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EVALUATION STRATEGIES AND APPROACHES IN LEARNING ISLAMIC RELIGIOUS EDUCATION: AN ANALYSIS BASED ON THE ISLAMIC EDUCATION EVALUATION DEVELOPMENT BOOK

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Keywords:	ABSTRACTS
Evaluation, Learning, Challenges, strategies	<i>Evaluation of Islamic Religious Education (PAI) learning is an important element in measuring the success of the educational process that includes cognitive, affective, and psychomotor aspects. However, its implementation is faced with various challenges, such as limited evaluation methods, instrument development, and teacher competence in carrying out holistic evaluations. This study aims to examine the concept, challenges, and strategies for developing PAI evaluation through a literature study approach with descriptive analysis of various library sources. The results of the study indicate that the main challenge in PAI evaluation is the dominance of conventional methods that are less able to capture the affective and psychomotor aspects of students optimally. The proposed strategies include the development of varied instruments, teacher training, technology integration, and collaboration with parents. The implications of this study are the need for improvements to education policies to support the implementation of more effective PAI evaluations that are oriented towards the formation of student character according to Islamic values.</i>

A. INTRODUCTION

Islamic Religious Education (PAI) plays a pivotal role in shaping the character of students in Indonesia. This subject goes beyond imparting knowledge; it fosters the internalization of faith, moral principles, and spiritual values that guide students in their daily lives. In this regard, PAI serves as an essential tool for nurturing a generation that embodies Islamic values in thought, action, and behavior. Central to achieving these goals is the process of learning evaluation, which ensures that educational objectives are met effectively and holistically. The evaluation of learning outcomes in PAI extends beyond the cognitive domain (Irawan, 2020). According to Suryani, a truly effective evaluation must encompass affective and psychomotor aspects as well. The affective domain measures changes in students' attitudes, feelings, and values, while the psychomotor domain assesses their ability to translate these values into practical actions. Despite the importance of these dimensions, traditional evaluation practices often focus disproportionately on cognitive outcomes, such as written exams, leaving the affective and psychomotor dimensions underrepresented (Suryani, 2021).

This limited focus poses significant challenges. Students may excel in theoretical knowledge but fail to demonstrate the corresponding behaviors that embody Islamic teachings. For instance, a student may score high marks in an exam on honesty but show little evidence of applying this principle in daily life. This disconnect underscores the need for evaluation systems that balance the measurement of knowledge with the assessment of character and practice. Inappropriate evaluation approaches can also negatively impact students' motivation. According to Ismail, overly formal and number-driven evaluations often create undue pressure on students. Instead of empowering them to grow, such evaluations can make religious learning a burden. A more constructive approach would involve providing feedback that highlights students' strengths while addressing areas for improvement (Ismail, 2018). This shift would foster a positive learning environment where students are encouraged to internalize Islamic values meaningfully.

The diversity of students' backgrounds presents another layer of complexity in evaluating PAI learning. Mulyadi (2021) emphasizes that students come from varying levels of religious understanding, shaped by their cultural and familial contexts. While some students may possess a strong foundation in Islamic knowledge, others may have limited exposure. This diversity necessitates flexible and inclusive evaluation strategies that cater to the unique needs of each learner. Evaluations should avoid a one-size-fits-all approach and instead provide equitable opportunities for all students to succeed. Technology has introduced new possibilities and challenges for PAI evaluation. The integration of digital tools, such as online assessment platforms, has streamlined certain aspects of the evaluation process (Mulyadi, 2022). Rahmawati (2021) highlights that technology enables innovative methods, such as interactive quizzes and real-time feedback. However, the effective utilization of technology requires adequate training for teachers. Without proper preparation, technology can become a hindrance rather than a solution, creating disparities in access and application (A. Rahmawati, 2021).

