

PAI LEARNING EVALUATION DESIGN

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Abstract

In Islamic Religious Education (PAI), evaluation is essential to improve the standard of teaching and learning. The purpose of this article is to provide a comprehensive understanding of PAI learning evaluation design, which includes the objectives, tools, methods, and interpretation of evaluation findings. To develop the essential components of evaluation design, this article uses a literature study approach to collect and examine various related sources, such as e-books, scientific articles, and research papers. Evaluation serves as a measure of student understanding and as useful feedback for teachers who want to improve their teaching. Applying the concepts of validity, reliability, and objectivity at every level of evaluation design is essential in this situation, as is being aware of the variations in student characteristics. It is hoped that teachers can meet students' needs and develop more successful tests by having a thorough understanding of this evaluation approach. Thus, evaluation can play a major role in shaping the morality principles and character of the future generation of this country in accordance with Islamic.

Keywords: Design, Evaluation, Islamic Religious Education

Abstrak

Dalam Pendidikan Agama Islam (PAI), evaluasi sangat penting untuk meningkatkan standar pengajaran dan pembelajaran. Tujuan dari artikel ini adalah untuk memberikan pemahaman menyeluruh tentang desain evaluasi pembelajaran PAI, yang mencakup tujuan, alat, metode, dan interpretasi temuan evaluasi. Untuk mengembangkan komponen penting dari desain evaluasi, artikel ini menggunakan pendekatan studi literatur untuk mengumpulkan dan memeriksa berbagai sumber terkait, seperti e-book, artikel ilmiah dan makalah penelitian. Evaluasi berfungsi sebagai pengukur pemahaman siswa dan sebagai umpan balik yang bermanfaat bagi guru yang ingin meningkatkan pengajaran mereka. Menerapkan konsep validitas, reliabilitas, dan objektivitas di setiap tingkat desain evaluasi sangat penting dalam situasi ini, seperti halnya menyadari variasi karakteristik siswa. Diharapkan agar guru dapat memenuhi kebutuhan siswa dan mengembangkan tes yang lebih berhasil dengan memiliki pemahaman menyeluruh tentang pendekatan evaluasi ini. Dengan demikian, evaluasi dapat memainkan peran utama dalam membentuk moralitas dan karakter generasi masa depan negara ini sesuai dengan prinsip-prinsip Islam

Kata Kunci: Desain, Evaluasi, Pendidikan Agama Islam



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INTRODUCTION

The term evaluation comes from the English word Evaluation, which means assessment. Evaluation has many different meanings. According to Wang and Brown in their book, *Essentials of Educational Evaluation*, it is said that "Evaluation refers to the act or process of determining the value of something," meaning "Evaluation is an action or a process to determine the value of something." In accordance with this opinion, educational evaluation can be interpreted as an action or a process to determine the value of everything in the world of education or everything related to the world of education.

Evaluation can be defined as a planned activity to determine the condition of an object using an instrument and the results are compared with a benchmark to reach a conclusion. The main function of evaluation is to examine an object or situation to obtain accurate information as a basis for decision-making. According to Grondlund and Linn, learning evaluation is a process of systematically collecting, analyzing, and interpreting information to determine the extent to which learning objectives have been achieved.

Evaluation is a crucial component of Islamic Religious Education (PAI) and other educational procedures. Evaluation serves two purposes: providing appropriate feedback to teachers and students, and assessing students' understanding of the subject matter. Evaluation helps educators create more effective lesson plans and improve teaching standards. According to Rahmad, evaluation is a key tool for monitoring and improving the quality of teaching and learning.¹ According to Ena Magdalena, evaluation is crucial for education and improving educational standards. Evaluation also provides guidance to communities, schools, teachers, and students on how to develop and distribute human resources according to their abilities and potential.² Islamic religious education (PAI) learning evaluation design is a systematic and designed process to measure the extent to which PAI learning objectives have been achieved, as well as providing information for improving the learning process in the future.

