

Development of Affective Aspect Evaluation of Islamic Education (Study Case at 7Th Grade of Muhammadiyah 3 Junior High School Jetis Ponorogo)

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Abstract

Evaluation is the most important component in improving the quality of education. In its implementation, the evaluation should include three aspects: cognitive, affective and psychomotor. However, most educational institutions in Indonesia, only carry out an evaluation of cognitive aspects. Yet evaluation of another aspect is also important, especially in Islamic Education, affective aspect is the most important aspect that must be evaluated and developed. Because the teachings of Islam is not enough only to be understood, but also must be practiced and become a way of life for every Muslim. Muhammadiyah 3 Junior High School Jetis Ponorogo has a various activities aimed at developing the affective aspect evaluation of Islamic Education such as: *tadarus* Quran, *Dhuha* prayer together and *Dhuhur* prayer in congregation. The results this paper showed that the efforts of teacher in developing the affective aspect of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis are already quite good, by using several approaches, such as the Experience Approach, the Habituation Approach, and the Exemplary Approach.

Keywords: *Islamic Education, Evaluation, Quality of Education, Behavior.*

A. Introduction

Evaluation is the most important component in improving the quality of education. In its implementation, the evaluation should include three aspects: cognitive, affective and psychomotor.¹ However, most educational institutions in Indonesia, only carry out an evaluation of cognitive aspects. Yet evaluation of another aspect is also important, especially in Islamic Education, affective aspect is the most important aspect that must be evaluated and developed. Because the teachings of Islam is not enough only to be understood, but also must be practiced and become a way of life for every Muslim.

It is closely related to the learning purposes and learning purposes success very influential towards the purpose of education. National Law No. 20 of 2003 about The System of National Education Mandates, National education aims to develop the potential of students in order to become a man of faith and piety to Allah Almighty, precious, healthy, have learned, accomplished, creative, independent and become citizens of a democratic and responsible.²

According to Dede Rosyada, affective domain evaluation system developed by teachers at the school should be able to reach out to these three aspects that become reference measurement competencies learning outcomes that the aspect of cognitive, affective and psychomotor, even though that use of test is limited to cognitive competence indicators, while the other could use the competencies of non-instrument test.³

Considering in how important it is to develop students' affective domain, the author try to reveal how the actual instruments of affective evaluation in the subject of Islamic education which later can be used

¹ Joesmani, *Pengukuran dan Evaluasi dalam Pengajaran*, (Jakarta: Depdikbud, 1988), p. 40

² UU RI No. 20 Tahun 2003 Bab II pasal 3. Lihat *Undang-undang dan Peraturan Pemerintah RI tentang Pendidikan* (Jakarta: Direktorat Jendral Pendidikan Islam Departemen Agama RI, 2006).

³ Dede Rosyada, *Paradigma Pendidikan Demokratis, Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan* (Jakarta: Prenada Media Group, 2007), p. 183

as a reference and guide to implementing process evaluation in affective aspect.⁴ Because the affective aspect is permanent, involving feelings and has specific criteria. Regarding the affective attitude, interest, emotions, life values and appreciation of students.

And the author will do the research about the affective evaluation of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School. Muhammadiyah 3 Junior High School Jetis Ponorogo has a various activities aimed at developing the affective aspect evaluation of Islamic Education such as: *tadarus* Quran, *Dhuha* prayer together and *Dhuhur* prayer in congregation.

The purposes of this study are 1) to determine the efforts of teacher in developing the affective aspects of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis Ponorogo, 2) to find out how the teacher evaluate the affective aspects of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis Ponorogo, 3) to find out the teacher's activities in dealing with the results of affective evaluation of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis Ponorogo.

B. Islamic Education

1. The Definition of Islamic Education

The term education in Indonesian "*pendidikan*" is derived from the word "*didik*" by giving the prefix "*pe*" and the suffix "*kan*" means action "*perbuatan*" (thing, method, and so on).⁵ This education term originally comes from the Greek, namely "*paedagogie*", means the guidance which is given to the child.⁶ Whereas the term "education" itself means a process of teaching, training and learning, especially in schools or colleges, to improve knowledge and develop skills.⁷

⁴ Anas Sudijono, *Pengantar Evaluasi Pendidikan* (Jakarta: PT Raja Grafindo Persada, 2011), p. 17.