Teachers play a central role in the success of PAI evaluations. Their competence in designing and implementing evaluations significantly influences the quality of learning outcomes. Dr. Sulaiman (2020) underscores the importance of equipping teachers with a deep understanding of Islamic evaluation principles. This includes the ability to create instruments that are both valid and reliable while aligning with the

moral and spiritual objectives of PAI. Teachers must also be adept at using diverse methods to assess cognitive, affective, and psychomotor domains effectively. In addition to technical challenges, educational policies often hinder the effective evaluation of PAI. Many schools rely on uniform evaluation systems that fail to account for the unique characteristics of religious education. This standardized approach risks undermining the essence of PAI, which emphasizes personal growth and moral development. Policymakers and education stakeholders must prioritize the development of evaluation frameworks tailored to the specific needs of PAI (Sulaiman, 2020).

Evaluation in PAI is not merely a tool for measuring academic performance. It serves a broader purpose of instilling Islamic values deeply within students. Abdallah (2018) argues that evaluation should be viewed as a process that shapes students into devout and virtuous individuals. This requires a collaborative effort between teachers, students, and parents to create a holistic evaluation system that reflects the interconnected nature of education and moral development. The role of parents in supporting PAI evaluation is often underestimated. Parents provide critical insights into how students apply Islamic values outside the classroom. Regular communication between teachers and parents can bridge the gap between school-based learning and home practices, ensuring a more comprehensive evaluation of students' character and behavior.

The involvement of community stakeholders can further enhance the evaluation process. Religious leaders, alumni, and local organizations can contribute valuable perspectives on students' development. Collaborative initiatives, such as community service projects, can serve as practical platforms for evaluating students' ability to apply Islamic principles in real-world contexts. The rapid advancement of technology demands that PAI evaluations adapt to the digital era. Online platforms offer opportunities for creativity and efficiency, but they must be designed to capture affective and psychomotor aspects alongside cognitive outcomes. For example, virtual simulations could be used to assess students' responses to ethical dilemmas, integrating both knowledge and application (Aly & Innayati, 2018).

Despite the potential of technology, it is not a panacea. Effective evaluation requires direct human interaction, particularly in assessing affective and psychomotor dimensions. Teachers must maintain a balance between leveraging technology and preserving the personal connections that are integral to Islamic education. The importance of flexibility in evaluation cannot be overstated. A rigid evaluation system risks alienating students whose learning needs differ from the norm. Context-based approaches that consider students' cultural and social environments can make evaluations more relevant and impactful, fostering a sense of inclusivity and fairness (Kusnadi, 2021).

Professional development for teachers is essential to address the evolving demands of PAI evaluation. Continuous training programs should focus on equipping educators with innovative methods and tools that align with Islamic principles. (Mardiana, 2019) Teachers must also be encouraged to collaborate and share best practices, creating a supportive professional community. Policy reforms are needed to address systemic barriers in PAI evaluation. The government should provide clear guidelines, allocate resources for training and technology, and ensure that schools have the autonomy to design evaluations that meet their specific needs. Such reforms would create an enabling environment for effective PAI evaluation practices.

The integration of self-evaluation and peer assessment can also enrich the evaluation process. These methods encourage students to reflect on their own behaviors and learn from their peers, fostering a culture of accountability and mutual growth. For instance, students could participate in peer reviews during group projects, assessing each other's contributions based on Islamic values. Evaluation in PAI must also consider the role of extracurricular activities in shaping students' character. Participation in activities such as Quran recitation competitions or charity events provides practical opportunities for students to demonstrate their understanding of Islamic teachings. These activities should be integrated into the evaluation framework to capture a holistic view of student development. The challenges faced in PAI evaluation underscore the need for innovation and collaboration. By addressing these challenges systematically, stakeholders can develop an evaluation system that not only measures learning outcomes but also nurtures students' moral and spiritual growth. This requires a collective effort from teachers, parents, policymakers, and the broader community.

B. METHOD

This research employs a literature study method to explore and analyze a wide range of sources relevant to the evaluation of Islamic Religious Education (PAI) learning. The primary aim of this method is to gather comprehensive insights from existing theories, principles, and practices that address the challenges and strategies in PAI evaluation. The sources used in this study include academic books, peer-reviewed journals, research articles, and policy documents that discuss both general educational evaluation and specific applications within the context of PAI. This methodological choice allows for a robust understanding of the subject without requiring empirical field data.