In addition to imparting knowledge, Islamic Religious Education also aims to shape human values and attitudes so that they believe in and fear Allah SWT and practice this faith in their daily lives. Along with social, cultural, and political shifts, Indonesia has experienced quite rapid progress in Islamic Religious Education. Every year, more Islamic educational institutions are established, including madrasas and Islamic boarding schools. This demonstrates the growing public awareness of the importance of religious education in shaping the morals and character of the nation's next generation. Samsul Nizar emphasized that Islamic Religious Education places

¹ Rahmad Fuad and others, 'Strategi Manajemen Madrasah Efektif Dalam Peningkatan Kualitas Belajar Mengajar', *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 4.2 (2023), pp. 207–18, doi:10.32832/itjmie.v4i2.15437.

² Ina Magdalena and others, 'Pentingnya Proses Evaluasi Dalam Pembelajaran Di Sekolah Dasar', *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini*, 4.3 (2023), pp. 167–76, doi:10.59059/tarim.v4i3.220.

greater emphasis on the emotional and psychomotor components in addition to the cognitive component.³Islamic religious education is very important in helping students develop their morals and character so that they can uphold noble ideals in facing rapid changes.⁴

The purpose of this article is to provide a comprehensive explanation of design ideas for Islamic Religious Education (PAI) learning evaluations. It is hoped that by understanding these ideas, educators will be able to create more effective assessments that meet the needs of their students. For evaluation findings to provide a complete picture of students' religious skills, effective evaluation designs must be able to examine students' cognitive, affective, and psychomotor elements. This article seeks to identify key elements in Islamic Religious Education (PAI) evaluation design in addition to explaining the concept. These elements consist of the evaluation's objectives, instruments, techniques, and interpretation of its findings. It is hoped that by understanding these elements, educators will be able to create more methodical and structured assessments, thereby improving the standard of Islamic Religious Education teaching in the classroom.

RESEARCH METHODS

This journal employs a literature study research methodology, which involves collecting and analyzing various sources related to Islamic Religious Education Learning Evaluation Design. Academic journals, research reports, and journals from educational institutions are examples of such sources. Reviewing various reference books and similar previous research that helps to establish a theoretical basis for the problem under study is known as literature research.⁵

The author gathered references in the form of scientific publications and e-books relevant to the topic by searching for "Islamic Religious Education Evaluation Design" using the Google Scholar application. The author then reviewed, processed, and drew conclusions. One source of information media considered capable of meeting academic information needs is Google Scholar, especially for students in academic environments who need to add lecture references.⁶

³ Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam Di Nusantara* (Kencana Prenada Media Group, 2013).

⁴ Siti Khopipatu Salisah, Astuti Darmiyanti, and Yadi Fahmi Arifudin, 'Peran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Di Era Digital: Tinjauan Literatur', *Jurnal Pendidikan Islam*, 10.1 (2024), pp. 36–42 <<http://jurnal.tarbiyah.stainsorong.ac.id/index.php/al-fikr>>.

⁵ Milya Sari and Asmendri Asmendri, 'Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA', *Natural Science*, 6.1 (2020), pp. 41–53, doi:10.15548/nsc.v6i1.1555.

⁶ Risyad Fauziansyah Budi, 'Pengaruh Kualitas Web Terhadap Tingkat Kepuasan Penggunaan Google Scholar (Studi Pada Mahasiswa Unair Sebagai Penunjang Kegiatan Akademis)', *Sustainability (Switzerland)*, 11.1 (2019), pp. 1–14 <http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_M_ELESTARI>.

RESULTS AND DISCUSSIONS

Basic Concepts of Evaluation

In the context of education, evaluation is a methodical process for collecting, examining, and interpreting data related to learning. The Ministry of National Education states that one of the purposes of learning evaluation is to assess the efficiency and success of teaching. 2) To refine and improve teaching activities. 3) To improve, refine, and create educational initiatives. 4) To identify and resolve problems faced by students while participating in teaching and learning activities. 5) To assign students to learning scenarios that suit their talents.⁷ Evaluation of students' understanding of the moral, ethical, and religious principles discussed in the subject matter must be carried out within the framework of Islamic Religious Education.

