Evaluation of Islamic Education: Multi, Inter, dan Transdisciplinary (Philosophical, Theoretical, and Practical)

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Abstract	Artikel Info
From the Introduction about the meaning of Education, Islam and Evaluation, the author is interested in researching and writing more about (the most interesting) Evaluation of Multi, Inter, Transdisciplinary (MIT) Islamic Education (IE) Philosophically, Theoretically, and Practical. This research approach is a qualitative. The type of this qualitative research is descriptive. This type of research is library. Below the author writes the results and conclusions of the research. The author writes about the meaning of MIT. Philosophical IE is related to the Goals of IE and the Function of Evaluation. Among the aims is to form al-Insan al-Kamil (complete human being) who has 2 dimensions (horizontal dialectical and vertical submission) to the mastery of attitudes, skills, and knowledge-understanding. In relation to the Evaluation Function (EF), that meaning is to assess, measure, motivate, and encourage students to be more serious and successful in the framework of achieving the goals of Islamic education. Theoretical Evaluation of Islamic Education is related to 3 (aspects) of Educational Evaluation Objects (input, transformation, and output) and more specific EF for educators, students, and society. Practical Evaluation of IE practically is related to the 7 Practical EF. For evaluation of MIT Islamic education philosophically, theoretically and practically, according to the author, the discussion above regarding evaluation, EE or evaluation of IE philosophically, theoretically and practically just needs to be linked to the MIT discussion. The author also writes examples linked to Multidisciplinary Evaluation and linked to PAI to be more specific. A number of PAI Assessment Forms, Multidisciplinary Approaches or Perspectives that can be used can be adapted from the Curriculum Integration Model that Fogarty developed according to the integration characteristics that are the focus or emphasis. The examples are the Core Competencies and	

Basic Competencies of Islamic Religious Education and Characters for Junior High School / MTs Class VII. Those core are spiritual attitudes, social attitudes, knowledge, and skills.

Keywords: Evaluation; Islamic Education; Theoretical; Practical.

Dari Pendahuluan tentang arti Pendidikan, Islam dan Evaluasi menarik penulis untuk menulis lebih banyak tentang arti Evaluasi, Evaluasi Pendidikan, dan Evaluasi Pendidikan Islam serta Multi, Inter, dan Transdisiplin (MIT) dari Pendidikan Islam dan Evaluasi Pendidikan Islam MIT secara Filosofis, Teoritis, dan Praktis. Pendekatan penelitian ini ialah Pendekatan Kualitatif. Macam penelitian kualitatif pada penelitian ini ialah deskriptif. Jenis penelitian ini ialah penelitian kepustakaan. Pada Pembahasan penulis menulis tentang arti Evaluasi, Evaluasi Pendidikan, serta Multi, Inter, dan Transdisiplin. Di sana penulis memberi tambahan tentang Intradisiplin dan Lintasdisiplin. Terakhir pada Pembahasan penulis menulis tentang Evaluasi Pendidikan Islam Multi, Inter, dan Transdisiplin secara Filosofis, Teoritis, dan Praktis. Evaluasi Pendidikan Islam secara Filosofis berkaitan dengan Tujuan Pendidikan Islam dan Fungsi Evaluasi. Evaluasi Pendidikan Islam secara Teoritis berkaitan dengan 3 (aspek) Objek Evaluasi Pendidikan dan Fungsi Evaluasi yang lebih khusus. Evaluasi Pendidikan Islam secara Praktis berkaitan dengan Fungsi Evaluasi yang bersifat Praktis. Untuk Evaluasi Pendidikan Islam Multi, Inter, dan Transdisiplin secara Filosofis, Teoritis, dan Praktis menurut penulis pembahasan tadi tentang Evaluasi, Evaluasi Pendidikan, atau Evaluasi Pendidikan Islam secara Filosofis, Teoritis, dan Praktis tinggal dikaitkan dengan pembahasan MIT. Penulis juga menulis contoh yang dikaitkan dengan Multidisiplin dari Evaluasi dan dikaitkan dengan PAI agar lebih spesifik. Sejumlah Bentuk Penilaian PAI Pendekatan atau Perspektif Multidisiplin yang dapat digunakan bisa diadaptasi dari Model Integrasi Kurikulum yang Fogarty kembangkan sesuai dengan karakteristik integrasi yang menjadi fokus atau penekanan.

