

Principles of Educational Evaluation Based on Surah Al-Ankabut (2–3)

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ABSTRACT

Learning evaluation is an essential component of education as it assesses the achievement of learning objectives and supports the improvement of instructional processes. In the practice of Islamic Religious Education, evaluation is often narrowly understood as the measurement of cognitive outcomes, which may neglect the learning process and students' affective and spiritual dimensions. This study aims to analyze the principles of learning evaluation contained in Surah Al-Ankabut verses 2–3 and examine their relevance to evaluation practices in Islamic Religious Education. This research employs a qualitative approach using a literature study through the analysis of Qur'anic verses and relevant scholarly works. The findings indicate that Surah Al-Ankabut verses 2–3 present evaluation as a process of testing that emphasizes honesty, sincerity, fairness, and continuity. Evaluation is not limited to final outcomes but also considers the learning process and value internalization. This study concludes that Qur'an-based evaluation contributes to character and spiritual development and provides conceptual and practical insights for improving evaluation practices in Islamic Religious Education.

Keywords: *learning evaluation, Islamic religious education, Surah Al-Ankabut verses 2–3, Quranic values*

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A. INTRODUCTION

Learning evaluation is an essential component of the educational process, as it functions to assess the achievement of learning objectives while simultaneously serving as a basis for improving teaching and learning practices. In educational practice, particularly in Islamic Religious Education (Pendidikan Agama Islam/PAI), evaluation is still often understood in a limited sense as the measurement of cognitive learning outcomes through tests and numerical scores. Such an evaluation pattern tends to overlook the learning process as well as the affective and spiritual dimensions of students, even though these aspects constitute the core objectives of Islamic education (Sholahudin et al., 2025).

A number of studies have examined the evaluation of PAI learning from various perspectives. Sholahudin et al. (2025) argue that ideal PAI learning evaluation should encompass three main domains—cognitive, affective, and psychomotor—and should be connected to Qur'anic values to prevent evaluation from becoming mechanistic. Another study by Jamaluddin et al. (2022), employing the CIPP model, emphasizes that PAI learning evaluation should not be oriented solely toward final outcomes, but should also assess the context, input, and learning process. Furthermore, Yuniartin et al. (2024) highlight the importance of Islamic education evaluation that integrates moral and spiritual dimensions grounded in the Qur'an and Hadith, thereby enabling evaluation to function as a means of

character and personality development for students.

Nevertheless, these studies generally position the Qur'an as a broad normative reference in learning evaluation. Qur'anic verses have not been extensively examined in a specific manner as primary sources for formulating the principles of learning evaluation. Surah Al-'Ankabut verses 2–3, which explicitly explain the concept of trials as a means of proving human faith and sincerity, hold significant potential to be developed as a conceptual foundation for PAI learning evaluation. However, the pedagogical potential of these verses has received relatively limited attention in previous research.

Based on this context, the present study proposes a conceptual approach by positioning Surah Al-'Ankabut verses 2–3 as the basis for formulating principles of learning evaluation. Evaluation is understood not merely as an instrument for measuring learning outcomes, but as a process of testing that emphasizes sincerity, earnestness, justice, and the meaningfulness of the learning process. This approach is expected to fill the existing gap in studies that integrate learning evaluation concepts with Qur'anic messages in a more systematic and applicable manner within the context of Islamic Religious Education.

Accordingly, the purpose of this study is to analyze the principles of learning evaluation contained in Surah Al-'Ankabut verses 2–3 and to examine their relevance to evaluation practices in Islamic Religious Education. This research is expected to provide a theoretical contribution to the development of Qur'an-based PAI learning evaluation and to serve as a practical reference for educators in designing evaluations that assess not only academic achievement but also foster students' character and spirituality.

B. METHODE

This study employs a qualitative approach with a library research design, as the research problem is addressed through textual and literature analysis rather than field data collection. The analysis focuses on

Surah Al-'Ankabut verses 2–3 as the primary source for exploring the principles of learning evaluation in Islamic Religious Education. The verses are examined thematically by emphasizing Qur'anic messages related to trials, the verification of faith, and sincerity, which are then contextualized within the framework of learning evaluation.