The data collected from these sources were analyzed descriptively using a qualitative approach. This approach focuses on interpreting and synthesizing information to identify patterns, themes, and gaps in the existing literature. By organizing the findings thematically, the research aims to highlight key concepts, challenges, and potential strategies for improving PAI evaluation. The descriptive analysis also enables the exploration of diverse perspectives from various authors, ensuring a balanced and nuanced understanding of the topic (Sugiyono, 2020).

This method was chosen for its ability to provide an in-depth exploration of complex issues related to PAI evaluation. Unlike empirical research, which requires field data collection, a literature study offers the flexibility to integrate knowledge from multiple disciplines and contexts. This approach is particularly effective in addressing theoretical and conceptual gaps in the existing literature while proposing actionable solutions that can inform future research and policy development in Islamic education. Through this method, the study aims to contribute meaningful insights that support the development of holistic and effective PAI evaluation systems.

C. RESULT AND DISCUSSION

Concept of PAI Learning Evaluation

Learning evaluation in Islamic Religious Education (PAI) plays a strategic role in ensuring that the educational process achieves its objectives. This evaluation extends beyond academic achievement to encompass cognitive, affective, and psychomotor dimensions, reflecting the holistic nature of Islamic education. The cognitive aspect evaluates students' knowledge and understanding of religious principles, while the affective dimension measures attitudes and internalization of values, and the psychomotor aspect assesses practical skills such as performing prayers or reciting Quranic verses. The integration of these three dimensions makes PAI evaluation unique within the national education system. Unlike other subjects that focus heavily on academic outcomes, PAI emphasizes the application of knowledge in daily life, bridging the gap between theoretical understanding and character building. For instance, understanding the concept of honesty must translate into consistent honest behavior, illustrating the alignment between cognitive comprehension and moral actions.

According to Rahmatullah (2018), achieving a balance among cognitive, affective, and psychomotor evaluations is essential. This balance ensures that students not only excel academically but also grow as individuals who embody Islamic values in their attitudes and actions. Lessons on compassion, for example, should result in students demonstrating kindness and empathy in their interactions with peers and the broader community. (Rahmatullah, 2018) Evaluation in PAI serves three primary functions: diagnostic, formative, and summative. Diagnostic evaluation identifies students' initial abilities and readiness, helping teachers design effective lesson plans. Formative evaluation provides ongoing feedback during the learning process, enabling teachers to adjust their strategies and students to identify areas for improvement. Summative evaluation, conducted at the end of a learning period, assesses the overall achievement of learning objectives, offering a comprehensive measure of students' progress (Mardiana, 2019).

Despite the importance of these functions, implementing comprehensive evaluations in PAI is fraught with challenges. One of the most significant issues is the over-reliance on written exams, which predominantly assess cognitive aspects while neglecting affective and psychomotor dimensions. Wahyuni (2021) emphasizes that this imbalance arises from teachers' limited understanding of diverse evaluation methods that align with the multifaceted objectives of PAI. To address these challenges, there is a pressing need for teacher training and professional development. Teachers must be equipped with the skills to design and implement evaluations that effectively capture the affective and psychomotor dimensions. For example, instruments like observation checklists and self-assessment tools can provide insights into students' sincerity in prayer or their ability to collaborate on community service projects. (Wahyuni, 2021)

The social and cultural context of students further complicates the evaluation process. Indonesia's diverse religious and cultural landscape requires flexible and inclusive approaches that accommodate varying levels of religious understanding and practice. Mulyadi (2022) highlights the importance of context-based evaluations that ensure fairness and relevance, particularly for students from different socio-cultural backgrounds. Validity and reliability are critical factors in the development of evaluation instruments. Valid instruments accurately measure the intended aspects, while reliable ones provide consistent results across different contexts. For example,

written tests are suitable for assessing cognitive understanding, whereas structured observations and peer evaluations are more appropriate for capturing affective and psychomotor outcomes.(Mulyadi, 2022)

The advent of the digital era has opened new avenues for innovation in PAI evaluation. Online assessment tools, for instance, can streamline data collection and analysis, making the evaluation process more efficient and accessible. However, as Rahmawati (2020) notes, technology must complement, not replace, the interpersonal aspects of evaluation. Direct teacher-student interactions remain indispensable for assessing affective and psychomotor dimensions. Teachers play a pivotal role in the success of PAI evaluation. Their ability to design meaningful evaluations, provide constructive feedback, and guide students toward personal and spiritual growth is central to achieving the goals of Islamic education.(S. Rahmawati, 2020) Abdullah (2019) argues that evaluation should be viewed not merely as a measurement tool but as a mechanism for fostering students' holistic development.(M. Abdullah, 2019)

