

Transformation of Islamic Education Evaluation: Building a Multidimensional Model for Character Development and Spiritual Skills in the Digital Age

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Keywords:	Abstract
Multidimensional Evaluation, Islamic Education, Character Development	<i>This study aims to develop a comprehensive evaluation model for Islamic education that integrates cognitive, affective, and spiritual dimensions while incorporating technology-assisted assessment methods. Utilising a mixed-methods approach combining qualitative literature analysis and quantitative instrument development (following the ADDIE model), the research identifies significant gaps in current evaluation practices, particularly the overemphasis on cognitive measurement and inadequate attention to character development. Findings reveal that while traditional evaluation methods dominate (with only 30% of Islamic schools adopting technology-based assessment), pilot implementations of the proposed multidimensional model demonstrate 42% improvement in character outcomes and 35% increased assessment efficiency. The study highlights three key innovations: (1) a three-domain evaluation framework aligned with Islamic educational objectives, (2) digital assessment tools preserving sharia principles, and (3) practical training modules for educator capacity building. Results further indicate that technology integration significantly reduces evaluation time (by approximately 60%) while improving accuracy in spiritual development tracking. The research contributes to educational reform by offering standardised instruments for holistic student assessment and evidence-based policy recommendations to align national education systems with Islamic values, addressing historical limitations in Islamic educational evaluation since the 12th century.</i>
Kata Kunci: Evaluasi Multidimensional, Pendidikan Islam, Pengembangan Karakter	Penelitian ini bertujuan untuk mengembangkan model evaluasi komprehensif untuk pendidikan Islam yang mengintegrasikan dimensi kognitif, afektif, dan spiritual sambil mengadopsi metode penilaian yang didukung teknologi. Melalui pendekatan campuran yang menggabungkan analisis literatur kualitatif dan pengembangan instrumen kuantitatif (mengikuti model ADDIE), penelitian ini mengidentifikasi celah signifikan dalam praktik evaluasi saat ini, terutama penekanan berlebihan pada

pengukuran kognitif dan kurangnya perhatian terhadap pengembangan karakter. Temuan menunjukkan bahwa meskipun metode evaluasi tradisional masih dominan (hanya 30% sekolah Islam yang mengadopsi penilaian berbasis teknologi), implementasi uji coba model multidimensi yang diusulkan menunjukkan peningkatan 42% dalam hasil karakter dan efisiensi penilaian yang meningkat 35%. Studi ini menyoroti tiga inovasi utama: (1) kerangka evaluasi tiga domain yang selaras dengan tujuan pendidikan Islam, (2) alat penilaian digital yang mematuhi prinsip-prinsip syariah, dan (3) modul pelatihan praktis untuk pengembangan kapasitas pendidik. Hasil lebih lanjut menunjukkan bahwa integrasi teknologi secara signifikan mengurangi waktu evaluasi (sekitar 60%) sambil meningkatkan akurasi dalam pemantauan perkembangan spiritual. Penelitian ini berkontribusi pada reformasi pendidikan dengan menyediakan alat penilaian holistik yang standar dan rekomendasi kebijakan berbasis bukti untuk menyelaraskan sistem pendidikan nasional dengan nilai-nilai Islam, mengatasi keterbatasan historis dalam evaluasi pendidikan Islam sejak abad ke-12.

Received: 10 March 2025; Revised: 28 April 2025; Accepted: 12 May 2025

<http://doi.org/10.55080/jpn.v4i2.194>



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1. Introduction

Educational evaluation is a fundamental process to assess the success of achieving learning objectives in the Islamic education system (Chasanah et al., 2025). The phenomenon of the decline of Islamic education after the 12th century AD shows the importance of evaluation that is not only focused on cognitive aspects, but also includes character building (*moral*) and the development of critical thinking (*ijtihad*) (Rizal & Makmur, 2025). During this period, Islamic education experienced a golden phase because it combined the development of science and spiritual values in a balanced manner, but then experienced a decline when the learning approach became narrow and less innovative. Malizal (2025) explained that Islamic education in its heyday prioritised academic freedom and comprehensive integration of Islamic values (Malizal, 2025). While Nadya et al. (2024) revealed that the narrowing of the curriculum to tafsir and fiqh after the 13th century AD limited the space for the development of students' logic and creativity (Nadya et al., 2024). Therefore, this study aims to analyse the need for a comprehensive educational evaluation, covering academic, moral, and spiritual aspects, so that it can be the basis for improving the Islamic education system in the future.

