



Learning Evaluation in Islam: Review of the Concept of the Qur'an and Hadith for Effective Education

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Received: 25-12-2024 Reviewed: 10-01-2025 Accepted: 27-01-2025

Abstract

Evaluation in education is an important component in assessing the extent to which learning objectives are achieved. This study examines the concept of evaluation in Islamic education based on the Qur'an and Hadith, and explores its relevance and application in the context of modern education. In Islamic education, evaluation is not only limited to academic assessment, but also to students' moral and spiritual development. The Qur'an and Hadith provide a framework for understanding evaluation as a holistic process that includes intellectual, moral, and spiritual dimensions. This study highlights the importance of integrating these values into the modern education system to produce individuals who are not only academically intelligent, but also have strong character and spiritual awareness. Although there are challenges in implementing Islamic-based evaluation in modern education that focuses more on quantitative assessment, this study suggests that Islamic evaluation principles can enrich modern education, creating a balance between academic achievement and personal growth.

Keywords: Learning evaluation, Al-Qur'an, Hadith, Effective Education

Introduction

Learning evaluation is an important component in the education system that measures the extent to which learning objectives are achieved and ensures that the education process is effective. Evaluation has undergone a significant paradigm shift. If, in the past, evaluation was more focused on measuring final results quantitatively, evaluation focuses more on the learning process, quality of results, and their relevance to real-life contexts (Fakhriza & Ramli, 2025). Government Regulation Number 32 of 2013 concerning amendments to Government Regulation Number 19 of 2005 concerning National Education Standards provides guidelines related to graduate competency standards, learning processes, and assessments. This

assessment includes various forms of evaluation, both formative and summative (Government of the Republic of Indonesia, 2013).

In the context of Islamic education, learning evaluation not only focuses on academic assessment but also on students' moral and spiritual development. This is in accordance with the principles taught in the Al-Qur'an and Hadith, which emphasize a balance between knowledge and morals. Allah SWT says in the Qur'an, *"And say: 'O my Lord, add to me knowledge'"* (QS. Taha: 114), which shows the importance of knowledge and the obligation always to increase knowledge throughout life. Meanwhile, the Hadith of the Prophet Muhammad SAW also reminds us that education in Islam is not only related to intellectual aspects, but also with moral and moral development, as stated in the hadith: *"Indeed, I was sent to perfect noble morals."* (HR. Al-Bukhari).

Evaluation is a process or tool to measure the level of student success in lessons or materials that have been delivered (Nasution, 2022) . Evaluation helps educators measure how well learning is going and helps students reflect on their strengths and weaknesses. The Islamic view of learning evaluation has a broader scope than conventional ideas. In Islam, evaluation includes the assessment of knowledge, faith, and deeds. A crucial aspect in the learning process is evaluation (Nurindah Lailatul Fitriana & Muawanah, 2022) .

The importance of evaluation in Islamic education is evident from the approach used to assess student progress. Evaluation in Islam is not only limited to measuring academic results, but also includes assessing morals and spiritual closeness to Allah. This comprehensive evaluation aims to form individuals who are not only intellectually intelligent, but also have good character and strong spirituality. This is also reflected in the concept of learning that emphasizes balance between the world and the hereafter, as mentioned in the Qur'an, *"Seek in what Allah has given you happiness in the hereafter, and do not forget your share of happiness in the world."* (QS. Al-Qashash: 77).

Although there have been various studies on learning evaluation from an Islamic perspective, few studies still discuss in depth the implementation of evaluation principles based on the Qur'an and Hadith in the context of modern education. Therefore, this study aims to further examine the concept of learning evaluation in Islam based on the Qur'an and Hadith, and explore its relevance in improving the quality of education in this modern era.

Literature Review

Literally, evaluation comes from the word "evaluation" in English, "al-taqdiir" in Arabic, and "assessment" in Indonesian. The root word of evaluation is "value" (English), "al-qiiimah" (Arabic), and "nilai" (Indonesian). Thus, educational evaluation (educational evaluation; al-taqdiir al-tarbawi) can be interpreted as an assessment in the field of education or an assessment of matters related to educational activities. Educational evaluation refers to activities or processes that determine values in education so that the quality or results achieved can be known (Sudijono, 2009).

Learning evaluation is an important component in education that functions to measure the extent to which learning objectives are achieved. Purwanto and Atwi Suparman, stated that evaluation is the process of applying scientific procedures to collect valid and reliable data in order to make decisions related to a program. In general, evaluation can be understood as a systematic process of collecting information, either in the form of numbers or verbal descriptions, which are then analyzed and interpreted to provide decisions regarding its quality (Masykur, 2019). Meanwhile, evaluation in an Islamic perspective is an activity that aims to determine the extent of progress of an activity in Islamic education. This is done by assessing the level of success of an educator in delivering lesson material, as well as identifying existing weaknesses related to materials, methods, facilities, and so on (Sarmani, 2014).