Although the terms assessment, measurement, and evaluation are often used interchangeably, they have distinct meanings. Measurement is a quantitative process for determining how much or how well something is happening. Evaluation is a process that combines assessment and measurement to provide a more comprehensive picture of student learning outcomes. Assessment is more qualitative and requires interpretation and decision-making based on the information gathered.⁸ Starting from the planning, implementation, and assessment stages, Indri Sofia emphasized that the use of learning evaluation can help educators achieve the best learning outcomes and increase their effectiveness in delivering learning to students.⁹

Another way to provide feedback to teachers and students is through evaluations. This feedback is crucial for students to understand their learning progress and areas for improvement. According to Annisa Rahmadani, assessments aid in lesson planning, track student progress, provide relevant feedback, and encourage self-reflection in both teachers and students.¹⁰ Understanding religious teachings, applying religious values in daily life, and being able to interact with others in accordance with religious principles are examples of feedback that can be provided in the context of Islamic Religious Education. Students can be more motivated to improve themselves and meet established learning objectives when they receive constructive criticism.

⁷ Sutrisno, 'Guru Melaksanakan Evaluasi Pembelajaran Di Era', *ZAHRA: Research And Thought Elementary School Of Islam Journal*, 3.1 (2022), pp. 52–60 <<https://jurnal.stai-alazharmenganti.ac.id/index.php/ZAHRA/article/view/409>>.

⁸ M Yusuf, 'Peran Guru PAI Dalam Pembelajaran Hybrid: Adaptasi Untuk Efektivitas Pengajaran', *Sasana: Jurnal Pendidikan Agama Islam*, 3.1 (2024), pp. 132–36, doi:10.56854/sasana.v3i1.379.

⁹ Indri Sofia and others, 'Kompetensi Guru Dalam Pelaksanaan Evaluasi Pembelajaran', *EDUCATIVO: Jurnal Pendidikan*, 2.1 (2023), pp. 183–88.

¹⁰ Annisa Rahmadani and others, 'Evaluasi Pembelajaran Pada Keterampilan Menulis Di Kelas Tinggi', *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora*, 3.2 (2024), pp. 150–57, doi:10.56910/jispendiora.v3i2.1510.

Learning Evaluation Function

The function of evaluation is quite broad, depending on the angle from which we look at it. Broadly speaking, the functions of evaluation are as follows:

1. Psychologically, students always need to know to what extent the activities they have carried out are in accordance with the goals they want to achieve.
2. Sociologically, evaluation functions to determine whether students are capable enough to enter society.
3. In didactical-methodical terms, evaluation functions to help teachers place students in certain groups according to their respective abilities and skills and to help teachers in their efforts to improve their learning process.
4. Evaluation functions to determine the position of students in a group, whether they are smart, average or less smart.
5. Evaluation functions to determine the level of readiness of students in undertaking their educational program.
6. Evaluation functions to assist teachers in providing guidance and selection, both in determining the type of education, major, and class promotion.
7. Administratively, evaluation functions to provide reports on student progress to parents, authorized government officials, school principals, teachers, and the students themselves.

The functions of learning evaluation are: first, for the improvement and development of the learning system. As we know, learning as a system has various components, such as objectives, materials, methods, media, sources of improvement and development of learning not only towards the process and learning outcomes but must be directed at all components of the learning. Second, for accreditation. In Law No. 20/2003 Chapter 1 Article 1 Paragraph 22 it is explained that "Accreditation is an activity of assessing the feasibility of programs in educational units based on predetermined criteria."

