



Integration of Islamic Values in Learning Evaluation to Improve the Quality of Islamic Education

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Abstract

Learning evaluation is a central component in determining educational quality; however, evaluation practices in Islamic education often remain dominated by cognitive and summative orientations, limiting their ability to support holistic educational goals. This study explores the integration of Islamic values into learning evaluation as a strategy for improving the quality of Islamic education. Using a qualitative literature review, this research analyzes and synthesizes findings from 20 selected national and international journal articles on learning evaluation, Islamic education, and value-based assessment. Data were examined through descriptive tabulation and thematic analysis to identify dominant patterns and conceptual relationships. The findings reveal that learning evaluation in Islamic education is gradually shifting toward more holistic practices that integrate cognitive, affective, and spiritual dimensions. The integration of Islamic values, such as honesty, responsibility, discipline, and moral integrity, enables evaluation to function not only as a technical measurement tool but also as a pedagogical and moral process that supports character formation. Evidence from program evaluation, instructional assessment instruments, and subject-based learning indicates that value-based evaluation can be applied across educational levels and disciplines. This study concludes that integrating Islamic values into learning evaluation is a foundational approach to strengthening the quality of Islamic education by aligning academic achievement with ethical and spiritual development.

Keywords: character education, educational quality, Islamic education, Islamic values, learning evaluation.

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A. Introduction

Education constitutes a strategic investment in human development, particularly in shaping individuals who are intellectually competent, morally grounded, and socially responsible. In the context of Islamic education, this mission is more comprehensive, as education is not only about developing cognitive abilities but also about nurturing spiritual awareness, ethical conduct, and social responsibility. Education, therefore, functions both as an instrument for preparing qualified human resources and as a medium for transmitting values from one generation to the next (Ibrahim, 2015; Sutarto, 2023).

The success of educational programs is inseparable from teachers' roles in designing and implementing effective learning processes. Teachers are expected to adapt teaching materials, learning strategies, and assessment practices to students' needs in order to achieve educational objectives optimally (Zamzami, 2023). One essential component of this process is learning evaluation. Evaluation plays a vital role in measuring the achievement of learning objectives, providing feedback for improving instructional practices, and supporting decision-making in curriculum development and educational management (Magdalena et al., 2023; Rozak, 2023).

Ideally, learning evaluation should not be limited to measuring final learning outcomes. However, it should also function as a formative and reflective process that assesses learning activities, student development, and instructional effectiveness. However, in practice, evaluation in many educational institutions, including Islamic educational institutions, remains predominantly focused on cognitive achievement and summative assessment. Several studies indicate that evaluation practices often emphasize test results and numerical scores, while affective, moral, and spiritual dimensions receive less systematic attention (Heri & Ruswandi, 2022; Huljannah, 2021). This condition limits the ability of evaluation to capture students' holistic development and character formation.

From the perspective of Islamic education, this tendency presents a significant challenge. Islamic education is philosophically grounded in the integration of knowledge ('ilm), values (akhlaq), and action ('amal), with the ultimate aim of developing individuals who embody moral integrity and spiritual awareness. When evaluation systems prioritize standardized testing and quantitative outcomes, core Islamic values such as honesty (ṣidq), justice ('adl), trustworthiness (amānah), responsibility (mas'ūliyyah), and discipline risk being marginalized. Consequently, evaluation may function merely as a technical measurement tool rather than as a meaningful instrument for moral and spiritual development (Junye & Jiahui, 2015).

Recent educational discourse highlights a growing shift toward more holistic and authentic evaluation approaches. Evaluation is increasingly viewed not only as a mechanism for judging learning outcomes, but also as a strategy for improving learning quality, strengthening teacher–student interactions, and supporting character education (Adjiji et al., 2025; Arbeni et al., 2024; Wahyuningsih et al., 2025). In the context of Islamic education, several studies emphasize the importance of integrating affective and spiritual dimensions into evaluation practices, including character-based assessment, HOTS-oriented evaluation, and values-based learning evaluation (Anugrah et al., 2025; Azmi et al., 2024; Jaya et al., 2025; Maspuroh et al., 2024).

