan pembelajaran yang dilakukan. Tujuan dilakukannya penelitian ini yaitu untuk mendeskripsikan problematika sistem evaluasi sebagai komponen pendidikan, mendeskripsikan konsep evaluasi dalam perspektif tafsir tarbawi, dan mendeskripsikan prosedur penyelenggaraan evaluasi pada lembaga pendidikan. Penelitian yang dilakukan menggunakan pendekatan kualitatif dengan metode studi literatur. Hasil dan pembahasan penelitian menginformasikan bahwa terdapat beberapa permasalahan dalam penyelenggaraan sistem evaluasi diantaranya yaitu adanya indikasi manipulasi informasi ketuntasan nilai minimum, rendahnya sinergi guru dan orang tua, serta program kerja sekolah yang belum berperan optimal. Selain itu, evaluasi dalam perspektif tafsir tarbawi memiliki beberapa aspek pembahasan diantaranya perihal makna evaluasi, tujuan evaluasi, fungsi evaluasi, prinsip-prinsip evaluasi, dan sistem evaluasi. Adapun prosedur penyelenggaraan evaluasi pada lembaga pendidikan meliputi perencanaan, pelaksanaan penilaian, monitoring, pengolahan data, dan pelaporan serta pemakaian hasil evaluasi.

A. INTRODUCTION

Islamic education actually aims to develop the potential of fitrah that exists in humans, in order to make the person a figure of insan kamil. The existence of human beings who are insan kamil contributes to determining the quality of education of a nation because it cannot be denied that the responsibility and role of educational institutions have a close relationship with the position and position of knowledgeable people (Dhaiman et al., 2023). There are at least five elements that are interrelated with one another in learning activities at an educational institution, including goals, materials, methods, tools or media, and evaluation (Hardiyati & Baroroh, 2019). So it should be that all components in education must be in accordance with the objectives of Islamic education. As for knowing whether or not these goals are achieved, a stage called evaluation is needed (Rahayu, 2019).

Educational evaluation actually has a strategic position, because the results of these evaluation activities can be used as input to make improvements in learning activities. Among the benefits of evaluation is to determine how students learn in each teaching material so as to produce a record of the effectiveness and efficiency of the material used (Haryati & Syahidin, 2023). Therefore, it is not a surprising phenomenon when Islamic teachings also pay great attention to this aspect of evaluation. In fact, Allāh Swt. says in the Qur'ān that evaluating students is an important task in the series of educational processes that must be carried out by educators, as Allāh has said in QS. Al-Baqarah verses 31-32 (Hasmianti, 2016).

In addition, it cannot be denied the evaluation or assessment of learning outcomes is also an aspect of learning has been regulated juridically, as contained in Government Regulation (PP) Number 19 of 2005 concerning National Education Standards, specifically article 63 paragraph one (1) which states that educational assessment at the primary and secondary education levels consists of learning outcomes assessment by educators, learning outcomes assessment by education units, and learning outcomes assessment by the government. As for article 64 paragraph one (1) which states that the assessment of learning outcomes by educators as referred to in article 63 paragraph one (1) item (a) is carried out continuously to monitor the process, progress, and improvement of results in the form of daily tests, midterm exams, semester final exams, and grade promotion exams (Wahyudi, 2016).

Even so, the phenomenon that occurs indicates that the implementation of evaluation in the education process is still a problem. Among the first problems is that

there are still teachers who have low attention to the reality of the conditions for organizing evaluations in the realm of education (Suwardi, 2021). In fact, as an evaluator, an educator has a duty to understand the learning evaluation that needs to be carried out (Solichin & Fujirahayu, 2018). In addition, it is also necessary to reference the concept of evaluation of Islamic education. This is because the implementation of evaluation in the context of Islamic education is often faced with a variety of obstacles such as technical and administrative constraints that can affect the effectiveness and overall evaluation results (Rianto et al., 2024).

