# Evaluating of Islamic Education: Literature Review

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## ABSTRACT

The evaluation of Islamic education is included in this paper. The goal of the study was to link Islamic education (990 papers) and non-formal education (95 papers) from 1958 to 2022. The retrieved bibliographic citation information is examined using the VOSviewer tool. Authors, journals, keywords, and citation references with the highest productivity are evaluated. Calculations have been made to determine the proportional growth rate and the time needed to double. between 1958 and 2022. The study's findings revealed what needs to be done in order for evaluating of Islamic education to adapt to education 4.0 in order to reach society 5.0. Through bibliometric analysis, the research's uniqueness revealed the addition of new literature about nonformal education and Islamic education, and there was variation.
Keywords: *Islamic education; education; evaluation; literature;review*

## Introduction

Evaluation of Islamic Religious Education can be formulated in several elements, namely human elements and non-human elements. In the human element as a subject to students and educators as well as other people in the surrounding area. As for the non-human elements, namely objectives, materials, learning media, supporting facilities and infrastructure and the conditions of the surrounding area. Likewise, the target objectives and learning outcomes are influenced by several dimensions, both internally and externally. The achievement of indicators in a learning objective is expected to be influenced by students, educators and stakeholders involved from within and outside. Indicators of achieving a goal and learning outcomes can be assessed from the results of a comprehensive assessment and evaluation process (Dewi et al., 2021).

Indicators of the main objective of education in developing Human Resource skills can come from various intellectual, emotional and spiritual sectors. In the aspect of the objective of learning outcomes, it is better to obtain maximum results with the achievement of multiple intelligences. All forms of educational models that should provide impact and outcome in the development of science and technology towards society 5.0. Therefore, the process of independent learning education which is a contemporary idea as a human development design in facing the challenges of Industry 4.o is expected to become a road map for evaluating Islamic Religious Education. A handful of these problems and challenges demand that the implementation of Islamic Religious Education in particular must be a mouthpiece for the rise of integrated

knowledge to improve the quality and quantity of various existing aspects, one of which is the implementation of education with the concept of independent learning which has been coined by the government (Syaparuddin & Elihami, 2020).

The complexity of the globalization era in evaluating the education system, especially in Islamic Religious Education, has supporting factors, namely gender uniformity which has become a central issue, the availability of adequate facilities and infrastructure, clear rules in SOPs for each agency, the exemplary displayed by professional teachers, and the ability of teachers to use various kinds of contextual learning methods (Husni & Elihami, 2020). The inhibiting factors are the readiness of educators in designing lesson plans, school activities are very dense with various activities, there are hardcopy and digital reference books that are not optimally distributed, teaching aids, especially Islamic Religious Education, are not comprehensively complete, the teacher's ability in the learning process is good virtually and online are not evenly distributed, indiscipline in educational institutions, and there are several parties who have not maximized exemplary as educators (Mustakim & Elihami, 2020). As an evaluation material, the Islamic religious education system should implement a learning concept that refers to a development curriculum that responds to all the challenges of the times, improving quality in schools by taking into account better Standard Operating Procedures (SOPs), integrating the Islamic Religious Education curriculum at madrasas with the boarding school curriculum, implementing massively by implementing and supervising the curriculum with tiered supervision by following the progress of students, evaluating the implementation of the Islamic Religious Education learning curriculum on an ongoing basis within a certain period of time and reconstructing the Islamic Religious Education learning curriculum by referring to the results of the reconstructed curriculum evaluation and most importantly applying in accordance with today's civilization in the digital era and implementing a comprehensive and universal evaluation of Al-Quran-based education in the process of teaching Islamic Religious Education (Elihami, 2020).

**Research Method**

This study uses a systematic and clear mapping approach with a bibliographic study design. In order to better understand how the evaluation of Islamic education, especially in internal documents, a qualitative case study research methodology has been adopted in this analysis. Researchers can employ a variety of research approaches to explore a case study because it is an object to be investigated rather than a possible research methodology. Semi-structured interviews are the tool used in the study to gather data. An approach to qualitative research is used in this work. An instrument for gathering data is semi-structured interviews. The participants are gathered in a WhatsApp group by the researcher, who provides them with certain rules and instructions. In order to retain the interview's authenticity, it must fully understand the facts to the point where it is aware of the depth and breadth of the interview. Then, we can shape it using the research approach to relate subjects.

