CHALLENGES AND SOLUTIONS IN EVALUATION OF ISLAMIC EDUCATION

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Abstract

Islamic Education Evaluation has many challenges. The author lists three of them. The first is that each student has different needs and learning styles. The second is that not all teachers can carry out proper and objective evaluation well. The third is cultural differences. This study aims to find out 1.identification of challenges in Islamic education evaluation 2.solutions to overcome challenges in Islamic education evaluation. This research uses qualitative-descriptive-literature method with data collection techniques including documentation such as books and journals. The author writes 3 (three) solutions to the 3 (three) challenges. The first is the suitability of the evaluation tool. Second is the standard for objectivity so as not to bias the evaluation. Third is a number of values related to cultural differences, namely tasamuh (tolerance), ta'awun (mutual help), and tawazun (harmony).

Keywords : Challenges, Solutions, Evaluation, Islamic Education

1. INTRODUCTION

Education is teaching. Teaching is related to the process of teaching, educating, and guiding. (Ahmad Tafsir, 2012, 35)

Education is the development of individuals in all aspects. (Ahmad Tafsir, 2012, 36). According to the author, the individual referred to in the previous sentence is certainly a human being. Arief B. Iskandar states that humans are living beings who have the potential for life, namely reason and lust (soul). Lust is related to physical needs (al-Haajah al-'Udhawiyyah) and instincts (gharaaiz). (Arief B. Iskandar, 2010, 74). Human instincts consist of three types: (1) self-preservation instinct (ghariizah al-Baqa), (2) sexual instinct (ghariizah an-Naw'), and (3) religious instinct (ghariizah at-Tadayyun). (Hafidz Abdurrahman, 2004, 53). So, education is the process of teaching, educating, and guiding humans to live their lives, namely the development of individuals (humans) in all aspects, namely reason, physical needs, and instincts.

Islam is a spiritual and political 'aqiidah (al-'Aqiidah ar-Ruhiyyah wa as-Siyaasiyyah). (Coordinating Body of Campus Da'wah Institutions, 2006, 183). 'Aqiidah spiritual (al-'Aqiidah ar-Ruhiyyah) regulates affairs related to the hereafter such as heaven and hell, reward and punishment, and 'ibaadah (prayer, fasting, zakat, hajj, etc.). As for al-'Aqiidah as-Siyaasiyyah regulates matters of life such as politics, economics, social, government, education, punishment, and others. (Coordinating Body of Campus Da'wah Institutions, 2006, 183).

Imam *Taqiyuddiin an-Nabhaani* mendefinisikan Islam sebagai agama yang diturunkan Allah kepada Nabi Muhammad S.A.W yang mengatur hubungan manusia dengan *Khaaliq*-nya di urusan 'aqiidah dan 'ibaadah; hubungan manusia dengan dirinya berupa *akhlaaq*, makanan dan pakaian; dan hubungan manusia dengan sesama manusia di urusan mu'amalah dan *al-'Uquubaat* (sanksi). (Taqiyuddin an-Nabhani, Januari 2023, 117). *Syaykh Yuusuf Al-Qaradhaawy* menyatakan bahwa mu'amalat ialah urusan sesama manusia. (Yusuf Al-Qaradhawy, 2010, 11). Hafidz Abdurrahman menyatakan bahwa beberapa urusan yang dituntaskan oleh Islam berkaitan dengan urusan manusia dengan sesama manusia. Beberapa urusan tadi misal ekonomi, politik-pemerintahan, sosial-kemasyarakatan, politik luar negeri, sanksi (*al-'Uquubaat*) dan da'wah termasik pendidikan. (Hafidz Abdurrahman, 2004, 199).

So, Islamic education is the process of teaching, educating, and guiding humans to live their lives, namely the development of individuals (humans) in all aspects, namely reason, physical needs, and instincts that are Islamic in nature, namely characterized by spiritual and political 'aqiidah or religion revealed by Allah to the Prophet Muhammad S.A.. W which regulates human relations with their Khaaliq in matters of 'aqiidah and 'ibaadah; human relations with themselves in the form of akhlaaq, food and clothing; and human relations with fellow humans in matters of al-'Uquubaat (sanctions) and mu'amalah, for example economics, politics-government, social-community, foreign policy, and da'wah including education.

Being able to evaluate the achievement of student competencies or learning outcomes (Dr. Haji Husnul Yaqin, M.Ed., July 2010, 188) is one of the things that good teachers must have. Making lesson plans, mastering the teaching materials to be delivered, developing the learning process in the classroom (Dr. Haji Husnul Yaqin, M.Ed., July 2010, 188), and other things must also be owned by good teachers. Evaluation quality (Hamzah Uno, 2007, 95) needs to be considered in evaluation. Testing what is to be tested (Dr. Haji Husnul Yaqin, M.Ed., July 2010, 192) or the desired learning objectives (Dr. Haji Husnul Yaqin, M.Ed., July 2010, 192) is the purpose of quality evaluation.