Kata Kunci: Evaluasi; Pendidikan Islam; Teoritis; Praktis.

A.   Introduction

Education is teaching (Ahmad Tafsir, 2012). Teaching is related to the process of teaching, educating, and guiding.

Education is individual development in all aspects (Ahmad

Tafsir, 2012). According to the. According to the author, what is meant by individuals in the previous sentence is of course humans. Arief B. Iskandar stated that humans are living creatures who have the potential for life, namely reason and passion (soul). Lust is related to physical needs (al-Haajah al-'Udhawiyyah) and instincts (gharaaiz) (Arief B. Iskandar, 2010). Human instincts consist of three types: (1) self-preservation instinct (ghariizah al-Baqa), (2) sexual instinct (ghariizah an-Naw'), and (3) religious instinct (ghariizah at-Tadayyun) (Hafidz Abdurrahman, 2004: 53).

So, education is the process of teaching, educating and guiding humans to live their lives, namely the development of individuals (humans) in all aspects, namely reason, physical needs and instincts.

Islam is a spiritual and political faith (al-'Aqidah ar-Ruhiyyah wa as-Siyaasiyyah) (Coordinating Board for Campus Da'wah Institutions, 2006). Spiritual aqidah (al-'Aqidah ar-Ruhiyyah) regulates affairs related to the afterlife such as heaven and hell, reward and punishment, and worship (prayer, fasting, zakat, hajj, etc.). Meanwhile, al-'Aqidah as-Siyaasiyyah regulates life affairs such as politics, economics, social, government, education, punishment, and others (Coordinating Board for Campus Da'wah Institutions, 2006).

Imam Taqiyuddiin an-Nabhaani defines Islam as the religion revealed by Allah to the Prophet Muhammad S.A.W which regulates human relations with his Khaaliq in matters of faith and worship; man's relationship with himself in the form of morality, food and clothing; and human relations with fellow humans in matters of muamalah and al-'Uquubaat (sanctions) (Taqiyuddin an-Nabhani, 2003). Syaykh Yuusuf Al-Qaradaawy stated that muamalat is a matter of fellow human beings (Yusuf al-Qaradawy, 2010). Hafidz Abdurrahman stated that several matters resolved by Islam relate to human affairs with fellow humans. Some of these matters include economics, political-governmental, social-social, foreign policy, sanctions (al-'Uquubaat) and da'wah including education. (Hafidz Abdurrahman, 2004).

From the first 4 (four) paragraphs in the introduction the author synthesizes an interesting deductive picture that fits the research theme. The result is that

Islamic education is the process of teaching, educating and guiding people to live their lives, namely the development of the individual (human) in all its aspects, namely reason, physical needs and instincts that are Islamic in nature, namely characterized by spiritual and political or religious beliefs revealed by Allah to Prophet Muhammad S.A.W who regulates human relations with his Khaaliq in matters of faith and worship; man's relationship with himself in the form of morality, food and clothing; and human relations with fellow humans in matters of al-'Uquubaat (sanctions) and muamalah, for example economics, political-governmental, social-social, foreign policy, and da'wah including education.

Being able to evaluate student competency achievements or learning outcomes (Haji Husnul Yaqin, M, 2010) is one of the things that a good teacher must have. Making learning plans, mastering the teaching materials that will be delivered, developing the learning process in class (DHaji Husnul Yaqin, 2010), and other things that a good teacher must also have. The quality of the evaluation (Hamzah Uno, 2007) needs to be considered in the evaluation.

Testing what is to be tested (Haji Husnul Yaqin, 2010) or the desired learning target (Haji Husnul Yaqin, 2010) is the purpose of quality evaluation.

