

From Cognitive Assessment to Holistic Evaluation: Improving the Quality of Islamic Religious Education Learning in Madrasah Ibtidaiyah

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ABSTRACT

This study aims to describe the implementation of Islamic Religious Education (IRE) learning evaluation from the perspective of improving learning quality in Grade IV at Madrasah Ibtidaiyah Nurul Huda Sri Mulyo. The research employed a descriptive qualitative approach with research participants consisting of the Grade IV Islamic Religious Education teacher, Grade IV students, and the madrasah principal. Data were collected through observation, interviews, and documentation. Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. The trustworthiness of the data was ensured through source triangulation, technique triangulation, member checking, and peer debriefing. The findings revealed that the planning of learning evaluation had been carried out systematically through the preparation of lesson plans, semester programs, annual programs, and test blueprints. However, the evaluation planning was still predominantly focused on the cognitive domain, while affective and psychomotor assessments had not been optimally designed. The implementation of evaluation covered cognitive, affective, and psychomotor aspects through daily tests, assignments, attitude observations, and worship practices. Several challenges were identified, including limited time, subjectivity in attitude assessment, and inconsistencies in the implementation of practical evaluations. The results also indicated that most students had achieved the Minimum Mastery Criteria (MMC), with 27% categorized as excellent, 40% as good, 20% as fair, and 13% as poor.

Keywords: learning evaluation, Islamic Religious Education, learning quality, learning outcomes, Islamic elementary school.

INTRODUCTION

Learning evaluation is a systematic process to measure the achievement of educational objectives and determine the effectiveness of the learning process that has been implemented ^{1,2,3,4}. Based on this view, evaluation is an important component in the world of education, including in Islamic Religious Education (PAI) learning. In the context of basic education, especially in Madrasah Ibtidaiyah, evaluation not only functions as a measuring tool for learning outcomes, but also as a means to improve the learning process to make it

¹ Alda, A., Ismail, I., Yuniar, F. D., & Karadona, R. I. (2025). The Role of Peers in Shaping Sanguine Personality in Islamic Guidance and Counseling Students at STAI Al Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 272–281.

² Rahma, R., Karadona, R. I., & Arsyad, Y. (2024). Implementasi Pendidikan Berbasis Ekopedagogik Di Sekolah Alam Bosowa. *Journal Of Lifelong Learning*, 7(2), 117–128.

³ Karadona, R. I., Rahmawati, R., Arsyad, Y., & Mudatsir, M. (2026). The Role Of Islamic Religious Education In Shaping Students' Attitudes Toward The Kajang Customary Beliefs. *Journal of Indonesian Progressive Education*, 3(1), 56–62.

⁴ Karadona, R. I., & Sari, A. P. (2025). Nature-based school for strengthening Islamic character education: A case study from Indonesia. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 9(1), 21–34.

more effective and meaningful ⁵. PAI learning has special characteristics because it not only emphasizes aspects of knowledge, but also the formation of students' religious attitudes and skills from an early age.

Evaluation of learning outcomes in Islamic Religious Education (PAI) encompasses three main domains: cognitive, affective, and psychomotor, which must be assessed in a balanced manner ⁶. This demonstrates that evaluation in Islamic Religious Education (PAI) encompasses a broader scope compared to other general subjects. In grade 4 of Islamic Elementary School (MI), students are at the concrete operational development stage, so evaluations must be designed contextually, simply, and in accordance with the characteristics of child development. Therefore, teachers are required to be able to develop evaluation instruments that not only measure material understanding but also observe students' behavior and religious practices in their daily lives.

Evaluation of Islamic Religious Education (PAI) learning is a key element in improving the quality of education because it provides a comprehensive overview of student learning outcomes. Therefore, evaluation is inseparable from efforts to improve the quality of learning ⁷. At MI Nurul Huda Sri Mulyo, evaluation of Islamic Religious Education (PAI) learning is a crucial part of ensuring that the learning process is aligned with the objectives set out in the curriculum. Through appropriate evaluation, teachers can identify students' strengths and weaknesses and determine more effective learning strategies.

