

Assessment of Islamic Religious Learning in the Perspective of Islamic Educational Psychology

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ABSTRACT. Assessment must be considered as one of the key factors in determining the success of a presentation or structure and learning outcomes, not just as a model for evaluating learning outcomes. Assessment activities should inform Islamic religious education teachers or educators to improve teaching skills and enable students to achieve ideal learning development. Educators play a very important role in determining the quality of instruction provided. This is important whether you're planning learning through design science or learning plans, or during the evaluation phase. Islamic religious educators can make good assessments, but they need correct data. Correct information can only be obtained by using standardized inspection items. Evaluation is necessary for early detection, which is an effort and the first step in intervening in child development. It therefore seems impossible to measure quality of life by evaluating a specific list of (objective) factors. This type of research uses fieldwork or field research. Data collection techniques were conducted using in-depth interviews based on interview guides and were unstructured. To perform this qualitative data analysis, several stages and steps should be emphasized: data reduction and information presentation and verification.

Keywords: *Assessment, Islamic Religious Learning, Psychology of Islamic Education*

INTRODUCTION

Assessment is seen as one of the aspects that is so important to help the success of the learning process and outcomes, which not only have similarities used to assess a learning outcome. In this assessment activity, it must be able to provide information to educators to improve their teaching abilities and help students achieve a good learning development (Arifin, 2017). Educators have a very important role in determining the quality of teaching that can be carried out well in planning a learning through the science of design and learning planning, or at the stage of giving assessment (Saeful Anam, 2017). So, it can be described that educators at all times deal with and communicate with students so that educators who know about the daily lives of students with all kinds of actions and various backgrounds. So it is natural for an educator to be an assessment in the results of the learning process (Nurjanah, 2021). Based on this, the assessment not only assesses the results and learning process of students, but also has progress in their learning (Wulan, 2007).

In line with government regulation number 19 of 2005 Article 63 paragraph 1, assessment at the elementary and secondary school levels consists of a) assessment of learning outcomes by educators; b) assessment of learning outcomes by educational units; c) assessment by the government, assessment of learning outcomes by educators which is carried out continuously to determine the success of the learning outcome process of students and monitor the process of improving learning outcomes in the form of daily assessments, mid-term assessments, and end-of-semester assessments. This assessment is used to evaluate the achievement of students'

competencies as material for the preparation of progress reports on learning outcomes (Muslich, 2014). Islamic religious learning educators can carry out assessments accurately and well, so accurate and correct information may be needed. Good and correct information can be obtained by carrying out the standardized question items. The standardization of this question item can be carried out by all educators by coordinating with the local Regional Office of the Ministry of Education and Culture, after first being given training in terms of question bank development techniques. The problem of standardizing question items in the form of a lack of computer facilities for now no longer exists, because some schools already have laptops or computers. Problem analysis techniques with the help of computers can also be easily mastered by educators because the program implementation procedures are not too complex (BPS Provinsi Daerah Istimewa Yogyakarta, 2019) In order for the quality of Al-Islam questions to be good, teachers or educators are expected to master the guidelines for writing questions from the Ministry of Education and Culture. In line with the above, in making assessments there are 3 levels of Taxonomy bloom, namely cognitive, affective, and psychomotor. The cognitive realm is an aspect that is expected by the majority in learning (Tamrin, 2019)

Islamic religious education, in essence, has had a long experience in facing the obstacles of globalization and has always succeeded in turning it into an opportunity that brings blessings not only for Muslims themselves but for the world community in general. Based on this, the nature and character of the teachings of Islam itself, which from the beginning of its arrival has had a strong commitment to being open to the overall (global) chessboard, as was pioneered by the Prophet Muhammad SAW and his companions, reached its peak in the era of the Abbasid Caliphate, with the center of science, culture, and civilization that became the world's qibla, starting from Mecca, Medina, Kufa, Basrah, Iraq, Egypt, and so on (Tambak, 2017).