Based on the information above, it can be seen that there are conditions that require educational practitioners to pay attention to the implementation of Islamic education evaluation, including socializing its various virtues. This is because the research and application of tarbawi tafsir in Islamic Education must be accompanied by efforts to socialize and educate the public about the importance and benefits of applying tarbawi tafsir in Islamic Education (Alwizar et al., 2021; Wayoi et al., 2021). Moreover, efforts and strategies to teach religious education must require evaluation to provide useful approaches for improvement (Ashraf, 2019).

The incorporation of Islamic values in the modern education system has become an important agenda in an effort to create a generation with noble character, knowledge, and superior personality. In this framework, the Verses of Education in the Quran become an invaluable guide. These verses not only guide how science and skills should be taught, but also how the character and morals of students should be formed (Sopiyulloh et al., 2023).

Indeed, there are several previous studies that examine the issues surrounding the evaluation. Such as: First, research (journal) by Sholihah (2018) entitled "Evaluation and Supervision of the Al-Qur'ān Learning Program at An-Nisa Semarang Bilingual Islamic Elementary School" which resulted in the findings that from the evaluation conducted, it is known that the implementation of the program which includes the fulfillment of content standards, process standards, learner standards, learning infrastructure standards, assessment standards, internal and external support is still at a low level so that it has an impact on the low level of achievement as well. In addition, the learning carried out is still not effective and efficient. Second, research (journal) by Anwar (2019) entitled "Learning Evaluation According to the Qur'ān" which resulted in the finding that evaluation in Islamic discourse cannot be found a definite equivalent, but there are certain terms that lead to the meaning of

evaluation. Therefore, the term learning evaluation in the Qur'ān can be found in several words. Third, research (journal) by Azmiy et al (2024) entitled "Evaluation of Education from an Islamic Perspective: A Holistic Approach to Improve Learning Quality" which resulted in the finding that holistic Islamic education evaluation has a significant influence on the learning process, by increasing student motivation, active learning, teaching quality, and positive attitude development. In addition, the application of holistic Islamic education evaluation can be carried out in both formal and non-formal education contexts.

There are similarities and differences with the three studies above. The similarity is that the research has a focus on describing evaluation using a qualitative approach. While the difference is, in the first study the orientation of the study focuses on evaluation in learning activities (practically), while the study conducted by the current researcher seeks to examine evaluation from the point of view or perspective of tarbawi interpretation. The difference presented in the second study is that it lies in the focus of the discussion, when the second study only focuses on the aspect of the term in the Qur'ān regarding the evaluation, in the research that the researcher is trying to discuss it from a variety of other aspects contained in the implementation of evaluation based on the perspective of tarbawi tafsir. The study of this issue cannot be separated from the lack of references that discuss comprehensively the concept of organizing evaluations of student learning in the perspective of tarbawi interpretation. Meanwhile, the difference with the third study lies in the purpose of the research, when the third study focuses mainly on describing the benefits and comparisons with secular evaluation systems. So in the study conducted this time, the research orientation refers to efforts to understand the phenomenon of evaluation problems that occur as well as a description of the concepts and procedures for organizing evaluations in terms of tarbawi interpretation.

Based on the description above, information can be obtained that a scheme and description of the concept of evaluation in line with the direction of Islamic education is needed. Therefore, in contrast to previous research, in this study the researcher seeks to describe the various problems encountered in current evaluation practices and describe the important components contained in the concept of evaluation, as well as describe the procedures for organizing it from the point of view of educational interpretation. Moreover, the Quran has paid great attention to educational evaluation as Allah has said in QS. Al-Baqarah verses 31-34 (Anas, 2022).

B. RESEARCH METHODOLOGY

This research uses a qualitative approach with a literature study method (library research) with researchers making a number of research literature as well as works from expert figures in the field of interpretation and education as primary sources in the study of the concept of organizing evaluation of learning. In addition, researchers also collected some library materials which are a collection of supporting information as a secondary source. The researcher thus reads, records, and processes a variety of discussions around the research so as to produce information in the form of data and descriptive information about evaluation activities in learning and Qur'ān explanations.