Supporting data are drawn from journal articles and scholarly works that discuss learning evaluation in Islamic Religious Education as well as Qur'an-based Islamic education. The data analysis is conducted using a descriptive-analytical method through several stages: understanding the meanings of the verses, identifying the pedagogical values embedded within them, and formulating principles of learning evaluation relevant to Islamic educational practice. To ensure analytical rigor, the interpretation of the verses is compared with various relevant scholarly perspectives, thereby ensuring that the findings are academically accountable.

C. RESULT AND DISCUSSION

The Concept of Learning Evaluation from the Perspective of Surah Al-Ankabut Verses 2–3

Qur'anic Foundation

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ ۝ ٣

Translation:

“Do people think that they will be left to say, ‘We believe,’ without being tested? Indeed, We have tested those before them, so Allah will surely make evident those who are truthful and He will surely make evident the liars.”(Qur'an, Al-Ankabut [29]: 2–3)

The results of this study indicate that Surah Al-Ankabut verses 2–3 provide a strong theological foundation for understanding the essence of evaluation from the Qur'anic perspective. These verses emphasize that the confession of faith is not merely verbal but must be proven through real and meaningful trials. The concept of testing (al-balā') presented in these verses

demonstrates that evaluation is understood as a mechanism for examining values and sincerity, rather than a mere formal declaration (Qur'an, Al-Ankabut [29]: 2–3).

The meaning of testing in these verses suggests that evaluation is process-oriented and continuous in nature. From the Qur'anic perspective, evaluation is not solely oriented toward final outcomes but assesses the process, consistency, and perseverance of individuals in living according to the values they uphold. Thus, evaluation is not intended as a form of punishment, but rather as a means of moral development and self-awareness (Qur'an, Al-Ankabut [29]: 2–3).

In the context of Islamic Religious Education (IRE), this understanding implies that evaluation should not be reduced to cognitive measurement through numerical scores alone. Evaluation must be capable of portraying students' holistic development, encompassing knowledge, attitudes, and spirituality. Therefore, learning evaluation in IRE functions as a means of internalizing Islamic values within students (Fitriah et al., 2024).

An evaluation approach grounded in Surah Al-Ankabut verses 2–3 aligns with the view that evaluation in Islamic education is an integral part of the tarbiyah process. Evaluation does not merely aim to measure mastery of subject matter, but also to assess the extent to which learning fosters religious awareness and moral character. Consequently, affective and spiritual dimensions must become central components of IRE evaluation (Rahayu, 2019).

Thus, the concept of learning evaluation from the perspective of Surah Al-Ankabut verses 2–3 affirms that evaluation is a comprehensive and meaningful process of value assessment. Evaluation in Islamic Religious Education is not only oriented toward academic achievement, but also toward the formation of students' character and faith, underscoring the nurturing function of evaluation in alignment with the fundamental objectives of Islamic education.

The Principle of Honesty and Sincerity in IRE Learning Evaluation

Qur'anic Foundation

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ

Translation:

“Indeed, We have tested those before them, and Allah will surely know those who are truthful and He will surely know the liars.”
(Qur'an, Al-Ankabut [29]: 3)

Surah Al-Ankabut verse 3 affirms that through trials, Allah distinguishes between those who are truthful and those who are deceitful. This verse indicates that honesty constitutes a fundamental principle in evaluation. From the Qur'anic perspective, evaluation aims to reveal the quality of sincerity and integrity of individuals, rather than mere formal compliance with established rules (Qur'an, Al-Ankabut [29]: 3).

In IRE learning, the principle of honesty has significant implications for evaluation practices. Evaluations that focus solely on written test results risk shifting the purpose of evaluation toward academic scores alone, potentially neglecting students' integrity throughout the learning process and weakening the formative function of evaluation (Hasanah et al., 2020).