Islamic Religious Education (PAI) learning evaluation can be implemented through test and non-test techniques to obtain more comprehensive data on student abilities ^{8,9,10}. In practice, Islamic Religious Education (PAI) teachers need to combine various forms of evaluation, such as daily tests, attitude observations, and assessments of religious practices. This is important so that the assessment does not only focus on academic aspects, but also on the formation of students' religious character (Mukmin & Nuraini, 2024) With diverse evaluations, the learning process becomes more meaningful and can improve the quality of education as a whole.

Good learning evaluation must be carried out continuously through formative, summative, and diagnostic evaluations to ensure learning success ^{11,12}. Therefore, evaluation is not only carried out at the end of learning, but also throughout the learning process.

⁵ Suryadi, A., Rasyid, M. N. A., & Syamsudduha, S. (2025). Evaluation of Islamic Education Learning Program at MTs Arifah Gowa by Using Countenance Evaluation Model. *Proceeding International Conference on Religion, Science and Education*, 4, 803–809.

⁶ Azwa, N., Aini, N., & Zaman, N. (2025). Model evaluasi pembelajaran fiqh: Kajian teoritis terhadap ranah kognitif, afektif, dan psikomotorik. *Jurnal Pendidikan Agama Islam*, 2(2).

⁷ Sholahudin, T., Abid, I., Ikhwanudin, M., Arrizky, M. N., & Al-Ghozali, U. M. (2025). Evaluasi hasil Pembelajaran Pendidikan Agama Islam (PAI) Tinjauan terhadap Ayat Al-Qur'an dalam Aspek Kognitif, Afektif, dan Psikomotorik. *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)*, 6(1), 165–171.

⁸ Amirudin, N., Anwar, K., Ifadah, A. S., Sya'bani, M. A. Y., & Basri, H. (2025). Analysis of Learning Evaluation Issues Affecting Educational Goal Achievement in Islamic Education. *International Research Journal of Multidisciplinary Scope*, 6(4), 299–312.

⁹ Astuti, M., Darmawan, N., Agustin, D., Darma, A. D., & Wijaya, H. (2023). Implementation of Non-Learning Test Evaluation Techniques in Grade 5 of Elementary School. *Innovative: Journal Of Social Science Research*, 3(4), 7316–7322.

¹⁰ Irawan, A., Arifin, B. S., & Nugraha, M. S. (2025). Non-Test Evaluation Techniques in Islamic Religious Education Learning. *Al-Afkar, Journal For Islamic Studies*, 8(2), 682–701.

¹¹ Susono, J., Natsir, M., & Karadona, R. I. (2025). Peran Kompetensi Kepribadian Guru Al-Qur'an Hadis Dalam Meningkatkan Kedisiplinan Peserta Didik Ma Radhiatul Adawiyah Mangga Tiga Makasar: The Role Of Qur'an And Hadith Teachers' Personal Competencies In Improving Student Discipline Ma Radhiatul Adawiyah Mangga Tiga Makassar. *Piwulang: Jurnal Pendidikan Agama Islam*, 8(1), 68–81.

¹² Hartina, S., Susono, J., Sudika, A., & Karadona, R. I. (2025). The Influence of Online Media on Islamic Education Values among Students of the Islamic Education Study Program in Sekolah Tinggi Agama Islam (STAI) Al-Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(1), 195–205.

Formative evaluation functions to monitor student learning progress, while summative evaluation is used to measure overall learning outcomes. Meanwhile, diagnostic evaluation aims to identify student learning difficulties so that appropriate solutions can be provided.

Effective implementation of Islamic Religious Education (PAI) learning evaluation can significantly improve student learning outcomes by providing clear feedback for teachers and students^{13,14,15}. This demonstrates that evaluation plays a strategic role in improving the quality of learning, particularly at the elementary school level MI Nurul Huda Sri Mulyo, systematic evaluation can help teachers design more innovative learning that meets students' needs¹⁶.