Assessment is very necessary as an early detection, which is an effort and initial step of intervention, to develop children's minds. With the assessment of children's mental development, it can be seen that the stages of development that children go through are progressive, then the triggers of problems that inhibit the growth and development of children's minds can be identified so that appropriate stimulation can be given so that children can develop ideally (Talango & Pratiwi, 2018). Based on the book of National Assessment Questions and Answers issued by the Ministry of Education and Culture, it is explained that the design of national assessment questions is multiple choice, multiple choice, short answers, and explanations. The type of question that gets the most attention is multiple-choice questions, because there are multiple-choice questions, short questions, and explanations that are often encountered by educators or teachers and students. During daily assessments, mid-semester assessments, and final semester assessments. Apart from the difficult wording, of course, different types of questions do not resemble different types of questions. Multiple-choice questions present a higher level of difficulty and more, both in terms of choosing answers and clarifying the questions presented as well as in digesting, understanding, and solving the questions or answers presented (Erna Agustin, 2022).

Assessment in other terms can be interpreted as an assessment of systematic activities to collect information about the learning process and outcomes of students. Assessment or assessment itself is an activity to collect, analyze, and interpret data about students and their home environment with the aim of obtaining an overview of individual conditions. Based on Permendikbud No. 146 of 2014, it is explained that the assessment is a process of data processing, the collection of abilities which is then used as a tool to measure the level of achievement of teaching and learning activities. The term *Hots* or *Higher Solicitation Thinking* is a cognitive realm that includes levels Four, Five, Six. In line with what has been stated by Benjamin S. Bloom, the cognitive realm is divided into 6 levels of thinking, namely knowledge, understanding, application, analysis, synthesis and evaluation. Of the three levels of *lows demand for Thinking Skills (parts)* and the 3 levels after them are *Higher Solicitation Thinking Capacity (Hots)* (Ananda & Maemonah, 2022).

The assessment style based on *Hots questions* has been applied in various schools including SD Muhammadiyah Mertosanan.

In line with the above in determining the value of students' abilities, of course, it is based on the scores obtained by students which are then processed by analysts, namely educators, to become values that are in accordance with standards. From this, we can see that there is a fundamental difference between scoring and grading. From this, there are educators and even educational institutions who intentionally or unintentionally consider that the assessment function is solely as a mechanism to select students in level promotion and as material for graduation selection at the end of the program level. Therefore, in this paper, the author can discuss the techniques for processing assessment results through: determination of assessment standards, processing techniques using a benchmark reference approach and also a norm reference approach and its steps. To meet the instructional goals, students are given a test that will measure how far the student's achievement level (Feri, 2020)

The asked question model predicts that questions are asked when understanding experiences cognitive imbalances, triggered by contradictions, anomalies, obstacles, prominent contrasts, and uncertainties. The question should arise when one studies the device (e.g., the lock) and finds a fault scenario ("the key rotates but the bolt does not move"). Participants read illustrated text and detailed scenarios, with instructions to ask questions or think aloud. Participants then completed a device comprehension test, and a cognitive ability and personality test. Deep understanding does not ask more questions, but results in a higher proportion of good questions about reasonable errors that explain the damage (Graesser & Olde, 2003)

The problem is that there are still many educators who do not know question writing techniques and skills in assembling a question, especially the multiple-choice questions of Islamic Religious Education which still have many issues, starting from multiple-choice writing, errors in writing answer keys and in multiple-choice questions there are still many questions that are not in accordance with students' abilities. Therefore, it seems impossible to measure QL by assessing a list of specific (objective) factors. Consistent with this view, many studies have found only a low correlation between objective states and subjective QL. An oft-cited example is that certain individuals, among them lottery winners, generally consider themselves much less unhappy than outsiders would expect (Brickman, Coates, and Janoff-Bulman, 1978). On the other hand, many studies by social psychologists have revealed a high percentage of satisfied individuals, even among people who clearly have major problems (Ipsen, 1978; Glatzer and Zapf, 1984; Veenhoven, 1991).

This study is important because it addresses a specific gap not explored in previous research namely, the issue of poorly constructed multiple-choice questions (MCQs) in Islamic Religious Education (PAI) assessments. While past studies have focused on portfolio assessments, assessment processing methods, and national education (Dayal, 2021), they have not directly examined how flawed test item design can hinder student understanding despite the material being taught effectively. The novelty of this study lies in its focus on the technical quality of assessment items. It highlights the urgent need for competent item writers in order to improve the clarity and fairness of MCQs. By doing so, this research contributes new insights that can enhance the quality of learning evaluations in PAI and support better student outcomes.

