

The Role of Summative Evaluation in Improving the Quality of Islamic Religious Education Learning

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ABSTRACT

This study aims to analyze in more depth the role of summative evaluation in improving the quality of Islamic Religious Education learning. In its implementation, researchers used qualitative methods with the type of library research, where the data sources used were secondary data, namely various journals and books that were related to the topic being studied. The results of this research show that summative evaluation has a big role in improving the quality of Islamic Religious Education learning. If the Islamic Religious Education learning that has been implemented does not produce a good impact on learning outcomes, then educators and educational institutions will evaluate various programs, methods, and even the applicable curriculum. So they will work hard to improve the quality of Islamic Religious Education learning, which in the future is expected to be able to produce students who not only pass a certain level but also have Islamic morals.

Keywords: Summative Evaluation, Learning Quality, Islamic Religious Education

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1. INTRODUCTION

One of the subjects that can shape character, spirituality, and individual morality is Islamic Religious Education. According to (Mahmudi, 2019), Islamic Religious Education is interpreted as an effort to instill an understanding of Islamic teachings from educators to students. Therefore, Islamic Religious Education as a subject has a strategic position in developing a deep understanding of Islamic teachings, forming noble morals and good character in students.

Islamic Religious Education is very relevant in helping individuals or students understand and live the religious values they adhere to in this digital era. With the many advances in technological aspects, many polemics have emerged in society, one of which is shaking various ethical and moral values (Wibowo, 2023). Therefore, to maintain the morals and ethics of the next generation of the nation, it is necessary to continuously improve the quality of Islamic Religious Education learning, so as not to drown in the relatively rapid development of science and technology.

To ensure and improve the quality of Islamic Religious Education learning, educators have a fundamental role in it. Educators as professionals have a very big responsibility in running the Indonesian Education System. Referring to Law No. 20 of 2003 Article 39 (2) contained in the book written by (Damayanti, Daryono, & Rayanto, 2022) it is known that educators are professionals who are responsible for planning and implementing the education process, assessing learning outcomes, distributing training and tutorials, to conducting research and community services. Therefore, to find out the quality of learning that has been designed and implemented by educators, we can see it from the achievement of the objectives of the assessment or evaluation results.

Evaluation is a process of determining the value of a process or product (Maisarah et al., 2023). In learning, evaluation has a special motive, namely to be able to provide information regarding the success or achievement of learning objectives based on the competency aspects of educators and students (Mansir & Alamin, 2022). Therefore, to ensure the quality of Islamic Religious Education learning, evaluation activities play a very important role. These activities can effectively help educators in making decisions to monitor student development, measure understanding of Islamic Religious Education, and identify aspects of learning that need improvement (Wibowo, 2023).

In its implementation, evaluation is divided into 2 models, namely formative and summative evaluation. According to (Caswita, 2021), formative evaluation is understood as an internal assessment activity that is made to improve and enhance the results developed. Meanwhile, summative evaluation is understood as an assessment activity by asking various questions, which in this model is carried out to determine the usefulness and effectiveness of the learning that has been carried out. From the two evaluation models, it is known that formative evaluation refers to the effectiveness of the learning process, while summative evaluation refers to the usefulness and effectiveness of learning outcomes carried out by providing various questions as indicators of success.

In the education curriculum in Indonesia, many educators and schools still focus more on formative evaluation, because it is directly related to the learning process. This is reinforced by a study from (Nastiti, Santoso, & Sudiyanto, 2019), which states that of the 5 journals reviewed, all support formative evaluation having a direct and significant influence on the quality of learning. So it can be stated that summative evaluation is only used as a final assessment that determines whether or

not students advance (graduate) at a certain level of education without having a significant impact on the quality of learning.

From this situation, of course, there is a misunderstanding regarding the important role of summative evaluation on the quality of learning. This lack of understanding makes the use of summative evaluation in improving the quality of learning, especially Islamic Religious Education. So in the summative evaluation of Islamic Religious Education learning, educators only focus on the values produced by students, without seeing the impact of understanding and practicing Islamic teachings from the learning that has been carried out.

Based on the background above, researchers are interested in analyzing more deeply how the role of summative evaluation should be in improving the quality of Islamic Religious Education learning. By examining more deeply the role of summative evaluation on Islamic Religious Education learning, it is possible that new findings can later be used as a reference for educators and education observers to optimize the benefits of implementing summative evaluation. In addition, it is also undeniable that it will be able to maximize the improvement of the quality of Islamic Religious Education learning as a subject that can shape the character, spirituality, and morality of the nation's successors.

2. METHODS

This study uses a qualitative research method. Cresswell (Sugiyono, 2019), states that qualitative research as a type of research can produce various discoveries that cannot be obtained using statistical procedures. This type of research is used to find and understand various things hidden in a phenomenon, which is sometimes difficult to understand properly. The researcher chose the type of qualitative research because it is by the topic to be discussed, namely the role of summative evaluation in improving the quality of Islamic Religious Education learning.