The importance of evaluation in improving the quality of Islamic Religious Education learning can be seen from the following aspects: (1) as a tool to measure the achievement of learning objectives, (2) as a basis for improving learning methods and strategies, (3) as a means to determine the development of students' religious attitudes and behavior, (4) as a tool to control the quality of learning in the classroom and (5) as a basis for decision making in the learning process. Thus, evaluation not only functions as an assessment tool, but also as an important instrument in improving the quality of education as a whole.

Evaluation in Islamic Religious Education (PAI) learning plays a crucial role in improving the quality of learning, particularly in the fourth grade at MI Nurul Huda Sri Mulyo. Systematic, comprehensive, and ongoing evaluations provide a clear picture of student learning outcomes and serve as a basis for improving the learning process. Therefore, Islamic Religious Education (PAI) teachers are required to design and implement evaluations appropriately to optimally achieve educational goals.

RESEARCH METHODS

Research on Islamic Religious Education (PAI) learning evaluation generally uses a qualitative, descriptive approach because it aims to describe real-world phenomena^{17,18}. Based on this opinion, this study employed a descriptive qualitative approach. This approach was chosen because the research focuses on an in-depth understanding of the implementation of Islamic Religious Education (PAI) learning evaluation and its impact on improving the quality of learning in grade 4 of MI Nurul Huda Sri Mulyo. Qualitative research allows researchers to explore data in depth through direct interaction with research subjects.

Qualitative research in learning evaluation emphasizes data in the form of words, behaviors, and phenomena occurring in educational settings¹⁹. Therefore, this study does not use numbers as the primary data, but rather descriptive observations and interviews, which are analyzed in depth to obtain comprehensive conclusions. Research on Islamic Religious Education (PAI) learning evaluation is often conducted in madrasahs (Islamic

¹³ Fitria, H., & Puspita, Y. (2021). PAI Learning Management in Improving Student Learning Outcomes. *International Conference on Education Universitas PGRI Palembang (INCoEPP 2021)*, 1462–1466.

¹⁴ Manshur, U., Jamil, T. I., & Sanusi, S. F. (2024). Enhancing Student Learning Outcomes in PAI Subjects: The Impact of PowerPoint Learning Media Application. *Educazione: Journal of Education and Learning*, 1(2), 66–77.

¹⁵ Zaqiah, Q. Y., Hasanah, A., Heryati, Y., & Rohmatulloh, R. (2024). The impact of in-service teacher education program on competency improvement among Islamic religious education teachers using self-assessment. *Education Sciences*, 14(11), 1257.

¹⁶ Saputra, A., & Lubis, S. A. (2025). Transformasi Pendidikan Islam Berbasis Kesehatan Mental Holistik. *Ar-Raudah: Jurnal Pendidikan Dan Keagamaan*, 1(4), 78–93.

¹⁷ Nurhidayah, S., Rahmawati, A., & Saputra, D. S. (2022). Pendidikan Multikultural Berbasis Kearifan Lokal. *Journal of Innovation in Primary Education*, 1(1), 33–39.

¹⁸ Saputra, E. E., & Parisu, C. Z. L. (2025). The role of social psychology in individual cognitive and social development. *Journal of Humanities, Social Sciences, and Education*, 1(1), 44–55.

¹⁹ Chand, S. P. (2025). Methods of data collection in qualitative research: Interviews, focus groups, observations, and document analysis. *Advances in Educational Research and Evaluation*, 6(1), 303–317.

schools) to understand actual practices and the challenges faced in the evaluation process^{20,21}. This research was conducted at MI Nurul Huda Sri Mulyo, which served as the research location due to its relevance to the study's focus on evaluating Islamic Religious Education (PAI) learning at the elementary school level.