METHOD

This study employs a qualitative approach using the field research method, as described by (Yusuf & Hamami, 2022). Field research was chosen because it allows the researcher to conduct direct observations and participate actively in the social context under study. According to Fadlun (2016), field research is a qualitative method wherein the researcher immerses themselves in small-scale social dynamics, making it suitable for deeply understanding cultural and behavioral patterns

within a community. This approach is considered appropriate for uncovering meanings, values, and social processes that cannot be quantified numerically.

Data collection in this study was carried out using several techniques: in-depth interviews, direct observation, and testing. The interviews were conducted in an unstructured manner while still guided by an interview protocol to maintain focus and direction during data (Jailani et al., 2021). This interview approach enabled the researcher to gather rich and flexible information from the participants. In addition, the researcher conducted direct observations of relevant activities and phenomena, and complemented these with tests to obtain a more objective understanding (Yulianti et al., 2018).

Data analysis in this study followed the qualitative analysis framework proposed by Elihami and Syahid (2018), consisting of three main stages: data reduction, data display, and conclusion drawing/verification. The data reduction stage involved simplifying and selecting key information from interviews, observations, and test results. The reduced data were then presented in narrative or matrix form to facilitate interpretation. The final stage, verification, involved interpreting the findings and systematically drawing conclusions. This procedure ensures the validity of the data and enables a comprehensive understanding of the studied phenomenon.

RESULT AND DISCUSSION

Result

Islamic Religious Education Learning Assessment

Assessment is a project of assessment activities on a task that must be completed immediately within a certain time (Amri, 2018). In general, assessment can be interpreted as a composition to obtain information in any form that can be used as a basis for decision-making about students both regarding their curriculum, learning programs, school climate and school policies (Endang Poerwanti, 2015). Islamic Religious Education is one of the compulsory subjects that must be taken for Muslim students. Meanwhile, Islamic Religious Education materials come from the main sources, namely the Qur'an and Hadith (Zulaikhah et al., 2021). The emphasis of the definition of *assessment for learning* lies in the process of obtaining information and utilizing information. Information can be obtained through mobility between educators and students and this information must be used by them (educators and students) for improvement and quality improvement in the next learning. An educator must have information that is used for improvement and refinement in teaching strategies that are in accordance with the real needs of his students (Mansyur, 2013).

Assessment for learning is a process of collecting and presenting evidence with the intention of summarizing the assessment of a score at any given time, making considerations about the quality of student learning based on assessment criteria and setting values to see the quality of students. The information collected is used to communicate the abilities or achievements of the student to his parents, to other educators, the students themselves. National Exams, school or madrasah exams, and various summative assessments are examples of *evaluation of learning* (Subehi & Sriyanto, 2021). Assessment as a form of evaluation technique is one of the important components in the composition of learning (Astuti, 2017). The importance of the relevant assessment above by using the concepts contained in the Qur'an in Surah Al-Zalzalah verse :7

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ

"Whoever does good deeds as heavy as a particle, he will see his (reward)".

In line with the above assessment, it is a form of evaluation, in the meaning of etymology, it means assessment or measurement. The definition of evaluation itself is an assessment of information that can be collected through assessment activities (Jauhari et al., 2017). Based on this,

assessment is a composition of information that can be obtained relatively from the kind of goals that want to be known, namely activities to measure student learning outcomes (Hastuti & Marzuki, 2021).

In the context of the national education policy, Islamic Religious Education (PAI) is the name of the subject of Islamic Religious Education which is held in formal education at all levels of education, starting from early childhood, primary, secondary, and higher education (Bahtiar, 2017). In Islamic law, it is not the same as what is lived and practiced by people if it is only taught, but must be educated through the educational process. On the other hand, Islamic religious education is not only theoretical but also practical. In line with the above teachings, Islam does not break between faith and righteous deeds. Therefore, Islamic Religious Education is also faith education and charity education (Umami, 2018).

