

## Evaluation of Islamic Education: Integrating Cognitive, Moral, and Spiritual Aspects Based on The Qur'an and Hadith

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### ABSTRACT

**Purpose of the study:** The purpose of this study is to analyze the concept of educational evaluation from an Islamic perspective based on the Qur'an and Hadith, which includes assessing the cognitive, moral, and spiritual aspects of students based on evaluation principles that balance intellectual and spiritual elements in Islamic education.

**Methodology:** This research uses a qualitative method with a literature study approach to understand the phenomenon of educational evaluation in the Qur'an and Hadith. The literature search was conducted through national and international journal articles, critically analyzing the sources to identify key concepts, relevant theories, and significant findings, as well as identifying research gaps.

**Main Findings:** The main findings of this study show that educational evaluation from an Islamic perspective, based on the Qur'an and Hadith, focuses not only on cognitive aspects but also on students' moral and spiritual development. The evaluation process balances intellectual intelligence and piety by assessing character, intention, effort, and devotion. This principle emphasizes the importance of thorough evaluation, both in process and outcome, to form a generation that is knowledgeable, noble, and beneficial to society.

**Novelty/Originality of this study:** The novelty of this research lies in the emphasis on the concept of educational evaluation in Islam that integrates students' cognitive, moral, and spiritual aspects. This research has findings that are different from those of previous research because it emphasizes the balance between intellectual intelligence and character through the principles of the Qur'an and Hadith, which focus on results and a thorough and sustainable evaluation process.

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## 1. INTRODUCTION

Education is an essential element in Islam that focuses on intellectual development, morality, and spirituality [1]. As a perfect religion, Islam has provided clear guidelines regarding the education process through the Qur'an and Hadith [2]. In the Islamic view, educational evaluation is oriented toward assessing students'

cognitive abilities, character development, and devotion [3]. Therefore, educational evaluation in Islam has a very strategic role in ensuring the achievement of comprehensive educational goals [4].

In the Qur'an and Hadith, educational evaluation includes assessing a person's morals, intentions, endeavors, and devotion [5]. These principles reflect the balance between outward and inward and worldly and ukhrawi aspects [6]. In this modern era, where education often focuses only on academic achievement, Islamic education evaluation guidelines can be an essential reference to form a generation that is intellectually intelligent and noble [7]. A good education should lead learners to understand strong moral and spiritual values, as exemplified by the Prophet Muhammad Shallallahu `alaihi Wa Sallam [8].

The application of evaluation in Islamic education must also include aspects of sustainability (istimrâr), which aims to observe the development of students in various aspects of life [6]. This approach ensures that education does not end with formal examinations but involves a process that aims to improve the quality of education [9]. This kind of evaluation also enables educators to identify learners' potentials, weaknesses, and needs so that timely interventions can be provided. As taught in Islam, assessment should be fair, transparent, and based on objective evidence, as the principle taught by the Prophet Muhammad to his companions [5].

The evaluation principles in Islam also teach the importance of providing constructive feedback to learners [10]. Feedback not only serves to correct mistakes but also as a means to motivate and direct learners to continue to develop. In this context, educators act as facilitators who help learners discover their full potential [6]. The Prophet often used a dialogical approach in providing feedback, which showed affection and concern for the development of his companions. This approach can be applied in the modern education system to create a learning environment that supports learners' intellectual and emotional growth in a balanced way [11].

Furthermore, studies related to educational evaluation from the perspective of the Qur'an and hadith are still limited, previous researchers were still limited to learning methods in the Qur'an. The Qur'an and Hadith advocate diverse educational methods, including storytelling, dialog, and practical demonstrations, which cater to various learning styles [12], [13]. In line with the findings of Sofa [14] who stated that the emphasis is placed on methods that encourage critical thinking and moral development, ensuring that students not only acquire knowledge but also embody Islamic values and Evaluation Principles. However, the findings of Hazrina et al., [15] focus on evaluation in research, which states that Evaluation in Islamic education has its roots in Islamic education.

Stated that Evaluation in Islamic education is rooted in the Quran, which provides guidelines for assessing academic and character development. The evaluation process should reflect the principles of fairness, honesty, and accountability, which are in line with Islamic ethical teachings [15]. In addition to the findings of studies on educational evaluation, the integration of modern educational media needs to be developed in accordance with the demands of the times, as supported by the Quran and Hadith, enhancing the learning experience and facilitating effective evaluation [16]. Utilizing various forms of media can help educators present material in an engaging way, thereby increasing student understanding and retention [16]. Based on the results of previous research studies, there is still a research gap to be re-analyzed about the view of educational evaluation based on the perspective of the Qur'an and hadith. In this study, researchers tried to reexamine the evaluation of education in Islam by integrating cognitive, moral, and spiritual aspects based on the Koran and hadith.