From the Introduction to Education, Islam, and Evaluation, the author is interested in researching and writing more about the meaning of Evaluation, Educational Evaluation, and Evaluation of Islamic Education as well as Multi, Inter, and Transdisciplinary (MIT) of Islamic Education and Evaluation of MIT Islamic Education Philosophically, Theoretically, and Practical.

B. Research Method

This research approach is a qualitative approach. Qualitative Approach Research is research that aims to find out the phenomena of things that the research subject experiences, such as attitudes, impressions, drivers, actions, etc. thoroughly and through explanations in the format of words and language in a typical natural condition. and by using various scientific methods (Nurul Ulfatin, 2015). In this research the author aims to write more about the meaning of Evaluation, Educational Evaluation, and Evaluation of Islamic

Education as well as Multi, Inter, and Transdisciplinary of Islamic Education and Evaluation of MIT Islamic Education Philosophically, Theoretically, and Practically.

Types of qualitative research (Nurul Ulfatin, 2015) This research is descriptive. Descriptive research is research that explains the character or behavior of a person, condition, indication, or association in order to determine the distribution and relationship between one indication and another in a particular community (Nurul Ulfatin, 2015). In this research the author explains the conditions of Evaluation, Educational Evaluation, and Evaluation of Islamic Education as well as Multi, Inter, and Transdisciplinary of Islamic Education and Evaluation of MIT Islamic Education Philosophically, Theoretically, and Practically.

This type of research is library research. Library research is a study used to collect information and data with the help of various kinds of materials in libraries such as documents, books, magazines, historical stories (Milyasari and Asmendri, 2020). In this research the author collected information and data with the help of various materials in the library regarding the meaning of Evaluation, Educational Evaluation, and Evaluation of Islamic Education as well as Multi, Inter, and Transdisciplinary of Islamic Education and Evaluation of MIT Islamic Education Philosophically, Theoretically, and Practically.

Data is all facts and figures that can be used as material to build certain information (Suharsimi Arikunto, 2006). Information is the fruit of data processing that is used for certain needs (Suharsimi Arikunto, 2006). The data in this research are all facts and figures that can be used as material to build certain information about the meaning of Evaluation, Education Evaluation, and Islamic Education Evaluation as well as Multi, Inter, and Transdisciplinary of Islamic Education and MIT Islamic Education Evaluation Philosophically, Theoretically, and Practically.

Data sources are all information whether it is a real object, something abstract, an event or symptom either quantitatively or qualitatively (Sukandarrumidi, 2012). The data sources in this research are documents, books, journals, or others.

The data collection technique in this research is collecting information

and data from documents, books, journals, or others.

Data analysis is a way of interpreting data and reaching conclusions (Suharsimi Arikunto, 2006). After the data is collected, the writer analyzes it qualitatively-descriptively, namely knowing and concluding and explaining it in the format of words, sentences and paragraphs (H. Moh. Kasiram, 2010).

Checking Data Wetness is to prove whether the research carried out is truly scientific research as well as checking the data obtained (Sugiyono, 2021). In this study the author checked the validity of the data by

1. Triangulation of data sources, namely comparing different data sources.

2. Carry out discussions with colleagues who the author believes have mastered the problem being researched directly or indirectly in the form of delivering a summary of the results of information and data collection.

C. Results and Discussion

1. Meaning of Evaluation, Education Evaluation, and Islamic Education Evaluation

Evaluation is an assessment (kbbi.web.id, 2016), in Al-Qiimah Arabic (Anas Sudijono, 2001). Evaluation comes from English, namely evaluation. Evaluation means the process of judging or calculating the quality, importance, amount, or value of something (dictionary.cambridge.org, 2020). The author defines it as the process of assessing or calculating (estimating) the quality, importance, quantity (lot) or value of something.

Education Evaluation is the activity of controlling, guaranteeing and determining the quality of education for various educational components at each pathway, level and type of education as a form of accountability for the implementation of education (Law No. 20 of 2003, 2003). According to the author, the meaning of this evaluation is more complete than before.

Evaluation in Islamic Education is a method or technique of assessing student behavior based on comprehensive calculation standards of all aspects of religious mental, psychological and spiritual life because humans resulting from Islamic education are not only religious individuals but also have knowledge and skills that are

capable of charity and devotion to God and society (Daryanto, 2011).