Islamic Religious Education Learning Evaluation Design

Evaluation Design Components

1. Learning Objectives

One of the main elements in planning and evaluating Islamic Religious Education (PAI) learning is the learning objectives. The established competency standards must be included in the learning objectives. These competency standards serve as guidelines for determining the learning objectives students must achieve. According to Henni Sukmawati, learning objectives are the competencies, abilities, or skills students must

possess after completing a specific learning process.¹¹In addition to cognitive elements, the learning objectives of Islamic Religious Education also include affective and psychomotor elements, all of which support each other in the framework of forming the ideal character of students.¹²

For example, some of the goals of Islamic Religious Education in secondary schools include developing tolerance and respect among religious communities, a deep understanding of Islamic principles, and the capacity to apply Islamic teachings in daily life. Students with a strong religious understanding typically act appropriately in social settings. A strong religious understanding will enhance moral behavior, said Rani Hardianti.¹³For learning objectives to be assessed accurately, they must be clearly defined and measurable. Clear objectives will guide the entire evaluation design process.

2. Evaluation Instruments

Tools for measuring the achievement of learning objectives are called evaluation instruments. Various assessment tools, including written exams, practical exercises, and projects, can be used in Islamic Religious Education (IS) learning. Students' conceptual understanding of the content taught is often assessed through written exams. Activities such as congregational prayer, which allow students to demonstrate their ability to perform religious duties effectively, can be assessed through practical exams. Projects, on the other hand, are a more complex type of assessment, requiring students to conduct research or produce something related to the learning theme. For example, students might be asked to write a paper on the history of Islam in Indonesia. A more complete picture of student abilities can be obtained by utilizing various evaluation tools. Titin Sunaryanti emphasized that the complementary use of several assessment models can yield a more comprehensive view of student abilities and motivation.¹⁴Evaluation instruments must also be ensured to be valid (measure what they are supposed to measure) and reliable (provide consistent results). Therefore, it is important to choose instruments that align with the stated learning objectives.

¹¹ Henni Sukmawati, 'Komponen-Komponen Kurikulum Dalam Sistem Pembelajaran', *Ash-Shahabah*, 7.1 (2021), pp. 62–70.

¹² M. S. Abd Majid, *Kurikulum dan Pembelajaran. Pengantar Pendidikan*, 47., 1st edn (DSI Pers, 2024).

¹³ Rani Hardianti, Erika Erika, and Fathra Annis Nauli, 'Hubungan Antara Rasa Syukur Terhadap Kesehatan Mental Remaja Di Sma Negeri 8 Pekanbaru', *Jurnal Ners Indonesia*, 11.2 (2021), p. 215, doi:10.31258/jni.11.2.215-227.

¹⁴ Titin Sunaryati and others, 'Analisis Komprehensif Terhadap Jenis-Jenis Evaluasi Pembelajaran Sekolah Dasar : Tinjauan Literatur', 4 (2024).

3. Assessment Criteria

The standards for assessing student learning outcomes are called assessment criteria. These criteria must be clear and objective so that they are acceptable to all stakeholders. Knowledge, attitudes, and skills must be included in the assessment criteria for Islamic Religious Education. For example, for knowledge, criteria might include understanding core Islamic concepts, while for attitudes, criteria might include discipline in performing religious duties. Implementing clear and objective assessment criteria can also help teachers provide useful feedback to students. This is crucial for increasing student motivation to learn. Research by Triasari Andaryani shows that students who receive constructive feedback tend to show improvements in their academic achievement.¹⁵ Consequently, creating quality assessment criteria should be a primary concern when designing PAI learning evaluations.

Principles of Evaluation Design

1. Validity

One of the main principles of evaluation design is validity. The ability of an assessment instrument to measure what it is intended to measure is known as validity. In the context of Islamic Religious Education, validity can be determined by the alignment between learning objectives and the evaluation instrument used. For example, an assessment instrument must be able to measure students' understanding of Islamic moral standards if the learning objective is to achieve this understanding.

