Achieving Consistency in Goals: A Prescriptive Evaluation of Islamic Religious Education

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Abstract. This study aims to evaluate the success of Islamic Religious Education in developing morals and shaping behavior to anticipate and resolve ethical or moral issues in the world of education. A prescriptive evaluation design was employed, utilizing a qualitative approach to assess decision-making skills and consistency in educational goals. The study found that Islamic Religious Education, with its emphasis on religious intellectual learning, is characterized by values and guidelines in Islam. Thus, an upgrade evaluation study was suggested to provide a more comprehensive evaluation of Islamic Religious Education. This study's implications highlight the importance of incorporating values and guidelines in education to better equip students to navigate ethical and moral challenges.

Keywords: Islamic Religious Education · morals · ethics · values · evaluation

1 Introduction

Among the four qualifications an educator must master, namely Pedagogic. In this qualification the basic discussion is about the ability of educators to annex aspects of learning evaluation. However, in reality there are still many difficulties encountered by educators regarding the evaluation of Islamic Religious Education learning activities. Therefore, educators are also considered to be incapable of identifying the differences in the terms evaluation, assessment, quantification and verification. Thus, learning success becomes hampered and it is difficult to meet the moral development of students.

Teaching and learning activities are one component of the success of the implementation of education. Learning efficiency is easier to achieve if the learning principles are guided by the Qur'an and Hadith [1]. Based on Rububiyah monotheism which describes the existence of humans as created beings Umar Shihab argues that the contextuality of the Qur'an exists as a multifaceted source the foundation of Islamic teachings can and always be used to achieve an integral educational process.

Insofar as the existence of Islamic Education is attached to every school, whether under the auspices of the public or private government, it has been well implemented, but in Islamic Religious Education educators focus more on reflection only at the end

of learning and are inconsistent in reflecting at the beginning of learning. Even though doing an assessment of the potential of students can help implement learning enrichment. Here it seems as if Islamic Religious Education educators have not been able to optimally play their essential role in showing quality character among other general educators [2].

Based on the enigma above, one of the causes is a multifaceted crisis which usually affects all aspects of life, not only education. Which leads to the reality that educational institutions universally have not been able to successfully develop morals and shape behavior to anticipate and resolve ethical and moral issues in the world of education. Which then gave birth to encouragement with a significant impact on material evaluation, the quality of teaching resources and teaching methods used to carry out educational activities.

Reviewing the various problems in Islamic Religious Education related to educators, the analysis explains that this can also be caused by three extreme things, one of which is absolutely related to the impact of Western Psychology on Islamic Education. The reason is, Psychology itself is a manifestation of the spirit of education. So that without the involvement of psychology, the education carried out cannot be achieved perfectly. Although educational planning has distinctive characteristics. In essence Psychology is the science of the human soul, that education without Psychology is like educating like a robot [3].

Secularism and Fanaticism of contemporary Muslim scientists with western scientific innovation. Many Muslim scientists tend to be indifferent to the Islamic paradigm, even though its position is part of knowledge. Nevertheless, these Muslim scientists should put the religion of Islam as a disclosure of knowledge. That is, Islamic teachings contain all positive and useful values so that they become a basic source or guideline for building basic, developmental and contemporary knowledge that can be applied not only to real concepts but also to ideas.

However, this does not mean that Western Science only contains negative values, its existence still has positive values which have even become the theoretical basis for Muslim psychology to create Islamic psychology. In view of the reasons, it is also easy to understand that Western Psychology is more practical than the Islamic Psychological Science which is progressing now. With that, the urgency is only to maintain all positive things that already exist and take other good values from things that are updated or known as the term *almuhafazatu ala alqadimu asshalihu wa alakhdzu bi aljadidu ashlahu* [4].

As Islamic Religious Education with the aim of nurturing and maintaining levels of faith through intellectual understanding, inspiration, interpretation and the professionalism of students in the Islamic religion in order to characterize religious intellectual citizens. There needs to be an evaluation so that the success of Islamic Religious Education learning can be carried out. Especially based on the implications with a psychological review referring to an effective appropriate learning model that is based on goals according to learning planning. Because consistency in goals is a way to achieve the goals of these problems in a straightforward manner.