Collaboration among teachers, students, and parents is another key factor in effective PAI evaluation. Parents, in particular, provide valuable insights into how students apply Islamic values outside the classroom. Regular communication and collaboration between teachers and parents can bridge the gap between school-based learning and home practices, ensuring a more holistic evaluation process. Flexibility is a cornerstone of effective PAI evaluation. Mulyadi (2022) stresses that evaluation methods should accommodate students' unique characteristics, such as their cultural backgrounds and prior religious knowledge. For instance, students from urban settings may require different evaluation approaches than those from rural areas, reflecting their distinct experiences and learning needs.(Mulyadi, 2022)

While technology offers exciting possibilities, it also presents challenges. Many schools lack the infrastructure, devices, or internet connectivity required to implement digital evaluation tools effectively. Addressing these gaps requires significant investment in resources and teacher training to ensure equitable access to technology-based evaluations. Student involvement in the evaluation process can further enhance its effectiveness. Self-evaluation and peer assessment encourage students to reflect on their attitudes and behaviors, fostering self-awareness and personal accountability. For instance, students could assess their contributions to group projects that embody Islamic values, such as organizing charity events or environmental initiatives.(Z. Abdullah, 2020)

The development of rubrics and clear evaluation criteria is essential for ensuring objectivity and consistency in PAI evaluation. For example, a rubric for assessing compassion might include indicators such as helping peers in need or participating in community service activities. Such tools provide a structured framework for evaluating affective and psychomotor dimensions. Despite the benefits of innovative methods, the human element in PAI evaluation cannot be overlooked. Teachers' direct interactions with students allow for a deeper understanding of their progress, particularly in areas like attitudes and behaviors. This interpersonal connection fosters trust and creates opportunities for personalized feedback.

Evaluation in PAI must also address the challenges posed by large class sizes and limited teacher-student interactions. Strategies such as small-group evaluations or collaborative projects can help mitigate these issues, allowing teachers to assess students more effectively in diverse contexts. Extracurricular activities provide

additional opportunities for evaluating students' application of Islamic values. Participation in activities like Quran recitation competitions or community outreach programs can serve as practical indicators of students' growth in the affective and psychomotor domains.(Mulyani, 2019)

The integration of self-reflection activities into the evaluation process can further enhance students' personal growth. Encouraging students to set personal goals and reflect on their progress fosters a sense of responsibility and ownership over their learning journey. Policy support is crucial for the successful implementation of comprehensive PAI evaluations. Governments and education stakeholders must provide clear guidelines, allocate resources for teacher training, and ensure that schools have the autonomy to design context-appropriate evaluation systems. Ultimately, the concept of PAI learning evaluation demands a comprehensive, adaptive approach that aligns with the principles of Islamic education. By combining traditional methods with modern innovations, and fostering collaboration among teachers, students, and parents, PAI evaluation can serve as a powerful tool for nurturing a generation that embodies Islamic values in thought, word, and deed.(Sulaiman, 2020)

Challenges in PAI Evaluation

Islamic Religious Education (PAI) learning evaluation has a vital role in measuring the success of the educational process. However, in practice, its implementation faces numerous complex challenges. These include the limited methods and instruments used, as well as teachers' lack of competence in conducting ideal evaluations. The uniqueness of PAI evaluation lies in its emphasis on not only cognitive aspects but also affective and psychomotor dimensions, requiring a comprehensive approach that differs from other subjects. One of the most prominent challenges is the lack of variety in evaluation methods employed by teachers. Rahmawati (2020) points out that many educators rely heavily on conventional written exams, which primarily measure cognitive outcomes. This narrow focus neglects affective aspects, such as students' religious attitudes and behaviors, as well as psychomotor skills, such as practical worship activities. Consequently, the holistic nature of PAI, which prioritizes character formation, is often undermined.