The subjects in this study included fourth-grade Islamic Religious Education (PAI) teachers, fourth-grade students, and the madrasah principal. This study used a qualitative approach with data collection techniques consisting of observation, interviews, and documentation to obtain valid, accurate, and comprehensive data. Observations were conducted to directly observe the process of implementing PAI learning evaluations in the classroom, so that researchers could obtain a concrete picture of the evaluation activities implemented by teachers. Interviews were conducted with PAI teachers, students, and the madrasah principal to obtain more in-depth information regarding the planning, implementation, and obstacles faced in learning evaluations. Meanwhile, documentation was used to collect various supporting data, such as student grade lists, evaluation instruments or questions, learning tools, and other documents related to the PAI learning evaluation process.

Data analysis in this study was conducted continuously from the data collection process until the research was completed. The data analysis technique refers to the Miles and Huberman model, which includes three main stages: data reduction, data presentation, and conclusion drawing. Data reduction is carried out by selecting, focusing, simplifying, and organizing the data obtained according to the research objectives. Next, the reduced data is presented in the form of descriptive narrative descriptions to facilitate researchers in understanding and interpreting the research findings. The final stage is drawing conclusions, namely the process of formulating research results based on the analyzed data to answer the established problem formulation. To ensure data validity, this study uses triangulation techniques of sources, techniques, and time so that the research results obtained have a high level of credibility.

The validity of data in learning evaluation research can be increased through triangulation techniques and *member check* to ensure the validity of the research results²². Therefore, this study uses several data validity techniques, namely: Source triangulation, Technique triangulation, *Member check*, Discussion with colleagues. Research procedures in learning evaluation include the planning, implementation, and reporting stages of research results²³. The procedures in this research are as follows: preparation stage (compiling a proposal and research instruments), implementation stage (data collection in the field), data analysis stage, and research report preparation stage.

Based on the description above, it can be concluded that this study used a descriptive qualitative approach with data collection techniques including observation, interviews, and documentation. Data analysis was conducted through data reduction, presentation, and drawing conclusions using triangulation techniques to ensure data validity. This method was chosen because it provides an in-depth overview of Islamic Religious Education (PAI) learning evaluation and its contribution to improving the quality of learning in grade 4 of MI Nurul Huda Sri Mulyo.

²⁰ Masrifatin, Y., Masfufah, E., Sholeh, M., Syadzili, M. F. R., & Syihabuddin, M. A. (2024). Evaluation of learning implementation Islamic religious education. *IERA, Islamic Education and Research Academy*, 5, 37–46.

²¹ Pahlevi, M. S., & Hafidz, H. (2025). Evaluation Strategies and Approaches In Learning Islamic Religious Education: An Analysis Based on The Islamic Education Evaluation Development Book. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 8(01), 39–52.

²² Mufarrohah, L., & Zaironi, M. (2026). Evaluasi Penerapan Model Pembelajaran Pai Untuk Penguatan Karakter Kompetensi Peserta Didik Di Tk Sunan Ampel Pgri 2 Putukrejo. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4(1), 6363–6376.

²³ Erwina, M. A., & Arief, A. (2024). Evaluasi Pengembangan Materi Pembelajaran PAI. *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam*, 2(1), 468–475.

RESULTS AND DISCUSSION

The results of research on evaluating Islamic Religious Education learning in elementary schools show that evaluation plays an important role in determining the effectiveness of learning and the development of student character (Nasution, 2024). Based on the results of observations, interviews, and documentation conducted in class 4 of MI Nurul Huda Sri Mulyo, several main findings were obtained as follows:

Learning Evaluation Planning

The results of the study indicate that the planning for the evaluation of Islamic Religious Education learning in grade IV of Madrasah Ibtidaiyah Nurul Huda Sri Mulyo has been carried out by teachers through the preparation of various learning tools, such as the Lesson Implementation Plan (RPP), semester program, annual program, and question grids used as guidelines in the evaluation implementation. The planning is compiled with reference to the learning outcomes and learning objectives that have been set in the curriculum, so that the evaluation process can be carried out in a directed and systematic manner. This finding is in line with research which states that learning evaluation planning has generally been designed systematically in accordance with curriculum demands to measure the achievement of student competencies ²⁴.

