

BASIC CONCEPTS OF LEARNING EVALUATION IN THE PERSPECTIVE OF THE QUR'AN AND HADITH

Jihan In Fatiha¹, Ainur Rafik², Abd. Muhith³

^{1, 2, 3} UIN Kiai Haji Achmad Siddiq Jember

¹ jihaninfatiha@gmail.com, ² ainurrafik64@gmail.com, ³ abdmuhith1972@gmail.com

Abstract

This study aims to explore in depth the fundamental concept of evaluation from the perspective of the Qur'an and Hadith, focusing on three main aspects: the definition of learning evaluation in the Qur'an and Hadith, the objectives of learning evaluation in the Qur'an and Hadith, and the principles of learning evaluation derived from these two primary foundations of Islamic teachings. The background of this study stems from the awareness that the evaluation process in education is not merely intended to assess students' learning achievements but also serves as a means of nurturing moral character and strengthening spiritual values in accordance with Islamic law. Therefore, a comprehensive understanding is required of how learning evaluation is positioned within the framework of the values of the Qur'an and Hadith, so that its implementation is not only technical in nature but also embodies moral and spiritual dimensions. This study employs a qualitative approach using a library research method, which involves reviewing, examining, and analyzing data from various relevant primary and secondary literature sources, including Qur'anic exegesis, Hadith commentaries, and scholarly books on Islamic education. The results of the study indicate that learning evaluation from the perspective of the Qur'an and Hadith is not solely oriented toward cognitive learning outcomes but also encompasses affective and psychomotor aspects, emphasizing the formation of Islamic character, honesty, responsibility, and diligence in learning.

Keywords: Learning Evaluation, Al Quran, Hadith

Abstract

Penelitian ini bertujuan untuk mengkaji secara mendalam konsep dasar evaluasi dalam perspektif Al-Qur'an dan Hadits dengan fokus pada tiga aspek utama, yaitu pengertian evaluasi pembelajaran dalam Al-Qur'an dan Hadits, tujuan evaluasi pembelajaran dalam Al-Qur'an dan Hadits, serta prinsip-prinsip evaluasi pembelajaran yang bersumber dari kedua landasan utama ajaran Islam tersebut. Latar belakang penelitian ini berangkat dari kesadaran bahwa proses evaluasi dalam pendidikan tidak hanya berfungsi untuk menilai capaian belajar peserta didik, tetapi juga sebagai sarana pembinaan akhlak dan penguatan nilai-nilai spiritual yang sejalan dengan tuntunan syariat Islam. Oleh karena itu, diperlukan pemahaman yang utuh mengenai bagaimana evaluasi pembelajaran diposisikan dalam kerangka nilai Al-Qur'an dan Hadits, agar pelaksanaan evaluasi tidak sekadar bersifat teknis, tetapi juga mengandung dimensi moral dan spiritual. Penelitian ini menggunakan pendekatan kualitatif dengan metode kepustakaan (library research), yakni menelaah, mengkaji, dan menganalisis data dari berbagai sumber literatur primer maupun sekunder yang relevan, termasuk kitab tafsir, syarah Hadits, serta buku-buku ilmiah tentang pendidikan Islam. Hasil penelitian menunjukkan bahwa evaluasi pembelajaran dalam perspektif Al-Qur'an dan Hadits bukan hanya berorientasi pada hasil belajar secara kognitif, tetapi juga mencakup aspek afektif dan psikomotorik yang menekankan pembentukan karakter Islami, kejujuran, tanggung jawab, dan kesungguhan dalam belajar.

Keywords: Evaluasi Pembelajaran, Al Quran, Hadist



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INTRODUCTION

Evaluation is crucial in education. It is an integral part of the overall learning process and cannot be separated from teaching activities. Educators conduct evaluations as a measuring tool or process to determine the level of success or achievement of students after a series of lessons, both in terms of achieving learning objectives and learning outcomes. Therefore, evaluations serve as input for determining and improving subsequent learning activities and can measure the extent to which learning objectives have been achieved.

