THE URGENCY OF EVALUATION IN THE LEARNING OF ISLAMIC RELIGIOUS EDUCATION AT ANTAM POMALAA JUNIOR HIGH SCHOOL, KOLAKA DISTRICT

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ABSTRACT

This study examines the significance of evaluating Islamic Religious Education at Antam Pomalaa Junior High School in Kolaka Regency. The objectives of the study were to determine the significance of evaluation in the learning process of Islamic Religious Education at the school, the learning methods and assignment systems used in evaluating Islamic Religious Education at Antam Pomalaa Junior High School, and the types of tests used in evaluating the learning process of Islamic Religious Education at Antam Pomalaa Junior High School. This qualitative descriptive field study presents the researchers' findings regarding the significance of assessment in the Islamic Religious Education learning process at Antam Pomalaa Junior High School in Kolaka. This study concluded using qualitative data analysis methods, essentially data described in words or phrases divided into categories. A rare third is interactive and includes (a) data reduction, (b) data display, and (c) conclusion (verification). Based on the collected, described, and analysed data, the author can conclude that the evaluation of the Islamic Religious Education learning process at Antam Pomalaa Junior High School has not reached the desired stage due to a lack of qualified Islamic Religious Education teachers. This study's findings can inform the significance of assessment in the teaching and learning of Islamic religious education, particularly at Antam Pomalaa Junior High.

Keywords:
Evaluation; Education; religion; Junior High; Antam; Pomalaa

INTRODUCTION

Education can be interpreted as a deed, an educational process, the application of mental discipline, or a construction process that favours character (Adoesemowo & Sotonade, 2022). Education aids in the development of environmental adaptation and social development (Network, 2017). Education can also be understood as a process that instils students with the desire to achieve a goal (Yusuf, 2012). In addition, education can be defined as all efforts made to educate humans so they can progress and develop by their potential or ability (Muchtar, 2008).

According to (Mushlihin, 2012), modern education consists of learning methods that align with the demands of the modern era and prepare students for their time. (Temon Astawa, 2016). Educational theories pioneered a marked Renaissance Renaissance as an era of thought revival devoid of religious dogmatism. Education can be regarded from two perspectives. First in terms of the corner view of society and second in terms of the corner view of the individual. In terms of society's perspective, education is important for the transmission of culture from older to younger generations, so that the public can continue to exist. Accordingly, education is the key

to success, not only for individuals but also for the entire nation (Radebe, 2014). Education is also a process of altering a person's or a group's attitude and preparing them for adulthood in business through teaching and training (Dimyati & Mudjiono, 2002). In addition, education can be interpreted as all life circumstances influencing an individual's development (Poerwadarminta, 2006).

Temporary Therefore, Islamic religious education is the study of a progressive educational process geared towards developing the optimal abilities of children through Islamic teachings (Bahasa, 1999). Islamic Religious Education plays a very important and strategic role in the formation of the morals, morals, and ethics of today's pupils. This is at a low point in the development of Indonesian society. (Lubis, 2017). Islamic education also seeks to form a complete Muslim personality to achieve a level of perfection in life. The purpose of Islamic religious education is to instil in pupils religious values such as faith and reverence for Allah SWT (Hisyam, 2019). Thus, national education achieves the intended educational objectives and cultivates qualified individuals. Various efforts and strategies are required to accomplish this. Through human learning, one strives to optimally actualize his potential and that of his environment to accomplish a harmonious, dynamic, and sustainable adjustment between self and environment. According to the principle of perpetual education, humans continue to learn throughout their lives.

From the Islamic perspective, completing a duty is obligatory and performed for God. In Islam, all labour must be performed with professionalism. Diversity abounds in the intellection of men. Language skills, counting, recalling, reasoning, and memory all contribute to other creations. Even according to (Guilford, 1956), there are 120 types of intellectual ability in a man. Everything has now arrived with capabilities that are not yet usable. But as a consequence, man can reach the moon and develop advanced technology (Langgulung, 2003).

