

EVALUATION OF ISLAMIC EDUCATION BASED ON TOLERANT CULTURE AT PUBLIC UNIVERSITY

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Abstract

Evaluation in Islamic Education is something that is very urgent in order to know the success of the Islamic Education process. Public university has multi-religion and multicultural student conditions, so that an attitude of tolerance really needs to be developed. Because the evaluation of Islamic Education in public university also needs to be based on a culture of tolerance. The purpose of this study is to determine the scope, techniques and learning outcomes in evaluating ISLAMIC EDUCATION on campus. This study uses a qualitative approach. The results of this study are the coverage of ISLAMIC EDUCATION evaluation with a tolerant culture, namely cognitive, affective and psychomotor aspects, the evaluation technique uses test and non-test techniques, the learning outcomes include program achievements and student tolerant attitudes. The novelty of this research is the collaborative-participatory evaluation model.

Keywords: evaluation, Islamic Education, tolerant attitude

Abstrak

Evaluasi dalam Pendidikan Agama Islam (PAI) menjadi sesuatu yang sangat urgen dalam rangka mengetahui keberhasilan proses PAI tersebut. Perguruan tinggi umum merupakan perguruan tinggi dengan kondisi mahasiswa yang

multireligi dan multikultur, sehingga sikap toleran sangat perlu dikembangkan. Oleh karena evaluasi PAI di perguruan tinggi umum ini juga perlu berbasis budaya toleran. Tujuan penelitian ini yaitu mengetahui cakupan, teknik dan learning outcome dalam evaluasi PAI di kampus. Penelitian ini menggunakan pendekatan kualitatif. Hasil dari penelitian ini yaitu cakupan evaluasi PAI berwawasan budaya toleran yaitu aspek kognitif, afektif dan psikomotorik, teknik evaluasinya menggunakan teknik tes dan non tes, learning outcomenya meliputi calslamic Educationan program dan calslamic Educationan sikap toleran mahasiswa. Temuan kebaruaran penelitian ini yaitu model evaluasi kolaboratif-partisipatoris.

Katakunci: *Evaluasi, Pendidikan Agama Islam, Sikap Toleran*

INTRODUCTION

In Islamic education, evaluation has a very important position to measure and assess the extent to which the success of education is carried out. Before evaluating Islamic education, one must first know the nature of Islamic education itself, so that in the evaluation process it is in line with the domain that must be evaluated. (Hidayat, 2019) Ismail noted Islamic education as a process of transferring knowledge, understanding, values and practice of Islam in a planned, systemic and sustainable manner. (Ismail, 2013) Therefore, to determine the achievement of an Islamic education process, it is necessary to carry out a comprehensive and integrated evaluation covering all aspects (cognitive, affective and psychomotor) that must be evaluated.

Nuryamin observes that the essence of evaluating Islamic education is the concept of thinking about assessment in the teaching and learning process which has the objective and function of determining the level of success in achieving the desired educational goals, namely in fostering Islamic personality. Islamic education is an integrated and comprehensive educational concept. (Nuryamin, 2012) Therefore, the evaluation he conducts must be integrated, comprehensive, and systemic so that the goals of Islamic Education can be achieved.

A public university is a campus that has students with various religious and cultural backgrounds. This makes a tolerant attitude must be developed in public universities so that intolerant actions that lead to radicalism among students can be avoided. The results of a survey in 2017 by the National Counterterrorism Agency stated that the potential for community radicalism shows a number that needs to be watched out for, namely 58.0 in the range from 0 to 100. (Thahir, 2020) Many other studies have shown how young people become social categories who are vulnerable and easily fall into radicalism. (Gaus, 2013), (Mubarak, 2013), (Tempo, 2018). Therefore, the implementation of the evaluation of Islamic Religious Education in public universities must be based on a culture of tolerance.

RESEARCH METHODE

This research uses a qualitative approach with a case study type. Case study research is research designed in order to gain in-depth knowledge of the organizational phenomenon under study. (Bogdan and Biklen, 1982). Thus, the purpose of this case study research is to obtain in-depth information about the concept, implementation and evaluation of Islamic Religious Education with a tolerant culture.