The type of research used is library research. Library research can be understood as a solution to a problem by a critical and in-depth review of various relevant library materials (Sari & Asmendri, 2020). The data used in this study is secondary data, namely data obtained from the writings of other people or figures. The data is data that can be accounted for, where the researcher uses accredited journals and books that are on the topic to be studied (Fatha Pringgar & Sujatmiko, 2020).

3. FINDING AND DISCUSSION

In the implementation of education in schools, evaluation plays an important role in seeing the achievement of learning. Evaluation is understood as an activity carried out in a structured manner by teachers to obtain certainty regarding the success of student learning (Magdalena et al., 2023). Referring to Cronbach and Stufflebeam (Perdana & Misnawati, 2021), the evaluation process is not only about seeing the achievement of a learning objective but is also used as a guideline in making decisions.

From the opinion above, it can be understood that learning evaluation is an aspect of assessment or measurement of the learning process starting from planning, and implementation, to the achievement of learning objectives which will later be used as a decision-maker. Learning evaluation in Indonesia itself generally focuses heavily on formative evaluation, as explained in a study conducted by (Nastiti et al., 2019). According to him, formative evaluation can have a direct influence on the quality of learning, but on the other hand, if it is done too often it can hinder students' independent learning. So that it can have a negative impact on students' summative evaluation.

Based on these findings, it is known that educators and educational institutions in Indonesia place summative evaluation as the final assessment only as a decision maker for whether or not a student passes. However, if examined more deeply, in reality, summative evaluation has a strong influence on the formation and improvement of the quality of learning. This is to the book written by (Ananda & Rafida, 2019), which states that in summative evaluation, the potential objects or audiences are educators, students, and so on who are involved in the program. So it can be concluded that summative evaluation has a direct role in the quality of learning even though it can only be known after the assessment at the end of the program.

Summative evaluation is closely related to the quality of Islamic Religious Education learning. According to (Tanjung, Irwansyah, & Wirda, 2020), the quality of Islamic Religious Education learning can be increased with effective learning management, namely by creating a valuable and enjoyable learning model to ensure quality Islamic religious education. Therefore, research from (Tanjung et al., 2020) can conclude that several aspects of educational management in terms of summative evaluation can improve and maintain the standardization of the quality of Islamic Religious Education learning.

Referring to research conducted by (Fadilla et al., 2023), with summative evaluation, educators can find out the various impacts caused by the learning that has

been carried out. There are several actions that we can take when we know the impacts arising from learning through summative evaluation, including (Fadilla et al., 2023).

1. Stopping the program, which program has no benefits or is not implemented as expected
2. Revising the learning program, which has several aspects that are not by expectations (slight errors)
3. Continuing the learning program, which implementation of learning states that everything has gone according to plan and provided beneficial results
4. Disseminating the program, which learning program that was carried out went very well and was declared successful, then it can be disseminated or implemented at other times and programs.

Based on the study above, it is known that summative evaluation has a major role in improving the quality of Islamic Religious Education learning. This is reflected in the actions that will be taken after knowing the assessment results from the end of learning. If the value or evaluation results show no benefit, the quality of the learning can be declared a failure. So that it gives rise to various efforts from educators to be able to improve and even increase the quality of learning that will be implemented, especially in this case Islamic Religious Education.

With Islamic Religious Education learning which is closely related to the formation of children's Islamic character, summative evaluation plays an important role in the quality of learning. If the Islamic Religious Education learning that has been implemented does not have a good impact on learning outcomes, then educators and educational institutions will evaluate various programs, methods, and even the applicable curriculum. This is not only related to the results of whether or not students pass at a certain level but can show the quality of learning that has been implemented. So inevitably, all related parties will strive to improve the quality of Islamic Religious Education learning, which is expected to be able to produce students who not only pass at a certain level but also have Islamic morals.

4. CONCLUSION

From the study above, it can be concluded that this study aims to analyze in more depth the role of summative evaluation in improving the quality of Islamic Religious Education learning. In its findings, it is known that summative evaluation is an assessment at the end of the learning program in the form of mid-semester and final semester exams. By implementing summative evaluation, educators can find out the achievement of students towards the predetermined competency standards, as

well as the various impacts that arise from learning outcomes, especially in this case Islamic Religious Education learning.

Summative evaluation has a major role in improving the quality of Islamic Religious Education learning. If the Islamic Religious Education learning that has been implemented does not have a good impact on learning outcomes, then educators and educational institutions will evaluate various programs, methods, and even the applicable curriculum. This is not only related to the results of whether or not students pass at a certain level but can show the quality of learning that has been implemented. So that the relevant parties will strive to improve the quality of Islamic Religious Education learning, which is expected to be able to produce students who not only pass at a certain level but also have Islamic morals.

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