Evaluation is a systematic process for assessing and making decisions on the extent to which objectives have been achieved. (Dr. Dra. Hajjah Nuril Huda, M.Pd., December 19, 2014, 9). "Evaluation is a process through which a value judgment or decision is made from a variety of observations and from the background and training of the evaluator. (Sax, G. 1980)" This means that Evaluation is a process through which a value judgment or decision is made from a variety of observations and from the background and training of the evaluator.

Various evaluations such as written tests, observations, portfolios, and projects (Aqmarani, A., Magdalena, I., & Ayudhiya, N. 2021, 57-63) are efforts to improve the quality of education. With various evaluations, teachers can get a comprehensive picture of students' understanding and abilities, or others.

By involving various parties, the information obtained becomes more complete and accurate about students' learning progress (Arifin, Z. 2009). These parties include collaboration between teachers, stakeholders, parents and others.

Each student has different needs and learning styles. (Farida, I., & Yani, D. E. 2013, 79-87). This is one of the challenges in designing evaluation related to the suitability of evaluation tools.

Appropriate and objective evaluation enables educators to understand the extent to which learners have achieved learning objectives and provide effective feedback for their development. In Islamic education, evaluation has a spiritual and moral dimension that must be designed. (Muhammad Yusuf, August 2013, 77). However, not all teachers can carry it out well. This is another challenge in designing evaluation related to objectivity so as not to bias the evaluation. For the record, this challenge is actually related to the challenge in the previous paragraph.

Indonesia consists of 250 tribal groups, more than 250 local languages, 13,000 islands (Abdullah Aly, 2015) or more than 17,000 (Abdul Jamil Wahab, 2015, 174) from other sources. Each of these tribes has different languages, customs and traditions. (Nur Syam, 2013). This is another challenge in designing the evaluation to avoid misunderstandings due to cultural differences.

From the background of the problem about the three challenges, it attracts the author to research and write more about Challenges and Solutions in Islamic Education Evaluation.

2. RESEARCH METHODS

The approach of this research is Qualitative Approach. Qualitative approach research is research that aims to find out the phenomenon of things that the research subject experiences such as attitudes, impressions, drivers, actions, and others thoroughly and through explanations in the format of words and language in a typical natural condition and by using various scientific methods. (Nurul Ulfatin, 2015, 24). In this study the author aims to write more about the Challenges and Solutions in Islamic Education Evaluation.

The type of qualitative research (Nurul Ulfatin, 2015, 24) in this study is descriptive. Descriptive research is research that explains the characteristics or character of a person, condition, indication, or an association in order to determine the distribution and relationship between one indication and another in a particular community. (Nurul Ulfatin, 2015, 46). In this study the author explains the conditions of Challenges and Solutions in the Evaluation of Islamic Education.

This type of research is library research. Library research is a study used in collecting information and data with the help of various kinds of materials in the library such as documents, books, magazines, historical stories. (Milyasari and Asmendri, 2020, 43.). In this study the authors collected information and data with the help of various kinds of materials in the library about Challenges and Solutions in Islamic Education Evaluation.

Data are all facts and figures that can be used as material in order to build certain information. (Suharsimi Arikunto, 2006, 118). Information is the fruit of data processing that is used for certain needs. (Suharsimi Arikunto, 2006, 118). The data in this study are all facts and figures that can be used as material to build certain information about Challenges and Solutions in Islamic Education Evaluation.

Data sources are all information whether it is a real object, something abstract, events or symptoms either quantitatively or qualitatively. (Sukandarrumidi, 2012, 44). Data sources in this research are documents, books, journals, or others.

The data collection technique in this study is to collect information and data from documents, books, journals, or others.

Data analysis is a way of interpreting data and reaching conclusions. (Suharsimi Arikunto, 2006, 239). After the data is collected, the author analyzes it qualitatively-descriptively, namely knowing and concluding and explaining it in the format of words, sentences, and paragraphs. (H. Moh. Kasiram, 2010, 355)

Data Validity Checking is to prove whether the research carried out is truly scientific research while checking the data obtained. (Sugiyono, 270.). In this study the authors checked the validity of the data with

1.   Triangulation of data sources, namely comparing with different data sources.

2.   Carry out discussions with peers who the author believes are mastering the problem under study directly or indirectly in the form of submitting a summary of the results of collecting information and data.