⁵ Poerwadarminta, WJS, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1976), p. 250

⁶ Ramayulis, *Ilmu Pendidikan Islam*, Cetakan Ketiga. (Jakarta: Kalam Mulia, 2002), p. 1

⁷ A. S. Hornby, *Oxford Advanced Learner's Dictionary of Current English*. Eight

From the explanation above we can conclude that education is an action committed by an adult to guide children toward maturity. In the context of Islam, Islamic Education means guidance to the physical and spiritual growth according to the teachings of Islam with wisdom direct, teach, train, nurture, and oversee the enactment of all the teachings of Islam.⁸

It can be concluded that Islamic education is a process of physical and spiritual guidance based on the teachings of Islam and performed with the awareness to develop the potential of children to the maximum development, thus forming a personality that has Islamic values.

2. The Basic of Islamic Education

The basic is the foundation for a building. For humans, the basic is a reference to them in achieving the goal. Similarly, in education, basic becomes an important reference for the realization of the goals of education. Each region and even the country has their own basic education respectively, as basic is also a philosophy of life, and every nation has a different philosophy of life.

Ideal basic Islamic education is synonymous with Islam itself. Both come from the same source, the Qur'an and Hadith⁹. The Qur'an is not only a reference teachings of Islam, but also covers all aspects of life and universal. Thus the Islamic education should be based on the Qur'an which is the principal source of education.

The second basic other than the Qur'an is the Sunnah of the Prophet. Actions done by the Prophet Muhammad in the process of change in everyday life become a major source of Islamic education because Allah made Muhammad as a model for his people¹⁰. Allah said:

قَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الأحزاب : ٢١)

Edition, (Oxford: Oxford University Press, 2010), p. 468

⁸ Nur Uhbiyati, *Ilmu Pendidikan Islam*, Cetakan Kedua. (Bandung: CV. Pustaka Setia, 1998), p. 11

⁹ Ramayulis, *Ilmu Pendidikan Islam*, p. 54

¹⁰ *Ibid*, p. 56

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone...”¹¹

Therefore, it is clear that Islamic education should refer to the *Sunnah* of the Prophet because Allah himself who has made the Prophet Muhammad as a guide and a good example, to teach science to his people through regular practice.

Furthermore, words, actions and attitudes of the *Sohabah* (especially *Khulafa ar-Rasyidin*) also should be the basis of Islamic education, because Allah himself who has been pleased with them in the Qur’an.

Ramayulis wrote that the efforts of the *Sohabah* in the Islamic education is crucial for the development of Islamic education till now, among them: 1) Abu Bakr to modify the Qur’an; 2) Umar as the father re-actuator against the teachings of Islam that can be used as a principle of education strategies; 3) Uthman as the father of scientific writing systematic unity through systematic efforts to unify the writing of the Qur’an; 4) Ali ibn Abi Talib as the formulator of educational concepts.¹²

And the last, which could be the basis of Islamic education is *Ijtihad*. After the Prophet died and the caliphate period has ended, the Islamic scholars need to think about how to solve new problems that occur, especially about Islamic education. Such thinking is called *Ijtihad*.¹³

Ijtihad in the field of Islamic education is very important, because education is always changing with the times. And the changes in education have not been described in detail in the Qur’an and *Sunnah*. Therefore, the *Mujtahid* performs *Ijtihad* with reference to a rather detailed explanation of the problem is in the Qur’an and *Sunnah*.

Thus, to complete and realize the teachings of Islam is greatly needed *Ijtihad*, because globalization of Al-Qur’an and Hadith Islam

¹¹ *Al-Ahzab*: 21

¹² Ramayulis, *Ilmu Pendidikan Islam*, p. 59

¹³ *Ibid*, p. 60

doesn't guarantee educational goals will be achieved.¹⁴

3. The Goal of Islamic Education

According to Zakiah Daradjat, the goal is something that is expected to be achieved after a business or activity is completed.¹⁵ While the goal of Islamic education can be said is something that is expected to be achieved after the completion of the process of Islamic education.

Abu Ahmadi said that the stages of Islamic educational goals include: the highest/last goal, general goal, specific goal, temporary goal.¹⁶ The highest goal is absolute, unchanged and apply to the public. In Islamic educational goals, in accordance with the objectives of this supreme goal of human life and the role of man as Allah's creation, which is to be a servant of Allah, became Caliph on earth and happy in the world and the hereafter.

The second is a general goal, named by general goal because it applies to anyone without being limited space and time, and involves self-students in total.¹⁷ The general goal of Islamic education is to achieve self-realization are intact, that is as individual Muslim.

