

Learning Evaluation For Young Children From The Perspective Of The Quran

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ABSTRAK. Evaluasi pada anak usia dini berbeda dengan model penilaian pada jenjang pendidikan dasar dan menengah. Evaluasi pada anak usia dini dilakukan dengan mengadakan suatu pengamatan, pencatatan dan dokumentasi tentang kegiatan anak. Evaluasi tidak hanya digunakan untuk mengukur keberhasilan suatu program, akan tetapi untuk memantau kemajuan dan perkembangan anak. Pelaksanaan penilaian pada anak usia dini dilakukan secara bertahap dan berkesinambungan sehingga kemajuan belajar dan perkembangannya dapat diketahui. Tulisan ini bertujuan untuk mengetahui bagaimana konsep evaluasi pembelajaran bagi anak usia dini perspektif Al-Qur'an. Penelitian ini didesain dalam bentuk penelitian kepustakaan atau library research yang menggunakan berbagai sumber data penelitian dan menganalisisnya dengan content analysis, yaitu pengolahan data dengan cara pemilihan tersendiri yang berkaitan dengan pembahasan dari beberapa gagasan atau pemikiran para tokoh pendidikan kemudian dideskripsikan. Sumber data penelitian ini ialah Al-Quran, Tafsir, dan buku-buku serta jurnal yang berhubungan dengan pokok pembahasan. Dari hasil penelitian ini terdapat beberapa istilah atau term evaluasi yang ada dalam Al-Quran diantaranya Al-hisab, Shibab /ba'a, dan al-inba'. Beberapa term tersebut pada hakikatnya menjelaskan tentang sistem atau teknik evaluasi yang dilakukan Allah terhadap hamba-hambanya yang bisa menjadi dasar untuk melakukan evaluasi pembelajaran bagi anak usia dini perspektif Al-Qur'an.

Kata Kunci: Evaluasi Pembelajaran, Anak Usia Dini, Perspektif Al-Qur'an

ABSTRACT. Early childhood evaluation is different from the assessment model for primary and secondary education levels. Early childhood evaluation is carried out by observing, recording and documenting the children's activities. This evaluation is not only used to measure the success of a program, but to monitor children's progress and development. The assessments for early childhood education are carried out in stages and continuously so that the learning progress and development can be identified. This article aims to find out the concept of learning evaluation for young children from the perspective of the Quran. This study is designed in the form of library research which uses various data sources and analyzes them using content analysis, that is processing data by selecting separately related to the discussion of several ideas or thoughts of educational figures and then describes them. The data sources of the study are the Quran, Tafsir, books and journals related to the subject of discussion. Based on the results of the study, it is known that there are several evaluation terms in the Quran, such as Al-hisab, Shibab/ba'a, and al-inba'. Some of these terms essentially explain the evaluation system or technique that Allah carries out on His servants which can be the basis of learning evaluation for young children from perspective of the Quran.

Keywords: Learning Evaluation, Young Children, The Quran Perspective

INTRODUCTION

Evaluation activities have great benefits in the world of education, as well as in learning activities for early childhood education. Through evaluation, the results of the previous learning activities can be known and from these results the follow-up actions that will be carried out can be determined. The evaluation is a systematic process for determining or making decisions to what extent teaching objectives have been achieved by students, including young children. To evaluate the extent to which learning objectives have been achieved and to assess the students' learning outcomes including young children, especially in cognitive learning outcomes related to the mastery of appropriate learning materials, a measurement commonly used is a test (Ngalim

Purwanto, 2006). The evaluation carried out systematically and planned in Islamic education is very important in obtaining information on the extent to which students can change their behavior cognitively, affectively and psychomotorically. Apart from that, the results of evaluation activities in Islamic education can be used as input for making improvements, forming and developing students' personalities in learning (Arumsari & Putri, 2020).

The word "Evaluation" is derived from English, which means assessment and estimation. In general, the evaluation means an assessment of everything. Meanwhile, Abudin Nata defines that evaluation is a process of comparing existing situations with certain criteria in order to obtain information and use it to formulate assessments in order to make decisions (Abudinata, 2010). Lessinger (Gibson, 1981), defines evaluation as an assessment process by comparing expected goals with actual progress/achievements achieved. Wysong (1974), suggests that evaluation is a process for describing, obtaining or producing information that is useful for considering a decision. Uman, (2007), suggests that the evaluation process is to try to adjust objective data from the beginning to the end of program implementation as a basis for assessing program objectives. Edwind Wandt and Gerald W. Brown (1977): evaluation refers to the act or process to determine the value of something. According to these definitions, the term "evaluation" refers to or contains the meaning: an action or a process to determine the value of something. If the definition of evaluation put forward by Edwind Wandt and Gerald W. Brown who provide a definition of Educational Evaluation, then the Educational Evaluation can be defined as; an action or activity or a process of determining the value of everything in the world of education (i.e. everything that is related to, or occurs in the field of education). In other words, the educational evaluation is an activity or process of determining the value of education, so that the quality or results can be known (Yus, 2018).