The only effective approach to become acquainted with the expression is through the data because it would take a lot of time, effort, and development. To better comprehend the trend, the researcher categorized the data into themes after doing an

analysis. In order to highlight the data into the theme, this stage removes some ineffective data. Keep a watch out for groups or classes of related objects throughout the data promoter activity and analysis procedures. The researcher should now return their attention to the analysis of greater levels of motifs. Instead than concentrating on codes, use a broader level of themes to sort out code differences.  The project was then successful by fusing Islamic neuroscience instruction with visually stimulating educational materials that included contemporary characters and visuals.

**Findings and Discussion**

The context of evaluation comes from English namely evaluation, literally evaluation comes from English, evaluation, also means assessment and assessment. In Arabic, the term imtihan is found, which means exam, and khataman which means a way of assessing the final result of the activity process. In Arabic al-Taqdīr, in Indonesian means assessment. The root word is value, in Arabic al-Qīmaħ, in Indonesian it means value. Measurement in English is known as measurement and in Arabic is muqayasaħ, which can be interpreted as an activity carried out to measure something. Measuring is essentially comparing something with or on the basis of a certain size (Syarif et al., 2021).

The evaluation includes the two activities proposed, namely measurement and assessment. One thing that characterizes evaluation is that this process ends with decision making. This decision concerns the value and benefits of the evaluation. Evaluation has a broader scope than assessment, while assessment is more focused on certain aspects that are part of that scope. If the thing being assessed is the learning system, then the scope is all components of learning and the appropriate term for assessing a learning system is evaluation not assessment. If you want to assess one or several parts/components of learning, for example learning outcomes, the appropriate term to use is assessment, not evaluation.

The principle of the Islamic education evaluation implementation system needs to be implemented, namely the evaluation activities must refer to the goals to be achieved in Islamic Religious Education. Each activity in the learning process must have core competency indicators, but what needs to be a guideline is that activities that do not have a purpose are meaningless activities or work and a waste of energy and thought. Therefore, the Prophet Muhammad SAW advised his people to abandon futile activities, so that it is hoped that all forms of routine development of Islamic Religious Education will have leading achievement indicators (Abdullah, 2006). Furthermore, the evaluation needs to be carried out objectively, which means that the evaluation should be implemented as well as possible in accordance with the facts and existing field data without being influenced by the subjectivity of the appraiser. As for objectivity, it is better to have an Ash-Shidiq attitude, or be honest in carrying out evaluations, have an Amanah attitude that is personal, loyal, sincere and honest in carrying out something that is entrusted, and tabligh in conveying the conditions that should be, and Fatonah, namely being smart in conducting evaluations (Yasdar et al., 2020).

This evaluation must be carried out on an ongoing basis. In educational institutions known as the accreditation system in monitoring quality. Achieving good accreditation in Islamic religious education activities is seen as a process to achieve

certain goals, so educational evaluation must be carried out optimally while still paying attention to the principle of objectivity and principles that must be carried out comprehensively and continuously. The continuous system which is the subject of study and evaluation of publication results in bibliometrics analysis can be seen in the following figure;