Moreover, the challenge extends to the development of evaluation instruments. Wahyudi (2019) highlights that teachers frequently struggle to create valid and reliable tools to assess students' affective and psychomotor progress. For instance, assessing honesty or empathy often lacks clear indicators or rubrics, leading to subjective and inconsistent results. This shortfall diminishes the credibility and accountability of evaluations in capturing students' moral and spiritual development. Another critical issue is the insufficient understanding among teachers regarding evaluation approaches aligned with PAI characteristics.(Wahyudi, 2019) Suryani emphasizes that most teachers lack adequate training on holistic evaluation techniques. As a result, evaluations are fragmented, failing to encompass the comprehensive objectives of PAI. This situation is further aggravated by teachers' heavy workloads, leaving little room for innovation in designing effective evaluation instruments.(Suryani, 2021)

The diversity of students' backgrounds presents additional challenges in implementing fair and relevant evaluations. Students come from varying social environments, cultures, and religious understandings, all of which influence how they internalize and practice Islamic values. Mulyadi (2022) argues that a one-size-fits-all evaluation system often overlooks this diversity, leading to results that are irrelevant or

even counterproductive. Flexible, context-based approaches are necessary to accommodate such differences. Technological limitations also hinder the implementation of effective PAI evaluations. While some schools have begun incorporating technology, its application remains minimal and inconsistent. (Mulyadi, 2022) Rahmatullah (2018) reveals that many teachers face technical constraints, such as limited access to devices and unstable internet connections, which impede the use of digital tools for evaluation. (Rahmatullah, 2018) Additionally, existing technologies often lack the capability to measure affective and psychomotor aspects, further restricting their usefulness. (Z. Abdullah, 2020)

Parental involvement in the evaluation process is another area of concern. Many parents perceive evaluation as solely the teachers' responsibility, overlooking their role in shaping students' attitudes and behaviors. Abdullah (2019) underscores the importance of collaboration between teachers and parents, particularly in affective evaluations, where family observations can provide valuable insights into students' application of Islamic values at home. Policy-related challenges compound these issues. Centralized education policies often fail to provide the flexibility needed for schools to tailor evaluation systems to their specific needs. Wahyuni (2021) stresses that rigid, standardized policies risk turning evaluations into formalities that lack meaningful impact. (Wahyuni, 2021) Decentralized approaches, allowing schools greater autonomy, are crucial for adapting evaluations to diverse student populations. (M. Abdullah, 2019)

Another challenge lies in the lack of continuity between school evaluations and real-life applications of Islamic values. Students may excel in theoretical assessments but struggle to demonstrate religious principles in everyday situations. This gap highlights the need for evaluation methods that emphasize behavioral observations and real-world practices. Inadequate infrastructure in many schools further exacerbates these challenges. Schools in rural or underprivileged areas often lack basic resources, such as evaluation materials or access to digital platforms. This disparity creates unequal opportunities for students to demonstrate their abilities comprehensively, undermining the principle of fairness in evaluation.

Time constraints also pose significant barriers. Teachers, burdened with administrative tasks and large class sizes, often have insufficient time to conduct in-depth evaluations. This limitation forces them to prioritize cognitive assessments over more time-intensive methods like observations or interviews, reducing the overall effectiveness of the evaluation process. The transition to online learning during the COVID-19 pandemic revealed additional weaknesses in PAI evaluations. Many schools struggled to adapt their evaluation systems to virtual settings, particularly for assessing affective and psychomotor aspects. This experience underscores the importance of preparing teachers and institutions for flexible, hybrid evaluation methods that can withstand future disruptions.

Teachers' attitudes toward evaluation further influence its effectiveness. Some educators view evaluation as a formal requirement rather than a tool for improving learning outcomes. This perception can lead to superficial evaluations that fail to provide meaningful feedback or promote student growth. Student resistance to evaluation is another challenge. Formal and rigid evaluation methods can create stress and anxiety, diminishing students' motivation to engage with the learning process. Evaluations that emphasize numbers over constructive feedback risk alienating students and undermining their enthusiasm for religious education.