According to Habib Maulana, a test is said to have high validity if it fulfills its measurement function or produces precise and accurate results in accordance with its purpose. Assessments with high validity can produce more accurate and reliable results.¹⁶ Before an assessment instrument is used in the learning process, it is important to conduct a validity test. To ensure that the tool accurately assesses the desired competencies, validity testing can be conducted using statistical techniques or by consulting with a competent person.

2. Reliability

Reliability relates to the consistency of evaluation results. If an evaluation instrument produces consistent results when applied in the same situation, it is considered

¹⁵ Triasari Andayani and Faisal Madani, 'Peran Penilaian Pembelajaran Dalam Meningkatkan Prestasi Siswa Di Pendidikan Dasar', *Jurnal Educatio FKIP UNMA*, 9.2 (2023), pp. 924–30, doi:10.31949/educatio.v9i2.4402.

¹⁶ Habib Maulana, 'Analisis Kualitas Instrumen Evaluasi Pembelajaran Menggunakan Media Digitalisasi Untuk Memotivasi Hasil Belajar Peserta Didik', *Jurnal Pendidikan Bhinneka Tunggal Ika*, 1.4 (2023), pp. 1–12 <<https://doi.org/10.51903/bersatu.v1i4.255>>.

reliable. Ensuring that evaluation tools used in Islamic Religious Education can produce consistent results over time is crucial. Reliability is said to exist if the same students take the same exam even if they are retested at different times.

Reliability can be measured using techniques such as pilot testing, where an evaluation instrument is tested on a small group before being widely implemented. This allows teachers to identify and correct potential issues in the evaluation instrument that could impact student learning outcomes. In Ardiansyah's research, instrument reliability can be measured using methods such as retesting, internal consistency, and inter-rater reliability.¹⁷ Therefore, reliability must be a fundamental priority in the design of PAI learning evaluations.

3. Objectivity

Objectivity in assessment refers to the ability to assess student learning outcomes without being influenced by the assessor's subjectivity. In the context of Islamic Religious Education, it is crucial to ensure that assessments are conducted fairly and impartially. To achieve objectivity, teachers can use clear and standardized assessment rubrics. These rubrics can help reduce bias in assessment and ensure that all students are assessed based on the same criteria.

According to M. Yusuf in his research, the application of clear assessment standards, the use of assessment rubrics, and the preparation of accurate and reliable assessment tools in Islamic education can strengthen the objectivity of student assessment.¹⁸ To ensure fairness and accuracy in assessment, the principle of objectivity must be consistently applied at every stage of Islamic Education (PAI) learning evaluation design. For example, involving multiple teachers in the assessment process for group projects can provide a broader perspective and reduce the potential for bias.

Implementation of Evaluation Design in Islamic Religious Education Learning

1. Planning

Planning is a crucial initial step in developing an evaluation of Islamic Religious Education (PAI) learning. At this stage, educators need to establish clear and measurable learning objectives. According to Abd. Majid, appropriate learning objectives should

¹⁷ Ardiansyah, Risnita, and M. Syahrani Jailani, 'Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif', *Jurnal IHSAN: Jurnal Pendidikan Islam*, 1.2 (2023), pp. 1–9, doi:10.61104/ihsan.v1i2.57.

¹⁸ M. Yusuf, 'Evaluasi Metode Penilaian Dalam Pendidikan Islam Dalam Upaya Meningkatkan Ketepatan Dan Objektivitas Penilaian Siswa', *Sasana: Jurnal Pendidikan Agama Islam*, 2.1 (2023), pp. 92–97, doi:10.56854/sasana.v2i1.218.

encompass cognitive, affective, and psychomotor components.¹⁹Therefore, educators can design evaluation instruments that align with established objectives. For example, if the goal of teaching is to foster understanding of religious values, the evaluation instruments could be written tests, projects, or presentations that require students to apply those values in their daily lives.