However, the research also shows that teachers' evaluation planning still faces several limitations. One obstacle identified is the suboptimal planning of affective assessments. Teachers focus their evaluation planning more on measuring students' knowledge rather than religious attitudes and behaviors, which are essential components of Islamic Religious Education (IS) learning. Consequently, the assessment process for students' character development, discipline, responsibility, and practice of religious values has not been fully documented.

Furthermore, the evaluation instruments developed by teachers are still dominated by cognitive assessments through written tests. These instruments generally consist of multiple-choice questions, short answer questions, and essays, aimed at measuring students' understanding of the subject matter. Meanwhile, instruments that can measure students' religious practice skills and attitudes are still relatively limited. This situation indicates that evaluation planning does not fully reflect the principles of authentic assessment, which emphasizes a balance between cognitive, affective, and psychomotor aspects.

Another limitation is the lack of variety in the question formats designed for evaluation planning. Teachers tend to use the same question formats for each assessment activity, thus suboptimally measuring students' critical thinking, analytical skills, and problem-solving abilities. However, a variety of question formats, such as case studies, project assignments, portfolios, and practical assessments, can provide a more comprehensive picture of student learning outcomes. Therefore, it is necessary to improve teachers' competency in designing more diverse evaluation instruments so that the evaluation process can support a more effective and comprehensive improvement in the quality of Islamic Religious Education learning.

According to R. Saputra PAI learning evaluation has a significant contribution to improving student learning outcomes if it is carried out systematically and continuously. The evaluation planning carried out by teachers demonstrates alignment with the principles of educational evaluation, namely systematic and targeted ²⁵. However, the dominance of

²⁴ Gunawan, L. R. (2025). Sistem Evaluasi Pembelajaran Pendidikan Agama Islam (PAI): Pendekatan, Metode, dan Implementasi. *Journal of Scientific Studies and Multidisciplinary Research*, 2(3), 253–259.

²⁵ Saputra, R., Ansori, A., & Fatmawati, S. (2025). Implementasi Evaluasi Proses Pembelajaran Pendidikan Agama Islam Terhadap Peningkatan Hasil Belajar Siswa Di SDN 9 Lembak Kabupaten Muara Enim Provinsi Sumatera Selatan. *Advances In Education Journal*, 2(2), 880–884.

cognitive assessments indicates that teachers have not fully implemented holistic evaluation. This aligns with research indicating that Islamic Religious Education evaluations are often suboptimal in measuring affective and psychomotor aspects ²⁶.

Implementation of Learning Evaluation

The results of the study indicate that the implementation of Islamic Religious Education learning evaluation in grade IV of Madrasah Ibtidaiyah Nurul Huda Sri Mulyo has included assessment of cognitive, affective, and psychomotor aspects. This finding is in line with research Komalasari at SD Kosambi which states that learning evaluation is carried out through written tests, oral tests, and practicals as a form of comprehensive assessment of student abilities ²⁷. At MI Nurul Huda Sri Mulyo, teachers carry out cognitive evaluations through daily tests, individual assignments, homework, and tests at the end of the learning material. This form of evaluation is used to measure the level of student understanding of the Islamic Religious Education material that has been studied during the learning process.

In addition to the cognitive aspect, evaluation also focuses on the affective aspect through observation of students' attitudes and behavior, both inside and outside the classroom. Teachers pay attention to various behavioral indicators, such as discipline, responsibility, politeness, honesty, and student participation in learning and religious activities at the madrasah. This assessment is crucial because the goal of Islamic Religious Education (ISE) is not only to emphasize mastery of knowledge but also to develop students' character and morals in accordance with Islamic values.

In the psychomotor aspect, teachers conduct evaluations through religious practices related to the learning material. These assessments include performing ablution (wudu), praying, reciting prayers, memorizing short surahs, and other religious activities relevant to the competencies students must achieve. Through these practical assessments, teachers can determine students' ability to apply the material they have learned to their daily religious activities. Thus, evaluations focus not only on theoretical aspects but also on students' ability to practice Islamic teachings in real life.