The use of the literature study method to examine various text sources, such as books of tafsir, relevant books, scientific articles, and other related documents, which discuss the evaluation of learning and education in Islam. This research focuses on content analysis to identify, explore, and interpret the views of mufasirs and Islamic education thinkers on learning evaluation. The research stages carried out by researchers include data collection, data analysis, and verification or conclusion drawing as the final stage. It is expected that the results of the research will be able to make a conceptual contribution in developing a learning evaluation approach that is in line with Islamic values and relevant to be applied in the current educational context.

C. RESULTS AND DISCUSSION

1. Problems of Evaluation System as a Component of Education

The current development of globalization has triggered a variety of complex problems in the aspect of education, including Islamic education. This is not surprising because in educational practice, the world landscape has changed rapidly (Grassini, 2023). Various problems that are also often encountered in the implementation of PAI in schools are; First, the lack of clarity of vision, mission, and objectives of PAI implementation in schools and universities. Second, the preparation of the curriculum is not in accordance with the expectations and needs of students such as the preparation of materials, methods, evaluation systems and source books. Third, the teaching staff and learning facilities are inadequate, both in terms of quality and quantity (Syahidin, 2020).

Referring to the information above, it can be seen that one of the problems of education is that the evaluation that is held is not optimal, including in this case the

issue of assessment and evaluation. Assessment in Islamic education consists of several types such as formative, summative, diagnostic, joint formative, self-evaluation, and portfolio evaluation. The existence of these assessments has a variety of objectives including continuous feedback, final assessment, understanding children's prior knowledge, involving students in evaluation, encouraging self-assessment, and showing the level of progress of students (Sholeh, 2023). Thus, it can be understood that to determine the achievement of an Islamic education process, it is necessary to conduct a comprehensive and integrated evaluation covering all aspects that must be evaluated (Hidayat & Asyafah, 2019).

Even so, evaluation problems can still be found in today's educational phenomena, including; first, in terms of educators, there are several teachers who raise the report card scores of student learning outcomes so that they reach the minimum completeness criteria (KKM). Second, evaluation problems in terms of parents, namely not consulting the development of their children's learning outcomes. Third, evaluation problems in terms of institutions, namely the school or educational institution does not renew the school work program even though the results shown are not optimal (Solichin & Fujirahayu, 2018).

a. Problems in Obtaining Minimum Completion Criteria for Students

In general, it can be seen that the Minimum Completeness Criteria (KKM) is part of the educational assessment standards. Educational assessment standards can be interpreted as a criterion regarding the scope, objectives, benefits, principles, mechanisms, procedures, and instruments in assessing student learning outcomes in primary and secondary education units (Hurrahma & Sylvia, 2022; Nusa & Sylvia, 2023). One of the principles of assessment in the competency-based curriculum is using reference criteria, which uses certain criteria in determining the graduation of students. KKM must be set before the beginning of the school year. No matter how large the number of students who exceed the minimum completeness limit, it does not change the educator's decision in declaring passing and not passing the learning. Criteria reference is not changed necessarily because of the empirical results of the assessment. In the norm reference, the normal curve is often used to determine the learning completeness of students if the average results are not satisfactory (Husin, 2019).

The problem of differences in the value of the minimum completeness criteria is based on the learning outcomes of Islamic religious education and ethics subjects,

namely each child's character in each department is different and the inhibiting factors and supporting factors are very influential problems. The main factors that can support in terms of assessment are supporting facilities and infrastructure, and teachers who master learning materials. Meanwhile, the factor that can hinder it is the diverse level of intelligence of students so that the phenomenon of the assessment of Islamic Religious Education and Ethics subjects does not reach according to the value that is the KKM reference (Yuniarsih et al., 2022). Meanwhile, based on information from Nusa & Sylvia (2023), several obstacles that cause the problem of not achieving KKM include:

- 1) Limited access to learning resources.
- 2) Low level of motivation.
- 3) Learners who do not do the assignment.
- 4) Problems in understanding the material being taught.