At the same time, developments in educational technology have influenced evaluation practices through the use of online assessments, e-assessment systems, and digital learning platforms. These innovations offer opportunities to enhance

efficiency, transparency, and accessibility in learning evaluation (Anastasopoulou et al., 2024; Okafor, 2025; Tahir et al., 2025; Thakre, 2024). Nevertheless, technology-driven evaluation also raises concerns when it is applied without a strong value-based framework, as it may further reinforce cognitive dominance and neglect ethical and spiritual dimensions, particularly in Islamic educational contexts (Syarif et al., 2024; Uri & Saputra, 2025).

Although numerous studies have discussed Islamic education, curriculum development, and character education, the integration of Islamic values into learning evaluation remains relatively underexplored and fragmented. Existing research tends to focus more on instructional strategies and curriculum design, while evaluation is often treated as a technical process rather than a pedagogical and ethical endeavor. This gap indicates the need for a conceptual synthesis that positions evaluation as an integral component of educational quality in Islamic education.

Based on these considerations, this study aims to explore the integration of Islamic values in learning evaluation as a strategic effort to improve the quality of Islamic education. Using a literature-based approach, this research synthesizes relevant studies on educational evaluation and Islamic pedagogy to identify key principles, challenges, and implications of values-oriented evaluation practices. By emphasizing evaluation as both a pedagogical and moral process, this study seeks to contribute to the development of a more holistic evaluation framework that supports academic achievement, character formation, and the broader objectives of Islamic education.

B. Method

This study employed a qualitative literature review approach to examine the integration of Islamic values in learning evaluation and its contribution to improving the quality of Islamic education. The literature review method was selected because the research relied on secondary data derived from previously published studies, rather than on the collection of primary empirical data. This approach allowed the researcher to systematically analyze, compare, and synthesize findings from diverse studies related to evaluation practices and Islamic education.

The data sources consisted of 20 scholarly articles published in national and international academic journals. These articles were selected based on their relevance to the research focus, namely learning evaluation, Islamic education, character education, and the integration of Islamic values in educational practices. The reviewed literature included studies employing various research methods, such as literature studies, qualitative research, research and development (R&D), case studies, experimental research, and descriptive studies. This diversity of methods provided a comprehensive overview of evaluation practices and value integration across different educational contexts.

The literature selection process was conducted through academic databases and journal platforms. The inclusion criteria were as follows: (1) the article discusses learning evaluation or assessment practices; (2) the article is situated within Islamic education or addresses value-based or character-oriented education relevant to Islamic educational goals; and (3) the article provides clear objectives, research methods, and findings related to evaluation or value integration. Articles that did not address evaluation or lacked relevance to Islamic educational values were excluded.

Data analysis was carried out through descriptive and thematic analysis. First, each selected article was reviewed and summarized in a literature review table containing key elements such as research objectives, methods, and principal findings. This tabulation process facilitated comparison across studies and ensured transparency in data organization. Second, the findings from the reviewed articles were analyzed thematically to identify recurring patterns and dominant themes related to evaluation orientation, integration of Islamic values, use of technology in evaluation, and challenges in evaluation practices.

The results of this thematic synthesis were then interpreted to construct an integrative understanding of how learning evaluation practices can incorporate Islamic values to support educational quality. Rather than assessing the effectiveness of individual interventions statistically, this study emphasized conceptual patterns and practical implications derived from the collective body of literature. The validity of the research is therefore grounded in the systematic selection of relevant studies, consistency of thematic interpretation, and alignment between research objectives, findings, and conclusions.

C. Findings

The findings of this study are derived from a qualitative literature review of 20 selected scholarly articles that examine learning evaluation, the integration of Islamic values, and their implications for the quality of Islamic education. The reviewed studies employ diverse research methods, including literature studies, qualitative research, research and development (R&D), case studies, experimental research, and descriptive studies. Despite methodological differences, the studies reveal several consistent patterns related to evaluation orientation, value integration, and educational quality.

To ensure transparency and systematic organization of the data, the selected literature was first summarized in a literature review table. The table presents key information from each study, including research objectives, methods, and principal findings. This tabulation process facilitated comparison across studies and served as the basis for thematic analysis.