Islamic education is education that is based on the values of Islamic teachings as stated in the Qur'an and al-Hadith as well as in the thoughts of scholars and in the historical practices of the Muslim community.¹ In Islamic Education, evaluation is one component of the Islamic education system that must be carried out systematically and in a planned manner as a tool to measure success or targets to be achieved in the Islamic education process and learning process.²

The Qur'an is the holy book of Muslims, serving as the primary source and reference, and as a guideline for Muslims in addressing various issues and life challenges. This includes addressing issues related to Islamic education. The Qur'an contains numerous terms related to the word evaluation, such as al-bala', meaning test or trial; al-hisab, meaning calculation; al-imtihan, meaning examination and completion, or a way of assessing the final outcome of an activity; al-fitnah, meaning trial and examination; al-wazn, meaning the scale or yardstick used; and at-taqdir, meaning provisions, quantity, or measurement.

Apart from the Qur'an, the basis of Islamic education is al-Hadith which reflects the principle of manifestation of revelation in all the actions, words and taqdir of the Prophet SAW. Therefore, the Prophet is an example that must be followed, both in his words, actions and taqrimya. The Prophet's example contains very meaningful values and educational foundations.³ Hadith is one of the sources of Islamic teachings, containing universal values relevant to various aspects of life, including education. There are numerous principles and values that can serve as a basis for conducting evaluation. Hadith related to evaluation provide guidance for educators and students in understanding the importance of evaluation and how to conduct it effectively.

RESEARCH METHODS

This study uses library research. According to Adlini, library research is research conducted by collecting or reviewing data from various literature sources, such as books, journals,

¹ Abudin Nata, Educational Management, Overcoming the Weaknesses of Islamic Education in Indonesia (Jakarta: Prenada Media Group, 2008).

² Ismail Marzuki, "Implementation of Learning Evaluation Principles in Islamic Religious Education Subjects," Tadarus Tarbawy: Journal of Islamic and Educational Studies 6, no. 1 (2024): 91–97, <https://doi.org/10.31000/jkip.v6i1.11821>.

³ Bulu' and Muhaemin, Islamic Education Science (South Sulawesi: Read Institute Press, 2014).

magazines, national seminars, scientific articles, theses, dissertations, and other scientific literature related to the basic concept of learning evaluation from the perspective of the Qur'an and Hadith.

RESULTS AND DISCUSSIONS

Understanding Evaluation from the Perspective of the Quran and Hadith

Evaluation has many terms in the Qur'an, such as al-bala' which means test or trial (QS. Al-Baqarah: 155), al-hisab calculation (QS. Al-Baqarah: 284), al-imtihan which means test and khataman or means a way of assessing the final results of an activity process (QS. Al-Mumtahanah: 10), al-fitnah which means trial and test (QS. QS Al-Anbiya': 35), al-wazn which means scales or benchmarks used (QS. Asy-Shura: 17), and at-taqdir which means provisions, amount, or measure (QS. Al-Furqan verse 2:).⁴

Meanwhile, in the hadith, one of the terms "evaluation" is found in the narration of Muslim, which conveys the meaning that Allah does not judge a person based on their physical appearance or possessions. Rather, His assessment focuses on the state of one's heart and deeds. The hadith in full reads:

From Abu Hurairah said: Rasulullah SAW said: "Indeed, Allah does not look at your appearance or your possessions, but He looks at your hearts and your actions." (HR. Muslim, in Sahih Muslim juz 4 hadith number 2564).⁵

In this hadith, the Prophet Muhammad (peace be upon him) taught that evaluation does not focus on physical appearance or material wealth, or on achievements and knowledge. Rather, evaluation also examines a person's heart and actions, or on the formation of the student's character.

The Purpose of Evaluation from the Perspective of the Quran and Hadith

The purpose of the learning evaluation in Surah Ash-Shaffat, verses 102-107, is that Allah SWT tested the faith of Prophet Ibrahim (as) by ordering him to slaughter his son with his own hands. Because Prophet Ibrahim (as) was strong in faith, he was able to carry out the test perfectly.