However, although evaluation in Islamic education has been around for a long time, it seems that the objectives and functions of the implementation of the evaluation have not been fully realized. Evaluation which should aim to realize *ishlah*, *tazkiyah*, *tajdid*, and *al-dakhkil* (Ramayulis & Syamsul Nizar, 2009) is still limited to a theory recorded on paper (Lubis, 2018). In the context of Islamic education, evaluation includes academic assessment and students' moral and spiritual development. The objectives in the Islamic education process are ideal targets to be achieved through educational programs, which will ultimately produce products or outputs in Islamic education (Ismail, 2020). Unlike the evaluation system, which often only assesses test results or grades, evaluation in Islam carries a more holistic approach, involving three main dimensions: intellectual, moral, and spiritual.

In Surah Al-Qashash verse 77, the Qur'an reminds us of the importance of balance between worldly life and the hereafter: *"Seek in what Allah has given you happiness in the hereafter, and do not forget your share of happiness in this world"*. This verse shows that evaluation in Islamic education must pay attention to both, namely academic progress and character building. In addition, the Hadith of the Prophet Muhammad SAW also underlines the importance of moral development in education, as he said, *"Indeed I was sent to perfect noble morals"* (HR. Al-Bukhari), which indicates that good education must include the formation of strong morals.

Based on these principles, various studies state that evaluation in Islamic education does not only focus on academic learning outcomes, but also on character building and students' spiritual closeness to Allah SWT. Muflih (2024) emphasized that learning evaluation in Islamic education should include these dimensions, to ensure that student development is comprehensive. This evaluation aims not only to produce intelligent individuals, but also those with noble character.

On the other hand, research by Hassan and Nabil (2024) shows that evaluation in Islamic education prioritizes moral and spiritual values, which can shape the character of students to be better in living their daily lives. Basically, evaluation provides consideration, price, or value based on certain criteria. Based on this research, the following principles were found: humans have certain weaknesses and shortcomings, so both need to be fixed. However, humans also have advantages so that these abilities need to be developed and humans have the

ability to achieve certain positions, so their abilities need to be developed to achieve them (Anwar, 2019) .

However, although learning evaluation in Islam is holistic, its application in the modern education system often faces challenges. Modern education generally emphasises quantitative-based evaluation, such as exam and test scores, which do not always reflect students' character or spiritual development. Yusuf and Ali (2024) noted that although there are significant differences between the evaluation systems of Islamic education and modern education, the integration of Islamic values in evaluation can enrich modern education by emphasizing the importance of a balance between intellectual intelligence and character formation. Therefore, applying evaluation principles in Islamic education is very relevant and can positively contribute to improving the quality of education in this modern era, by combining academic assessment and balanced character development.

Research Method

This study uses a literature review method (library research) with a qualitative approach. The data used in this study are the texts of the Qur'an, Hadith, and other relevant literature that discuss evaluation in Islamic education. These sources are analyzed textually and contextually to gain a deep understanding of the evaluation principles contained in these two main sources. The analysis is carried out by identifying the verses of the Qur'an and Hadith related to evaluation, as well as interpreting their meaning and application in the context of education.

Result and Discussion

The term evaluation in the Qur'an does not have a direct equivalent word that refers to the meaning of evaluation, but several words refer to the meaning of evaluation. Some of these words include Al-Bala', which means trial or test, as stated in *QS. Al-Mulk: 2* : Al-Hisab which means to estimate, interpret, calculate, and consider, is stated in *QS. Al-Baqarah: 284*. Another word that has the meaning of evaluation is Al-Hukm, which means decision or verdict, as stated in *QS. An-Naml: 78* : "*Indeed, your Lord will settle matters between them by His decision, and He is All-Mighty, All-Knowing.*" In addition, Al-Qadha, which means decision, is stated in *QS. Thaha: 72*. Lastly, An-Nazr, which means seeing, can be found in *QS. Al-Qasas: 27* : "*Solomon said: 'We will see whether you are truthful or whether you are among the liars'*" (Wahyudi, 2017).

The principles of evaluation in the Qur'an reflect the deep values related to Islamic education. First, evaluation in Islamic education refers to the goals to be achieved, namely to educate individuals to have a clean and pure soul, be able to establish a continuous relationship with Allah, achieve emotional maturity, be responsible, and feel connected to their community (Noer, Hery, & Munzier, 2000). Evaluation functions to measure the extent to which these goals have been achieved, which is in accordance with the word of Allah in *QS. An-Naml: 27* : "*But they were not commanded except to worship Allah by purifying their obedience to Him*

in (practicing) religion straight." Second, the principle of continuity or continuity in evaluation is in line with the teachings of istiqomah in Islam, which is reflected in *QS. Al-Fushilat: 30*, which states: "Indeed, those who say: 'Our Lord is Allah', then they stand firm, the angels will descend upon them saying: 'Do not fear, nor be sad; and make them happy with the jannah that Allah has promised you.'" Furthermore, the principle of totality or comprehensiveness requires us to study, understand and practice Islam as a whole, as taught in *the QS. Al-Baqarah: 208*. Lastly, the principle of objectivity teaches us to be fair in evaluating things, per the QS's teachings. *Al-Ma'idah: 8* emphasizes the importance of carrying out the rules and criteria that have been set correctly.

