

**EVALUATION OF LEARNING CONCEPT ACCORDING TO THE LETTER AL-HASYR HELL FOR 18 AND IMPLEMENTED IN ISLAMIC EDUCATIONS IN SCHOOLS**

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**Abstract**

*Evaluation is a cannot be separated from teaching activities, especially in teaching in the classroom. As by evaluation teaching teachers receive information about the achievement of the learning outcomes. In the form of a Al-Hasyr verse 18 there are the womb learning evaluation systems of the faith, obedient and been all done and in an interpretation as a letter study Al-Hasyr hell for 18 drawn from four view that there is the equation we carry out evaluation themselves, either the faith, and whoever obedient have done.*

*The implementation of a system of evaluation that was found in a letter Al-Hasyr verse: 18 cannot be separated from covered three aspects namely: cognitive aspects, the aspect of affective and aspects concerning the achievement of psychomotor. In the practice of in the field were put into groups back to throw stones at three examine these aspects into sorts evaluation carried out by the and among the companies were, cognitive aspects; to make a statement on the true faith admit this which includes the: a) knowledge, b) the understanding of the related (comprehension), c) this application is reasonable enough, d) it is anticipated that analysis, e) the synthesis, the aspect of affective; to make a statement on obedient which includes the: 1) receive (make receiving), 2) in to the response, 3) felt on the whole (evaluating), 4) organize, 5) form the temper of (characterization), and facets psychomotor; to make a statement on the charity should come to pass and goals covering a) in imitation of (perception), b) draw up a list of (manipulating), c) perform a procedure, d) careful to keep and fulfil nice and exact, e) perform the act of naturally.*

*A method used in this research is a method of literature available. This approach in this research used annalistic descriptive approach; analyze a research and evaluation of learning based on the letter from al-hasyr hell for 18. The while source of data sources Al-Quran, books and Hadist an interpretation as, evaluation of books*

*Key words: Evaluation carried out by the learning to promote disorder to, The Aassessment System, the Islamic Religion education*

## I. INTRODUCTION

In the world education of course have a program, and are involved a number of components to cooperate in a process to achieve objectives programmed, we need to an evaluation, because in it related to about the system or series of interlocking so that it can be taken learning.

According to Guba and Lincoln in Slameto (2001: 35) evaluation is a process to describe evaluan and weighed out for him the value of meaning. While according to according to sax in Slameto (2001: 35) evaluation is a process by which consideration or decision a value made from a wide range of experiences, the background, and training of evaluator. According to Efendi in Arifin (2011: 42) that for a teacher evaluation systems is something inseparable from the teaching, particularly in learning evaluation systems in the classroom. Because with learning an evaluation teachers receive information about the results study. In book valid. Bukhari-Muslim, of a Hasan, et.,al., (1988: 105) describing the system evaluation learning that is as follows:

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ آخِرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ يَجْمَعُ بَيْنَهُمَا. فَأَيْنَ زَاغَتْ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرُ ثُمَّ رَكِبَ. (روالبخاري ومسلم)

It means: Of anas radhiallahu anhu said it was shallallahu 'alaihi wasallam when leave in travel before slipping the sun hence he translate prayer afternoon to time ashar: then he stopped, he some both (afternoon and ashar); if slipping the sun shortly before he left at he prayer duli then new go. (H.R Bukhari-Muslim).

In the Al-Qur'an explained about learning evaluation systems, as the word of God subhanahu wa ta'ala in the Al-Qur'an a letter Al-Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانْتظِرُوا أَنفُسَكُمْ فَذِخْرَتكمْ إِتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ١٨

It means: Believers, fear allah and let every person consider what it has sent to the morrow and fear God, God is aware of what you do. (Depag RI, 1992: 919).

From exposure to above clear that there is a system of evaluation of learning in the form of a the Al-Hasyr verse 18 that includes: learning evaluation systems faith, for the things that faith and about has done.

## II. LITERATURE REVIEW

### Evaluation of Learning

Evaluation of learning is a process or series of systematic activities, continuity and thorough to control, of ensuring the quality (determination of the value and a meaning) learning components. While assessment learning outcomes is a process or activity a systematic, continuity and thoroughly prepared in the context of the collection and processing of information to assess the achievement of the processes and learning outcomes school tuition consisting of: 1) the purpose of an evaluation of learning, 2) types

of evaluation of learning, 3) the base of evaluation of learning, 4) kind of evaluation of learning, 5) characteristic of evaluation of learning Kellough et.,al., (2007: 18).