Meaning: "So when the child reached (the age) he was able to try with him, (Ibrahim) said, "O my son! Actually I dreamed that I slaughtered you. So what do you think?" He (Ismail) answered, "O my father! Do what (Allah) commands you; God willing, you will find me among those who are patient" (102), So when both of them had submitted and he

⁴ Fitriani Rahayu, "The Substance of Educational Evaluation in the Perspective of Islamic Education," AL-ISHLAH: Journal of Islamic Education 17, no. 2 (2019): 103–22, <https://doi.org/10.35905/alishlah.v17i2.1000>.

⁵ Marzuki, "Implementation of Learning Evaluation Principles in Islamic Religious Education Subjects."

(Ibrahim) laid his son on his temple, (to carry out Allah's command) (103), Then We called to him, "O Ibrahim! (104), Indeed, you have confirmed that dream." Indeed, this is how We reward those who do good (105), Indeed, this is truly a real test (106), And We ransomed the child with a large sacrifice (107)"⁶

So the purpose of evaluation according to the Qur'an is:

1. To test the ability of humans to believe in the various problems they experience in life.
2. To find out to what extent or to what extent the results of the revelation education that Rasulullah SAW has established for his people.
3. To determine the classification or levels of Islamic life or human faith, so that we know the most noble human being in the sight of Allah SWT, namely the one who is most pious to Him.⁷

Meanwhile, the purpose of learning evaluation in the Hadith is to determine student learning progress, to improve and enhance student learning activities, and to provide feedback for improving the implementation of learning activities. This is in accordance with the following Hadith:⁸

Meaning: Narrated Muhammad ibn 'Abdullah ibn Numair, narrated to us my father, narrated to us 'Abdullah, from Nafi' from ibn Umar said, "The Messenger of Allah SAW tested my ability in war on the day of the battle of Uhud, when I was fourteen years old, then he did not allow me and he tested me again on the day of the battle of Khandaq when I was fifteen years old, then he allowed me." (Narrated by Bukhari).

Based on this hadith, the Prophet Muhammad (peace be upon him) also wanted to ensure that Ibn Umar possessed the skills to fight. Assessments in learning activities also aim to measure the extent to which students have achieved the specified competencies. Therefore, this hadith about testing Ibn Umar's skills to fight teaches us that assessment is a dynamic process aimed at helping individuals reach their maximum potential. In learning, assessment is not merely about awarding grades but also aims to measure student progress, provide feedback, motivate them, and guide them in making informed decisions.

⁶ Ministry of Religion of the Republic of Indonesia, Mushaf Aliyah Al Quran and Translation and Interpretation for Women (Jakarta: Qalam, 2020).

⁷ Rahayu, "The Substance of Educational Evaluation in the Perspective of Islamic Education."

⁸ Dedi Wahyudi, "The Qur'anic Conception of the Nature of Evaluation in Islamic Education," HIKMAH Journal of Islamic Studies XII, no. 2 (2016): 245–72.

Principles of Learning Evaluation from the Perspective of the Quran and Hadith

The general principles that must be considered in carrying out learning evaluation are as follows:⁹

1. Valid

Assessments must measure what they are supposed to measure using reliable test instruments. This means that the measuring instrument must be appropriate for its function and measurement objectives. If the measuring instrument is not reliable enough to be accounted for, the information and conclusions gathered will be incorrect. Assessments must provide accurate information about student learning outcomes. For example, if learning uses an experimental approach, conducting experiments must be one of the objects assessed. This is in accordance with the word of Allah SWT in QS. Al-Isra' verse 36, as follows:¹⁰

Meaning: "Do not follow that which you have no knowledge of. Indeed, your hearing, your sight, and your conscience, all of these will be questioned about."

The meaning of the above verse reminds us not to follow something we don't know, as we will inevitably be held accountable for it. This means that evaluations must be based on valid data and evidence. This ensures that the evaluation conducted is truthful and accountable.

2. Educate

Assessments should positively contribute to student learning achievement. Assessment results for successful students should be communicated and perceived as rewards to motivate them, while for less successful students, they should be a catalyst for learning. Both success and failure should be recognized in the assessment.¹¹ This is in accordance with the word of Allah SWT in QS. Al-Mujjadi verse 11, as follows:

Meaning: "O you who believe, if it is said to you: "Stand up in the assembly", then spread out, Allah will make room for you. And if it is said: "Stand up", then stand up, Allah will surely raise those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Knowing of what you do."