Islamic Religious Education is an effort to teach Islam and its values to become a lifestyle (view and attitude of life) of a person (Burhanuddin, 2014). Islamic religious education as a result of hard work in containing special characteristics and dispositions, namely the process of cultivating, developing and strengthening the values of faith which are the fundamental religious of human beings where their attitudes and behaviors are manifested according to the rules of their religion (Elihami & Syahid, 2018). Islamic Religious Education as stated in GBPP PAI in public madrasas, it is stated that Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, live, and believe in the teachings of Islam, Islamic values accompanied by demands to respect adherents of other religions in relation to harmony between religious communities until the unity and unity of the nation is realized (Wirawan, n.d.). Religious education emphasizes more on disciplines that are normative, *layout*, and far from the reality of life (Arif, 2012).

Islamic Religious Education in the language of national education policy is the name of the subject content of Islamic Religious Education which is held in formal education at all levels of education, starting from early childhood, primary, secondary, and higher education (Bahtiar, 2017). In Islamic law, there is no similarity, which is necessary for people to appreciate and practice if they are only taught, but must be educated through educational composition. On the other hand, Islamic religious education is not only theoretical, but also has a practical nature. In the teachings of Islam, there is no separation between faith and righteous deeds. Therefore, Islamic Religious Education itself is an education of faith and at the same time a charitable education (Umami, 2018).

Assessment in the Perspective of Islamic Religious Education

Islamic religious education is structured with two main meanings, namely "education" and "Islamic religion" (Firmansyah, Iman, 2019). The subject of Islamic Religious Education (PAI) is a subject that is different from other subjects. The distinctive feature of the PAI site is the existence of divine values that are included in the core of PBM's beliefs. The aspect of divinity is then translated into the dimensions of 'aqliya (cognitive), qalbiya (affective), and 'amaliya (psychomotor) (Syamsul Arifin, Nurul Abidin, 2012). Amier Daien explained that a test is a set of instruments or other devices used to measure the abilities, knowledge, knowledge, and skills or abilities of a person or group. Therefore, a test is a set of instruments used to measure expertise, competence and knowledge or information (Achmad et al., 2022). Muhammad Javed al-Sahlan in al-Tarbiyah wa al-Ta'lim al-Qur'an al-Karim as quoted by Abdul Mujib and Jusuf Mudzakiri defines Islamic education as an arrangement that brings humans closer to the level of perfection and develops their abilities (Ano Suharna, 2016).

Discussion

Islamic Religious Education Perspective Assessment

In Indonesia, the term evaluation was first used in the field of planning and research. In the 1960s in Indonesia, two separate constructions in English "Assessment and Evaluation" were very popular in the evaluation of learning outcomes or so-called Measurement and Evaluation. Evaluation or evaluation means describing, obtaining, and providing information that is useful in determining alternative decisions than presentation or presentation. As a result, three basic structures were formed, namely evaluation (measurement), evaluation (evaluation) and evaluation (evaluation) (Novrizal, 2022).

In the discussion section of this study, A explained and discussed (1) the failure of the implementation of AA in PAI classes in Indonesian elementary and secondary schools, (2) the reasons for the failure of the implementation of AA, and (3) the consequences of the failure of the implementation of AA to implement PAI classes in elementary and secondary schools and among Muslims. The failure of AA implementation in PAI learning in elementary and junior high schools is reflected in the lack of AA characteristics that are manifested in the implementation of AA by PAI As in PAI learning in elementary and junior high schools. Twelve of the 23 AA features (52%) were not found in the 27 AA implementations, while an additional eleven AA implementations were found in the AA implementation (Agung Prihantoro, 2021).

From the above, a conclusion can be drawn that there are still a few PAI questions that are still not standard with the qibla of the assessment world, many questions that are still not as expected or there are still failures that PAI teachers are expected to be able to understand in assembling a PAI question that is in accordance with the qibla of the assessment realm. Thus, it is hoped that there will be in-depth training for PAI teachers, so that they understand in making PAI questions. In the discussion of Part B of this study, HOTS-oriented evaluation in Islamic religious education learning is not only a direct evaluation without proper supervision, but HOTS-oriented evaluation is an evaluation that is carried out continuously to obtain further learning analysis. Through HOTS-oriented assessments, students can think creatively, critically and innovatively, reason, solve problems, and have expertise in decision-making, especially related to Islamic religious education materials (Hasan Baharun, 2018).