Next is a specific goal. The specific goal is to specializing or operationalizing of the highest goal and general goal (Islamic Education). The specific goal is relative so that it is possible for the amendment where necessary in accordance with the demands and needs, as long as remains grounded in the framework of the highest goals and the general goals.¹⁸

And the last is a temporary goal. According to Zakiah Daradjat, temporary goal is a goal to be achieved after the students are given a certain amount of experience that is planned in a formal education curriculum.¹⁹ Further, he said that, the operational objectives in the

¹⁴ *Ibid*, p. 61

¹⁵ Zakiah Daradjat, *Ilmu Pendidikan Islam*, p. 222

¹⁶ Abu Ahmadi, *Islam sebagai Paradigma Ilmu Pendidikan*, (Yogyakarta: Aditya Media, 1992), p. 63

¹⁷ Ramayulis, *Ilmu Pendidikan Islam*, p. 68

¹⁸ Abu Ahmadi, *Islam sebagai Paradigma...*, p. 70

¹⁹ Zakiah Daradjat, *Ilmu Pendidikan Islam*, p. 31

form of general and specific learning objectives (TIU and TIK), can be considered temporary goals with somewhat different properties.²⁰

4. The Contents of Islamic Education

As explained earlier that the ideal basic of Islamic religious education is the Qur'an and Hadith. Then the contents of Islamic Educational must contain all the teachings of Islam that explained in the Qur'an and Hadith. As we know that the major teachings of Islam encompass the following issues, *aqidah, syariah and akhlak*. Thus, based on the teaching of the subject, the contents of Islamic Education can be divided into a number of subject areas, as follow:

- a. Faith (*Tauheed*)
- b. *Akhlak*
- c. *Fiqh*
- d. Study of Quran
- e. Study of Hadith.
- f. *Tareekh al Islam* (Islamic History)

5. The Methods of Islamic Education

The term "method" derived from the Greek term, "*methodos*" which consists of two words, namely "*metha*" means through/pass and "*hodos*" means way.²¹ In Arabic, the term method is expressed in a variety of words such as the word *ath thoriqoh, al manhaj* and *al wasilah*. *ath thoriqoh* means way, *al manhaj* means the system and *al wasilah* means mediator. Thus, the Arabic word that is closest to the meaning of the method is *ath thoriqoh*.²² So, it can be said that the method is a path traversed to reach the destination.

If it's applied in Islamic education, then the method of Islamic Education is a path or way that is done or passed to cultivate the teachings of Islam according to the Quran and Hadith to the students

²⁰ *Ibid*, p. 31

²¹ Abudin Nata, *Filsafat Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1997) p. 123

²² Ismail SM, *Strategi Pembelajaran Agama Islam Berbasis PAIKEM*, (Semarang: RaSAIL Media Group, 2008) p. 7

for the realization of a Muslim personal. Here are some methods in Islamic religious education:

- a. Lecture Method
- b. Discussion Method
- c. Experiment Method
- d. Demonstration Method
- e. Giving Task Method
- f. Sociodrama Method
- g. Drill Method
- h. Group Work Method
- i. Question and Answer Method
- j. Project Method

D. Evaluation

1. The Definition of Evaluation

Many thought that the measurement and evaluation are the same, but actually represent two different activities. Joesmani said, "When a teacher gives a score test, then he did the measurement. From these test scores revealed that the ability of the students enough, then he did the evaluation."²³ There are two kinds of scoring, first is comparing the scores acquired by students with a standard or absolute norm. This kind of approach is called by Reference Benchmark Assessment. And the second is comparing the scores acquired by students with a standard or relative norm. This called by Norms Benchmark Assessment.²⁴

With the above two examples of activities, we are able to conclude that the evaluation performed after measurement conducted to collect the data needed to conduct the evaluation. However, the data needed to conduct the evaluation does not always have to go through measurement. Direct observation of student behavior can also be

²³ Joesmani, *Pengukuran dan Evaluasi dalam Pengajaran*. (Jakarta: DEPDIBUD, 1988), p. 20

²⁴ Zainal Arifin, *Evaluasi Pembelajaran*, Cetakan Keenam, (Bandung: PT Remaja Rosdakarya, 2014), p. 233

used to evaluate the data.