Rukajat mentions six objectives of learning evaluation, namely to assess the achievement of objectives, measure various aspects of learning, find out what students want to learn, motivate students, provide information for the next steps, and become the basis for curriculum changes (Rukayat, 2018:13–16). Evaluation for students aims to provide information to teachers regarding the deficiencies and weaknesses experienced by students in the learning process as well as material that has not been understood (Ramadhani, 2019). Evaluation and assessment are qualitative, while measurement is quantitative, the results of which are obtained through testing measuring instruments or tools (Miladya, 2016). In the Qur'an, there are a number of terms such as *al-hisab*, *al-bala*, *fatanna*, *imtahan*, and *khataman* which are related to the evaluation process. Allah gives various forms of evaluation to His servants (Izzati:2023)

Evaluation in the Qur'an has several important purposes. First, to test the extent of human faith's ability to face various life problems, which are stated in *QS. Al-Baqarah: 155*. Second, to find out the extent of the results of the revelation education received by the Prophet SAW and applied to his people, as explained in *QS. An-Naml: 40*.

Evaluation steps consist of several interrelated stages. First, evaluation planning is an important initial step, where the objectives, indicators to be measured, and methods and instruments used to collect data must be clearly defined. After that, in the implementation of the evaluation, several processes must be carried out, starting from collecting relevant data, followed by verification to ensure the validity and reliability of the data collected. Furthermore, data processing and analysis are carried out to understand the information obtained, followed by providing interpretations and drawing conclusions that can be used for decision making. Finally, an equally important step is the evaluation follow-up, which refers to the application of evaluation results to improve and develop programs or activities that have been evaluated to improve their quality and effectiveness.

Evaluation is an inseparable element in the learning process (Suttrisno, S., Yulia, NM, & Fithriyah, DN, 2022). To assess whether the design, implementation, and results have achieved the desired goals or not, in situations like this, we need what is often called evaluation (Riadi, 2017:2). Guba and Lincoln define evaluation as a process of providing assessments related to the value and meaning of the things being assessed (Torres-Cuello, Pinzón-Salcedo, and Midgley, 2018:6). In its implementation, evaluation is carried out periodically, both from time to time and continuously (Fitrianti, 2018:100).

The evaluation applied in the learning process is an evaluation that assesses student learning outcomes (Sawaluddin, 2018). This evaluation aims to assess the extent of students' success in participating in all planned educational programs (Musarwan, 2022). The learning process and results are often referred to as evaluation (Wisman, 2021). One way to optimize the learning process is to make improvements based on evaluation results, which can include evaluating student learning outcomes as well as evaluating the learning process itself (Huljanah, 2021). Evaluation factors are very important in determining the effectiveness of learning, both regarding the learning process and the results achieved (Idrus, 2019).

Evaluation in Islamic education based on the Qur'an and Hadith plays an important role in assessing the success of the learning process, both in terms of cognitive, affective, and psychomotor. This evaluation approach emphasizes academic assessment through theoretical exams and involves observing student behavior and project-based evaluations that integrate Islamic teachings into everyday life (Syafe'i et al., 2024). Observation of behavior, such as discipline, responsibility, and honesty, is an important part of this evaluation (Azhar et al., 2024).

The results of the study show that learning evaluation in Islam involves three main dimensions: First, Academic Evaluation, which measures students' intellectual achievement; second, Character Evaluation, which assesses students' morals and ethics; and third, Spirituality Evaluation, which includes students' relationship with Allah and awareness of a higher purpose in life. The Qur'an emphasizes the importance of balanced education between the world and the hereafter (QS. Al-Baqarah: 2:261), while the Hadith indicates that evaluation should be carried out with compassion, not only with violence or punishment (HR. Bukhari). This evaluation process should focus on results and the continuous development and improvement of students' characters.

Based on the analysis of the texts of the Qur'an and Hadith and the study of related literature, it was found that the concept of learning evaluation in Islam is very different compared to the evaluation system that applies in modern education. Evaluation in Islam not only assesses academic results but also emphasizes the formation of character (morals) and spiritual closeness of students with Allah SWT. This is reflected in the teachings of the Qur'an and Hadith which emphasize the importance of balance between worldly and hereafter knowledge.