This research takes place at Brawijaya University. The data collection technique in this study uses 1) In-depth interviews. The informants in this study were UB Islamic Education lecturers, Brawijaya University students, Islamic Education course coordinators at Brawijaya University, UAKI Brawijaya University extracurricular administrators and several students at Brawijaya University. 2) Participatory observation, while participatory observation by researchers is Islamic Education learning activities in UB and tolerant religious activities in UB such as tolerance webinars, moral camp activities and so on, 3) Documentation, as for the documents that researchers obtained, namely Islamic Education Study Plan at Brawijaya University, Islamic Education evaluation documents in UB and photos of Islamic Education and tolerance activities in Brawijaya University.

Data analysis in this study used data analysis techniques from Milles, Hubberman and Saldana which included data collection, data condensation and data presentation. (Milles, Hubberman, Saldana, 2014). In this data analysis, the researcher selects and focuses on the data that the researcher has collected, then the researcher adjusts it to the research focus. The researcher selects which data are included in the concept of Islamic Education, Which Is Included in The Implementation of Islamic Education and which is included in the evaluation of Islamic Education with a tolerant culture in students both at Brawijaya University. After selecting and focusing then the researcher abstracts (makes a summary of the core, processes, and statements that need to be kept in it) and simplifies the data to become more compact so that when the data is presented it becomes easier to understand but does not reduce important findings. in research at UB. As for the technique of checking the validity of the data, researchers used method triangulation and source triangulation.

RESULT AND DISCUSSION

1. Result

a. Scope of Evaluation of Islamic Religious Education with a Tolerant Culture Insight at Brawijaya University

The scope of the PAI evaluation with a tolerant culture for students at UB includes 3 aspects, namely cognitive aspects, affective aspects and psychomotor aspects.

1) Aspects of Knowledge (Cognitive)

The first scope of evaluation of PAI in UB is evaluation of cognitive aspects. To evaluate this cognitive aspect, a written test and an oral test were carried out. This is as expressed by Mrs. Rohmah as follows:

“Through Islamic Education learning activities, of course, cognitively, students are given an understanding of religious tolerance material, both among Muslims and with non-Muslims, Islamic Education learning is contextual teaching, so students can easily understand. To find out how much the students' cognitive abilities have achieved, it is necessary to carry out an evaluation through written tests and oral tests.” (Interview, Siti Rohmah, Islamic Education lecture, November 2, 2021)

Then it is supported by the opinion of Fauzul who is one of the following UB students:

“for Islamic Education learning materials, one of which also teaches about religious tolerance. So we as students really have to understand very well how the true concept of religious tolerance is in accordance with Islamic teachings that are peaceful and not extreme. At middle test and final test, we are tested in writing and are still being tested orally by our Islamic Education lecturers.” (Interview Moh. Fauzul Kabir, Student, December 5, 2021)

This is also in accordance with the learning plan document that the researcher got from a lecturer at UB, that the RPS contains materials regarding religious tolerance and the types of evaluation. Among them are contained in material on moderate Muslims, jihad, radicalism, material on Islamic law and differences in schools of thought. More details can be seen in the appendix of the Semester Lecture Plan prepared by the lecturers of Islamic Education at Brawijaya University.

2) Aspects of Attitude (Affective)

Apart from being in the cognitive domain, the evaluation of PAI with a tolerant culture in UB also includes the affective domain. This can be seen from assessing the attitude of UB students in terms of being tolerant of existing differences, both in class and in daily interactions on campus. This is in accordance with what was expressed by Mr. Khalid as follows:

“Islamic Education learning in UB does not only lead to cognitive aspects but to affective aspects in order to foster spirituality in students based on Islamic character values, including the value of tolerance.” (Interview M. Khalid, Islamic education lecture, November 4, 2021)

As for evaluating this aspect of attitude, Islamic Education at Brawijaya University carries out an assessment of student attitudes which includes attendance at lectures, student interaction with other students and student activity as well. Assessment of this attitude aspect has a weight of 10%. Every Islamic Education lecturer in UB follows the criteria for assessing student attitudes as stated in the Islamic Education Study Plan in Brawijaya University.

Thus, it can be understood that the evaluation of Islamic Education learning with a tolerant culture in UB includes affective aspects in order to develop tolerance practices among Muslim students, both tolerance among fellow Muslim students and tolerance with non-Muslim students.