Among the meanings of the above verse is that Allah SWT will elevate the status of those who believe and possess knowledge. This verse also encourages believers to have the enthusiasm and motivation to seek knowledge. This verse truly provides positive

⁹ Moh Sahlan, Learning Evaluation: Practical Guide for Educators and Prospective Educators (Mangli: STAIN Jember PRESS, 2013).

¹⁰ Indonesia, Mushaf Aliyah Al Quran and Translations and Tafsir for Women.

¹¹ Lia Mega Sari, "Evaluation in Islamic Education," Al-Tadzkiyyah: Journal of Islamic Education 9, no. 2 (2019): 211, <https://doi.org/10.24042/atjpi.v9i2.3624>.

suggestions and assurances from the Creator, Allah, that humanity will not sink into the humiliation caused by the ignorance they suffer. This verse inspires enthusiasm for mastering knowledge, which must be mastered with the unique abilities that Allah bestows upon each individual.

3. Competency-Oriented

Assessment must include the achievement of student competencies (according to curriculum demands) which include a set of knowledge, attitudes, skills and values that are reflected in habits of thinking and acting.¹² By building on these competencies, the measurement of success can be clearly and precisely determined. This is in accordance with the word of Allah SWT in Surah Al-Bayyinah, verse 5, which states:

Meaning: "Yet they were not commanded except to worship Allah by purifying their obedience to Him in (practicing) the straight religion."

A person who understands their potential will not engage in futile work because everything they do, whether thinking, feeling, or acting, must bring goodness. This will improve their quality and capacity. Referring to the goals of Islamic education, evaluation is the activity of collecting data to measure the extent to which goals have been achieved. Looking at the curriculum in Indonesia, which has undergone several curriculum evaluations, resulting in frequent changes to the national education curriculum. This suggests that our education policymakers appear to be lacking in depth in formulating current educational goals. A frequent case is the difference of opinion among policymakers in determining the type of educational evaluation, particularly regarding the National Examination. They deny the primary goal of education: improving the quality and capacity of a student. Policymakers do indeed want the best in education, but these policies reflect their attitudes that stray from the primary goal of education itself.¹³

4. Fair and Objective

Assessment must consider a sense of fairness and objectivity for all students and should not discriminate based on gender, cultural background, or other factors that contribute to learning. Injustice and a lack of objectivity in assessment will reduce students' motivation to learn. Objectivity means strictly adhering to established rules and criteria. Allah teaches us to be fair in evaluating something. This is in accordance with Allah SWT's word in Surah Al-Maidah, verse 8, which reads:

Meaning: "O you who believe, let you be people who always uphold (the truth) for the sake of Allah, be witnesses fairly. And never let your hatred of a people

¹² Zulkipli Nasution, "Evaluation of Al-Quran Hadith Learning in Madrasas," *Journal of Education and Islam* V, no. 1 (2022): 129–43.

¹³ Suharsini Arikunto, *Basics of Educational Evaluation* (Jakarta: Bumi Aksara, 2007).

encourage you to act unjustly. Be fair, because justice is closer to piety. And fear Allah, indeed Allah is aware of what you do."

This verse emphasizes the importance of upholding justice, whether it be fair to oneself, relatives, friends, or others, without favoritism. To conduct an educational evaluation, it should be conducted as thoroughly as possible, based on the available data and reality, without being influenced by subjective elements from the evaluator. Educational institutions seeking an objective evaluation process should utilize several techniques, among which, in our opinion, the best is scientific discussion or debate, so that educators can determine the extent of their students' understanding and knowledge.¹⁴

5. Open

The assessment criteria and basis for decision-making must be clear and open to all parties, so that decisions about student success are clear to interested parties without any manipulation or cover-up that could harm all parties.¹⁵

The meaning of this verse conveys the importance of justice and not concealing the truth. This aligns with the principle of open learning evaluation, which requires evaluation to be conducted clearly and without manipulation or concealment.