3. RESULTS AND DISCUSSION
A. Challenges in Islamic Education Evaluation
1. Appropriateness of evaluation tools
The suitability of an evaluation tool relates to a number of characteristics, namely

Valid, i.e. it actually measures exactly what it is intended to measure. Instrument validity can be viewed from various aspects such as predictive validity, concurrent validity, content validity, construct validity, or others. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)
Reliable or reliable is having consistent results. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

a. Relevant, namely in accordance with the competency standards, basic competencies and indicators that have been determined. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

b. Representative, that is, the instrument material must truly represent all the material presented. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

c. Practical is easy to use. This practicality is not only seen from the instrument preparation technique but also for other people who want to use the instrument. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

d. Discriminatory i.e. designed in such a way that it can display differences (even small ones). (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

e. Specific is designed and used specifically for the object of attention. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

f. Proportional, namely having a level of difficulty that matches the portion between difficult, moderate, and easy. (Joko Mahadma and Susanti, S.Pd., M.Si., 2013, 8)

2. Objectivity to avoid evaluation bias
The objectivity of the evaluation tool must actually measure what is being measured without any interpretation that has nothing to do with the evaluation tool. Educators should assess learners using the same criteria for each piece of work without discriminating between A or B and so on. Objectivity in assessment is often required in using: questioner, essay test, observation, rating scale, check list, and other tools. (Nur Aqilah Pohan, Amini, Tantri Mawaddah, Irma Hidayah Batubara, Mutia Fathia Rahmah, 2023, 30703 to 3074)

3. Cultural differences
Education should be relevant to students' cultural context. (Ladson-Billings, G., 1994). The concept of "culturally relevant pedagogy" which integrates students' culture into the learning experience (Ladson-Billings, G., 1994) was developed by Gloria Ladson-Billings.

Teachers can create classroom environments that promote intercultural dialog and exchange. (Nieto, S., & Bode, P., 2008). Teachers should integrate cultural components of learning including teaching methods, assessment, and classroom activities. (Villegas, A. M., & Lucas, T., 2002, 20-32).

Respecting and encouraging students' understanding of cultural and ethnic differences and placing value on cultural inclusion in learning experiences (Banks, C. A. M., 2009) is one approach to education. This was stated by Cherry A. McGee Banks, a researcher who specializes in multiculturalism in education.

B. Solutions in Islamic Education Evaluation

1. Appropriateness of evaluation tools

Next, the author provides examples related to the suitability of evaluation tools. The evaluation tool for the example below is a practical exam.

Prayer is the facing of the heart to Allah as an act of worship, in the form of some words and actions, which begin with takbir and end with salam and according to the conditions that have been determined by shara'. (Moh. Rifa'i, 1976). There are many proofs that make prayer obligatory. Some are in the Qur'an and Al-Hadiith of the Prophet Muhammad S.A.W. Among them are "And establish the prayer, and pay the zakat, and bow / ruku' with those who bow". (Al-Qur'aan surah Al-Baqarah verse 43)

2. Objectivity to avoid evaluation bias

Furthermore, the author provides an example related to objectivity so as not to bias the evaluation. The evaluation tool for the example below is an oral test.

The evaluation tool for reading and writing the Qur'an is an oral test. (Muhammad Adip Fanani, Fitrah Ainul Mawadah, M. Iqbal Abdurrohman, 2023, 206). Oral test is the giving of questions / questions that require students to answer orally. The oral test tool is designed by the teacher in the form of a list of problems that are expressed directly in the form of questions and answers with students. The standard oral test tools are;

a. dipakai sesuai dengan kompetensi pada taraf pengetahuan yang ingin dinilai.
b. Pertanyaan tidak boleh keluar dari materi ajar yang ada.
c. Pertanyaan diharapkan bisa dapat menstimulus murid dalam membangun jawabannya sendiri. Pertanyaan dirancang mulai yang simpel menuju yang lebih rumit.
d. Penugasan berbentuk tugas pekerjaan rumah dan / atau proyek yang dilaksanakan secara individu atau kolektif sesuai dengan sifat tugas. (Idi Warsah, Habibullah, Juni 2022, 11)

3. Cultural differences

The author then gives an example related to cultural differences. The evaluation tool is associated with a number of values.

Cultural diversity in the face of demographic and cultural changes in the environment of a particular society or even the world as a whole (Mahfud, C., 2011) is something related to education with cultural differences.

A number of values related to cultural differences are tasamuh (tolerance), ta'awun (mutual help), and tawazun (harmony). (Muhammad Tholchah Hasan, 2016). Furthermore, the author explains about tasamuh, ta'awun, and tawazun.