The novelty of this research lies in the comprehensive integration of cognitive, moral, and spiritual aspects in the evaluation of Islamic education based on the perspective of the Quran and Hadith, which has not been explored in previous studies. In addition, this study proposes the application of modernity relevant to Islamic values to enhance the effectiveness of evaluation and learning in the contemporary era. This study aims to analyze the principles of educational evaluation from the perspective of the Quran and Hadith, focusing on the integration of cognitive, moral, and spiritual aspects, and spiritual aspects.

With a holistic evaluation, as stipulated in the Qur'an and Hadith, it is expected that the educational process in Islam will be able to produce individuals who are knowledgeable, faithful, and responsible in their social and spiritual lives. Therefore, educators and policymakers in the field of education need to understand and apply this evaluation principle in the education system to achieve the holistic goal of Islamic teaching.

## 2. RESEARCH METHOD

The research method used in this research is a qualitative method. The qualitative research method is a research approach that aims to understand social phenomena or certain problems through in-depth exploration of the experiences, views, and meanings given by individuals or groups [17]. This research emphasizes meaning and process rather than quantification of data [18]. The qualitative design uses a literature study approach to collect, analyze, and describe various references relevant to the discussion of educational evaluation in the Qur'an and Hadith. In this section, an assessment of the concepts and theories used is carried out based on the available literature, especially from articles published in various scientific journals. The literature review serves to build concepts or theories that form the basis of study in research. A literature review or literature study is a required activity in research, especially academic research whose main purpose is to develop theoretical aspects and

practical benefits. The data sources for this research are articles published in scientific journals and indexed in the Google Scholar database. Data analysis was carried out qualitatively consisting of data reduction, data presentation, and conclusion drawing. Presentation, and conclusion drawing. This research was conducted from July to November 2024.

### 3. RESULTS AND DISCUSSION

#### 3.1. Definition of Educational Evaluation

Evaluation is rooted in "to evaluate," which means to assess [19]. The concept was initially popularised by philosophers, with Plato as the pioneer [20]. Value is an essential topic in philosophy, especially in axiology, and is even considered the core of epistemology and ontology [21]. Although it now has a broader scope, educational evaluation was originally closely related to student learning achievement. However, scholars such as Cronbach and Stufflebeam expanded this definition, stating that evaluation measures the accomplishment of the objectives and is also used as a basis for decision-making.

Evaluation, which comes from the English "evaluation," refers to determining the value [22]. In the context of education, according to Wools [23], evaluation assesses all aspects of education. In the Arabic tradition, evaluation is known as "imtihan" (examination) and "khataman" (assessment of the final results of schooling) [6].

According to Usamah Zaki al-Sayid Ali, which the author quotes from the journal [24], the term "Evaluation" when viewed from the educational context, there are several terms, including 1. al-Ikhtibar (Examination), 2. al-Qiyas (Measurement), 3. al-Taqyim (Assessment), 4. al-Taqwim (evaluation). In addition to evaluation, there are related terms such as measurement and assessment. Although often considered synonymous, these three terms have different shades of meaning in the context of education [25].

By considering the significance of evaluation in Islamic education, this research raises the theme of "Educational Evaluation in the Qur'an and Hadith" as the focus of its study. This is done to explore more deeply the concept and practice of evaluation derived from the two main guidelines of Muslims.

#### 3.2. Purpose and function of educational evaluation

Evaluation in the education system has an important role in measuring and improving the performance of teaching and support staff, ensuring the implementation of activities by the plan [26]. Islamic education institutions have unique characteristics that distinguish them from general education institutions [27]. The management of Islamic education must be based on the teachings contained in the Qur'an and Hadith [28].

To deepen the understanding of evaluation in Islamic educational institutions, a comprehensive knowledge of the concept of evaluation based on the perspective of the Qur'an and Hadith is needed [29]. According to the Dictionary of Indonesian Language, evaluation is the collection and observation of various kinds of evidence to measure the impact and effectiveness of an object, program, or process about previously established specifications and user requirements [30]. According to Sari [31] the notion of evaluation refers to assessing whether educational programs and outputs achieve the ideal goals of Islamic education, which involves evaluating the balance between students' religious and academic/scientific knowledge and skills rather than focusing solely on academic performance in general education. In education, teaching programs need to be evaluated to assess whether the planned learning objectives are being achieved [32].

Evaluation can be applied to both outcomes and processes. The evaluation concept also has a spiritual dimension in Islamic teachings [33]. It is believed that Allah evaluates every human action, no matter how small it is, even if it is only the size of a zarrah [34].