The discussion on the learning evaluation system for Islamic Religious Education in bibliometric analysis shows that there is still a lack of published data that specifically discusses the Learning Evaluation System for Islamic Religious Education. Publication data analyzed for more than 10 years indexed by Google Scholar, some of the bibliometric analysis in Figure 1 can be described in various relations between the publication approach and the educational evaluation system, namely as follows: 1) the national education system, indicating that the majority of scientific publication studies are dominated from the results of the discussion that glanced at the Jakarta area without equal distribution throughout Indonesia, it means that other regions have not maximized scientific studies regarding the education system, especially in the context of Islamic education; 2) the education learning system which is also a trend for discussion of publication studies which has a relationship to studies on android and is inseparable from more discussion of Covid; 3) Studies on the word Islamic boarding school are still more dominant as a discussion of the evaluation system for learning Islamic education, so it can be concluded that there is still a lack of studies discussing the results of publications in the area of Islamic education in public schools and tertiary institutions that have subjects or courses in Islamic education; 4) the publication of the Bumi Aksara book has more or less published studies on the Islamic Education system, this has become a reflection material for the publication of books that have contributed to overseeing literature studies on the development of an evaluation system for Islamic Religion education; 5) The area after Jakarta, namely Bandung, is the number two object of study which is close to learning evaluation related to learning interaction and motivation. From the conclusion that is used as material for reflection that with the Qur'an which emphasizes that Islam was sent down with a mission to be a mercy to all nature, Islamic religious education should provide all colors from various sectors because the mother of all knowledge is the Koran. Therefore, Islamic religious education must be the essence of the example practiced by Rasulullah SAW and his companions in everyday life, especially in carrying out Islamic da'wah through a scientific integration approach.

The research outcomes remain presented by writing the processed data of the trend of publication in  1998 to 2023 as follows.
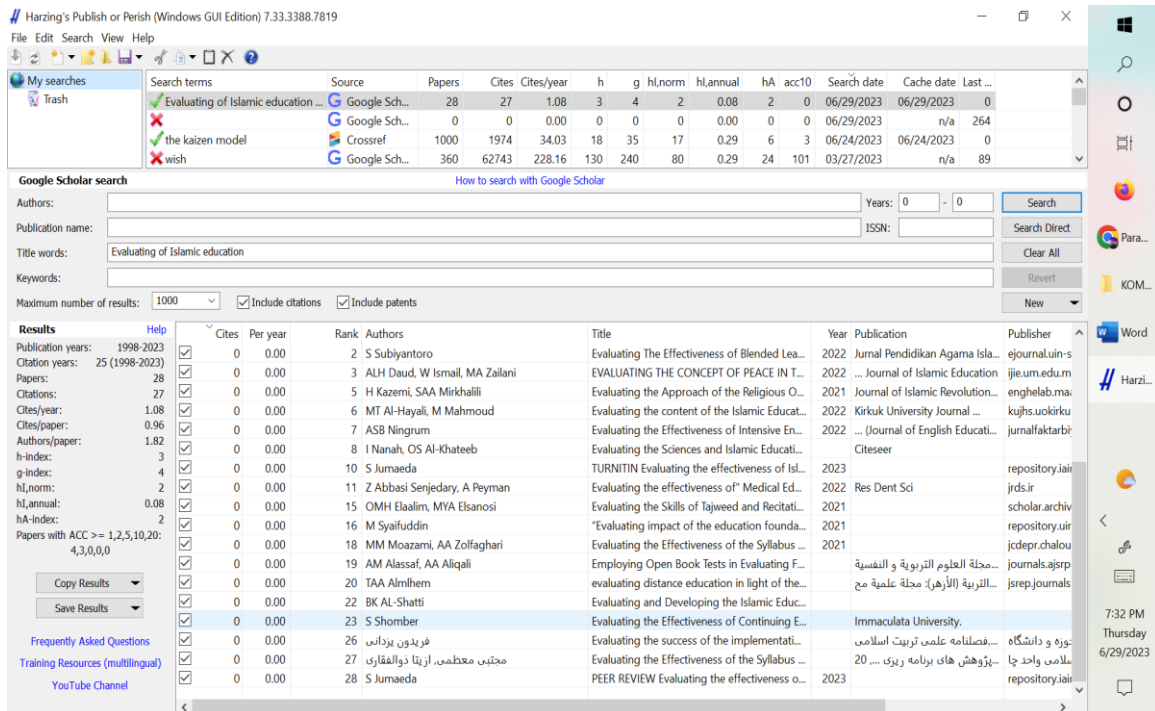
Figure 1. Publish or Perish about Evaluation of Islamic Education