3) Aspects of Skills (Psychomotor)

Apart from the knowledge and attitude aspects, Islamic Education learning with a tolerant culture in UB also evaluates the aspects of student skills through a structured assignment. As for one form of structured assignments, namely in the form of project assignments in groups to carry out activities directly in the community which of course is related to the skills taught in each department. This was conveyed by Mr. Fathoni as follows:

“in every Islamic Education learning process, of course, it also assesses the development of aspects of student skills. As for Islamic Education learning with a tolerant perspective, it evaluates the development of students' tolerance skills, namely to find out the ability of students to apply Islamic values that are religious, honest, disciplined, tolerant and full of compassion for each other according to the skills learned in each of the student's majors.” (Interview, Fathoni, Islamic Education lecture, November 27, 2021)

Forms of students' skills in tolerance are seen in the form of students' ability to carry out structured tasks from campus that contain tolerance material. For example, students carry out moral camp activities held by the Brawijaya University Personality Development Course Center.

This is based on observations that researchers do online that one of the tolerance skills development activities developed by Brawijaya University is moral camp. Brawijaya University cross-faculty students take part in a moral camp activity at Wagir, Malang Regency. The activity, which was held for three days, aims to make students learn inter-religious tolerance with local residents. The majority religions in this village are Muslims, Hindus, Christians and Catholics. Students who take part in these activities are expected to be able to learn directly about the life of religious tolerance and harmony in society. The purpose of this lesson is for students to really understand and at the same time have an open attitude because they come into direct contact with local residents. (Observation, Brawijaya University, September 15 2021)

Based on the descriptions from the informants and the results of these observations, it can be understood that in the Islamic education learning process with a tolerant culture in Brawijaya University, it has implications for cognitive aspects, namely students' understanding of tolerance, affective aspects, namely tolerant behavior of students when on campus and student psychomotor, namely students' skills in developing skills. science in each department while still being based on the values of tolerance when interacting directly with a multi-religious society.

b. Evaluation Technique of Islamic Religion Education Based on Tolerance Culture Insight to Students at Brawijaya University

Evaluation of Islamic Education learning based on a tolerant culture in developing a tolerant attitude of Brawijaya University students is carried out in the form of an evaluation that includes affective, cognitive and psychomotor domains. As for the technical evaluation of Islamic Education learning as expressed by Mr. Rohma Rozikin as follows:

“to evaluate Islamic Education learning, we PAI lecturers carry out evaluations in various assessment techniques. For examples written and oral test techniques, there is an attitude assessment technique and there is also a structured task assessment technique. For structured assignments, it is usually in the form of a project, for example, if it is related to tolerance, students are asked to study in groups to places of worship of various religions.” (Interview, Rohma Rozikin, Islamic Education lecture, August 3, 2021)

Based on the Islamic Religion learning plan document in UB, it can be seen in detail the weight of the existing Islamic Education learning assessment carried out by Islamic Education lecturers in UB, namely: (1) affective aspects through assessing student attitudes which include attendance at lectures, interaction and activeness (10%); (2) cognitive aspects include UTS (25%), UAS (30%); and (3) psychomotor aspects in the form of structured task 1 (15%) and structured task 2 (20%).

Thus, it can be understood that the evaluation of Islamic Education learning based on a culture of tolerance in developing a tolerant attitude of students at Brawijaya University includes assessments on affective, cognitive and psychomotor aspects according to the assessment guidelines contained in the Islamic Education curriculum at Brawijaya University.

c. Learning Outcome of Islamic Religious Education based on Tolerance Culture at Brawijaya University

There are 2 kinds of tolerant culture-based Islamic Education learning outcomes for students at UB, namely: a) program outcomes that include Islamic education learning curricular programs and b) student tolerant attitudes. This is as expressed by Mr. Madjid as follows:

“*learning outcome* in Islamic Education learning at Brawijaya University refers to the learning outcomes that have been determined by the government for undergraduate level students, namely in the Decree of the Minister of National Education of the Republic of Indonesia Number 232/U/2000 Concerning Guidelines for Developing Higher Education Curriculum and Assessment of Learning Outcomes which includes mastery of scientific basics knowledge and skills, application of knowledge and skills possessed, able to behave and behave according to their expertise and able to follow the development of science and technology according to their field of expertise. Then the learning outcomes are broken down into the achievements of PAI

courses in Brawijaya University, which include aspects of general and special attitudes, knowledge and skills according to their respective areas of expertise.” (Interview, Abdul Majid, Chief of Personality Development Course, December 6, 2021)

This is in accordance with the data contained in the lesson plan document for Islamic Education courses in UB which states that the learning outcomes for Islamic Education courses in UB are related to the development of a tolerant attitude, namely: (1) respecting the diversity of cultures, views, religions and beliefs as well as opinions or other people's original findings (attitude aspect); (2) develop correct and critical thinking and reasoning in understanding various actual problems from an Islamic perspective (knowledge aspect); (3) able to apply Islamic values which are religious, honest, disciplined, tolerant and fair and able to show compassionate behavior (*rahmah lī al-'ālamīn*) towards others.

In Islamic Education learning to develop this tolerant attitude students are expected to be able to master the basic scientific concepts of religious tolerance, then practice these tolerance values in the form of tolerance which is carried out both when students are on campus and in the community, then further students are expected to be skilled in developing religious tolerance in accordance with the field of expertise (major) possessed.

Discussions

a. Scope of Evaluation of Islamic Religious Education Based on Tolerance Culture

The scope of the evaluation process of Islamic Religious Education with a culturally tolerant perspective at Brawijaya University is based on research findings, namely including cognitive, affective and psychomotor aspects. This finding is consistent with the theory of evaluation coverage put forward by Madjid and Arifin. According to Madjid and Arifin, the evaluation of PAI learning was carried out in three competency areas, namely cognitive (knowledge), affective (attitude), psychomotor (skill). (Madjid, 2018; Arifin 2012) Evaluation of PAI learning based on a tolerant culture in developing a tolerant attitude of students at Brawijaya University also includes an assessment of affective, cognitive and psychomotor aspects in accordance with the assessment guidelines contained in the PAI curriculum both at Brawijaya University.

The evaluation of Islamic Education with a tolerant culture in developing a tolerant attitude in students at Brawijaya University includes 3 aspects: 1) cognitive aspects, namely increasing students' cognitive understanding of tolerance in Islamic teachings; 2) the affective aspect, namely the internalization of tolerance in daily life when interacting with fellow Muslim and non-Muslim students, and 3) the skills (psychomotor) aspect, namely students skilled in activities to develop religious tolerance such as tolerance seminars, social service activities with multireligious society.

The finding of the scope of the evaluation of Islamic Education learning based on a tolerant culture in developing a tolerant attitude of students at Brawijaya

University is in accordance with what was conveyed by Abdur Rahman Saleh that prevention of radicalism among students can be done in various ways, one of which is through Islamic religious education. Islamic religious education meant here is to realign students' understanding (cognitive aspect) of religious interpretations which have so far been diverted towards radical ideas. Religious education must be able to realize harmony, harmony and internal respect for the religion adhered to and for adherents of other religions (affective and psychomotor aspects). (Saleh 2006)

This is in line with the development of a tolerant attitude through Islamic education learning with a tolerant culture at Universitas Brawijaya itself. Therefore, apart from being based on the values of Islamic character, Islamic religious education learning with a tolerant culture at Brawijaya University is also based on educational principles at Brawijaya University which are the basis for normative legality for the implementation of PAI learning at Brawijaya University which will later have implications on 3 aspects namely cognitive, affective and psychomotor aspects.

b. Evaluation Technique of Islamic Religious Education Based on Tolerance Culture

As for the Islamic Education evaluation technique with a non-violent culture in UB and UM, it uses test techniques and non-test techniques. This is in accordance with the theory of educational evaluation presented by Tatang Hidayat. Islamic Education learning evaluation techniques consist of test and non-test techniques. Test techniques can be carried out to determine the understanding of students in understanding the learning that has been done. The time can be every meeting, midterm, or even the end of the semester. The form can be in the form of written tests, oral tests, and practical tests. However, it should be noted that the test technique is not the only one to see the success of learning, but there are other aspects which are precisely the core aspects to be evaluated, namely related to the amaliyah aspect. Thus, evaluation must be carried out using non-test techniques. (Hidayat, 2019)

The form of PAI evaluation at Brawijaya University for cognitive aspects is in the form of test techniques, namely written tests and oral tests which are carried out during UTS and UAS. For affective aspects through non-test techniques, namely in the form of assessing student attitudes which include attending lectures, and for evaluating psychomotor aspects in the form of assignments, namely structured assignments and project assignments. For the skill (psychomotor) aspect, the evaluation is carried out in the form of a structured assignment, which is usually in the form of a 21st century skills project.