Educational evaluation aims to measure students' understanding of learning materials, train courage, and help students recall the lessons given [35]. In addition, the assessment also serves to identify students who excel and those who need additional assistance, as well as determine grade promotion or graduation [36]. However, evaluation is aimed at more than just students. Educators are also the subject of assessment to assess their sincerity in carrying out their duties to achieve the goals of Islamic education [37].

Sudijono [38] outlines two primary purposes of evaluation. First, evaluation aims to collect data or evidence regarding how the activities have fulfilled the objectives or measure the limits of ability that individuals or institutions have achieved. Second, evaluation is intended to assess the effectiveness of the methods and processes used in achieving these goals. Meanwhile, Abdul Mujib in the journal Suharna [39] and his colleagues explained the purpose of evaluation in more detail:

1. The evaluation aims to measure the level of students' understanding of the learning material, train their courage, encourage them to recall the lessons given and assess changes in behavior.
2. Evaluation also serves to identify high-ability learners and those who need special attention. This enables additional support to those who need to catch up.
3. Evaluation plays a role in gathering information that can be used to examine educational outcomes systematically. The results of this evaluation are then compared with the previously set objectives to assess the success of the educational process.

Based on the opinions above, evaluation of the education system is essential in assessing the effectiveness of programs, processes, and learning outcomes and ensuring that educational goals are achieved. In Islamic education, evaluation focuses on academic achievement and the balance between students' religious knowledge and scientific skills by the teachings of the Qur'an and Hadith. The evaluation process includes measuring students' level of understanding of the material, identifying students who need help, and assessing changes in behavior as a result of learning. In addition, evaluation also aims to evaluate the effectiveness of the educational methods and processes.

Evaluation also has a spiritual dimension in Islam, where Allah is believed to evaluate every human action, no matter how small. In practice, evaluation is applied to both students and teachers. Evaluation helps students train courage, recall lessons, and determine success, such as grade promotion or graduation. Evaluation measures the sincerity of teaching staff in achieving educational goals.

In general, evaluation gathers evidence on how educational activities have met objectives, assesses the processes' effectiveness, and provides a basis for continuous improvement. Thus, evaluation is vital to ensure the quality and relevance of education by the set objectives.

### 3.3. Educational Evaluation in Qur'anic Perspective

The Qur'an is a holy book that guides Muslims to life. This book contains complete instructions for living life to be happy in this world and the afterlife [40]. The Qur'an is also a source of various kinds of knowledge, including about how to educate [41]. Although it is not explained directly, the Qur'an has provided an overview of how to assess or measure success in education according to Islamic teachings [42]. So, in this chapter, the author describes the verses of the Qur'an that discuss evaluation and evaluation methods contained in the Qur'an.

#### 3.3.1. Qur'anic Verses on Evaluation

In the Qur'an, we will not find the term "Evaluation" directly or a word with the same meaning. However, the Qur'an uses several different terms or phrases with similar meanings or intentions to the evaluation concept. Here are some words that have the same meaning or intention as evaluation [43]:

- a. Al-Bala' means trials or tests. found in Q.S. Al-Mulk verse 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

Meaning: "Who made death and life, that He may test you which of you is better in deeds. And He is the Mighty, the Forgiving."

- b. Al- Hisab means estimating, interpreting, calculating, and reckoning. It is found in Q.S. Al-Baqarah verse 284. Allah, the Almighty, says:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْلَمُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Meaning: "To Allah belongs all that is in the heavens and all that is in the earth; and if you give out what is in your hearts or conceal it, Allah will reckon with you concerning your deeds. So Allah forgives whom He wills and punishes whom He wills, and Allah is over everything."

- c. Al-Hukm, meaning verdict or judgment. In Q.S. An-Naml verse 78, Allah Subhanahu wa Ta'ala says:

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

Meaning: "Surely your Lord will settle the matter between them by His judgment, and He is the Mighty, the All-Knowing."

Based on this interpretation, evaluation can be defined as measuring and assessing an activity that has been carried out compared to the goals set. The aim is to improve quality in the future by developing things that support and leaving things that hinder.

- d. Al-Qadha, meaning judgment. In Q.S. Thaha verse 72

Allah says:

قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

Meaning: "They said: "We shall not refer you to the evidence (miracles) that have come to us and to the Lord who created us; so decide what you wish to decide. Surely, you will only be able to decide in the life of this world."