Although the evaluation process has covered all three assessment domains, research findings revealed several challenges teachers still face. One major obstacle is the limited time to conduct comprehensive assessments of all students, particularly those focused on affective and psychomotor skills, which require individual observation and assessment. This situation sometimes results in the evaluation process not being implemented optimally, in line with learning needs.

Another obstacle is the subjective nature of attitude assessment, which relies heavily on teacher observations. Despite teachers' efforts to use specific indicators, affective assessments still have the potential for differences in perception when determining student attitude categories. Furthermore, practical evaluations have not been consistently implemented for every material requiring skills assessment. Time constraints, the large number of students, and limited assessment instruments are factors that influence the consistency of practical evaluations. Therefore, strengthening the evaluation system is necessary through the development of more standardized instruments, more effective time management, and improving teacher competency in conducting authentic assessments so that learning evaluations can make a more optimal contribution to improving the quality of Islamic Religious Education learning.

²⁶ Datuk, S. R., & Yanti, D. (2024). Evaluasi Pembelajaran Pendidikan Agama Islam (PAI) di SD Islam Integral Luqman Al-Hakim Batam. *UNISAN JURNAL*, 3(5), 607–616.

²⁷ Komalasari, K., Ansori, T. M., Siska, S., Zuhri, S., & Hidayat, W. (2025). Efektivitas evaluasi pembelajaran pendidikan agama Islam di SD Kosambi Negeri Kosambi. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 2(1), 164–175.

Student Learning Outcomes

The evaluation results show that most students have achieved the Minimum Completion Criteria (KKM), but some still have difficulty understanding the material. The following is a description of student learning outcomes:

Figure 1. Student Learning Outcomes



The results of the study indicate that the evaluation of Islamic Religious Education learning in grade IV of Madrasah Ibtidaiyah Nurul Huda Sri Mulyo provides an overview of the level of student competency achievement after participating in the learning process. Based on the evaluation data, most students have achieved the Minimum Completion Criteria (KKM) set by the madrasah. This achievement indicates that the learning and evaluation processes implemented by teachers have generally been able to help students understand Islamic Religious Education material well. However, there are still some students who experience difficulties in understanding certain material and require special attention and follow-up from teachers through remedial activities and learning assistance.

Based on the evaluation results obtained, as many as 8 students (27%) were in the very good category, 12 students (40%) were in the good category, 6 students (20%) were in the sufficient category, and 4 students (13%) were in the poor category. The data shows that the majority of students, namely 67%, were in the good and very good categories. This indicates that most students were able to achieve the learning objectives that had been set and had an adequate understanding of the Islamic Religious Education material being taught. The high percentage of students in the good and very good categories also shows that the learning and evaluation strategies implemented by teachers have had a positive impact on student learning outcomes.

However, the presence of students in the adequate and inadequate categories requires attention in efforts to improve the quality of learning. Ten students, or 33% of the total student body, still require further guidance to achieve optimal learning outcomes. The difficulties experienced by students can be influenced by various factors, such as differences in academic ability, learning motivation, family support, and level of understanding of the material being taught. Therefore, teachers need to identify the factors contributing to low learning outcomes in some students so that appropriate remedial measures can be formulated.

From the perspective of improving learning quality, evaluation results not only serve to determine student success but also serve as a basis for teachers to reflect on and improve the learning process. The learning outcome data obtained can be used to design remedial programs for students who have not yet achieved the expected competencies and enrichment programs for students who have achieved the good and excellent categories. Thus, learning evaluation plays a crucial role as a tool for continuously improving the quality of the Islamic Religious Education learning process and outcomes at Madrasah Ibtidaiyah Nurul Huda Sri Mulyo.