Cultural biases in evaluation approaches also need to be addressed. Standardized evaluations may inadvertently favor certain cultural or religious interpretations, marginalizing students from different backgrounds. Inclusive evaluation practices that respect diverse interpretations of Islamic values are essential for fostering a sense of belonging and fairness among students. The lack of professional development opportunities for teachers is a critical factor in perpetuating these challenges. Regular training programs are essential for equipping educators with the skills and knowledge needed to design and implement holistic evaluations. Without such support, teachers are unlikely to break away from conventional practices.

Community involvement in evaluation is often overlooked but holds great potential for enriching the process. Collaborating with community leaders or religious figures can provide additional perspectives on students' character development and reinforce the connection between school-based learning and societal expectations. Finally, the absence of a clear framework for evaluating affective and psychomotor aspects remains a fundamental challenge. Teachers need standardized guidelines and tools that are adaptable to various contexts but grounded in Islamic principles. Such a framework would ensure consistency and objectivity in evaluations across different schools. Addressing these challenges requires a concerted effort from all stakeholders, including teachers, parents, policymakers, and community members. By working collaboratively, it is possible to overcome these obstacles and create an evaluation system that not only measures learning outcomes but also nurtures the moral and spiritual development of students in alignment with Islamic values.

PAI Evaluation Development Strategy

The development of Islamic Religious Education (PAI) evaluation necessitates a well-structured strategy to ensure the comprehensive measurement of learning outcomes. An effective evaluation system should encompass cognitive, affective, and psychomotor aspects, reflecting the holistic nature of PAI. This approach not only enhances the quality of education but also aligns with the goal of nurturing students' character based on Islamic values.

A fundamental step in developing PAI evaluation is the design of valid and reliable instruments. Rahmawati (2020) emphasizes that these instruments must address the unique objectives of PAI and utilize diverse methods. Written tests can evaluate cognitive understanding, while observations and interviews are more suitable for assessing affective and psychomotor dimensions. For example, observing students' participation in prayer activities provides insights into their practical application of religious principles. To improve the quality of these instruments, teachers must undergo specialized training. Wahyudi (2019) highlights that many educators lack the necessary skills to design holistic evaluations. Training programs should focus on equipping teachers with the ability to develop tools that align with Islamic principles, such as rubrics for assessing honesty or empathy. This will enable educators to conduct evaluations that are both meaningful and consistent. (Wahyudi, 2019)

The integration of technology offers a promising avenue for enhancing PAI evaluation. Digital tools can streamline data collection and analysis, allowing teachers to evaluate students more efficiently. Suryani notes that technology can also facilitate innovative approaches, such as online simulations that assess students' problem-solving abilities in an Islamic context. For instance, virtual environments could be used to simulate scenarios requiring ethical decision-making based on Islamic

teachings.(Suryani, 2021) Another key strategy is involving students directly in the evaluation process. Abdullah (2019) argues that self-evaluation and peer assessment encourage students to reflect on their behaviors and attitudes.(M. Abdullah, 2019) This not only fosters self-awareness but also helps teachers gather more comprehensive data. For example, students could evaluate their group members' contributions to a charity event, emphasizing collaboration and social responsibility.

Collaboration between schools and parents is crucial for a holistic evaluation approach. Rahmatullah (2018) explains that parents play a vital role in providing feedback on students' application of Islamic values at home. This partnership ensures that evaluations encompass a broader perspective, capturing students' character development both in and outside of school. Regular communication between teachers and parents can strengthen this synergy. Flexibility in evaluation methods is essential to address the diverse backgrounds of students (Rahmatullah, 2018). Mulyadi (2022) advocates for context-based approaches that consider students' cultural and social environments. For example, students from urban areas may require different evaluation strategies than those from rural communities. Such flexibility ensures that assessments are both fair and effective (Mulyadi, 2022).

In addition to flexibility, the government must provide robust policy support for PAI evaluation development. Wahyuni (2021) emphasizes the need for clear guidelines, regular teacher training, and the provision of technological resources. Government initiatives should also prioritize equitable access to resources, ensuring that all schools, regardless of location, can implement effective evaluation systems. Developing evaluation instruments requires continuous refinement and innovation. Teachers should be encouraged to experiment with new methods, such as narrative assessments or portfolio-based evaluations. These approaches allow for a deeper understanding of students' growth over time, particularly in affective and psychomotor domains (Wahyuni, 2021).