This verse illustrates the firmness of faith of the magicians who believed in Allah and firmly rejected Pharaoh's threats. They declared that they would not favor Pharaoh over the clear evidence they had seen through

the miracles of Prophet Moses, which they believed were impossible for mere mortals. They also affirmed their allegiance to Allah as their Creator and defied Fir'aun to do what he wanted while reminding him that his power was limited to the world [44].

In the context of evaluation, this verse teaches the importance of providing objective assessments based on actual observations and facts, where the truth must be recognized as truth and error must be recognized as error. e. An-Nazr means to see. In Q.S. An-Naml verse 27, Allah Subhanahu wa Ta'ala says:

قَالَ سَتَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِينَ

*Meaning: "And Solomon said, "We will see whether you are truthful, or whether you are of those who lie."*

In the book of Tafsir Al-Misbah [44], this verse tells the story of Prophet Sulaiman when responding to the report from the bird Hud-hud about the kingdom of Saba' and rati Balqis. The Prophet Sulaiman told the bird Hud-hud, "We will see, that is, investigate and prove whether you, O Hud-hud, have spoken the truth or are among those who lie."

The attitude shown by Prophet Sulaiman illustrates the importance of verifying and proving information before deciding. If we relate it to educational evaluation, then this verse teaches that an educator must make an objective and verified assessment and only immediately accept or reject the performance and opinions of students after conducting proper checks and tests first.

### 3.3.2. Educational Evaluation System in Qur'anic Perspective

#### 1) Evaluation Objectives

The purpose of evaluation in the education system includes several important aspects: evaluation materials or objectives, evaluation process, graduation, and placement [26]. Each aspect has a significant role in determining how educational goals are achieved and how evaluation results are used for improvement and decision-making regarding students and educators [45].

The evaluation process is carried out to measure the achievement of learning objectives through various types of tests. According to Djamarah and Zain in the journal [46], there are three types of tests in educational evaluation: formative tests, which aim to measure students' understanding of specific subject matter; summative tests, which are used to assess knowledge of material within a certain period; and summative tests, which measure overall mastery of material during a semester or school year. Each test has a specific purpose in assessing student absorption and learning achievement.

#### 2) Evaluation Principles

In the Qur'an, several verses explain the principles of educational evaluation, which can be used as guidelines for designing and implementing evaluations [10]. One of them is the principle of al-Hadaf, which reminds us that evaluation must be based on clear and understandable objectives. Without a clear purpose, any human activity has the potential to be ineffective. In a spiritual context, the purpose of human creation is to know Allah Subhanahu wa ta'ala (ma'rifatullah), worship as His servant ('abd Allah), and act as a caliph on earth who is responsible for maintaining and managing this world [47]. This principle is explained in surah al-Baqarah verses 31-34, where Allah Subhanahu wa ta'ala places humans as leaders on earth despite concerns from angels regarding the potential damage that humans might do.

The second principle is Al Kamâl, which means complete and perfect. The evaluation must be carried out thoroughly by considering all aspects, as reflected in surah az-Zalzalah verses 7 and 8, which state that Allah Subhanahu wa ta'ala will consider all human deeds, even those as small as an atom [6]. Thus, every human action must be analyzed carefully because nothing escapes Allah's calculation. Another principle is Istimrâr, which emphasizes that evaluation must be carried out continuously and systematically. Evaluation results should be compared with previous results to measure progress. This principle is in line with the same verse in surah az-Zalzalah verses 7 and 8, which emphasize that Allah Subhanahu wa ta'ala will reward every action, so it is essential to ensure that evaluation is conducted continuously to achieve results consistent with the set objectives.

#### 3) Evaluation Objective

In educational evaluation, three main domains are the target of assessment: cognitive, affective, and psychomotor [48]. The cognitive domain focuses on aspects of knowledge and understanding that can be measured through various testing methods, such as recognition assessments with multiple-choice questions to identify facts and definitions, recall assessments through open-ended questions to elicit unique answers, and comprehension assessments that require the ability to identify correct statements and make classifications. The affective domain is concerned with attitudes and values, which consist of five essential aspects: acceptance, welcome, appraisal, organization, and self-characterization, which describe how values are internalized into an individual's value system and reflected in consistent behavior [49].

Meanwhile, the psychomotor domain includes cognitive skills, psychomotor skills assessed through action tests, and reactive skills observed objectively. In the implementation of educational evaluation, an educator

needs to pay attention to three main targets, namely behavioral assessment, which includes students' attitudes, interests, attention, and skills as a result of the learning process; knowledge evaluation, which measures the mastery of the material that the teacher has given; and evaluation of the teaching-learning process itself which must be carried out objectively by the teacher, because the quality of the learning process will significantly determine the success of the learning outcomes achieved by students [50].