Student Learning Outcomes Diagram

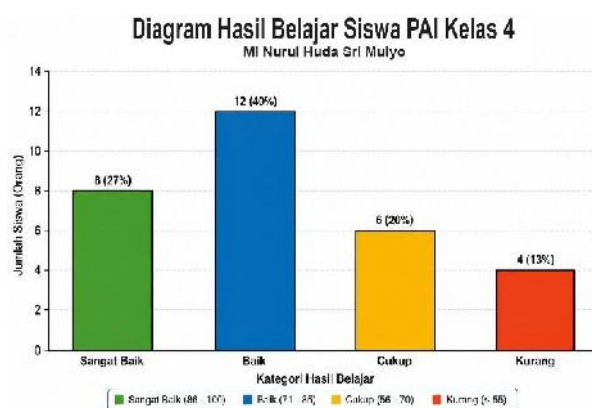


Figure 2. Student Learning Outcomes Diagram

The diagram shows the distribution of learning outcomes of 4th grade Islamic Religious Education students at MI Nurul Huda Sri Mulyo, which are divided into four categories. The “Good” category has the largest number of students, namely 12 people (40%), which indicates that most students have achieved learning competencies quite optimally. Furthermore, the “Very Good” category has 8 students (27%), which indicates a group of students with a very high understanding of the material. Meanwhile, the “Sufficient” category consists of 6 students (20%), which indicates that there are still students with moderate understanding and need improvement. The “Poor” category has 4 students (13%), which indicates that a small number of students still experience difficulties in understanding the Islamic Religious Education material. Overall, this diagram illustrates that the majority of students are in the good category, but efforts are still needed to improve learning to help students in the sufficient and poor categories to achieve more optimal results.

Supporting and Inhibiting Factors

Obstacles in evaluating PAI learning at MI Nurul Huda are in line with previous research which stated that low interest in learning and limited time are the main obstacles. In addition, subjective assessment of affective aspects is also a major challenge in Islamic Religious Education learning.

Based on the results of research and analysis, several efforts that can be made are:

- 1) Improving teacher competence in learning evaluation
- 2) Developing a variety of evaluation instruments
- 3) Implementing authentic-based evaluation
- 4) Leveraging technology in evaluation
- 5) Provide continuous feedback

Based on the research results and discussion, it can be concluded that the evaluation of Islamic Religious Education (PAI) learning in grade 4 of MI Nurul Huda Sri Mulyo has been running quite well, but not optimally. The evaluation is still dominated by cognitive aspects, while affective and psychomotor aspects have not been fully assessed. Student learning outcomes are good, but there are still gaps in ability between students. Therefore, innovation in the evaluation system is needed to improve the overall quality of learning.

CONCLUSION

Based on the research results and discussion, it can be concluded that the evaluation of Islamic Religious Education learning in grade IV of Madrasah Ibtidaiyah Nurul Huda Sri Mulyo has been implemented quite well and has contributed to improving the quality of

learning. In the planning stage, teachers have systematically developed evaluation tools through lesson plans (RPP), semester programs, annual programs, and question outlines that refer to the curriculum and learning objectives. However, the evaluation planning still focuses more on the cognitive aspect, while the affective and psychomotor aspects have not been optimally designed and are not supported by a variety of instruments.

During the implementation phase, the evaluation encompassed cognitive, affective, and psychomotor aspects through written tests, assignments, attitude observations, and religious practices. However, its implementation still faced various obstacles, such as time constraints for comprehensive assessments, subjectivity in attitude assessments, and inconsistent implementation of practical evaluations. These conditions indicate that learning evaluation has not fully met the principles of authentic assessment, which comprehensively assesses students.

The evaluation results show that most students have achieved the Minimum Completion Criteria (KKM). As many as 67% of students are in the good and very good categories, while the other 33% are still in the sufficient and less than adequate categories. These findings indicate that the Islamic Religious Education learning process has produced positive results, but improvements are still needed to help students who experience learning difficulties achieve more optimal results. Evaluation of Islamic Religious Education learning in grade IV MI Nurul Huda Sri Mulyo plays an important role in measuring the achievement of learning objectives, improving the learning process, and improving the quality of student learning outcomes. Therefore, it is necessary to improve teacher competency in compiling and implementing evaluations, develop more varied and authentic assessment instruments, and utilize technology and continuous feedback so that the quality of Islamic Religious Education learning can be improved more effectively and comprehensively.

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