2. Multi, Inter, and Transdisciplinary of (research) Islamic Education

Research that uses various approaches (Opinion of Prof. Norhaidi Hasan in Muhammad Amin Abdullah, 2022) or various scientific disciplines working together but each utilizing the disciplinary knowledge they have (Opinion of Alex R. Jensenius in Muhammad Amin Abdullah, 2022) or each discipline does not want to intervene (Norhaidi Hasan's opinion in Muhammad Amin Abdullah, 2022) is research with a multidisciplinary approach. Philosophy, social humanities, natural sciences, etc. are used to look at certain phenomena with existing barriers (Muhammad Amin Abdullah, 2022). People from various scientific disciplines working together (Muhammad Amin Abdullah, 2022) so it is necessary for Multidisciplinary Islamic Education.

Combining two or more scientific disciplines (Norhaidi Hasan's opinion in Muhammad Amin Abdullah, 2022) or integrating knowledge and methods from various scientific disciplines, using a synthesis approach (Alex R. Jensenius'

opinion in Muhammad Amin Abdullah, 2022) is the meaning of the Interdisciplinary Approach. The method, data, technique, theory or perspective (Norhaidi Hasan's opinion in Muhammad Amin Abdullah, 2022) are examples that can be combined in developing science.

Creating a unified intellectual framework outside of disciplinary perspectives (Alex R. Jensenius' opinion in Muhammad Amin Abdullah, 2022: xii) or forming a new paradigm (Muhammad Amin Abdullah, 2022) is what is desired from the Transdisciplinary Approach.

In addition, the author writes about Intradiscipline. Disciplines within one main group of knowledge (Opinion of Azyumardi Azra in Muhammad Amin Abdullah, 2022) each stand alone (Opinion of Prof. Azyumardi Azra in Muhammad Amin Abdullah, 2022) is what is meant by Intradiscipline. Kalam, tasawwuf, theology, fiqh, ushul fiqh (Muhammad Amin Abdullah, 2022) are examples of scientific disciplines under or within the family of Islamic religious knowledge ('Uluum ad-Diin).

Also in addition the author writes about Interdisciplinarity. Seeing one

discipline from another perspective (Alex R. Jensenius' opinion in Muhammad Amin Abdullah, 2022) is what is meant by cross-disciplinarity.

3. Evaluation of Multi, Inter and Transdisciplinary Islamic Education Philosophically, Theoretically and Practically

Rationally, philosophically, Islamic education has the task of forming al-Insan al-Kamil or the perfect human being. Therefore, evaluation of Islamic education should be directed at two dimensions, namely the Horizontal Dialectical Dimension and the Vertical Submission Dimension (Hasan Langgulung, 1985). The aim of Educational Evaluation is to determine the level of students' understanding of the subject matter, train courage and encourage students to recall the material that has been given. Apart from that, the evaluation program aims to find out who among the students is smart and who is weak so that they move up a level, class and graduate. The purpose of evaluation is not only students but also evaluating educators, namely the extent to which educators are serious in carrying out their duties to achieve the goals of Islamic education. In Islamic Education,

the aim of evaluation is emphasized on mastering attitudes, skills and knowledge-understanding oriented towards the achievement of al-Insan al-Kamil (Omaar Mohammad al-Toumu M. Syaibany, 1979).

Philosophically, the function of evaluation, apart from assessing and measuring, is also to motivate and encourage students to be more serious and successful in the framework of achieving the goals of Islamic education (Suharsimi Arikunto, 2003).

Theoretically, the author will write about Evaluation Objects. The object of educational evaluation is anything that is used as the center of attention or observation. The way to find out the object of educational evaluation is by highlighting it from three aspects, namely Input, Transformation and Output. Next, the author explains these 3 (three) aspects.