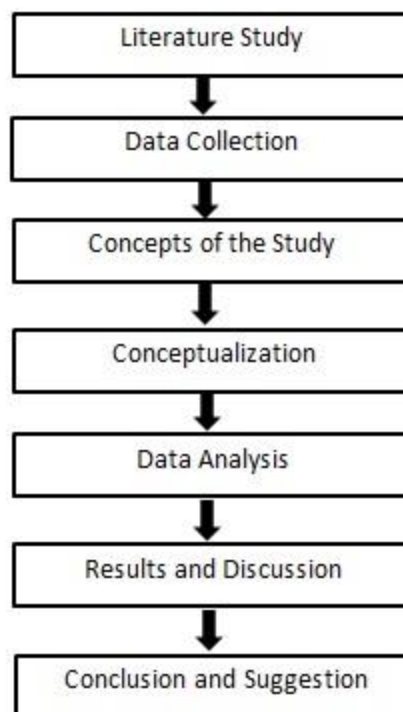
The evaluation in Law no. 20 of 2003 and government regulation no. 10 of 2005, Chapter XVI, Article 57 is carried out in the context of controlling the quality of education nationally as a form of accountability of education administrators to interested parties. The evaluations are also carried out on students, institutions and educational programs in formal and non-formal education at various levels, units and types of education (A.Murni Yusuf, Teknik 2017). In guiding and educating young children, the teachers need to have various kinds of competence, such as pedagogical competence, professional competence, personality competence and social competence. In Minister of National Education Regulation no. 16 of 2007 states that one of the pedagogical competences of Early Childhood Education (ECE) teachers is to carry out assessments and evaluations of learning processes and outcomes, and to be able to utilize the results of assessments and evaluations for learning purposes. The assessment of learning in children aged 0-6 years is usually called an evaluation of early childhood development. The evaluations carried out on young children attending ECE are certainly different from evaluations intended for adult individuals. This is based on several reasons, namely the inability of young children to read and write as well as the unique developmental characteristics of children which require different measurement strategies. Therefore, the evaluation strategy must be appropriate to the child's level of mental, social and physical development at each age stage (Ria, 2012: 4). The evaluation on ECE does not involve the tests, exams, and even objective tests. To measure development in ECE, things to do are to observe, record and document everything about the child, such as their development, behavior and the results of their work (Ria et al., 2017).

Meanwhile, in the Quran, there are also many terms that refer to evaluation. Some of these terms essentially explain the evaluation system or technique that Allah carries out on His servants which can later be the basis for learning evaluation of young children from the Quran perspective.

METHOD

This study applies library research method with a type of research analysis of books and articles related to the learning evaluation for young children from the perspective of the Quran, as well as the thoughts of various figures in various scientific disciplines. The data collection was carried out by collecting various literature then analyzed by using content analysis, that is by processing data by selecting related discussion or several ideas or thoughts of educational figures and then describing them. The data sources of the study are the Quran, Tafsir, and books and journals related to the subject of discussion.

The flow of the study on the learning evaluation for young children from the Quran perspective is as follows:



RESULTS AND DISCUSSION

According to Ifat Fatimah Zahro, evaluation of early childhood is essentially carried out to obtain accurate information about children's development and learning, so that appropriate services can be provided. Evaluation is the process of collecting and processing information to determine the level of achievement of children's development. Evaluation of learning processes and outcomes using the play model in ECE is adjusted to indicators of children's development achievements and refers to assessment standards (Kurniah et al., 2021).

The evaluation is used to evaluate the response to human deeds, as implied in the QS. Al-Zalzalah: 7-8

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ^ع وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ^ع

Artinya: Barang siapa yang mengerjakan kebaikan seberat dzarrah pun, niscaya dia akan melihat (balasannya). Dan barang siapa yang mengerjakan kejahatan sebesar dzarrah pun, niscaya dia akan melihat (balasannya) pula.