Thus, it can be concluded that the evaluation is a process of determining the extent of capabilities that can be achieved by students in the teaching-learning process.²⁵ And in general, the evaluation is done through a number of tests were conducted in a programmed.

2. The Principles of Evaluation

As with other activities, evaluation is also a process. Everything related to the evaluation process must be specified, as well as the ability to be achieved by students who are expected to be fulfilled and the benchmark measurements. Therefore, it takes the principles of evaluation that the evaluation process can be run effectively. These principles include:²⁶

- a. Certainty and Clarity
- b. The Technique of Evaluation
- c. Comprehensive
- d. Awareness of the Measurement Error Presence
- e. Evaluation is a Tool, not a Goal

3. The Types of Evaluation

In an effort to improve the ability of students in the learning process, the evaluation can be divided into seven types, as follows:²⁷

- a. Formative Evaluation
- b. Summative Evaluation
- c. Selective Evaluation
- d. Placement Evaluation
- e. Diagnostic Evaluation
- f. Motivational Evaluation
- g. Comprehensive Evaluation

²⁵ Joesmani, *Pengukuran dan Evaluasi...*, p. 22

²⁶ *Ibid*, p. 22-25

²⁷ *Ibid*, p. 25-28

4. The Domains of Evaluation

In line with the goals of education in Indonesia, which includes three domains, cognitive, affective and psychomotor, then the evaluation must also include those three domains.

a. Cognitive Domain

This domain divided into six categories, starting from the simplest to the most complex. This domain is closely related to intelligence, thinking ability and problem-solving skills.²⁸ Six of those categories, namely, knowledge, comprehension, application, analysis, synthesis and evaluation.

b. Affective Domain

If the cognitive domain has more to do with the ability of human intelligence, the affective domain has more to do with attitude and human feeling. Affective divided into five categories, starting from the lowest level to the highest, namely, acceptance, giving a response or answer, assessment, organization values and characterization by a value.²⁹

c. Psychomotor Domain

This domain has a correlation with muscle movement (physical). This domain can be divided into seven categories, among others, imitating, set/setting, imitation, mechanisms, response, adaptation, and organizing.³⁰

5. The Techniques of Evaluation

The techniques of evaluation can be divided into two, namely test and non-test. The term of test derived from the French language, "*testum*" means a plate to choose the precious metal from other objects. During its development, the term test adopted in the field of psychology and education. The test can be divided into three, seen from the answers of students, namely, written test, verbal test and the

²⁸ *Ibid*, p. 40-42

²⁹ Zakiah Daradjat, *Metodik Khusus...*, p. 157-159

³⁰ Joesmani, *Pengukuran dan Evaluasi...*, p. 49-51

behavior test.³¹ In its development, the written test can be an essay test and objective test. An essay test demands students to be able to elaborate the answer with their own sentences, while in objective test, students can choose which they think is the correct answer on some possible answers that have been provided.

The verbal test is similar to the essay test which demanding the students to elaborate the answer with their own sentences but in the form of verbal, not written. And behavior test demands the answers of students in the form of behavior, actions or deeds.

The non-test technique used to determine the results which have correlation with the affective domain, such as attitudes, interests, talents and motivation.³² The non-test technique may be observation, interview, attitude scale, checklist, rating scale, a questionnaire, and case study. The non-test technique is used to assess the various aspects that cannot be assessed simply by using a test technique alone.

E. Affective Evaluation

Seperti As explained earlier that the purpose of education in Indonesia includes three domains, cognitive, affective and psychomotor. Then the teacher doing the evaluation based on the purpose of education. Therefore, evaluation should also include the three domains. In this study, the author will only choose the affective domain.

The meaning of the affective evaluation is an evaluation exercise carried out to measure and assess the students' affective domain. The affective domain includes the attitudes, feelings, appreciation and interest of students. In the evaluation of the affective domain, there are several kinds of scale instruments are used, among others, behavioral observation, interview, personal statement, Likert scale, Thurstone scale and Semantic Differential scale.

³¹ Zainal Arifin, *Evaluasi Pembelajaran*, p. 117

³² *Ibid*, p. 152

1. Behavioral Observation

Behavior observation is an instrument used by the teacher to assess the students by observing events or actions directly related to the behavior of the students. Behavioral observation can be done by using a special notebook of events relating to learners during school.³³

2. Interview

In addition to the observation, the teacher can also ask directly about the attitudes of students relates to a case, for example, how the responses of students with a new policy that is implemented in the school. The attitude of the students about the policy can be determined by looking at the answers and other reactions that arise in giving answers. In this interview should use the interview guide.³⁴

3. Personal Statement

Through this technique, the students were asked to write a review about his views on an issue, situation, or thing which is becoming the object attitude. The reviews made by learners can be read and then can be understood the tendency attitude they have.