The initial exploration results utilizing the PoP application resulted in 28 bibliographies sorted into 28 designated bibliographies.
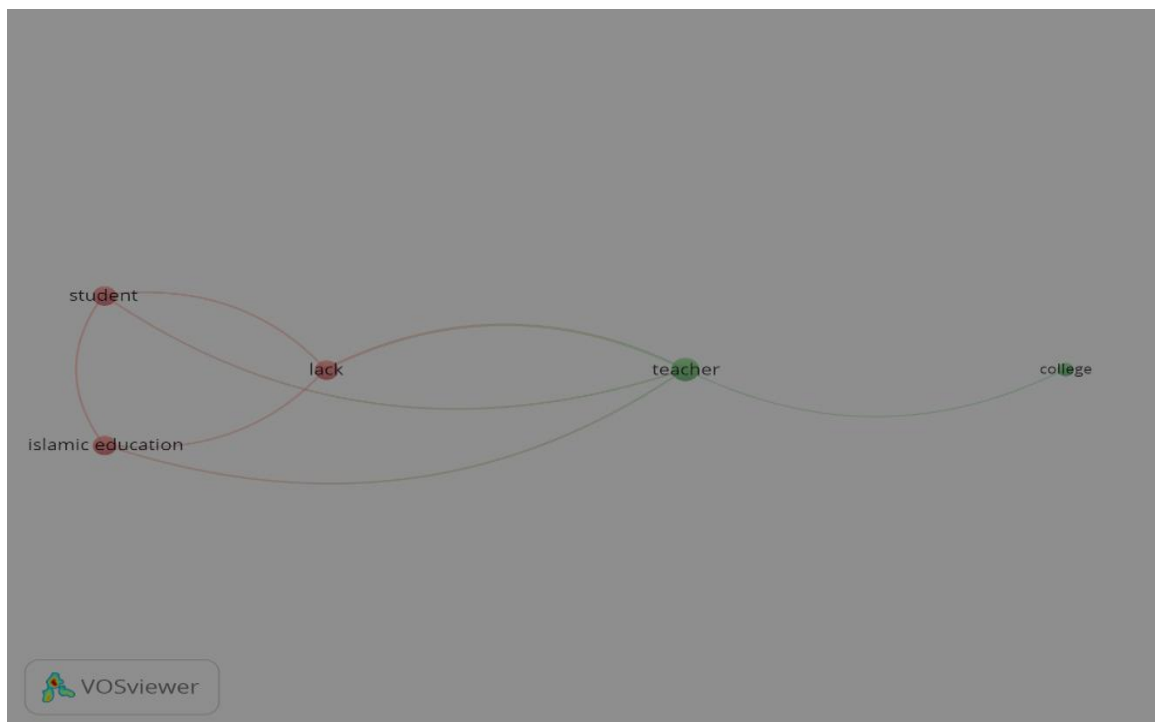


Figure 2. Network Visualization about Evaluation of Islamic Education

Figure 2 presents the 5 items of 2 clusters resulting as of searches through the PoP application. The first cluster, namely aspects, Islamic education, lack, students, and teacher.

The concept of evaluating the Islamic Education System shows that things that need to be taken into consideration in future studies evaluating the Islamic Education System are in the form of schools, learning processes, programs, Islamic education, institutions and methods. The figure shows that there is still a lack of studies on Islamic Education. Therefore, the evaluation of the Islamic Religious Education learning system is very important for study material in the development of science and technology in order to realize the science and technology development order, especially in the concept of Islamic Religious Education.

**Conclusion**

Evaluation of the Islamic Religious Education system is an Islamic-based planned process and action to gather information about the progress, growth and development of students against indicators, so that an assessment can be made which can be used as a basis for making decisions. The principle concept of evaluating the Islamic Religious Education system is an evaluation that refers to objectives, is objective, is comprehensive in nature and is carried out on an ongoing basis. Universal aspects of the objectives and functions of evaluating the Islamic Religious Education system test the ability of students and educators, evaluate the results of revelation education that has been applied to students and educators, determine the classification of Islamic life in each individual, the evaluation process measures cognition, memorization in the learning evaluation process and giving a kind of tabsyir for those who have good activities, and giving a kind of 'iqab for those who have bad activities.

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