According to the researchers, the evaluation model for Islamic education learning in terms of attitude in the form of participatory collaborative work at Brawijaya University is very interesting, and researchers think that as far as researchers know from various sources, there has not been a public university that has implemented an evaluation of PAI learning with such a model, namely the existence of a collaborative project. with religious leaders in the neighborhood where

each student lives. This is of course the novelty of current research, especially the evaluation of PAI learning at Brawijaya University during the covid pandemic.

This is in line with the regulation of the Director General of Higher Education which states that PAI is a Personality Development Course which is the core curriculum in developing student character. Because it is the core curriculum in student character development, of course, the portion for behavior coaching (affective domain) should be given a larger portion. However, the facts found in UB, although the concept and learning of Islamic Education based on a culture of tolerance in UB already includes these three aspects, for the evaluation of PAI learning in developing students' tolerant attitude in the affective domain it still has a portion of 10%, while for cognitive aspects it includes UTS and UAS. by 55% and psychomotor includes structured tasks 1 and 2 by 35%.

Thus, it can be a concern in the future, for Brawijaya University, especially in this case there is a personality development course center and also Islamic education lecturers in UB to be able to review related to the portion of PAI learning assessment in UB by prioritizing another affective aspect. So that later the achievements of Islamic learning with a tolerant culture in developing students' tolerant attitudes can be achieved well, especially for the achievements of student tolerance.

c. Learning Outcome of Islamic Religious Education Based on Tolerance Culture

Then the evaluation of PAI with a tolerant culture at the Brawijaya University is also oriented towards learning outcomes. The learning outcomes of Islamic Education based on a tolerant culture in developing a tolerant attitude of students at Brawijaya University are of 2 types, namely: a) program achievements that include curricular programs for learning PAI with a tolerant culture that have been compiled in lesson plans and learning programs; intracurricular activity programs packaged in the form of UKM activities that lead to the formation of a culture of tolerance and tolerance; and incidental activity programs such as webinar activities related to religious tolerance and activities that are directly integrated with multi-religious communities, and b) student tolerance achievements.

The learning outcomes of PAI at Brawijaya University are in accordance with what was conveyed by Butcher, that learning outcomes are more focused on what students are expected to do during or at the end of a learning process. Learning outcomes can be achieved in the form of various levels, even in various ways, and the results can be measured in various ways as well, not only by direct observation (activity program achievements). Another form of learning achievement is "behavioural objectives", where the achievement can be observed directly (attitude achievement). (Butcher et.al, 2006)

With this orientation towards learning outcomes, Islamic religious education learning with a tolerant culture in developing a tolerant attitude of students makes the implementation of Islamic Education learning at UB and at UM not only focus on how religious tolerance is understood theoretically by students, but it is also hoped that through Islamic religious education learning Tolerance, students at Brawijaya

University can be tolerant when they interact with the community directly, both with the academic community on campus and society in general.

CONCLUSION

Evaluation of Islamic Education with a tolerant culture at Brawijaya University includes assessments on affective, cognitive and psychomotor aspects according to the collaborative-participatory evaluation model. The form of Islamic education evaluation at Brawijaya University for cognitive aspects is in the form of test techniques, namely written tests and oral tests which are carried out during Middle Test and Final Test. For affective aspects through non-test techniques, namely in the form of assessing student attitudes, and for evaluating psychomotor aspects in the form of assignments, namely structured assignments and project assignments. The evaluation of PAI with a tolerant culture in Brawijaya University is also to see the learning outcomes of tolerant culture-based PAI learning which includes the achievement of program activities and the achievement of student tolerance.

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