Ayat Al-Qur'an yang mengenai tentang evaluasi lainnya pada QS. Al-Shaffat:103-104

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ
إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

Meaning: When both of them had surrendered and Ibrahim laid his son on (his) temple, (both of them were evident in their patience). And we called to him: O Ibrahim, indeed you have confirmed this dream. Indeed, this is how we set limits for those who do good, indeed this is truly a real test. And we ransomed the child with a large sacrifice.

According to Wahyudin and Agustin, evaluation in the context of learning in Early Childhood Education is a systematic procedure used to obtain information about the progress of various aspects of student development after participating in learning activities over a certain period of time. In early childhood learning, the teachers can evaluate the extent to which the learning that has been implemented successfully, or whether the media is used inappropriately, less interestingly or using inappropriate methods. The evaluation is carried out to improve the learning process the next day so that the learning objectives can be achieved optimally (Ria et al., 2017).

Assessment/evaluation in early childhood education is different from the assessment model at primary and secondary education levels. According to Iswantiningtyas and Wulansari, assessment in early childhood education is carried out by observing, recording and documenting children's activities. Assessment is not only used to measure the success of a program, but to monitor children's progress and development. The implementation of assessments in early childhood education is carried out in stages and continuously so that learning progress and development can be known (Pusat Kurikulum dan Pembelajaran, 2013).

Prophet Sulaiman PBUH once evaluated the honesty of a hudhud bird which announced the existence of a kingdom ruled by a beautiful woman, as told in the QS. Al-Naml: 27

❖ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

Meaning: Solomon said: "We will see whether you are truthful, or whether you are one of those who lie. Objective means that the evaluation is carried out as well as possible, based on existing facts and data without being influenced by elements of subjectivity.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: "Read with (mentioning) the name of your Lord who created (1); He has created man from a clot of blood (2); Read, and your Lord is the Most Gracious (3); who teaches (humans) through kalam (4); He taught man what he did not know (5)".

This verse is the first revelation revealed, which contains the command to read. Reading is the initial activity of education.

Evaluation of reading the Quran is an effort to find out how much success and ability to read or be able to pronounce what is written in the Quran, in accordance with the criteria established in the sciences of recitation. The science of tajwid is a science that studies how to pronounce letters correctly, all the provisions related to reading the Quran, both in terms of pronunciation and meaning (Putri, 2021). Reading the Quran tartil (with recitation) and fluently contains wisdom, namely opening up the opportunity to pay attention to the contents of the verses being read so that it can cause the soul to become humble.

Knowing the science of recitation is Fardhu Kifayah, but practicing it is Fardhu 'ain, for every Muslim in accordance with the word of Allah SWT in Surah al-Muzamil verse 4:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً^ق

Meaning: "... and read the Qur'an slowly (the letters are clear)."

Some evaluation terms used in the Quran include the following:

a. Al-hisab is a generally accepted evaluation principle, including God's evaluation techniques and procedures for his creatures. From the point of view of educational evaluation, the meaning of hisab/hisaban shows firstly, the evaluation results depend on the students' seriousness in solving the exam questions. Therefore, the task of educators is to motivate students so that they really study and are serious about answering exam questions. Second, in the future the calculation of human evaluation results will be carried out very quickly. The evaluation carried out by Allah on His creatures on the day of receiving the results of the evaluation (judgment in the afterlife), then humans themselves are asked to read or provide an assessment of the results of their actions in the world.

As Allah says in QS Al-Isra': 14

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا^ق

Meaning: "Read your book and be sufficient for yourself today as a reckoner for you."

b. Sbab explains that the word ba/a "means testing. The letter lam in the word is lam al-aqibah which means result, end or result. Meanwhile the word 'Abalah' means giving grace. This word originally meant a test, then was used to show the acquisition of something which makes whoever gets it very touched and affected. Usually the gain is something negative, but not always, it can also be positive and pleasant, that's why Allah says: We test you with bad and good as follows: (QS. Al- Anbiya:35).

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَاتِ^ق وَكَثِيرٍ

الصُّبْرَيْنِ

Meaning: "And indeed We will give you a trial with a little fear, hunger, lack of wealth, life and fruit. And give good news to those who are patient."