In addition to honesty, Surah Al-Ankabut verses 2–3 emphasize the importance of sincerity and perseverance in facing tests. Sincerity reflects students' commitment to engaging in the learning process consistently and responsibly. Therefore, IRE evaluation must assess students' seriousness and effort during learning, not merely the final results they achieve (Fitriah et al., 2024).

Evaluation that emphasizes honesty and sincerity encourages students to develop ethical awareness in learning. Evaluation is no longer perceived as a threat, but as a means of self-reflection to improve weaknesses and enhance learning quality. This approach aligns with the principles of evaluation in Islamic education that emphasize moral and spiritual development (Wahyudi, 2016).

Accordingly, the principles of honesty and sincerity in IRE learning evaluation affirm that evaluation is not merely an academic measurement tool, but a medium for character education. Evaluation grounded in these values supports the development of honest, responsible, and committed learners, consistent with the goals of Islamic education.

Evaluation as a Continuous Testing Process

Qur'anic Foundation

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Translation:

“Do people think that they will be left to say, ‘We believe,’ without being tested?”

(Qur'an, Al-Ankabut [29]: 2)

Surah Al-Ankabut verse 2 indicates that testing is not momentary but continuous. Faith and commitment to values are not examined at a single point in time, but through an ongoing series of trials. This concept underscores that evaluation in the Qur'anic perspective is continuous and does not stop at a single assessment stage (Qur'an, Al-Ankabut [29]: 2).

In the context of IRE learning evaluation, this concept implies that evaluation should not be conducted solely at the end of instruction. Evaluation that focuses only on final outcomes risks overlooking students' actual learning processes. Therefore, evaluation must be carried out continuously to monitor students' gradual development (Fitriah et al., 2024).

Formative evaluation represents the practical implementation of continuous evaluation in IRE learning. Through formative evaluation, educators obtain information about students' progress during the learning process. This information serves as feedback to improve instructional strategies and assist students in overcoming learning difficulties (Ginanjari et al., 2024).

In addition to formative evaluation, summative evaluation plays an important role as a final assessment of learning outcomes. However, from a Qur'anic perspective, summative evaluation does not

stand alone but complements formative evaluation. Summative evaluation assesses final achievement, while formative evaluation examines the learning process continuously (Fitriah et al., 2024). Thus, evaluation as a continuous testing process emphasizes that IRE learning evaluation must be systematic, consistent, and improvement-oriented. Evaluation functions not merely as a selection tool, but as a developmental mechanism that supports students' academic and spiritual growth.

The Principle of Justice and Objectivity in Learning Evaluation

Qur'anic Foundation

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ

Translation:

“Indeed, We have tested those before them. Allah will surely know those who are truthful and He will surely know the liars.” (Qur'an, Al-Ankabut [29]: 3)

Surah Al-Ankabut verse 3 demonstrates that the tests given by Allah are just and non-discriminatory. Every individual is tested according to divine wisdom and capacity. This principle affirms that evaluation from the Qur'anic perspective must be grounded in justice and must not create inequality (Qur'an, Al-Ankabut [29]: 3).

In IRE learning evaluation, the principle of justice requires educators to consider differences in students' abilities, backgrounds, and conditions. Fair evaluation does not impose a single rigid standard without accounting for learner diversity. Therefore, the use of varied assessment techniques is essential to capture students' abilities comprehensively (Hasanah et al., 2020).

In addition to justice, objectivity is a fundamental principle in learning evaluation. Objective evaluation is conducted based on clear, measurable, and transparent criteria. This principle demands professional judgment and minimizes excessive subjectivity in determining evaluation outcomes (Wahyudi, 2016).

Evaluation that is fair and objective does not merely produce numerical scores, but also provides constructive feedback to students. Such feedback helps learners recognize their strengths and weaknesses, enabling evaluation to function as an empowering educational tool (Masrifah et al., 2024).

Thus, the principles of justice and objectivity in IRE learning evaluation affirm that evaluation must be proportional, transparent, and meaningful, supporting a more humane and holistic learning process.