Table 1. Summary of Reviewed Literature on Learning Evaluation and Islamic Values

No	Author(s) & Year	Research Focus	Method	Key Findings
1	Firman et al. (2022)	Prototype curriculum and character education	Literature study	Character education is strengthened through project-based learning and evaluation.
2	Tripathi & Kumar (2018)	Evaluation methodologies in higher education	Qualitative	Effective evaluation improves learning quality and critical thinking
3	Najah (2024)	Evaluation of Qur'an memorization program (CIPP)	Qualitative	Program effective, but evaluation design needs improvement

4	Huljannah (2021)	Evaluation in elementary education	Literature study	Evaluation focuses on outcomes rather than learning processes
5	Nasution et al. (2020)	Learning media evaluation in early childhood	Experimental	Media-based evaluation improves numeracy understanding
6	Purwati et al. (2022)	Integration of tolerance values	Literature study	Affective evaluation needs strengthening
7	Nursita et al. (2025)	HOTS-based PAI evaluation	R&D	HOTS-oriented evaluation improves understanding
8	Taufiq & Ramadhani (2025)	Islamic values in PAI curriculum	Literature review	Value integration enhances educational quality
9	Anggrenaa et al. (2025)	Qur'anic values in thematic learning	Library research	Islamic values support character development
10	Syarif et al. (2024)	E-assessment in Islamic education	Literature study	Technology improves evaluation effectiveness
11	Hasanah et al. (2024)	Learning evaluation at MI	Qualitative	Evaluation supports learning improvement
12	Zahra et al. (2024)	Islamic values in mathematics learning	Qualitative phenomenology	Values successfully integrated through P5
13	Yulira & Fadriati (2023)	Islamic values in social studies	Qualitative phenomenology	Systematic strategies support value integration
14	Eryandi (2023)	Character education in digital age	Literature & survey	Digital media supports Islamic character education
15	Yusadi & Sabri (2024)	Integrative curriculum leadership	Qualitative	Integration improves participation and understanding
16	Susanto (2023)	IT-based evaluation in PAI	Qualitative	Technology supports evaluation effectiveness
17	Jaya et al. (2025)	Evaluation instruments using Bloom's taxonomy	Qualitative	Cognitive, affective, and psychomotor domains integrated
18	Dewita Markuna (2024)	Evaluation instrument design	Conceptual study	Valid instruments improve learning quality
19	Azis et al. (2022)	Online assessment in PAI	Case study	Effective with infrastructure and teacher readiness
20	Arfani (2024)	Challenges in PAI evaluation	Descriptive study	Imbalance and subjectivity remain major issues

Based on the thematic analysis of the reviewed studies, four dominant themes emerged.

1. Dominance of Cognitive-Oriented Evaluation

A significant number of studies indicate that learning evaluation in both general and Islamic education contexts remains predominantly focused on cognitive outcomes. Evaluation practices tend to emphasize test scores and final results, while formative processes and affective dimensions receive limited attention. This pattern is particularly evident in elementary and secondary education settings, where evaluation is often used as a summative tool rather than as a mechanism for learning improvement.

2. Importance of Integrating Islamic Values in Evaluation

The reviewed literature consistently highlights the importance of integrating Islamic values such as honesty, responsibility, discipline, tolerance, and moral integrity into the evaluation of learning. Studies focusing on character education and Islamic pedagogy demonstrate that evaluation can function as an effective medium for internalizing values when it assesses not only knowledge but also attitudes and behavior. Value-based evaluation contributes to holistic student development and aligns with the core objectives of Islamic education.

3. Evaluation as a Tool for Improving Educational Quality

Several studies emphasize that learning evaluation plays a strategic role in improving the quality of education. Evaluation is not merely a means of measuring achievement but also a reflective tool that informs instructional improvement, curriculum adjustment, and learning strategy development. When evaluation incorporates affective and spiritual dimensions, it supports both academic excellence and character formation, thereby strengthening the overall quality of Islamic education.

4. The Role of Technology in Learning Evaluation

Technological advancement has significantly influenced evaluation practices in Islamic education. The use of e-assessment, online evaluation platforms, and digital learning tools enhances efficiency, accessibility, and transparency. However, the literature also identifies challenges related to infrastructure limitations, teacher readiness, and the risk of reinforcing cognitive dominance if value-oriented frameworks do not guide technology-based evaluation.