Therefore, it is not justified when the practice of manipulating students' grades is carried out in today's educational process which tends to prioritize the quality of education. Moreover, the diverse acquisition of students' minimum completeness scores can be influenced by various factors that need to be considered.

b. Not Optimal Synergy between Teachers and Parents

It is undeniable that child development is also influenced by the synergy between parents and teachers. That is because, events that are developing today indicate that in a family the role of fathers is considered twice as alienated as conventional parenting interventions dominated by mothers (Scourfield & Nasiruddin, 2015). In addition, sometimes in everyday phenomena, children are found who have not been able to apply an independent attitude and are still dependent on their parents. On the other hand, sometimes the guardian always spoils the child so that the child is not able to be independent. However, parents should not need to pamper, worry, overprotect, overhelp, or take over all tasks that must be done by children. That is because if this phenomenon often takes place continuously and is allowed, it will undoubtedly have a negative impact on children in the future (Zahroh & Maulah, 2022). Whereas all kinds of efforts are important to minimize the decline in cohesiveness between parents and teachers in optimizing student learning outcomes. Among the ways out of this problem is that institutions organize parenting programs and several activities that involve parents and children on a regular basis (Wayuhni et al., 2023).

The role of parental synergy has a very important position in efforts to build children's character. Moreover, every child is basically blessed with their own uniqueness that is formed through the contribution of parents, teachers and the environment. This difference makes the diverse nature of each learner, thus it is known that children's character must be good and well formed as well. Therefore, through the synergy of the role of parents and teachers will build a shared responsibility between the role of parents at home and teachers at school. The synergy that exists should be programmed and take place on an ongoing basis so that both have the same role and responsibility to form a child's personality who is *sholeh* or *sholehah*, has good morals, noble character and Islamic spirit (Feranina & Komala, 2022).

c. School Work Program in Supporting Student Development

In general, there are several stages in carrying out the evaluation of education programs in schools. Among these stages are program evaluation preparation, program evaluation implementation, and program implementation monitoring. The preparation stage includes preparation of the evaluation design, preparation of evaluation instruments, validation, determining the number of samples, and equalizing perceptions between evaluators. The implementation stage of program evaluation can be carried out using various methods such as tests, observations, questionnaires, interviews, document analysis, and artifacts (Abdillah et al., 2023).

Evaluation of school work programs is basically useful to determine whether the activities that have been planned and organized by schools are worth continuing, revising or even stopping the program because it is considered no longer useful. Evaluation will also measure the achievement of each program that has been implemented. Evaluation can be applied in the classroom learning process, policy evaluation, process evaluation, impact evaluation, or evaluation for development (Munthe, 2015).

Based on information from Febriani et al (2024), it is described that the evaluation of educational institutions can help maintain the quality of education and improve programs. The evaluations carried out are grouped into several categories including:

1) Selective Evaluation: Conducted to determine learners who will be admitted, promoted, graduated, and awarded scholarships.

2) Diagnostic Evaluation: Used to assess and identify students' abilities and weaknesses.

3) Placement Evaluation: Grouping students with similar assessment results into the same group in the learning process.

4) Measurement Evaluation: Conducted to determine the level of success of the program that has been determined.

2. The Concept of Evaluation in the Perspective of Tafsir Tarbawiy

a. Meaning of Evaluation

In general, the word evaluation etymologically comes from English, namely evaluation, while in Arabic it is al-taqdīr, while in Indonesian it means assessment. The root word is value, while in Arabic it is al-qīmah, while in Indonesian it means value (Hidayat & Asyafah, 2019). Basically, there are several evaluation terms in Arabic that can be paired with the term evaluation. Evaluation is carried out for reflection by individuals or individuals to find out the goals and successes of their life journey, or the activities they carry out. Initially, the term reflection was often used by Sufis as muhasabah, to reflect on themselves in order to avoid mistakes and sins. Thus, this evaluation has been known since long ago to control the actions of each person (Rasyid, 2016). As for Sumarto (2016), in the discourse of Islamic education management, there is no exact equivalent regarding the term evaluation, even so there are certain terms or terms that lead to the meaning of evaluation in the Qur'ān. These terms are:

First, Al-Hisab which means counting, interpreting and estimating. This can be seen in the words of Allāh Swt. in QS. Al-Baqarah verse 284 and QS. Al-Hisab is the principle of evaluation that applies generally, covering the techniques and procedures of Allāh's evaluation of his creatures. In the evolutionary theory of education, this is in accordance with the principle of evaluation, namely the principle of coherence, in this case, the evaluation must be related to the teaching material that has been presented and in accordance with the ability domain to be measured. Second, Al-Bala' which means trials and tests. As found in the word of Allāh Swt. QS. Al-Mulk: 2. When associated with evaluation theory, this is in accordance with the function of evaluation, which includes being a tool to determine whether students have mastered the knowledge, values, and skills that have been given by a teacher. In this verse, Allāh tests to find out who among you has the best deeds and who has worse deeds. Third, Al-Imtihan, means test which also comes from the word miḥnah. In fact, the Qur'ān has a verse that mentions women who are tested using the word imtiḥān, namely QS. Al-Mumtaḥanah verse 10. Fourth, Al-Ikhtibar, means test or trial/al-bala'. Arabs often use

the word test or bala' as ikhtibar. Even in Arabic language educational institutions, the term evaluation is known as ikhtibar (Ulfa, 2016).

Some of the term words above can be used as clues to the meaning of evaluation directly or just a tool or process in evaluation. This is based on the assumption that the Qur'ān and Hadīth are the principles of Islamic education management, while its operation depends on the ijtiḥad of the people. The term evaluation at the next level is more oriented towards the meaning of "interpreting or giving a verdict on education". Every educational action is based on certain plans, goals, materials, tools and educational environment. Based on this component, the role of assessment is needed to determine the extent to which educational success is achieved. As for other references, Muhtifah (2005) informs that the terms that inform about evaluation in the Qur'ān consist of several kinds such as hisab, hajiḍ, tazkirah, aljithnah, bala', al-inba:alnaḍar, al-waznu and al-taqdir. It is specifically explained that the terms al-hisab, al-bala', and fatanna are usually used to carry out the process of measuring and assessing human deeds. While imtiḥan and khataman are used to see the final results of an activity (Ramadhani et al., 2018).

Indeed, the evaluation itself can be done every day, every month, every semester, and there is even a final stage evaluation. With evaluation, educators can map the level of ability of students in a lesson, which students have high, medium and lagging abilities. So that after knowing the ability of students, educators can provide treatment for students (Rahayu, 2019) The study of evaluation and humans in the Qur'ān is very important to analyze in the development of Islamic education, because it can be the key to success in realizing the quality of future education (Rosyidah & Wantini, 2021).

b. Purpose of Evaluation

The Qur'ān, as the main source of Islamic education, reveals the concept of evaluation in many of its verses as a reference for humans to always be careful in doing every action. Allāh through His various words in the Holy Qur'ān tells us that the work of evaluating students is an important task in a series of educational tasks carried out by educators (Anwar, 2019). It is not surprising, especially based on Kahfi's (2019) explanation, that there are three pedagogical purposes of the evaluation system imposed by Allāh on human actions, namely:

First, to test the ability of believers to various kinds of life problems they experience. As for the view of Sawaluddin (2018), the legal basis is as stated in the word of Allāh Swt. QS. Al-Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ١٥٥

“And indeed We shall try you with fear, hunger, want of wealth, soul and fruit. And give good news to those who are patient” (QS. Al-Baqarah/2:155).

Second, to find out the results of revelation education that Rasūlullāh Saw has applied to his people. As for the view of Sawaluddin (2018), the legal basis is as stated in the word of Allāh Swt. QS. Al-Naml verse 40, as well as the Prophet Solomon's evaluation of the bird Hud-hud, as stated in QS. Al-Naml verse 27:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي

لِيُبْلِيَ عِبَادِي أَشْكُرَ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ٤٠

"Said one who has knowledge from the Book: "I will bring the throne to you before your eyes blink". So when Solomon saw the throne set before him, he said: "This is one of my Lord's gifts to try me whether I am grateful or deny (His favors). And whoever gives thanks, then indeed he gives thanks for himself, and whoever denies, then indeed my Lord is All-Rich and All-Glorious" (QS Al-Naml/27:40).