Conceptual Implications for IRE Learning Evaluation Practices

Qur'anic Foundation

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكٰذِبِيْنَ

Translation:

“Indeed, We have tested those before them. Allah will surely know those who are truthful and He will surely know the liars.” (Qur'an, Al-Ankabut [29]: 3)

Surah Al-Ankabut verse 3 implies that evaluation aims to reveal the quality of values and personal integrity. In IRE learning, evaluation does not merely serve to measure academic achievement, but also to assess sincerity and seriousness in engaging with the learning process (Qur'an, Al-Ankabut [29]: 3).

This implication requires a paradigm shift in IRE evaluation practices. Evaluation should no longer be perceived as an administrative activity separate from instruction, but as an integral component of the educational process. Evaluation must be designed in harmony with learning objectives and Islamic values (Ginanjari et al., 2024).

Qur'an-based evaluation practices in IRE necessitate the use of authentic assessment methods. Attitude assessment, behavioral observation, portfolios, and self-reflection become essential instruments for evaluating students' comprehensive development (Masrifah et al., 2024).

Beyond its impact on students, evaluation also functions as a reflective tool for

educators. Through evaluation, teachers can assess the effectiveness of instructional strategies and make necessary improvements to enhance the quality of IRE learning (Wahyudi, 2016). By integrating the messages of Surah Al-Ankabut verses 2–3, IRE learning evaluation is expected to cultivate students who excel not only academically but also in integrity, faith, and moral character. This affirms that evaluation in Islamic education serves a nurturing function aligned with the fundamental goals of Islamic education.

D. CONCLUSION

This study concludes that Surah Al-Ankabut verses 2–3 possess strong conceptual potential as a foundation for learning evaluation in Islamic Religious Education (IRE). These verses emphasize that evaluation, from the Qur'anic perspective, is not merely understood as a tool for measuring learning outcomes, but rather as a process of testing aimed at revealing honesty, sincerity, and consistency in upholding the values one believes in. The concept of testing (*al-balā'*) embedded in these verses indicates that evaluation is process-oriented, continuous, and formative in nature, rather than punitive.

The findings further demonstrate that learning evaluation in IRE grounded in Surah Al-Ankabut verses 2–3 requires a holistic approach that encompasses cognitive, affective, and spiritual dimensions of learners. Evaluation does not only assess mastery of instructional content, but also examines attitudes, integrity, and the internalization of Islamic values throughout the learning process. In this sense, IRE evaluation is understood as an integral part of the *tarbiyah* process, aiming to nurture learners who are faithful, knowledgeable, and morally upright.

This study also affirms that the principles of honesty and sincerity constitute the core of evaluation within the Qur'anic framework. Evaluation that emphasizes these values encourages learners to engage in the learning process with ethical awareness and moral responsibility, rather than merely pursuing academic scores.

Furthermore, the principles of justice and objectivity reflected in the Qur'anic concept of testing demand that evaluation be conducted proportionally, transparently, and with due consideration of learners' diverse abilities and conditions.

From a theoretical perspective, this research contributes to the development of studies on IRE learning evaluation by offering a formulation of evaluation principles derived from specific Qur'anic verses that are both conceptually grounded and practically applicable, particularly Surah Al-Ankabut verses 2–3. This study complements previous research that tends to position the Qur'an as a general normative reference by presenting a more in-depth analysis of specific verses as a conceptual source for learning evaluation. Practically, the findings of this study may serve as a reference for IRE educators in designing evaluation practices that not only measure academic achievement but also foster learners' character and spirituality.

As a recommendation, future research may extend this study at the empirical level by examining the implementation of evaluation principles based on Surah Al-Ankabut verses 2–3 in IRE learning practices across various educational levels. Additionally, further studies may explore the integration of other Qur'anic verses relevant to learning evaluation, thereby enabling the development of Qur'an-based IRE evaluation frameworks that are more comprehensive and contextually grounded.

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67