### **Understanding, the purpose and function of Islamic education.**

Understanding Islamic education is a favor and guidance personal development children that he be given on personal development babies to be human religious faith to the most one and looking way reflect, Hadits, attitudes and behavior. Islamic education is guidance physical and spiritual based on Islamic laws by leads to the establishment of the personality main according to Islamic known Marimba (1989: 19). According to Arifin (1993: 80) religious education of Islam is the education system can given the faculty someone to lead his life in accordance with Islamic ideals, cause of Islamic values have animates and dyeing pattern personality.

For Islamic education is a given person guidance that it is growing to maximum efficiency in accordance with the teachings of Islam exegesis (1993: 80). Where the general objectives for Islamic education faith is a man who. According to Al-Syaibani in exegesis (2011: 49) his own outline the purpose of Islamic education now is a) pertaining to the individual, b) pertaining to society, c) professional pertaining to education and teaching as the science of education, as art, as a profession, and as community activities. Based on a number of understanding above that the purpose of Islamic education is the Islamic value who want to embodied in the person of the primary school students which many feared by muslim educator through the final process that can make students Islamic having personality who believe, fear god and have knowledge spiritual knowledge and competent develop their self become laves of God' obedient.

According to Darajat (1978: 56) has suggested that religion that is implanted since small to the son to have the role played in the lives of children later. As for on the functions religious education at least there are three function islam for the lives of children in the future. Function include: 1) provides guidance in life, 2) deficults for help in the face of religious people, 3) appease inward. Thus religion for a young child have function the determinants of soul, in addition to the control be moral (Darajat, 1978: 58).

As for the basic implementation of Islamic education in schools has the basics that are strong enough, the base can be reviewed in terms of: legal, religious, and social psychology. So the value of the staple in Islamic studies, such as the educational value of the faith, the value of health education and educational value of worship, so that the scope of Islamic education that includes the arts, harmony and balance between the relationship man with Allah Wa Ta'ala, the relationship of man with man, and the relationship of humans with other creatures and the environment (Darajat, 1995:35-40). As a ratings system on Islamic education is inseparable from the three domains, namely: first, the scoring system at the cognitive domain (knowledge), The scoring system in the realm of affective (attitude), the assessment includes a change in terms of attitudes, feelings and consciousness, so with the scoring system on Islamic education is urgently needed because of his regard for individual setup and bringing social learners on deployment of Islam and

his teachings to everyday behaviour (Nahlawi, 1995:28). While the ratings system on Islamic education based on curriculum of low 2013 are: 1) the cognitive assessment system, 2) scoring system apektif, 3) psychomotor assessment system.

### **III. RESEARCH METHODOLOGY**

The methods used in this research is qualitative method which is used to examine the condition of a natural object. According to Sugiyono (2010:15) qualitative research is the research methods based on the theories, which are used to examine the conditions of natural objects, (as opposed to the experiment) where researchers are as key instruments in research, qualitative research results and more emphasis on meaning than in generalities. Data gathering techniques in use is the study of the library (library research) i.e. data gathering techniques by seeking data related to searches of data about the learning evaluation system according to letter Al-Hasyr ayat : 18.

#### **Research Techniques**

In this research used to discuss are analyzed to the context of as follows: 1) selection held by advisory board data, 2) classifications data, 3) data available for analysis. Data available for analysis in this research that is by using the theory of induction, deduction and comparative the main but as for to make its meaning clear i e as follow:

##### **a) Induction**

according to Wijatna (2000: 60) induction is the thought processes stood up in the paper are perplexed and unable to us from getting caught in knowledge of events or the events and any information which is more concrete and specifically for the highest level of acknowledgment came up with a conclusion that is more generic. In this case the author of then to analyze about a system of evaluation of learning according to letter Al-Hashr verse: 18 a company which later became the city government concludes that become the explanation given by a which is more commonly.