Evaluation is the proper conclusion to a learning procedure. The word evaluate is derived from the English phrase meaningful evaluation (Echols & Shadily, 2006), while in Arabic it is al-Taqwin, which also means evaluation (Sudjana, 1998). Evaluation is the systematic process of determining the worth of an objective, activity, decision, performance work, process, person, or object based on predetermined criteria (Mulyasa, 2004). Evaluation reveals whether education achieves its objectives or not. Evaluation is essential to the teaching and learning process in schools; without evaluation, the teaching and learning process will not be effective and efficient. For students, the psychological educational evaluation will provide encouragement or guidance in determining their capacity and status, as well as encouragement to develop, enhance, and maintain achievement.

The purpose of this study is to determine the urgency of evaluation in the learning process of Islamic religious education at Antam Pomalaa Junior High School; to identify the learning methods and systems used in evaluating Islamic religious education at Antam Pomalaa Junior High School, and to identify the test forms used in evaluating the learning process of Islamic religious education at Antam Pomalaa Junior High School.

METHOD

This study is a form of qualitative descriptive field research that explains the researchers' findings regarding the importance of evaluation in the Islamic Religious Education learning process at Antam Pomalaa Middle School, Kolaka. Observation, in-depth interviews, questionnaires, and documentation are employed by the authors to collect relevant data. Utilising qualitative analysis methods, the researcher conducts data analysis.

This study's population consisted of teachers and pupils from Antam Pomalaa Junior High School. Regarding the restricted population, as shown in Table 1.

Table 1. Circumstances population constrained

No	Objek	Amount	Note
1.	Guru	30	
2.	Siswa	320	
Total		350	

The population at Antam Pomalaa Junior High School, one of the Middle-Level Public Education Institutions First in Pomalaa Regency Kolaka, Southeast Sulawesi Province, is presented in Table 1. However, the population still needs to be reduced to become more population-limited. Because object research is limited to Muslim (Muslim) teachers and students engaged in Islamic Religious Education learning activities at Antam Pomalaa Junior High School, this _ has been taken. The population in issue consists of Muslim teachers and students at Antam Pomalaa Junior High School, Pomalaa Regency Kolaka, about an urgent evaluation of the Islamic Religious Education learning process. Table 2 illustrates the limitations of the study.

Table 2. Circumstances more population _ limited

No	Status	Religious believers		A minimum sample size of 10%	Note
		Islamic	Non-Islamic		
1.	Teacher	27	3	4	
2.	Student	305	15	32	
Total		332	18	36	

As can be seen in Table 3, the sample set used to represent the population is depicted in this table.

Table 3. Population and Determination Sample Circumstances Pomalaa, Antam Pomalaa Junior High School Teachers and Students

No	Status	Population	The minimum sample size of 10%	Note
1.	Teacher	30	4	
2.	Class VII pupils	120	12	
3.	Class VIII pupils	105	11	
4.	Class IX pupils	95	9	
Total		350	35	

Following is the procedure for collecting research data:

1. The preparatory phase

At this stage, activity-related preparations are made for the implementation of research, namely study References as a theoretical foundation for the problem to be investigated, the determination of data collection and instrument creation steps, and the creation of a research schedule.

2. Stage data collection

collection using the method Field Research (Field Research), i.e. the manner data collection or information is performed directly by researchers (authors) on the site or research object with the following techniques:

a) Observation, which is directly observing and recording systematic _ circumstances of research subjects, with a focus on the learning effectiveness of Islamic Religious Education, the attitudes of teachers and students in teaching and learning interactions, as well as tools, facilities, learning resources and atmosphere environment study place. In this instance, the researcher prepares book notes, paper, and other tools to record information deemed necessary for research.

b) The interview consists of verbally submitting questions to those who are deemed capable of providing accurate information, in this instance the teachers and the Head of School. Before the sample, the researcher produced a list of questions for four teachers (excluding the Head of School).

c) Questionnaire, namely the collection of data through a list of pre-formulated queries. Directly submitted questionnaire designed to elicit the required response from the respondent regarding his opinion or circumstances. The intended respondent is the cohort of 30 students, specifically 12 seventh-graders, 11 eighth-graders, and 9 ninth-graders.

d) Reading, analysing, and taking notes on documents required at the office of Antam Pomalaa Junior High School, on the school's profile and the condition of instructors and students.