6. Sustainable

Assessments are conducted in a planned, gradual, and continuous manner over time to obtain a comprehensive picture of students' learning progress as a result of their learning activities, allowing for monitoring of activities and work performance. The principle of continuity aligns with the teachings of *istiqomah* (consistency) in Islam. Islamic teachings place great emphasis on the principle of continuity, as adhering to this principle ensures valid and stable decisions.¹⁶ A person's stability in words and actions is reflected in their continued adherence to that attitude throughout their life. This is in accordance with Allah SWT's words in Surah Al-Baqarah, verse 31, as follows:

Meaning: "And He taught Adam all the names (things), then presented them to the Angels and said: "Tell Me the names of these things if you are truly righteous people!" They answered: "Glory be to You, we know nothing except what You have taught us; Indeed, You are the All-Knowing, the Most Wise."

When providing learning materials that will later be evaluated in the learning process, a teacher or educator should strive to provide lessons that can lead students

¹⁴ Wahyudi, "The Qur'anic Conception of the Nature of Evaluation in Islamic Education."

¹⁵ Sari, "Evaluation in Islamic Education."

¹⁶ Aulia Diana Devi and Seka Andrean, "The Concept of Islamic Education Evaluation from the Perspective of the Qur'an and Its Implications," *Jurnal For Islam Studies: Al-Afkar* 4, no. 1 (2021): 42–52, https://al-afkar.com/index.php/Afkar_Journal/issue/view/4https://al-afkar.com/index.php/Afkar_Journal/issue/view/4.

towards intellectual maturity. A teacher should always evaluate their service, whether it has been full of dedication and sincere loyalty or simply seeking a living from the results of their work. Teachers not only teach but also educate, because education is the process of transferring knowledge and values to students. Therefore, if this is done continuously, it will create learners into complete individuals who have a passion for love for the nation and fellow creatures of God, as evidenced by devotion to the people and country, strong-willed, sensitive feelings, and strong character.

7. Comprehensive

Assessment can be carried out using various techniques and procedures including collecting various evidence of student learning outcomes.¹⁷ Assessment of student learning outcomes encompasses knowledge, skills, attitudes, and values, reflected in their thinking and acting habits. This is in accordance with the word of Allah SWT in Surah Al-Baqarah, verse 206, as follows:

Meaning: "O you who believe, enter the whole of Islam, and do not follow the steps of the devil. Indeed, the devil is a real enemy for you."

The command to embrace Islam completely, not half-heartedly, is intended for all believers; the only difference is the intended purpose. If a teacher wishes to evaluate student learning, they should collect data on all aspects of the student's life, including their faith, knowledge, and practice.¹⁸ Therefore, assessment should not only focus on cognitive aspects, but also on psychomotor and affective aspects. In education, a comprehensive evaluation of students' personality development is necessary, encompassing attitudes, knowledge, intelligence, physical development, and skills. Furthermore, an evaluation of the content and current educational process should also be conducted.¹⁹

8. Meaningful

The assessment should have significant meaning and be useful for all parties. For this reason, learning evaluation should be easy to understand and can be followed up by interested parties.²⁰ Assessment results should reflect a comprehensive picture of student achievement, including information on strengths and weaknesses, interests, and the

¹⁷ Cela Petty Susanti and Aliyah Rahmatiyah, "The Urgency of Evaluating Islamic Education from the Perspective of the Qur'an in Madrasahs," *Auladuna: Journal of Elementary Madrasah Teacher Education Study Program* 4, no. 2 (2022): 125–43, <https://doi.org/10.36835/au.v4i2.1113>.

¹⁸ Muhammad Solihin, "Evaluation of Islamic Education in the Qur'an and Hadith," *Journal of Education, Teaching, and Learning* 2, no. 1 (2025): 214–25.

¹⁹ Wahyudi, "The Qur'anic Conception of the Nature of Evaluation in Islamic Education."