Overall, the findings indicate that learning evaluation in Islamic education is gradually shifting toward more holistic and integrative approaches. While cognitive-oriented evaluation remains dominant, there is increasing recognition of the need to integrate Islamic values into evaluation practices. The literature suggests that value-based and technology-supported evaluation, when implemented thoughtfully, can significantly improve the quality of Islamic education by fostering balanced development across cognitive, affective, and spiritual domains.

D. Discussions

This study aimed to examine how integrating Islamic values into learning evaluation contributes to improving the quality of Islamic education. Based on the synthesis of 20 reviewed studies, the discussion highlights several critical insights regarding the orientation of evaluation practices, the role of Islamic values, the contribution of evaluation to educational quality, and the challenges faced in contemporary Islamic education.

Learning Evaluation and the Dominance of Cognitive Orientation

The findings confirm that learning evaluation in many educational contexts, including Islamic education, remains predominantly oriented toward cognitive achievement and summative outcomes. Studies by Huljannah (2021), Arfani (2024), and Nasution et al. (2020) demonstrate that evaluation practices often emphasize test scores and final results, while formative processes and affective dimensions are insufficiently addressed. This orientation limits the pedagogical function of evaluation, reducing it to a technical mechanism for grading rather than a tool for learning improvement.

This condition aligns with broader critiques in educational evaluation literature, which argue that overreliance on cognitive-based assessment can undermine the holistic goals of education (Tripathi & Kumar, 2018). In the context of Islamic education, such practices are particularly problematic, as they do not fully reflect the integrative educational objectives that encompass moral, spiritual, and social development.

Integration of Islamic Values as a Foundation for Holistic Evaluation

A key contribution of the reviewed studies is to emphasize the importance of integrating Islamic values into the evaluation of learning. Research by Purwati et al. (2022), Anggrenaa et al. (2025), and Taufiq and Ramadhani (2025) illustrates that values such as honesty, responsibility, discipline, compassion, and tolerance can be systematically embedded within evaluation processes. When evaluation assesses not only what students know, but also how they behave and internalize values, it becomes a meaningful instrument for character formation.

This approach is consistent with the philosophical foundations of Islamic education, which integrate 'ilm (knowledge), akhlaq (moral values), and 'amal (action). Studies focusing on Qur'anic value integration and character education (Anggrenaa et al., 2025; Yulira & Fadriati, 2023) further demonstrate that value-based evaluation strengthens students' moral awareness and social responsibility. Thus, evaluation serves not only an academic function but also a moral and spiritual one, reinforcing the broader mission of Islamic education.

Evaluation as a Strategy for Improving the Quality of Islamic Education

The reviewed literature consistently positions learning evaluation as a strategic component in improving educational quality. Studies conducted by Hasanah et al. (2024), Jaya et al. (2025), and Dewita and Markuna (2024) reveal that well-designed evaluation instruments, particularly those that integrate cognitive, affective, and psychomotor domains, can enhance learning effectiveness and instructional quality. Evaluation becomes a reflective process that informs teachers' instructional decisions and supports continuous improvement.

From a quality assurance perspective, evaluation functions as a feedback mechanism that links curriculum objectives, instructional practices, and learning outcomes. Firman et al. (2022) and Taufiq and Ramadhani (2025) show that evaluation aligned with character education and curriculum integration contributes to the development of relevant, meaningful, and value-oriented learning experiences. Consequently, integrating Islamic values into evaluation practices strengthens the quality of Islamic education by ensuring that academic achievement is accompanied by ethical and spiritual development.

The Role of Technology in Value-Based Learning Evaluation

Technological developments have significantly reshaped evaluation practices in Islamic education. Studies by Azis et al. (2022), Susanto (2023), and Syarif et al. (2024) indicate that e-assessment and online evaluation systems improve efficiency, accessibility, and transparency in learning evaluation. Technology enables timely feedback, flexible assessment formats, and data-driven decision-making, which are essential for contemporary education.