### 3.3.3. Educational Evaluation in Hadith Perspective

Educational assessment in the view of the Hadith of the Prophet Muhammad Shallallahu `alaihi Wa Sallam takes a comprehensive approach, not limited to the knowledge aspect alone, but also includes the moral and spiritual side [51]. This is reflected in the hadith narrated by Abu Hurairah, where Allah does not judge a person by his appearance or wealth but by his heart and deeds (Shahih Muslim, juz 4: 2564) translation of Sahih Muslim in [52]. This concept of evaluation emphasizes that educational success is not only measured by academic achievement but also by personality development and the application of knowledge in life. [53].

In its implementation, Islamic education assessment must focus on three main aspects: objectivity in assessing, comprehensive assessment that includes academic, character, and spiritual, and continuous evaluation throughout the educational process [54]. The objectives of Islamic education evaluation include measuring material understanding, identifying students' potential and shortcomings, determining achievement levels, assessing cognitive, affective, and psychomotor development, and providing feedback for improvement and motivation of students through appreciation and suggestions for improvement [29].

Thus, educational evaluation, according to the hadith, aims to form individuals who are not only intellectually intelligent but also noble and beneficial to society. This approach considers ethical, moral, and spiritual values essential in educational assessment to produce a balanced and dignified person. Through this comprehensive evaluation system, Islamic education seeks to make a generation that excels academically and has good personality qualities.

### 3.3.4. Evaluation Practices by Prophet Muhammad

In carrying out his educational mission, Rasulullah Shallallahu `alaihi Wa Sallam constantly evaluated the companions to measure their level of understanding of religious teachings and ability to carry out the assigned tasks [55]. One evaluation method often carried out was to ask the Companions to recite verses of the Qur'an before him, where he would immediately correct if there were errors in their memorization or recitation [55].

During the Prophet's time, the evaluation system was carried out directly by observing the companions' behavior and listening to their recitation of the Qur'an without using a recording system as is commonly used today. If the evaluation results have not reached the expected standard, the Prophet will provide additional reinforcement through advice and direction [56].

Evaluation in Islam is carried out by the Prophet Muhammad Shallallahu `alaihi Wa Sallam to his companions and by the Prophet himself, who received an assessment directly from Allah Subhanahu wa ta'ala through the angel Gabriel. This is recorded in a story when Archangel Gabriel came to the Prophet Muhammad, who was teaching the companions in a majlis. During the meeting, Archangel Jibril tested the Prophet's knowledge and understanding by asking questions about the three main aspects of Islamic teachings: faith, Islam, and ihsan [52].

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ النَّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَدْرَكَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

*Meaning: Umar ibn Khattab reported: "One day, while we were sitting in the presence of the Messenger of Allah ﷺ, there suddenly came a man dressed very white and with black hair, no sign of traveling was seen on him, and none of us knew him. He sat down in front of the Prophet ﷺ, put his knees to the Prophet ﷺ's knees, placed his hands on the Prophet ﷺ's thighs, and said, 'O Muhammad, tell me about Islam.' The Prophet ﷺ replied, 'Islam is that you testify that there is no God but Allah and Muhammad is the Messenger of Allah, establish prayer, pay zakat, fast in the month of Ramadan, and perform Hajj to the House of Allah if you are able.'"*

Based on the hadith, it can be understood that the evaluation process in education is not only limited to students but also needs to be applied to educators, including teachers, lecturers, and other teaching staff. Ensuring their competence, knowledge, and skills are always up-to-date and current is essential. Periodic evaluation of educators is also a form of quality control before the knowledge and experience they have is transferred or taught to students. Thus, the quality of education can be maintained and improved along with the competence of the educators.

#### 4. CONCLUSION

Researchers have research limitations in this study which lie in the absence of direct implementation of the concept of evaluation of Islamic education based on Al-Quran and Hadith in the practical context of the classroom, this research is only limited to literature review. Furthermore, this research has the advantages are in a comprehensive approach in integrating cognitive, moral, and spiritual aspects based on the Al-Quran and Hadith while offering practical relevance through evaluation principles that are in line with modern educational needs.

Recommendations for Schools Schools are advised to adopt Al-Quran and Hadith-based evaluation principles that emphasize the balance between cognitive, moral, and spiritual aspects in the education process. Teachers are expected to develop evaluation methods that not only measure academic achievement but also foster students' character and piety. Academic achievement but also foster the character and piety of students. Furthermore, recommendations for future researchers are advised to explore the practical implementation of the concept of Islamic education evaluation by integrating modern technology to support the sustainability of Islamic education. By integrating modern technology to support its sustainability and effectiveness.

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