First, in the Qur'an, Surah Al-Qashash verse 77, Allah SWT reminds His people to seek happiness in the afterlife, while not forgetting worldly happiness: *"Seek in what Allah has given you happiness in the afterlife, and do not forget your share of happiness in the world."* This verse indicates that evaluation in Islamic education must consider worldly and ukhrawi aspects. Thus, the purpose of evaluation is to assess intellectual intelligence and ensure students' spiritual and moral development.

Secondly, the Hadith of Prophet Muhammad SAW, "I was indeed sent to complete and perfect noble character." (HR. Al-Bukhari), emphasizes that evaluation in Islam also focuses heavily on fostering good morals. Evaluation in this context is not just a measurement of learning outcomes, but more about how education can shape students' personalities to be better

at interacting with others and more obedient to God. Therefore, evaluation in Islam functions to assess the extent to which a person has applied moral and spiritual values in everyday life.

Evaluation of learning is accompanied by a strong understanding of the purpose and benefits of evaluation or assessment (Sawaluddin, 2018) . The Hadith and the Qur'an provide clear direction on the importance of conducting evaluation as part of the learning process. In verse 18 of Surah Al-Hasyr, Allah encourages Muslims to reflect on themselves, or muhasabah, on their previous actions. In addition, in the Prophet Muhammad SAW's hadith, intelligent people always evaluate themselves and prepare deeds for the afterlife. These principles indicate that Islamic evaluation focuses on the process, moral values, and results.

The study's results also show that the evaluation system in Islamic education is more holistic, covering three main dimensions: intellectual, moral, and spiritual. Evaluation is not only limited to exam or test results, but also involves assessing students' behavior and character. Muflih (2024) stated that evaluation in Islamic education aims to produce individuals who are smart, have good morals, and can contribute positively to society.

However, implementing an Islamic-based evaluation system in modern education faces various challenges. Modern education focuses more on academic assessment with clear and measurable standards, such as tests and exams. Therefore, assessments that focus on character and spirituality are often neglected. As noted by Yusuf and Ali (2024), modern education often places more emphasis on quantitative values, which do not always reflect students' moral and character development. This creates a gap between a holistic Islamic-based evaluation system and a more sectoral modern approach.

However, the integration of Islamic values in educational evaluation can enrich the modern evaluation system. For example, by including assessments of students' attitudes, behaviors, and spirituality in learning evaluations, it is hoped that a generation can be created that is not only superior in science, but also has good character and can live a life with high ethics. Hassan and Nabil (2024) show that the implementation of Islamic-based evaluation can improve the quality of education as a whole, by prioritizing the balance between the world and the hereafter.

Furthermore, this study shows that evaluation in Islam is based not only on quantitative (numbers) but also on qualitative aspects that include students' moral and spiritual growth. This is reflected in the educational practices of the Prophet Muhammad SAW, who always prioritized moral and attitude aspects in every learning carried out.

Conclusion

Evaluation in Islamic education offers a comprehensive approach, emphasizing the integration of intellectual, moral, and spiritual dimensions. Unlike conventional educational evaluation, which tends to focus only on academic achievement, evaluation in Islam aims to holistically develop individuals by assessing their character and spiritual development. The evaluation principles found in the Qur'an and Hadith, such as the importance of continuous

improvement, objectivity, and holistic development, provide a valuable framework for modern education. This study suggests that by integrating Islamic evaluation principles into contemporary educational practices, the overall quality of education can be improved, producing individuals who are not only academically excellent, but also have good character and high spiritual awareness. However, the implementation of this holistic evaluation system faces challenges, especially in educational systems that emphasize quantitative measurements. Nevertheless, integrating these values into modern educational assessment can create a more balanced and meaningful educational experience.

Declaration of conflicting interests

In writing this article, I as a researcher ensure that I am free from any form of interest or conflict that may affect the objectivity of the research, whether professionally, personally, or financially. This research was conducted independently to make a positive contribution to the development of the world of education.

Funding acknowledgement

Praise and gratitude we offer to the presence of Allah SWT who has provided ease and smoothness in the preparation of this article. We express our deepest gratitude to Mr. Dr. H. Abdurrahman, M.Pd., for his extraordinary guidance, direction, and motivation while we prepared this article. Every step and suggestion given means a lot to us in completing this task. Your guidance not only helped us in technical aspects, but also provided insights that enriched our understanding of this topic. We would also like to express our gratitude to our teammates who have worked with enthusiasm and commitment. Without your support and contribution, the preparation of this article would not have gone smoothly. The togetherness and cooperation that exist between us is a source of strength for achieving this goal. May Allah SWT repay all kindness and provide abundant blessings to you, Mr., Mrs., and friends who have accompanied us until the end of this journey. Hopefully, this article will provide extensive benefits and become a charity for all of us.

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