Data that has been collected, selected, and categorised based on types, properties, and characteristics is subsequently analysed using the following method:

1. Quantitative data analysis

Quantitative data were initially organised based on data types and their characteristics and were then tabulated (arranged in a table).

2. Qualitative data analysis

To process qualitative data, researchers employ the following four methods:

a) Inductive, which is the processing of data from particular to general

b) The deductive is a method for analysing data that begins with generalisations before describing particulars.

c) Comparative, or comparing one set of data to another to identify similarities and differences, followed by concluding.

d) The percentage is a data analysis technique with a method for presenting research results to calculate relative frequency (percentage of numbers) using the formula:

$$P = \frac{f}{N} = 100\%$$

Description:

f = medium frequency seeking proportion

N = Number of Cases (amount of frequencies/number of unique occurrences)

P = the percentage of digits.

The qualitative data analysis with the aforementioned formula, designed to measure the level of religious behaviour among Antam Pomalaa Junior High School students, includes the following categories: very high, high, moderate, and low.

RESULTS AND DISCUSSION
1. Islamic instruction

Islam is a religion that contains teachings about the way of life that God sent down to people man through His Apostles from the prophet Adam to the prophet Muhammad Saw, according to (Darajat, 2001), there are several things contained in religious teaching, including sides religion and sides knowledge. Temporary That religious instruction is partisan, not neutral. There is a requirement to adhere to its teachings during life, which is still contained within the body because he followed plain, unambiguous guidelines. Religious instruction is the formation of morals, which has emphasised the formation of the heart's conscience and imparts Divine properties that are plain and certain, both in man's relationships with Allah, with one another, and with the natural world. Thus, religious instruction is highly functional and applicable to all aspects of human existence. The more a person ages, the more he or she feels the needs and requirements of religion. Even as one approaches death, their need for religion increases.

Religious instruction is already fulfilled at home. Everyone before entering school/madrasah has attitudes and reactions to certain things with the senses, due to experience or attitudes and reactions passed down by their parents. Even religious instruction cannot be imparted in bits and pieces; therefore, it must be imparted exhaustively and flawlessly in educational institutions (Darajat, 2001).

According to Firmansyah (2019), Islamic Religious Education is the business and process of continuously planting something (education) between the teacher and student, with the moral qarimah as the end objective. Religious education is an effort to strengthen faith and devotion to God Almighty _ One by the religion and beliefs held by students with still notice guidance to respect other religions in relationships harmony between people religion in society to utilise to realise national unity.

Article 12 of Chapter V of the National Education System Law No. 20 of 2003 states that every student in every education unit has the right to receive a correct religious education in the religion he professes, taught by educators of the same faith (Indonesia, 2003). Religious education must be capable of delivering an educated learner in at least three areas if it is to fulfil the goals of Islamic education. First; faith encompasses the entire arkan al-iman. Second; aspects of worship, such as the entire arkan al-Islam. Third; the aspect of morality, including al- qarimah morals in their entirety (Daulay, 2004).

Since independence until the issuance of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, numerous regulations

governing the implementation of religious education in schools have been issued in the form of legislation, ministerial decrees, MPR/MPRS decrees, and government regulations, such as MPRS No. XXVII/MPRS/1966, UU.RI No. 2 the Year 1989 Regarding the National Education System, etc. The minister of religion and the minister of national education establishes the general guidelines for the operation of religious education in schools (Samsinar, 2012). In public institutions, beginning with elementary education and continuing through secondary education, two weekly hours are devoted to religious education. In general, religious education has occurred in Indonesia since the arrival of various religions. The major religions entering Indonesia, such as Hinduism, Buddhism, Islam, and Christianity, have carried out religious education initiatives to transfer the religious values contained within their respective faiths. Religious education activities are concurrent with the establishment of religious educational institutions.