❖ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ٢٧

Sulaiman said: "We shall see whether you are truthful or whether you are among those who lie." (QS. Al-Naml/27:27).

Third, to classify the level of Islam or human faith. Based on the information presented by Sawaluddin (2018), it is like Allāh Swt.'s evaluation of Prophet Ibrahim As. who slaughtered his beloved son Ismail As. as stated in QS. Al-Şaffāt verses 103-107:

فَلَمَّا أَسْلَمَا وَتَلَّى لِلْجَبِينِ ١٠٣ وَنَادَيْنَاهُ أَنْ يَا إِبراهيمُ ١٠٤ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْرِي الْمُحْسِنِينَ ١٠٥ إِنَّ هَذَا

لَهُوَ الْبَلَاءُ الْمُبِينُ ١٠٦ وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ١٠٧

“When they had surrendered and Ibrahim had laid his son on his temple, (We realized their patience). And We called him: "O Ibrahim, you have indeed confirmed the dream; indeed, We reward those who do good. Surely this is a real test. And We redeemed the child with a great sacrifice" (QS. Al-Şaffāt: 103-107).

c. Evaluation Function

In general, evaluation is known to have several functions, including as a means to determine whether or not a comprehensive instructional goal has been achieved, besides that it also acts as feedback, as well as a means to measure the success of the teaching and learning process to determine progress or learning outcomes (Anas, 2022). In addition, evaluation also functions as feedback, which among the uses of this feedback are the following things such as:

1) *Islah (Repair)*

In this case is the improvement of each component of education, including improving the behavior, insights, and habits of students.

2) *Tazkiyah (Purification)*

In this case, it is an effort to purify all components of education. In the sense that reviewing the various educational programs that have been carried out, whether the program is important or not in the lives of students. If there is a program that must be eliminated, then a format that matches the original program must be found.

3) *Tajdid (Novelty)*

In this case, modernization is carried out in a series of educational activities. Activities that are not relevant for internal and external interests need to be changed and a better replacement is found. With this activity, education can be mobilized and dynamized to be more advanced and relevant to the needs of students and the times.

4) *Al-Dakhil (Input)*

In this case, namely input as a report for parents of students, be it in the form of report cards, diplomas, certificates, and so on (Khairiah, 2021).

d. Evaluation Principles

The term principle can simply be interpreted as a principle or basis that is used as a basis for doing something. If it is related to evaluation, then the principle of evaluation is a truth that is universal in nature and becomes the basis for conducting evaluations (Nurmawati, 2018). Based on Miswanto's (2014) explanation, it is informed that there are actually several principles that must be considered in evaluating Islamic education, namely: the principle of continuity, the principle of thoroughness, the principle of objectivity, and the principle of referring to goals.

1) Principle of Continuity

As a process in which there are various goals, educational activities must be carried out in a condition or sustainable. This principle is in line with the concept

contained in Islamic teachings, namely *istiqamah*, in this case, every Muslim should continue to believe in Allāh Swt., which is realized by always studying Islam, practicing it, and continuing to defend the establishment of Islam, despite the various challenges that are always faced. Islam itself pays great attention to the principle of continuity, because by adhering to this principle, the decisions made by a person become valid and stable, as hinted by the Qur'ān in QS. Al-Aḥqāf (46) verses 13-14. Moreover, in the Indonesian Law No. 20 of 2003 concerning the National Education System, chapter XVI article 58 explains 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 (Anas, 2022).

2) Comprehensive Principle

Principles that look at all aspects, including personality, memorization acuity, understanding sincerity, craft, cooperation attitude, responsibility and so on, as hinted at in the Qur'ān in QS. Al-Zalzalah (99) Verses 7-8 (Miswanto, 2014).