2. Implementation

In practice, implementation can be carried out through various methods, such as oral exams, written tests, or project assignments. Titin Sunaryanti emphasized the importance of various evaluation methods to accommodate different student learning styles. The next stage after planning is evaluation implementation, where educators use the designed evaluation instruments. This is crucial to ensure that every student has an equal opportunity to demonstrate their abilities.²⁰More kinesthetic students may do well on practical projects, while more verbal students may do well on oral tests.

3. Assessment and Reflection

Assessment and reflection are conducted after implementation. To determine the extent to which students have met learning objectives, educators must examine the evaluation findings. In addition to evaluating learning outcomes, this method requires reflection on the actual learning process. This reflection is crucial to determine the strengths and weaknesses of the teaching strategies used. According to Hasmawati, learning reflection is a key procedure in which educators assess their teaching experiences, identify their strengths and weaknesses, and design improvements to enhance learning success.²¹For example, if many students do not achieve the targets, educators need to re-evaluate the methods applied and consider making improvements.

Challenges in Implementation

1. Obstacles in Competency Measurement

Limitations in assessing student competencies are a major obstacle in implementing Islamic Religious Education assessment designs. Developing appropriate indicators to measure students' spiritual and moral skills is a challenge for many educators. This is often due to the inherent immeasurability of competencies. Assessments that focus solely on the cognitive component can overlook the affective dimension, which is crucial in religious education. As Mukmin mentioned, assessments

¹⁹ Abd Majid, *KURIKULUM DAN PEMBELAJARAN. PENGANTAR PENDIDIKAN*, 47.

²⁰ Sunaryati and others, 'Analisis Komprehensif Terhadap Jenis-Jenis Evaluasi Pembelajaran Sekolah Dasar : Tinjauan Literatur'.

²¹ Hasmawaty Hasmawaty and others, 'Refleksi Pembelajaran Dan Penelitian Tindakan Kelas', *Madaniya*, 5.2 (2024), pp. 305–11, doi:10.53696/27214834.745.

that rely too heavily on test methodology can overlook important aspects of more holistic student development.²² Therefore, educators need to design instruments that can measure these qualities comprehensively.

2. Differences in Student Characteristics

Another difficulty in implementing evaluation design is the differences in student characteristics. Each student has a unique learning style, interests, and background. This means that one evaluation method may not always be helpful for all students. Therefore, when creating assessments, teachers must consider these differences. For example, teachers must modify assessment methods to be more inclusive because students from diverse backgrounds may have different interpretations of religious ideas. Maela Yulianti stated that the goal of inclusive learning design is to build an environment where students can learn successfully using a variety of approaches, resources, media, and assessment techniques.²³ Through a more personalized approach, educators can help all students reach their potential.

CONCLUSION

Based on the above study, the author can conclude that evaluation of Islamic Religious Education learning plays a crucial role in improving the quality of education. Teachers can conduct comprehensive and effective evaluations by understanding the fundamentals of evaluation, good evaluation design, and potential obstacles in its implementation. Effective evaluation not only provides useful feedback to students but also helps teachers improve their teaching methods. Therefore, it is crucial to improve the evaluation process in Islamic education to suit the needs and potential of each student. Teachers must also engage in continuous self-reflection to develop themselves in addressing any obstacles that arise in their learning process.

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²² Mukmin, 'Integrasi Penilaian Tes Dan Non-Tes Dalam Pendidikan Agama Islam : Menuju Evaluasi Holistik Untuk Pembelajaran Berkelanjutan', 4.5 (2024), pp. 370–79.

²³ Maela Yuliyanti and others, 'Mengembangkan Pendekatan Pendidikan Inklusif Untuk Anak Berkebutuhan Khusus Di Sekolah Dasar: Strategi Desain Dan Implementasi Pembelajaran', <https://Journalpedia.Com/1/Index.Php/Jip/Index>, 6.1 (2024), pp. 634–49.

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