2   Methodology

Based on the explanation through the analysis and analysis of the above problems, this study focuses on a qualitative approach with a prescriptive evaluation design. This

design refers to the essence of problem solving which is a management concept or flexible problem solving, namely development to achieve alternative resolutions but right on the best of optional solutions. Success in solving problems here depends on the paradigm of decision making skills. Thus, all varied ideas are free in their position as a reference for the development of problematic solutions [5]. Meanwhile, data collection techniques were carried out through various literature reviews. This context deals with the implications of literacy and adapting study materials.

Sources of vital data used refer to notes, journals, articles, books and other forms of literature based on their suitability with the context of the discussion or related problems, namely the Evaluation Strategy for the Study of Islamic Education in Psychology Review. While other data point to issues in Learning Evaluation in order to harmonize the various perspectives in this study so as not to create a single view of analysis.

3   Result and Discussion

3.1   The Identification of Evaluation Islamic Religious Education Learning

Study evaluation is defined as an estimate of the growth and improvement of students who refer to values according to the curriculum. The process is carried out with a prefix for collection, analysis and then systematic interpretation of material in implementing potential benchmarks for achieving the objectives of learning activities. According to the perspective of the theoretical context, an evaluation is desired to be the determination of a systematic plan that is adjusted by the educator so that the learning design decisions that have been made can be carried out responsively, this practice is carried out according to the characteristics of the cognitive, affective and psychomotor fields [6].

Evaluation has two important parts that are mutually sustainable, namely assessment and quantification. Estimation is interpreted by the underlying keywords, namely parameters. The parameters here have certain reference standards in their application and implementation. While quantification means something related to the score because it is quantitative. Quantification only focuses on one or a few parts, for example regarding the scope of learning, emphasizing more on the object of learning outcomes. Unlike the case with evaluation which covers all scopes of learning and contains both components.

The stigma from self-evaluation to reach the finish process or the success of its implementation ends through decision making skills (decision making). Role decision making skills related to quality and usefulness based on evaluation. In learning, assessment when viewed from its form has been classified including diagnostic, selective, assignment, formative and summative concepts. Meanwhile, when viewed from the target subject, it includes contextuality, input, procedures, and outcomes. Thus presumably, the procedure in the assessment must go through three phases including scheduling, action, and manage. Determination of the learning scale is the reason for the existence of learning assessment activities by educators. Educators can ideally upgrade all elements of quantitative content in the continuity of learning. It begins with observing procedures by educators, regarding the meaning of teaching and learning, teaching activity procedures, studying the results of student achievements, to their learning styles. Besides these things, educators also need to pay attention to the psychological aspects of student

learning, it can be with a kind of motivation, attitude suggestions when learning. It is considered simple, but the components above are the factors that influence learning.

Islamic Religious Education is part of students' moral and ethical standards, so educators' Purpose Assessment success depends on this subject's ability. Purpose Assessment involves tracking, watching, detecting, and summarizing. (conclusion or resume). This area involves planning for educator, student, and student-led evaluations. This collection will form the Islamic Religious Education Learning assessment method.

Educators may have used summative-formative evaluation to grade Islamic Religious Education Learning. This lack of assessment variety makes Islamic Religious Education less developed, notably in Purpose Assessment. Passive, boring execution. Despite many designs to improve student potential. For example, educators can make teaching activities a multi-communication forum or a forum for exchanging ideas about learning material being studied together.

Therefore, because Islamic Religious Education is learning characterized by religious intellectuals which are always related to values and guidelines in Islam, then apart from a general evaluation as far as education is carried out, it would be better if educators conduct an upgrade evaluation study. Which is more directed according to the rules of student assessment according to Islam but also relies on orientation when in certain situations, meaning that it is spontaneous. Even so, educators have also carried out learning reflection at one time or simultaneously [7].