Assessment is very necessary as an early detection, which is an effort and initial step of intervention, to develop children's minds. With the assessment of children's mental development, it can be seen that the stages of development that children go through are progressive, and then the triggers of problems that inhibit the growth and development of children's minds can be identified. Based on the explanation above, it can be concluded that the construction of Islamic Religious Education test items is still unbalanced in terms of difficulty level ranging from easy to medium to Higher Order Thinking Skills (HOTS). This highlights the need for specific training or assistance to help PAI teachers become more creative, innovative, and argumentative in designing assessment items. Findings from Section C of this study indicate that the implementation of assessment in PAI learning at SMP N 8 Purwokerto has been conducted fairly well, as shown by the evaluation percentages of learning activities at 100%, 59.6%, and 94.8%, respectively (Subehi & Sriyanto, 2021).

Based on these findings, it can be concluded that assessment practices in PAI education have been implemented optimally in the field. Nevertheless, many test items whether multiple choice, fill-in-the-blank, or essay are still found to be inconsistent with students' abilities. Many PAI teachers still lack an understanding of proper test item writing techniques and do not yet possess the skills required to construct effective questions, particularly in multiple-choice formats. These problems include poorly constructed answer options, incorrect answer keys, and questions that do not align with students' competence levels. Therefore, continuous training is essential to ensure the quality of PAI assessments is improved and better aligned with the learners' needs. so

that appropriate stimulation can be given so that children can develop ideally (Talango & Pratiwi, 2018). Based on the book of National Assessment Questions and Answers issued by the Ministry of Education and Culture, it is explained that the design of national assessment questions is multiple choice, multiple choice, short answers, and explanations. The type of question that gets the most attention is multiple-choice questions, because there are multiple-choice questions, short questions, and explanations that are often encountered by educators or teachers and students. During daily assessments, mid-semester assessments, and final semester assessments. Apart from the difficult wording, of course, different types of questions do not resemble different types of questions. Multiple-choice questions present a higher level of difficulty and more, both in terms of choosing answers and clarifying the questions presented as well as in digesting, understanding, and solving the questions or answers presented (Erna Agustin, 2022).

Assessment of the Perspective of Islamic Religious Education

The concept of Islamic education extends far beyond the mere transmission of religious knowledge; it is a holistic framework designed to nurture the full potential of the human being physically, intellectually, spiritually, and morally. As articulated by Hadi (2017), Islamic education is rooted in the Qur'an, the Sunnah of the Prophet Muhammad SAW, and is shaped by community values, social structures, and the evolving needs of the ummah, guided by the insights of Islamic scholars. This foundational basis positions Islamic education not only as a means for individual development but also as a catalyst for advancing civilization and ensuring societal well-being. Furthermore, Islamic education cannot be separated from the psychological dimensions of learning. Dewi Maharani (2021), emphasizes the essential role of psychology particularly in understanding the cognitive, affective, and psychomotor aspects of learners in fostering meaningful educational experiences. Educators who comprehend these psychological factors are better equipped to design instruction that aligns with students' needs, motivations, and developmental stages. This psychological insight becomes critical in creating learning environments that are both supportive and effective, enabling students to thrive not only academically but also ethically and socially in alignment with Islamic values. Thus, the integration of educational psychology into Islamic education is indispensable for producing learners who are not only knowledgeable but also morally grounded and emotionally intelligent qualities that contribute to the broader vision of a just and prosperous Islamic society.

CONCLUSION

Project evaluation within Islamic education serves not merely as an administrative tool, but as a comprehensive process that integrates cognitive, spiritual, and moral dimensions of student development. Rooted in the Qur'anic principles such as those found in Surah Al-Zalzalah verse 7 evaluation in Islam emphasizes accountability for every deed, reinforcing the importance of intentional, value-based learning outcomes. Islamic Religious Education thus plays a vital role in nurturing faith, ethical character, and personal responsibility. Through structured processes of inculcation, development, and reinforcement of iman (faith), Islamic Religious Education fosters holistic human development. Evaluation, in this context, must extend beyond academic performance to assess how well students internalize and live by Islamic values in their daily behavior. By implementing project-based assessments that combine knowledge with ethical practice and spiritual growth, Islamic education ensures that learners are not only intellectually competent but also morally upright and spiritually aware. Therefore, evaluation in Islamic education should be understood as a sacred trust (amanah) that contributes directly to the shaping of future generations who embody the ideals of Islamic civilization: faith-driven, socially responsible, and committed to lifelong learning and worship.

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