##### **b) Deduction.**

According to Wijatna (2000:32) deduction is thought process inside our sense of common knowledge to conclude more specific knowledge or thought processes of the impersonal heading on the things that are special. In this case the author analyzes the public about something that is of a system for learning evaluation explanation according to letter Al Hashr verse: 18 who later devoted towards its implementation on Islamic education in schools.

##### **c) Comparative (comparative) Compares a broader concept which is directed by a person, in order to assign tasks and questions as well as provide materials that will be compared. (Huda, 2015:64-66)**

### **Analysis of the school in a letter Al-Hasyr paragraph: 18**

In the following analysis of education in the a letter Al-Hasyr verse: 18 this hand has portioned edom to writer a panorama of the three of the principal amount of discussion to be addressed and among the companies were: 1) evaluation carried out by the become better informed on the true faith admit this, 2) evaluation carried out by the become better informed on faith, 3) evaluation carried out by the become better informed on of the good that ye everything that I have learned.

### **Evaluation carried out by the become better informed on the true faith admit this**

Are the judgments of faith by faith is favour of God subhanahu wa ta'ala, or a nice is to someone who god subhanahu wa ta'ala so we can learn lessons. Hence about faith affairs assessment is god subhanahu wa ta'ala not human affairs. For if it were human affairs, all the people of the world can be religious in accordance with programs he will by humans. It is real cannot be done, included by the prophet shallallahu laihi wasallam,

### **The nature of evaluation of their learning**

He guidance after it came and would be among who do not believe it big the good things of this that is owned by someone. For that reason it is fast is better for you to all the muslims to evaluate from the perspective of the true faith admit this, by the help of faith been taught the language of is given by God *Subhanahu Wa Ta'ala*.

### **Benefit evaluation of learning about the faith**

Can be seen from mannerisms someone who evaluation learning: erect prayer with the message, spend, believe in us God, some of their wealth give good when prosperity or narrow, do good deeds, capable of fighting her anger, able to forgive the sins of others, carry out the commands of god from the perspective of worship, cease from activity indecency and not do it again, believe in properly take great care of faith.

### **Evaluation of learning about devotion**

Has been proven by certain desired behavior customization someone who will surely increase many of evaluation carried out by the become better informed on faith: earnestly begged for forgiveness and competing with each other in will grant you forgiveness he subhanahu ta'ala brothers or sisters or your revenue for the budget year violate god law and sin and easily apologized to one neighbor it never hurts, want to give him a gift in a state of in happiness and in grief, can hold my bitter fury against them, easing order the errors of others, will not cease to do good deeds and to or do good, covenants, are patient there is for what i have forgotten fallen into error because of, not puffed up nor will he do mischief in the land, always remember to God (dzikrullah) by using his wisdom and, always carefull in every act of because they are afraid of against the will of God.

### **Evaluation of learning about charity-the charity that has been made**

The behaviour of a person who is practising the evaluation study about the charity that has been made will be visible: not doing the destruction of nature, does not damage the flora and fauna, always receive the truth, not doing a robbery, do not do murder, Don't bother other people both in terms of physical or psychic, not doing the reduction measure or scales, not making trouble or problem and divisive Union, Dissipate and stylish luxury living, not do extravagant nature, Not Do makar (evil and deception plan), does not do the Arbitrariness in the hold of the leadership.

#### **IV. RESULTS AND DISCUSSION**

From hasil research researchers develop shows the implementation of the evaluation system of learning in surat Al-Hashr: 18 verse on Islamic studies at SDN Ciranggon I: 1) evaluation system about faith, 2) evaluation system about devotion 3) evaluation system of practices that have been made.

The application of in the to the process learning work better and in accordance with hopes in evaluation this can be seen: a) of continuity (process evaluation learning continuous or sustained), b) comprehensive (process evaluation learning covering of many thing), c) fair and objective (process evaluation learning equitable for participants students without favoritism), d) cooperative the cooperation between all both it parents school tuition, fellow teacher and school principal), e) practical (easy used)

#### **V. CONCLUSION**

Based on the results of research and spend some time talking about a system of evaluation of learning according to the letter Al-Hasyr verse: 18 and it is implemented in the islamic religion education in public elementary school SDN Ciranggon I then the researcher to be able to draw a conclusion as follows:

1. Al-Qur'an the s bander presided over a letter Al-Hasyr verse 18 to poor people working on a system of evaluations learning to promote disorder to, namely in: 1) system of evaluation become better informed on faith which germinated from abraham, 2) system of evaluation become better informed on who refused to be compliant, 3) system of evaluation become better informed on of the good that ye everything that I have learned, as well as for us if we are carrying out all system evaluation carried out by the learning to promote disorder to it would be hard would avoid sin and will be forever always in good should be sent down .
2. An interpretation as the study of four other than has been discussed in chapter formerly, so the authors found an equation as follows: a) shall we carrying out all his command and abstinence from all so that we avoid the punishment of God subhanahu wa ta'ala in the life of this world or the hereafter. b) shall we carry out evaluation themselves whether it is in terms of faith, and been all done. c) shall we will not cease to fear God the subhanahu wa ta'ala and with a vengeance, and remember whatever

we do God subhanahu wa ta'ala is aware of. d) in terms of evaluation of learning in exegesis also exemplified as: an artisan who have done his job. He was prosecuted to pay attention to it back so as to proportioned it if has been good, or pay attention to it if there still are not enough, so if when examined arrived, nothing to deficiency and goods that meant until perfect.

3. In the analysis of education there are three subject learning among a) evaluation of the faith, b) evaluation become better informed on obedient, c) evaluation become better informed on the good deeds done as for explanation as follows:
  - a) Evaluation become better informed on faith is is self-evident assessment of a trust because of faith is a blessing from god subhanahu wa ta'ala, or a of bounty to someone who command of God subhanahu wa ta'ala version of learning so that we can take.
  - b) Evaluation become better informed on obedient is an assessment of something based on awareness of reverential fear of God before subhanahu wa ta'ala namely by do all his precepts and away from its ban to sin and fear.
  - c) Evaluation carried out by the become better informed on everything that I have learned of the good that ye is a is an assessment of their works in full and that we grew up doing either in the past tense. Of this socioeconomic impact evaluation is very much related to is caused by the humans the remembrance of the home in its implementation is very much related to their works in full and and among the companies were the manners of a, mannerism, certain desired behavior customization or the two sons of adam.
  
4. The implementation of a system of evaluation that was found in a letter Al-Hasyr paragraph: 18 on schooling of islamist rule in the SDN Ciranggon I cannot be separated from three aspects: cognitive aspects of the compass of, the aspect of affective (attitudes) and psychomotor aspects (of skills). And in the reality in the field were brought back to three aspects the request into a kind of evaluation of them, cognitive aspects about faith, cognitive aspects about obedient, and aspects of the cognitive have done as:
  - a) TheBaspects of cognitive about faith about faith cognitive aspects will consist of: a) knowledge, b)our comprehension, c) the application of (application), d) analysis, e) synthesis.
  - b) The aspect of apektif be compliant or be persuaded to make a statement on and goals covering: a) receive (make receiving) , b) in response to the (responding), c) felt on the whole (evaluating), d) organize (organization), e) form the temper of (characterization).
  - c) The aspect of psychomotor to make a statement on good deeds there shall be had sent of his deeds which includes the: a) in imitation of (perception), b) draw up a list of (manipulating), c) perform a procedure (precision), d) careful to keep and fulfill

nice and exact (articulation), e) perform the act of naturally (naturalization). Zone after going down at evaluation carried out by the later the teacher was provide a score to kids. Scoring itself is the first step towards management process the test results of the work of students. Then as many points right away the results of scoring it is modified be of value through a management process certain. The use of symbols to declare such a value more likely to prevent as many points right away, like the figure with lateral extent 0-10, 0-100, or 0-4, and also those who are not able to listen to, A, B, C, D. and E.

## VI. SUGGESTIONS

Based on the research done so suggestions researchers give as follows:

1. As the muslim people of faith and let more obedient us toward him subhanahu wa ta'ala. version of. That we avoid God subhanahu wa ta'ala. version of.
2. Shall we always learn from experience so that we can evaluate ourselves to be of those a better.
3. Shall we always evaluate faith, obedient and the things that has done that into into people perfect.
4. If we take any action. Remember that God subhanahu wa ta'ala. more knowing anything that we do.

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