The verse above also details the test materials (evaluation materials), which consist of: fear, hunger, lack of wealth, death, lack of food and so on. So only patient people are able to get out of difficulties by not mortgaging their faith but passing the test to strengthen their faith. His characteristics can be seen, namely that he is not overly happy with the pleasure he gets, but is grateful and gives out the portion that must be given out or gives alms, nor does he grieve, which makes him despair because of the suffering he experiences. If it is related to education, the bad grades students get do not make them careless and the bad grades they get are because they are patient or steadfast in facing difficulties.

c. The word al-inba' stated in the Quran 4 times spread across 2 letters. The word nabba'a or anba'a is taken from the word naba', that means important news.

For example, the expression of the word al-inba' in the Quran is as in the following verse:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: "And He taught Adam the names of all the evil things, then presented them to the Angels and said: "Tell Me the names of these things if you are truly truthful."

Al-Inba' means evaluation in the form of a dialogue or oral test that requires development in the answers. This is owned by humans (Adam) but not owned by angels. Then Allah directed an evaluation to Adam to test his ability to understand the knowledge that had been taught to him and it turned out that Adam was able to answer and explain the questions fluently. Because of Adam's ability to solve all the questions in the evaluation, Allah rewarded him by ordering the angels to prostrate (pay respects) to Adam. This test is the same as a placement test, or a test to determine whether students are placed in class A or class B and so on. Also known as the fit and proper test or feasibility test, which is a test that is usually carried out on officials who will occupy important positions in government and so on. Based on this information, the tradition of giving scholarships or certificates of appreciation to students who excel is an act that imitates God's actions. This means that this tradition needs to be maintained, even if it needs to be improved (Arumsari & Putri, 2020).

Apart from that, Shihab explained that the word mizan means a weighing tool. This word is also usually understood in the sense of justice, both in the sense of putting something in its place and in the sense of balance. Thahir Ibn 'Assyur explains the word mizan in this verse as meaning justice. It means that Allah has sent down and established justice so that humans when carrying out their various activities are always guided by justice both towards themselves and other parties. So balance means that humans are guided by God to carry out balance in all their activities. And carry out your balance fairly (QS.42: 17). This means that Allah orders justice to be carried out in decisions and gifts as promised by Allah to those who abandon them. God has destroyed nations because they ignored measure and justice. Thabathaba'i believes that reason requires us to say that something is a yardstick used to measure or weigh deeds and their weight (Suyadi, 2017).

In the Quran there are several signs that indicate the position of educational evaluation, that is Q.S. Al-Baqarah: 31-32

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning: "He taught Adam all the names (things), then He showed them to the angels, saying, "Tell Me the names of these (things) if you are correct!" They answered, "Glory are You. There is no knowledge for us, except what You have taught us. Indeed, You are the All-Knowing, the Most Wise."

Based on this verse, according to Nata, A (1997:134-135) explains that the work of evaluating students is an important task in the series of educational processes that have been carried out by educators. He further explained that from this verse there are four things that can be known (Widyaningrum, 2022). First, Allah SWT. In this verse he acts as a teacher who gives lessons to Prophet Adam AS. Secondly, because the angels did not receive the teachings that Prophet Adam received, they could not mention the names of objects (teachings) that had been given to Prophet Adam. Third, Allah SWT asked Prophet Adam to demonstrate the teachings he received in front of the angels. Fourth, this verse indicates that the evaluation material or material tested must be material that has been taught. A different opinion was expressed by Nizar (Fadlilah, 2021) that the verse above also measures a person's cognitive ability, memorization and the lessons that have been given to him.

CONCLUSION

Learning evaluation in Early Childhood education is a systematic procedure applied to obtain information about the progress of various aspects of student development after participating in learning activities over a certain period of time. In early childhood learning, the teachers can evaluate the extent to which the learning that has been implemented successfully, or whether the media is used inappropriately, less interestingly or using inappropriate methods. The evaluation is carried out to improve the learning process the next day so that learning objectives can be achieved optimally. Learning evaluation is applied to improve processes and outcomes by using the play model in ECE which is adjusted to the indicators of children's development achievements and refers to assessment standards. Evaluation in early childhood education is carried out by observing, recording and documenting the children's activities. Evaluation is not only used to measure the success of a program, but to monitor children's progress and development. The implementation of evaluations in early childhood education is carried out in stages and continuously so that the learning progress and development can be identified. There are several other terms of evaluation contained in the Quran, including Al-hisab, Sibbab /ba'a, and al-inba'. Some of these terms essentially explain the evaluation system or technique that Allah carries out on His servants which can be the basis for learning evaluation for young children from the perspective of the Quran.

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