Tasamuh is spaciousness of chest, breadth of mind, and tolerance. (https://kbbi.web.id/tasamuh). In terms of tasamuh is a praiseworthy moral attitude in relationships, where there is mutual respect between fellow humans within the limits outlined by Islam. (Ministry of Religious Affairs, 2019, 32). The Qur'anic verse about tasamuh is the 256th verse in Suurah Al-Baqarah. Allah S.W.T says: لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ

ٱلْغَيِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: There is no compulsion to (enter) the religion (Islam); surely the right way is clear from the wrong way. So whoever disbelieves in Thaghut and believes in Allah, then indeed he has taken hold of a very strong rope that will not break. And Allah is All-Hearing, All-Knowing. {T.Q.S. Al-Baqarah (2) : 256} (Qur'an Translation Completion Team, 2019).

The following are examples of tasamuh behavior in everyday life:

1. Temporarily stopping a program or meeting because it is prayer time.
2. Not turning on the horn of a motorcycle or car when passing a place of worship.
3. Participating in maintaining security and order when people of other religions celebrate their holidays.
4. Giving time off for employees who are celebrating holidays.
5. Respecting other people's opinions on the interpretation and understanding of a problem.
6. Not eating in any place during the daytime of the fasting month. (Ministry of Religious Affairs, 2020)

The Qur'anic verse about ta'awun is the 2nd verse in Suurah Al-Maidah. Allah S.W.T says:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ اٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ۗ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۖ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ

Meaning: O you who believe! Do not violate the sanctuaries of Allah, and do not violate the honor of the Sacred Months, do not disturb the hadyu (sacrificial animals) and qala'id (marked sacrificial animals), and do not disturb those who visit the Baitulharam, seeking the bounty and pleasure of their Lord. But when you have completed your Ihram, then you may hunt. Do not let your hatred of a people, because they prevent you from the Sacred Mosque, lead you to transgress against them. And help each other in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah; indeed, Allah is very severe in His punishment. {T.Q.S Al-Maidah (5): 2} (Qur'an Translation Completion Team, 2019)

Taawun attitude can start from small things. At school, when a friend needs help, you should help him. When a friend needs stationery, lending it is a form of taawun. If a friend has difficulty understanding a lesson, helping them to learn is also a form of taawun. Similarly, if a friend is sick and needs funds for treatment, then applying a taawun attitude is to collect money together to help him. When someone is lost and asks for directions or the road, taawun is done by showing the person the way. In social life, taawun behavior must be further expanded. Such as helping people living in poverty, but not always in material form. Helping them to have life skills, for example by providing training so that they gain a lot of information and knowledge, is also a form of taawun. In addition, taawun can also be done in social service activities, such as cleaning the environment, or helping to build public facilities for the community around the area where you live. (Taofik Yusmansyah, 2008)

Tawazun means giving rights without subtraction and addition. That is, a person does something proportionally and in balance. (Dr. Rian Roslan Hidayat, S.Kep., M.Kes., 2018). The following author wrote al-Hadeeth related to tawazun.

Rasulullah once discussed tawazun when advising Abdullah bin Amr. When he knew that his friend continued to fast, pray, and read the Koran but neglected his rights, the rights of his wife, the rights of his children, and the rights of others around him, he said to Abdullah bin Amr:

"O Abdullah bin Amr, news has reached me that you fast all day and pray all night. Do not do so, for your body has a right over you, your eyes have a right over you, and your wife has a right over you. Therefore, you should fast and also break your fast. Fast three days in each month, for that is actually fasting for all time." I said, "O Messenger of Allah, indeed I am able to do so." He said, "Then fast as David AS fasted, fast a day and break a day. " Later on 'Abdullah ibn Amru said, "I wish you had taken the concession." (Muslim, Book of Fasting, Chapter on Prohibition of fasting dahr, al-Hadeeth No. 1973)

4. CONCLUSIONS

Islamic Education Evaluation has many challenges. The author lists three of them. The first is that each student has different needs and learning styles. The second is that not all teachers can carry out proper and objective evaluation well. The third is cultural differences.

The author writes 3 (three) solutions to these 3 (three) challenges. The first is the suitability of the evaluation tool. Second is the standard for objectivity to avoid evaluation bias. Third, a number of values related to cultural differences are tasamuh (tolerance), ta'awun (mutual help), and tawazun (harmony).

In addition to these solutions that can be used as suggestions, the author gives advice to future researchers to carry out research on things that have not been studied, namely by choosing a different research focus in the form of choosing other research objects such as technology integration into the evaluation process and evaluation load management. Another suggestion is to choose 1 (one) or 2 (two) of the challenges that the author has written about. Furthermore, other researchers discuss in more depth and detail. Then, other researchers provide solutions.

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