²⁰ Syaifullizani et al., "Evaluation of Multi, Inter, and Transdisciplinary Islamic Education from the Perspective of the Qur'an with a Theoretical Approach" 4, no. 2 (2025): 3080–86, <https://publisherqu.com/index.php/pediaqu/article/view/2033>.

student's level of mastery in achieving established competencies. This is in accordance with the word of Allah SWT in QS. Al-Anfal, verse 61, as follows:

Meaning: (However), if they incline towards peace, incline you (Prophet Muhammad) towards it and put your trust in Allah. Indeed, He alone is the All-Hearing, All-Knowing.

The meaning of the verse above teaches about the importance of prioritizing peace and agreement, which reflects that evaluation must be relevant and beneficial for individual development.

Meanwhile, the principles of learning evaluation in the hadith are as follows:

1. Principle of Continuity

Under the principle of continuity, assessment is conducted continuously and consistently. This assessment is conducted in a planned, ongoing, and gradual manner to provide a snapshot of student behavioral development as a result of the learning process.²¹ Therefore, assessments should not be conducted only at specific times, such as once a month, once every three months, and so on. By conducting continuous assessments, teachers will understand students' abilities in understanding the material presented and the effectiveness of the methods and media used in the learning process. This aligns with Islamic teachings, which emphasize *istiqomah* (consistency). Given that Islamic teachings require consistent implementation, assessments must also be conducted consistently to ensure that learning objectives are achieved effectively.²² This is in accordance with the hadith narrated by Muslim number 38, namely:

Meaning: Narrated by Sufyan bin Abdillah Assaqafi ra he said: I once asked (the Messenger of Allah) O Messenger of Allah, give me a testament about Islam which I will no longer ask anyone after you, then he answered: Say it! I believe in Allah SWT then pray. (HR. Muslim).

This hadith contains a profoundly beneficial message: the necessity of steadfastness. In many aspects, steadfastness is related to continuity or consistency. Therefore, teachers are required to conduct assessments consistently so they can monitor the results and progress of their students' learning.

2. Individual Principle

This assessment principle is given to students to assess the work they have done. This assessment is carried out to raise awareness among each student about the quality of

²¹ Devi and Andean, "The Concept of Islamic Education Evaluation from the Perspective of the Qur'an and Its Implications."

²² Supatmi and Meti Fatimah, "Educational Evaluation from the Perspective of the Quran," Nusantara Educational Innovation 6, no. 2 (2025): 188–96.

the learning outcomes they have achieved.²³ In this individual assessment, it is necessary to consider the situation and condition of each student when assessing progress and monitoring student achievement of learning objectives. This is in accordance with the hadith narrated by Tirmidhi, number 2518, as follows:

Meaning: From Abu Muhammad Al-Hasan bin 'Ali bin Abi Talib, grandson of Rasulullah sallallaahu 'alaihi wa sallam and his favorite radhiyallahu 'anhuma, he said: "I memorized (a hadith) from Rasulullah sallallaahu 'alaihi wa sallam, Leave those who doubt you and take those who do not doubt you. Because verily honesty brings tension and indeed things that bring doubt." (HR. Tirmidhi).

Based on the above hadith, when linked to individual principles, students are encouraged to conduct regular self-assessments to monitor their learning progress. The hadith also teaches the importance of honesty, objectivity, and responsibility in conducting self-assessments. This principle is highly relevant because it can help students become independent, responsible, and eager to learn.

3. Overall Principle

The principle of overall learning here means that the assessment process must be carried out comprehensively to ensure effective learning outcomes. This assessment must encompass three aspects: cognitive, affective, and psychomotor.²⁴ This is in accordance with the hadith narrated by Tirmidhi number 2322, as follows:

Meaning: Has told us [Qutaibah] has told us [Hammad bin Zaid] from ['Ashim bin Bahdalah] from [Mush' ab bin Sa'ad] from [his father] said: I said: O Messenger of Allah, who is the human being who has the hardest test? He answered: "The Prophets, then what is like it, then what is like it, really a person is tested based on his religion, if his religion is strong, the test is tough, on the other hand, if his religion is weak, he is tested based on his religion, the test will not stop befalling a servant until he walks on the earth without making mistakes. (HR. Tirmidhi).