However, the findings also highlight critical challenges. Without a clear value-based framework, technology-driven evaluation risks reinforcing cognitive dominance and neglecting affective and spiritual dimensions (Arfani, 2024; Eryandi, 2023). This underscores the importance of aligning technological innovation with Islamic educational values. Technology should function as a supporting tool rather than a determining factor, ensuring that evaluation remains oriented toward holistic student development.

Challenges and Implications for Evaluation Practices in Islamic Education

Despite growing awareness of the importance of value-based evaluation, several challenges persist. Studies by Arfani (2024) and Huljannah (2021) identify issues such as teacher subjectivity, imbalance between cognitive and affective domains, limited evaluation instruments, and inadequate teacher training. These challenges suggest that integrating Islamic values into evaluation requires not only conceptual understanding but also institutional support and professional development.

Furthermore, leadership and curriculum integration play a crucial role in supporting effective evaluation practices. Research by Yusadi and Sabri (2024) and Firman et al. (2022) highlights that leadership strategies and curriculum alignment are essential for sustaining value-based evaluation. Without supportive policies, adequate resources, and continuous training, the integration of Islamic values in evaluation may remain fragmented and inconsistent.

Additional Context from Program, Instrument, and Subject-Based Evaluations

Najah (2024) shows that program evaluation using the CIPP model in tahfiz education is practical in assessing learning contexts and processes, yet learning outcomes may remain suboptimal when evaluation instruments are not fully aligned with students' cognitive and spiritual development. This finding emphasizes the need for value-oriented evaluation design in Islamic education.

At the instructional level, Nursita et al. (2025) demonstrate that HOTS-based evaluation instruments in Islamic Religious Education enhance students' understanding and critical thinking, supporting evaluation practices that integrate higher-order reasoning with moral and religious values.

Meanwhile, Zahra et al. (2024) provide evidence that Islamic values can be integrated into evaluation practices across non-religious subjects, such as mathematics, through contextual and project-based assessment within the Merdeka Curriculum. This indicates that value-based evaluation in Islamic education can be applied across disciplines to support holistic educational quality.

Synthesis and Conceptual Implications

The discussion indicates that learning evaluation in Islamic education is undergoing a gradual paradigm shift from outcome-oriented, cognitively dominated assessment toward a more holistic, value-based approach. The integration of Islamic values repositions evaluation not merely as a technical tool for measuring

achievement, but as a pedagogical and moral process that supports character formation and spiritual development.

The reviewed studies demonstrate that value-based evaluation operates at multiple levels of educational practice. At the program level, evaluation models such as CIPP enable comprehensive assessment of learning contexts and processes, provided that evaluation instruments are aligned with students' cognitive and spiritual needs. At the instructional level, HOTS-oriented evaluation instruments encourage higher-order thinking while reinforcing moral and religious values. At the subject level, the integration of Islamic values into evaluation across disciplines, including non-religious subjects, illustrates the flexibility and scalability of value-based evaluation within contemporary curricula.

Conceptually, these findings imply that improving the quality of Islamic education requires coherence between evaluation models, instructional strategies, and curriculum frameworks. An evaluation that integrates cognitive, affective, and spiritual dimensions serves as a strategic mechanism to enhance educational quality by aligning academic achievement with ethical and spiritual objectives. This synthesis reinforces the argument that the integration of Islamic values in learning evaluation is not an auxiliary component, but a foundational element of holistic quality development in Islamic education.

E. Conclusion

This study affirms that learning evaluation holds a pivotal position in strengthening the quality of Islamic education when it is consciously integrated with Islamic values. The synthesis of the reviewed literature reveals that evaluation practices limited to cognitive and summative measures are inadequate to realize the holistic objectives of Islamic education, which encompass intellectual competence, moral character, and spiritual awareness. By integrating values such as honesty, responsibility, discipline, and ethical reflection, evaluation transforms from a purely technical activity into a pedagogical and moral process that shapes learners' attitudes and behaviors. Evidence across program evaluation, instructional assessment instruments, and subject-based learning demonstrates that value-based evaluation can be applied consistently across educational contexts and disciplines. Accordingly, the integration of Islamic values in learning evaluation should be understood not as an additional component, but as a foundational strategy for aligning educational quality with the core mission of Islamic education in contemporary settings.

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