3.2   The Strategy and Implementation of Evaluation Islamic Religious Education Learning based on Psychological Review

In a psychological review, students will always need information to find out at what stage the learning activities that have been carried out so far are in accordance with the goals to be achieved [8]. Among the design strategies for the development of evaluations for PAI subjects are as follows:

1) Character, as a form of individual approach by educators to students. Includes several things, namely behavior, interest, concern, and skills of students in occupying the consequences of the teaching and learning process.
2) Guidance, intended to play a role in mastering all teaching materials from educators through teaching and learning activities.
3) Learning Procedures, which involve continuity between the objectivity of educators and learning activities. The reason is that the measure of good or bad learning and study determines the plus or minus of learning outcomes.

The three domains above are mandatory in the implementation of a universal assessment. That is, educators should not only focus on one domain so that the implementation of learning evaluation is fair regardless of whether it is necessary or not, because everything is continuous. In addition, educators must pay attention to and ensure the assessment principles that are carried out include continuity, comprehensiveness, fairness and objectivity, cooperativeness and practicality [9].

After educators succeed in determining the evaluation development design, it will be easier to determine the assessment tool because of two urgencies including:

1) Quantification is concerned with quantitative and qualitative materials, while the assessment of the quantification section is only focused on quantitative materials.
2) Quantification requires materials with an estimated quantity. However, in contrast, the assessment is actually bound to specific quantification based on the specification of the objective problem and the criteria used.

Thus, seeing the style of Islamic Religious Education Learning which contains special materials, of course there is a need for appropriate and practical evaluation adjustments which are covered with the effectiveness of the three components in quantification namely information, considerations, and final results.

1) Information plays a role in providing completeness of data including both quantitative and qualitative which will later be used as a determinant of consideration. Because the consideration can be said to be appropriate if the information together with the related interpretation obtained is correct.
2) Judgment occupies the role of assessing the situation that is currently happening as well as predicting the future situation.
3) The final results are reached based on components one and two, namely options between all directions of behavior and various available alternatives.

From the explanation above, it will produce a basis for planning the next procedure when responding to everything that is needed by students. In the end, a single unit is formed in the educational process which is continuous with the existence of "feedback and feed forwarded". Nevertheless, the evaluation strategy does need to be put together systematically at every level of educational institutions that include the Islamic Religious Education Learning strata. The implementation of the design needs to pay attention to the classification of the following:

1) Educators know about the context of the "activities" to be carried out. Namely the types of activities, procedures, supporting facilities, as well as predictions of their effectiveness and efficiency.
2) The priority of educators should not be distracted from the main task of delivering material, introspection on difficulties and challenges of teaching, forming a conducive atmosphere, ensuring the completeness of learning facilities, and using quantification in a disciplined manner accompanied by guidance.
3) Monitor the participation of all students in guidance and learning activities based on attention, motivation, feedback and rest.

However, in implementing the evaluation design it must be in line with the Purpose Assessment as stated at the beginning of the discussion. Here's the explanation:

1) Keeping Track, tracking the learning process by educators by adjusting a predetermined learning plan. Educators are required to collect all information within a certain period of time until they find an illustration of the systematics of advancing the potential of students.
2) Checking-up, is related to le

3) Finding - out, namely detecting mistakes and reasons for the decline in the potential of students during learning so that educators are able to find alternative solutions to this.
4) Summing - up, a type of resume or inference by educators with the aim of achieving mastery of the specified competencies.

Thus, the results of learning activities are either only in the short term which adjusts the achievement of indicators, or medium which matches the targets per subject or in the long term after students are released from cultivating learning material and engaging in social activities [10].

4 Conclusion

The results of the researcher's study, there's focused on according to the perspective of the theoretical context, an evaluation is desired to be the determination of a systematic plan that is adjusted by the educator so that the learning design decisions that have been made can be carried out responsively, this practice is carried out according to the characteristics of the cognitive, affective and psychomotor fields. The quantification only focuses on one or a few parts, for example regarding the scope of learning, emphasizing more on the object of learning outcomes. Then, researcher given the nature of Islamic religious education, including the special teaching materials, rational and practical appraisal adjustments is it therefore necessary to consider of taking into account the three elements of quantification: information, reasoning, and the effectiveness of the end result.

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