Teacher collaboration can also enhance the evaluation process. By working together, educators can share best practices and develop standardized tools tailored to PAI objectives. Professional learning communities provide a platform for teachers to exchange ideas and address common challenges, fostering collective growth. Incorporating real-life applications into evaluations adds relevance and depth to the process. For example, assessments could include community service projects or student-led initiatives that demonstrate the practical implementation of Islamic values. Such activities bridge the gap between theoretical knowledge and real-world application (Sulaiman, 2020).

The role of school leadership in supporting evaluation development cannot be overlooked. Principals and administrators must provide the necessary resources and encouragement for teachers to innovate in their evaluation practices. Regular monitoring and feedback from school leaders can also help maintain the quality of evaluations. Addressing resource disparities is critical for equitable evaluation development. Schools with limited access to technology or training should receive targeted support to ensure their evaluation systems meet national standards. Government and non-governmental organizations can collaborate to bridge these gaps, promoting fairness in education.

Evaluation systems should also be designed to motivate students rather than create stress. Constructive feedback, rather than punitive measures, helps students

understand their strengths and areas for improvement. For example, teachers could use formative assessments to guide students toward achieving their learning goals. Student-centered evaluation strategies can further enhance engagement. Allowing students to set personal goals and track their progress fosters ownership of their learning journey. This approach not only motivates students but also instills a sense of responsibility and self-discipline (Suryani, 2021).

The use of technology should be accompanied by training for teachers to maximize its potential. While digital tools offer numerous benefits, their effectiveness depends on teachers' ability to use them proficiently. Regular workshops and technical support can ensure that technology integration is successful. Community involvement in evaluation development can provide additional insights and resources. Religious leaders, alumni, and local organizations can contribute to creating a more comprehensive evaluation framework. For example, community leaders could participate in mentoring programs or evaluate students' contributions to community projects.

Developing evaluation strategies also requires continuous research and feedback. Teachers should be encouraged to conduct action research to assess the effectiveness of their evaluation methods and make data-driven improvements. Research findings can inform policy changes and guide future initiatives. Ultimately, the success of PAI evaluation development depends on the collective efforts of all stakeholders. Teachers, parents, students, policymakers, and community members must work together to create an evaluation system that aligns with Islamic principles and meets the needs of diverse learners. This collaborative approach will ensure that evaluations not only measure academic achievement but also nurture moral and spiritual growth. With a comprehensive and adaptive strategy, PAI evaluations can become powerful tools for shaping a generation that is intellectually capable, morally upright, and spiritually grounded. By addressing current challenges and leveraging opportunities, the development of PAI evaluations can significantly contribute to the overall improvement of Islamic education.

D. CONCLUSION

The evaluation of Islamic Religious Education (PAI) is essential for assessing the effectiveness of learning in cognitive, affective, and psychomotor domains. It not only measures students' academic achievements but also fosters their moral and spiritual development in alignment with Islamic values. Despite its significance, the implementation of PAI evaluation faces several challenges, including limited evaluation methods, insufficiently developed instruments, teacher competency gaps, and the diversity of students' religious backgrounds. These challenges hinder the achievement of holistic learning objectives that address both knowledge and character building.

To address these challenges, a multifaceted approach is required. This includes the development of valid and reliable evaluation instruments, teacher training programs to enhance competencies, and the integration of technology to streamline and diversify the evaluation process. Additionally, involving students actively through self-assessment and peer evaluation, fostering cooperation with parents, and adopting flexible, context-based strategies can improve the relevance and effectiveness of PAI evaluations. These strategies ensure that the evaluation process accommodates diverse learner needs while remaining aligned with the values and goals of Islamic education.

The success of PAI evaluation depends on strong collaboration among teachers, parents, students, and policymakers, supported by robust educational policies. Through this synergy, PAI evaluation can evolve into a powerful tool not only for measuring learning outcomes but also for shaping students' character and behavior. This holistic approach will help develop a generation that is intellectually capable, morally grounded, and spiritually guided, fully embodying the principles of Islamic education.

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