Based on the hadith above, it can be understood that the Prophet Muhammad (peace be upon him) evaluated the learning process and outcomes of his companions. Their evaluations covered the cognitive, affective, and psychomotor domains, although at the time they were still simple and appropriate to the needs of the time. Therefore, as educators, it is necessary to develop comprehensive assessments. Don't be satisfied with just the cognitive domain; other domains must also be considered to ensure the assessment aligns with the learning objectives.

²³ Susanti and Rahmatiyah, "The Urgency of Evaluating Islamic Education from the Perspective of the Qur'an in Madrasas."

²⁴ Solihin, "Evaluation of Islamic Education in the Qur'an and Hadith."

4. Principle of Objectivity

An assessment must be conducted objectively, based on predetermined standards, and free from the subjective influence of the assessor and the assessee. The principle of objectivity can be defined as a good assessment if it is free from subjective factors. Therefore, an assessment must be conducted according to the actual circumstances and conditions, without any subjective influence.²⁵ Objectivity in assessment must be prioritized, regardless of student background. This objective assessment is reflected in the attitude of "siddiq," which means honesty, truthfulness, and the absence of lying or cheating in assessments. A teacher must not assess something that is not or does not align with the facts. This is in accordance with the following hadith narrated by Al-Bukhari and Muslim:

Meaning: From Urwah, from Aisyah, that actually among the people of the Quraish tribe there was a case that made them confused because there was a woman from the Makhzumiyah tribe who was proven to have stolen. They asked, "Who can negotiate with Rasulullah SAW?" They argued, "Who else is worthy if not Usamah bin Zaid, the beloved grandson of the Prophet Muhammad." Usamah also conveyed the negotiations to him. Rasulullah SAW said, "Are you going to give relief in hudud matters?" At that time, Rasulullah SAW immediately stood up and made a speech, saying, "Indeed, the former Ummah perished (as a result of their discriminatory attitude). When someone of noble and high social status stole, they allowed it without being punished; but when it was a weak person who stole, they punished him without hesitation. By Allah, if Fatimah (Muhammad's daughter) stole, I would definitely cut off her hand." (HR. Al-Bukhari and Muslim).

In the world of education, the above hadith contains assessment elements that can be used as indicators, such as intelligence level, assessment based on ability, and providing equal opportunities to all students, not assessments based on their ancestry, ethnicity, family background, and so on.²⁶

CONCLUSION

The definition of learning evaluation in the Qur'an is al-bala' which means test or trial, al-hisab calculation, al-imtihan which means test and khataman or means a way of assessing the final results of an activity process, al-fitnah which means trial and test, al-wazn which means scales or benchmarks used, and at-taqdir which means provisions, amount, or size. Meanwhile, the definition of learning evaluation in the Hadith is that evaluation does not look based on physical appearance or material wealth or in evaluation is looking at achievements and

²⁵ Subur, "Materials, Methods, and Evaluation of Learning in the Perspective of the Qur'an (Psychological Approach)," Ministry of Health of the Republic of Indonesia 2, no. 2 (2018): 19.

²⁶ Suryadi Nasution, *Tafsir Tarbawi: Tracing the Construction of Education in the Quran and Hadith* (Mandailing Natal: Madina Publisher, 2022).

knowledge. However, evaluation also observes a person's heart and actions or in evaluation is the formation of student character.

The purpose of evaluating learning in the Qur'an is to test the quality of one's faith, to find out how far or to what extent the results of the revelation education that the Prophet Muhammad SAW has established for his people, to determine the levels of Islamic life or human faith, so that it is known who is the most noble person in the sight of Allah SWT, namely the most pious to Him. Meanwhile, the purpose of evaluating learning in the Hadith is to find out the progress of student learning, to improve and enhance student learning activities and at the same time provide feedback for improving the implementation of learning activities.

The principles of learning evaluation from a Qur'anic perspective are valid, educational, competency-oriented, fair and objective, open, continuous, comprehensive, and meaningful. Meanwhile, the principles of learning evaluation in the Hadith are continuity, individual, comprehensive, and objectivity.

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