The first aspect is Input. In the world of education, especially in the learning process at school, input is prospective students. Prospective students as whole individuals can be viewed from the perspective that produces various forms of tests that are used as measuring tools. Spiritual

aspects include 4 (four) things, namely a. Ability: to be able to take part in an educational program at an institution, school or institution, prospective students must have commensurate or adequate abilities so that later they will not experience obstacles or difficulties. b. Personality: Personality is something that exists in humans and shows its form in behavior. In certain cases, information about personality is very necessary because the psychological qualities of personality will be able to influence them in participating in educational programs. The tool to find out someone's personality is called a Personality Test. c. Attitude: attitude is part of human behavior as a symptom or picture of personality that radiates outward. However, this attitude is something that is most prominent and is really needed in relationships, so information about a person's attitude is very important. A tool to determine the state of a person's attitude is called an Attitude Test. d. Intelligence: to determine a person's level of intelligence, intelligence tests are used which have been created by many experts. Such as, Binet-Simon Test (made by Binet and Simon), SPM, Tintum, etc. From the test results, IQ (Intelligence Qoutient) will be known, which is a number that shows the level of a person's intelligence.

The second aspect is Transformation. Transformation can be thought of as a machine that processes raw materials into finished materials. He will play a very important role. It can be a determining factor that can cause success or failure in efforts to achieve predetermined educational goals so that the objects included in Transformation need to be assessed or evaluated continuously. The objects in Transformation that are assessed in order to obtain the expected educational results include: a. Curriculum or Learning Materials, b. Teaching Methods and Assessment Methods, c. Educational Facilities or Media, d. Administration System, e. Teachers and other personnel in the educational process.

The third aspect is Output. The evaluation target from the output aspect is the level of achievement or learning achievement achieved by students after they have been involved in the education process for a predetermined period of time. The domains commonly used are Benjamin Bloom's Three Trichotomy, namely Cognitive, Affective and

Psychomotor. The targets above are the objects of educational evaluation, teaching evaluation and curriculum evaluation (Ramliyus, 2004).

Theoretically, the author will also write about the Evaluation Function. The function of evaluation is 1. Knowing whether the objectives have been achieved or not, 2. Providing feedback for the teacher in carrying out the learning process, 3. Determining learning progress, 4. Recognizing students who are experiencing difficulties, 5. Placing students in the right learning situation, and 6. For Educators to organize the Learning Process Abudin Nata, 2005). According to the author, this function is for educators.

The function of evaluation for students is to find out the abilities that have been achieved. The function of evaluation for the community is to find out whether the implementation of the program has been successful or not (Suharsimi Arikunto, 2003).

There are also practical evaluation functions. Next the author wrote about this. Practically, the function of evaluation is 1. Psychologically, students need to know their learning achievements so that they feel satisfaction and calm, 2. Sociologically, to find out whether students are capable enough to enter society, namely being able to communicate and adapt to all levels of society with all their characteristics. , 3. Didactically-methodically to assist teachers in placing students in certain groups according to their respective abilities and skills, 4. Knowing the position of students among their friends, whether they are intelligent, medium or less intelligent children, 5. Knowing the Level of Readiness of Students in pursuing their Education Program, 6. Assisting Teachers in providing guidance and selection both in determining the Type of Education, Major and Level or Class Promotion, 7. Administratively to provide Reports on Student Progress to the Government, Leaders such as Heads Schools, teachers or instructors, including the students themselves (Suharsimi Arikunto, 2003).

For the evaluation of multi, inter and transdisciplinary Islamic education philosophically, theoretically and practically, according to the author, the discussion above regarding evaluation, educational evaluation or evaluation of

Islamic education philosophically, theoretically and practically just needs to be linked to the multi, inter and transdisciplinary discussion.