3) Principle of Objectivity

The objective principle in the evaluation process means that the activity is carried out properly based on existing data and facts without being influenced by the subjective elements of the evaluator. In fact, Allāh Swt. commands that one be fair in evaluating. This principle can only be established if the education organizer has the characteristics of *siddiq*, honesty, sincerity, *ta'awwun*, friendliness, and others (Miswanto, 2014).

4) The Principle of Referring to God

The existence of this principle cannot be separated from the existence of goals that need to be realized in human activities, including in the context of learning. Which directly plays an important role in human life. As explained by Devi & Andrean (2021) if you want an evaluation to be appropriate and achieve the desired goals, then an evaluation must be guided by educational goals. Thus it is not surprising when the Prophet Muhammad Saw. so recommends to his people to leave vain things (Miswanto, 2014).

e. Evaluation System

The Qur'ān has basically provided a grid regarding the evaluation system as well as examples related to the implementation of evaluation. Among them are: First, Allāh Swt. is considered as an educator, directly Allāh Swt. has evaluated His servants and He also provides information from the results of the evaluation. As contained in

QS. Second, angels are assigned by Allāh Swt. to witness and write down all human actions on this earth, which is one of the ways Allāh Swt. evaluates His servants. Third, Allāh Swt. evaluates His servants by sending Prophets and Rasūl. Fourth, Allāh swt. tells all people to evaluate themselves before evaluating others. This is to see whether one has achievements or not. Fifth, Allāh Swt. also evaluates His servants thoroughly and thoroughly on all aspects that already exist in His servants (Muhsinah, 2021).

3. Procedures for organizing evaluation in educational institutions

As the information has been explained, it can generally be seen that evaluation is actually a very necessary component. Moreover, the nature of human beings is that they are weak creatures, creatures who often argue and disobey Allāh Swt., forget easily and make many mistakes even though they have the limit to regain consciousness. On the other hand, humans are also the best and noblest creatures, who are trusted by Allāh Swt. to carry out a special mandate, namely being appointed as caliphs on earth who are entrusted with all kinds of things in heaven and on earth (Anwar, 2019). Thus, conducting evaluation and introspection is basically an important aspect that must be passed by every individual who wants to make progress and live well. This is because in fact, each individual will never be able to know the achievements he has made, whether his condition is advanced and good or just the opposite, if there is no comparison with previous achievements, to then know the condition of the individual (Subur, 2016).

Islamic education evaluation procedures are targets that must be planned in the world of education in determining educational goals within a certain period of time through procedures and steps that are known in order to measure the reliability of the educational process. The steps taken are planning, conducting assessments, monitoring, processing data, and reporting evaluation results (Ginancar et al., 2024). The same statement was described by Devi & Andrean (2021) who Informed that in conducting an evaluation, it is necessary to fulfill the procedures that have been divided into several stages such as evaluation planning, evaluation implementation, monitoring evaluation implementation, data collection, reporting evaluation results and using evaluation results.

Then, starting from the evaluation data that has been compiled, arranged, processed, analyzed, and concluded so that it can be known what the meaning contained in it is, in the end the evaluator will be able to make decisions or formulate policies that are deemed necessary as a concrete follow-up (Wahyudi, 2016).

D. CONCLUSION

Problems in the implementation of evaluation can be found in several aspects such as engineering the minimum limit of student completeness, not optimal synergy between educators and parents in monitoring children's development, and the need for school programs that can support the implementation of evaluation properly. The evaluation in the perspective of tarbawi tafsir has several aspects of discussion including the meaning of evaluation, evaluation objectives, evaluation functions, evaluation principles, and evaluation systems. The procedure for organizing evaluation in educational institutions includes planning, conducting assessments, monitoring, processing data, and reporting and using evaluation results.

It is hoped that further research can follow up on the implementation of evaluation based on the concept of tarbawi interpretation. In addition, it is also necessary to study its implementation at each level of education so that it is known whether the application of evaluation based on the concept of tarbawi interpretation can be optimal at various levels of education or only at certain levels.

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