The study of Islamic religious education is a term used in the 1975 (at school general) and 1976 (at school vocational) curriculums. By the joint regulation of the Minister of Education and Culture and the Minister of Religion, dated 16 July 1951, the Committee Planning for Islamic Religion in State Schools was established in Yogyakarta to compile Islamic Religion Lesson Plans in the SR curriculum for People's School Islamic religious studies (Director General Islamic Institutions, 1983). The committee successfully compiled Minimum Guidelines for Islamic Religious Education in State Public Schools by the end of July 1961.

The Minister of Education and Culture's Decree No. 008 mandated the 1976 implementation of the 1975 curriculum for elementary, middle, and high schools. C/U/1975, 008/D/U/1975, and 008/E/U/1975, all dated 17-1-1975. Now, religious studies are a major in general education programmes equivalent in Indonesian, but the number of lesson hours has decreased since 1968.

2. Educational Theory

Learning is a complex process in which information and experience can be transformed into knowledge, skills, behaviour, and attitudes (Strauch, 2014). According to (Muhajirah, 2020), learning theory is a collection of concepts, ideas, and systems about the practice of the learning process between teachers and students, as well as other elements associated with learning activities. Disclosure of learning outcomes encompasses all existing and evolving domains because student learning is the result of experience and process. This is due to changes in intangible (cannot be handled) learning outcomes. Because of that, what the teacher can do in this instance is simply taken into account the behaviour change, which is regarded as significant and is expected to reflect the changes that occur in student learning outcomes, including dimensions of creation and taste as well as intention.

Related learning with How an individual learns and how to learn can be effective. Numerous theories and methods have been developed in this discipline, with a significant impact on learning. Pedagogues classify learning theory based on three theoretical approaches: behaviourism, cognitivism, and constructivism (Erisen et al, 2016).

Teaching programmes in excellent schools can assist students in completing their development tasks. Regarding this, every educator must have a comprehensive understanding of all relevant aspects and processes, as well as human task development. In light of this, give generously to others:

1) Teachers can provide students with the appropriate assistance and direction, using an approach that corresponds to their level of development.
2) Teachers can prevent the advent of student learning difficulties by taking prompt, appropriate countermeasures based on the student's developmental level.
3) Teachers can consider the optimal time to begin teaching and learning field studies for a specific group of students during a specific phase of development.

Principals at all levels of education face the challenge of insufficiently integrating cognitive, affective, and psychomotor development into the teaching and learning process.

Without reducing a teacher's competence, a teacher must possess a higher education that encompasses the entire existing realm; in this instance, a teacher's competence can be viewed from the cognitive, affective, and psychomotor domains (Kadaruddin, 2015). First, the competence realm Cognitive is mandatory main owned by every teacher and professional teacher, he contains many types of knowledge and good character declarative means capable of verbally expressing relatively static normative knowledge with clear order, whereas procedural means knowledge underlying practical and dynamic skills do something. Second, the affective character of the teacher's competence domain is closed and abstract, making it extremely difficult to identify. This encompasses the entire phenomenon of feelings and emotions such as love, hatred, happiness, sadness, and certain attitudes towards oneself and others. However, the most essential and most frequently researched and discussed topic is attitudes and feelings related to teacher training. Thirdly, in terms of competence, this encompasses all skills or defining characteristics relevant to his employment as a teacher. Professional teachers must have an exceptional command of a variety of domain-specific direct initiative skills related to their field of study.

Important student in the domain psychological is the realm of cognitive. The realm that resides in the brain, namely psychological cognitive, is the source and controller of the other mental realms, namely the affective (taste) and psychomotor (willing) realms. In contrast to other organs of the body, the brain as the headquarters of cognitive function not only controls the activity of emotions and actions but also becomes the mover of sense thoughts. Very impaired cognitive functions. Because of the severe injury to the brain, an animal's dignity will differ slightly from that of a human. In the same way, the dignity of a person is not greater than that of an animal, and it may be even lower than that of an animal once more if the individual abuses his or her brain's excess capacity for detrimental purposes. Therefore, education and instruction must focus on cognitive development so that students can function positively and responsibly (Magdalena, 2013).