Next, the author writes examples that are linked to Multidisciplinary Evaluation and linked to PAI to be more specific. A number of PAI Assessment Forms, Multidisciplinary Approaches or Perspectives that can be used can be adapted from the Curriculum Integration Model that Fogarty developed according to the integration characteristics that are the focus or emphasis. Examples are the Core Competencies and Basic Competencies for Islamic Religious Education and Characters for Middle School / MTS Class VII. Core Competency 1 (Spiritual Attitude) is to appreciate and appreciate the teachings of the religion one adheres to. Core Competency 2 (Social Attitude) is to demonstrate honest, disciplined, responsible, caring (tolerant, mutual cooperation), polite and confident behavior in interacting effectively with the social and natural environment within the reach of one's interactions and existence. Core Competency 3 (Knowledge) is understanding knowledge (factual, conceptual and procedural) based on curiosity about science, technology, art and culture related to visible phenomena and events. Core Competency 4 (skills) is Trying, processing and presenting in the concrete domain (using, parsing, assembling, modifying and creating) and the abstract domain (writing, reading, calculating, drawing and composing) according to what is learned at school and other sources that are the same in point of view/theory. If these guidelines are developed in Multidisciplinary PAI learning and the Integration Model Evaluation Plan, they can be described as follows (Muhammad Yusuf Aminuddin, Mujamil Qohar, Akhyak, I.A., 2021: 22–37), (Robin Fogarty, 1991: 61–66), and (Zetty Nurzuliana Rashed, Ab Halim Tamuri, Siti Suhaila Ihwani Mohd Faeez Ilias, M. Y., 2020: 51–58)
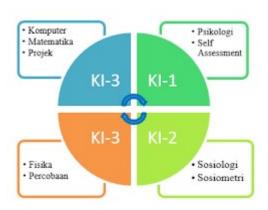

Figure 1 Multidisciplinary PAI Evaluation Model Design

The advantage of the Integration Model above is that students can improve their higher order thinking skills (Higher Order Thinking Skills) in the KI-1 to KI-4 domains with richer scientific treasures, not just one dimension but many interrelated dimensions. and supportive. However, the drawback of this model is that teachers are required to design and develop learning concepts and prepare varied instruments and thus require team teaching. Without team teaching, it is difficult for teachers to develop multidisciplinary knowledge because of the recent trend until the future, people are specialized in their knowledge.

D. Conclusion

Evaluation is the process of assessing or calculating (estimating) the quality, importance, quantity (lot), or value of something.

Evaluation in Islamic Education is a method or technique for assessing student behavior based on comprehensive calculation standards from all aspects of life. Research that uses various approaches or various scientific disciplines work together but each uses the disciplinary knowledge they have or each discipline does not want to intervene is research with a Multidisciplinary Approach. Combining two or more scientific disciplines or integrating knowledge and methods from various scientific disciplines, using a synthesis approach is the purpose of the Interdisciplinary Approach. Creating a unified intellectual framework beyond disciplinary perspectives or forming a new paradigm is what is desired from the Transdisciplinary Approach.

Philosophical Evaluation of Islamic Education is related to the Goals of Islamic Education and the Function of Evaluation. Among the aims of Islamic education is to form al-Insan al-Kamil (complete human being) who has 2 (two) dimensions, namely horizontal dialectical and vertical submission to the mastery of attitudes, skills and knowledge-understanding. In relation to the Evaluation Function, the meaning is to assess, measure, motivate and encourage students to be more serious and successful in the framework of achieving the goals of Islamic education.

Theoretical Evaluation of Islamic Education is related to 3 (aspects) of Educational Evaluation Objects and more specific Evaluation Functions. The

three objects are input, transformation, and output. The more specific evaluation function is for educators, students and society.

Practical Evaluation of Islamic Education is related to 7 (seven) Practical Evaluation Functions.

For the evaluation of multi, inter and transdisciplinary Islamic education philosophically, theoretically and practically, according to the author, the discussion above regarding evaluation, educational evaluation or evaluation of Islamic education philosophically, theoretically and practically just needs to be linked to the multi, inter and transdisciplinary discussion. The author wrote an example linked to Multidisciplinary Evaluation and linked to PAI to be more specific. A number of PAI Assessment Forms, Multidisciplinary Approaches or Perspectives that can be used can be adapted from the Curriculum Integration Model that Fogarty developed according to the integration characteristics that are the focus or emphasis. Examples are the Core Competencies and Basic Competencies of Islamic Religious Education and Characters for Middle School / MTS Class VII. Core Competencies consist of spiritual attitudes, social attitudes, knowledge and skills.

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