4. Likert Scale

Likert scale is a scale that can be used to measure attitudes, opinions and perceptions of a person or group of people about a symptom or educational phenomenon. This scale includes items that are approximately equal in attitude or load value, the subject responds with varying degrees of intensity based on the scale between two opposite corners, for example: Agree – Disagree, Like – Dislike, Accept – Reject. This scale model is widely used in research activities, because it is easier to develop and the same scale interval.

³³ Ramayulis, *Metodologi Pendidikan Agama Islam*, Cetakan Pertama, (Jakarta: Kalam Mulia, 2014), p. 222

³⁴ *Ibid*, p. 223

5. Thurstone Scale

Thurstone scale is a scale that is compiled by selecting the item in the form of an interval scale. Each item has a key score and if ordered, the key generates scores within the same value. Thurstone scale consists of 7 categories, the most widely worth 7 and the smallest value of 1.

6. Semantic Differential Scale

Semantic Differential Scale is a scale to measure attitudes, the form is not a multiple choice or checklist, but is composed of a continuum where the line is very positive answer lies in the right part of the line, and a negative response in the left side of the line, or vice versa. The data obtained by measuring the differential semantic scale is interval data. This scale is used to measure attitudes or certain characteristics of a person.

F. Affective Evaluation of Islamic Education

As already explained earlier that affective evaluation is an evaluation which carried out to measure the affective domain of students that includes attitudes, feelings and interests, then the affective evaluation of Islamic Education is the evaluation activities carried out to measure religious attitudes of students. Religious attitude covers all aspects related to the experience accessible to a person, such as aspects of faith, worship, morals and *muamalah*.³⁵

However, the religious attitude was not owned by any individual since they were born. Religious attitudes need to be trained and formed through a variety of approaches. Here is the efforts that can be done to develop the religious attitude of students:

1) Experience Approach

Attitudes possessed by each individual are not derived from birth, but it is the formation of learning as well as the experience that has been passed. Therefore, Experience Approaches can be done to

³⁵ *Ibid*, p. 155

form the attitudes of an individual. In Islamic education, Experience Approach is giving a religious experience for students in order to implement the religious values. With this approach students are given the opportunity to gain a religious experience either individually or in groups.³⁶

2) Habituation Approach

Each activity or behavior that is done repeatedly will be a habit that is ingrained in every individual and make them perform these activities without enforcement. Therefore, it would be better if the learners are taught to learn over and over again, so no need to force them to learn. In Islamic education, the development of attitudes and religious charities through habituation is necessary to make the students accustomed to being positive and routinely carry out religious teachings in everyday life.³⁷

3) Exemplary Approach

It is the nature of each young child to imitate any behavior that has been seen, either it's good or bad behavior. Therefore, it is important to perform Exemplary Approach to give the example of good behavior. Giving the example is one of method of Islamic Education. Thus, a good exemplary play an important role in the education and teaching of religious and noble values.³⁸

G. Conclusion

Based on the research results with theoretical and empirical analysis conducted by the authors on the development of affective evaluation of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis Ponorogo in East Java, the author concludes that:

³⁶ *Ibid*, p. 156

³⁷ *Ibid*, p. 158

³⁸ *Ibid*, p. 158

- a. The efforts of teacher in developing the affective aspects of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis are already quite good, by using several approaches, such as the Experience Approach, the Habituation Approach, and the Exemplary Approach.
- b. The Evaluation of affective aspects of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis is far from the maximum, because it only uses two instruments, namely Behavioral Observation and Interview. Whereas there are many other instruments that could be used as the scale of attitudes, Likert scale, Thurstone scale and Semantic Differential scale. Behavioral observation conducted in Muhammadiyah 3 Junior High School Jetis is not using the guidebook of observation. Also the interview which are conducted is unstructured interview.
- c. The result of affective aspects evaluation of Islamic Education in 7th Grade of Muhammadiyah 3 Junior High School Jetis processed by qualitative analysis, which is then expressed in the form of statements as they are visible from the behavior observed in the student report card. The evaluation results are reported to parents at the end of each semester when the distribution of report cards.

H. Bibliography

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