In the development realm, cognitive at Antam Pomalaa Junior High School, more levels of big influence development of the learning process have been identified; system evaluation was previously performed to measure the level of intelligence; concurrently, a pattern of positive attitude towards students can be observed, consistent with the following interview excerpt: " Enough Good, especially in terms of cognitive and psychomotor ratings."

3. Evaluation system

The purpose of the evaluation is to compare the quality of a performance or product to predetermined criteria (Tomas and Caluyuyu Yambi, 2020). Various groups and individuals, such as instructors, administrators, and the school as a whole,

develop the assessment (Yambi, 2018). In its implementation at Antam Pomalaa Junior High School, the system used to evaluate students is a system gift task, meaning that the teacher assigns a specific task to the students, who are then responsible for its completion.

In the context of evaluating the results of the learning process in institutions, test and non-test techniques are known to exist. Neither test techniques nor non-tests are integral to measuring cognitive, affective, and psychomotor domain learning outcomes (Hutapea, 2019). The results of the learning process in schools are evaluated using the test technique with road test students. Instead, the technique of non-tests is used to evaluate students, who are not tested.

Students are given a task to study a section of a textbook, either in groups or individually, and are given a certain amount of time to complete it. The student is then responsible for the task. (Amir, 2011) states that when a student is assigned a task with a purpose, they are practising their mental and motor skills.

Every end meeting in the learning process at Antam Pomalaa Junior High School has become a routine activity with assigned tasks to students in Islamic religious education subjects, whether in the form of independent or group work.

Please respond to the following queries concisely and clearly!
1) What is the meaning of thaharah, ablution, and tayammum?
2) There are five pillars of Islam; name and describe them.
3) What does this term imply, and how many types of prayer are there?
4) What does the law require every Muslim to know? document the rationale!
5) What is more important, charity or educating a child? Record the hadith!
6) Why is the cleric the Prophet's heir?

This is given to students at every end learning process meeting, verses and hadith are given by tree discussion after being explained through method lectures and discussions so that the problems can be worked on as well as possible. Students' discussions are more active and participate in engaging themselves in discussing, listening to, and paying attention to various views.

The most important thing is to train students to think scientifically (logically and methodically) so that they can solve problems they fumble upon.

These implications can be seen in the results of the evaluation of learning with method gift task repeated so that the effectiveness of the evaluation can be truly impacted to cognitive change Antam Pomalaa Junior High School students Pomalaa. effectiveness No could be obtained without existence systems and methods evaluation applied _ Because component This produces high-quality students.

Effectiveness implementation evaluation in the process of Islamic religious education is a very supportive development realm of cognitive students itself. On the side realm others is affective and psychomotor. In this hat, students will continuously carry out the evaluation results in a comprehensive manner, particularly if the evaluation is concerned with Act in Demand b.

CONCLUSION

Antam Pomalaa Junior High School Pomala uses method lectures, discussions, and assigning tasks. The lecture method helps students become good listeners by imitating the teacher's way of speaking and behaving.

With the gift, a task can solve a problem Actually with the method itself, namely the method of problem-solving. In its application at Antam Pomalaa Junior High

School, the system This applied in giving evaluation to students with system gift tasks. Method This is one way in the learning process, in which the teacher gives a task certain and students do it, then, the task is accounted for by the teacher. Every end meeting in the learning process at Antam Pomalaa Junior High School, already become an activity routine gift task to students, in Islamic religious education subjects, both in form task independent or group. While the forms of tests used in the evaluation of Islamic Religion education at Antam Pomalaa Junior High School there are two kinds, namely (1) a subjective test in the form of essays, and (2) objective tests in the form of matching tests, completion tests, completion tests, and multiple-choice tests. The reason for using a subjective test of the form essay is because with an essay test more push students for more study hard to master the subject matter ever given by the teacher in the learning process. In this case, the subjects are Islamic religion. Meanwhile, the test is objective in form multiple choice (multiple choice test) because of the form test This is the most common form of testing Lots used in exams national.

Implementation evaluation at Antam Pomalaa Junior High School is not limited to Islamic religious education material ever given to teach students in class; on the side, teachers can control Act in demand for students daily as a result of implementation evaluation, particularly in Islamic religious education.

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