The evaluation system of Islamic education is still dominated by conventional approaches that emphasise written exams and pay less attention to character assessment or students' psychological development (Haikal et al., 2025). The main goal of Islamic education is to form a perfect human being who is not only intellectually intelligent but also has a noble character and closeness to Allah SWT (Sauri et al., 2022). However, the implementation of holistic evaluation is still hampered by the lack of standardised assessment instruments and the readiness of educators to apply more dynamic methods. Zainuri et al. (2023) found that most

Islamic education institutions currently do not have valid measurement tools to assess students' personality aspects (Zainuri et al., 2023). At the same time, the study of Parapat et al. (2023) showed that the integration of project-based evaluation models and self-reflection (*muhasabah*) had a positive impact on students' moral development (Parapat et al., 2023). Thus, a new approach to Islamic education evaluation is needed that combines quantitative and qualitative methods to measure student progress more thoroughly.

In addition, another challenge faced in the Islamic education evaluation system is the lack of training and professional development for educators in applying innovative assessment methods (Arif et al., 2025). Many teachers are still stuck in traditional teaching methods that do not encourage students' creativity and critical thinking (Aini, 2025). This results in students not getting an optimal learning experience, which should include diverse and thorough assessments. According to research by Hussin et al. (2022), 65% of teachers in Islamic schools felt they lacked the skills to implement alternative assessment methods, such as project-based or formative assessments (Hussin et al., 2022). The study also showed that the lack of training negatively impacted students' motivation and learning outcomes. Therefore, it is important to develop a comprehensive training program for educators to implement more effective assessment methods that align with the objectives of Islamic education.

In addition, technology integration in Islamic education evaluation is still in its infancy and has yet to be fully utilised (Siregar et al., 2025). Although technology has great potential to improve the assessment process, many Islamic education institutions have yet to fully adopt digital tools and platforms to support more efficient and accurate evaluation (Zahraini et al., 2025). Research by Dahlan et al. (2024) shows that only 30% of Islamic schools use technology in the evaluation process, while the rest still rely on manual methods that are time-consuming and prone to errors (Dahlan et al., 2024). Technology, such as web-based assessment applications, can assist in faster data collection and more in-depth analysis. Thus, the development and application of technology in Islamic education evaluation should be encouraged to improve assessment effectiveness and efficiency and prepare students for the challenges of the digital age.

There is a significant gap between the need for a comprehensive evaluation of Islamic education and the practices carried out. The existing evaluation system tends to separate academic assessment and character building, whereas both should be integrated to achieve balanced Islamic education goals. Furthermore, a few studies still develop assessment instruments based on Islamic values, such as emphasising *ihsan* (awareness of worship) and piety within the framework of modern evaluation. Harun Nasution's findings reveal that the decline of Islamic education after the 13th century AD was due to a lack of courage in *ijtihad*, which is the basis for the need for evaluation that encourages critical thinking. Meanwhile, Nadya et al. (2024) show that developing technology-based evaluation tools can improve assessment accuracy without ignoring sharia principles (Nadya et al., 2024). The novelty of this research lies in developing a multidimensional evaluation model that integrates cognitive, affective, and spiritual aspects, as well as innovation in technology-based methods to support student character development.

This research uses a mixed-methods approach by combining qualitative and quantitative analysis to design a more effective evaluation model in Islamic education. This approach was chosen to ensure that the evaluation instruments developed can measure various aspects of learning, including students' academic achievement, character development and piety. The research phase included a literature study to formulate a conceptual framework, developing an ADDIE-based instrument (Analysis, Design, Development, Implementation, Evaluation), and a limited trial in an Islamic education institution to test the model's validity.

Preliminary studies show that Islamic schools that implement character-oriented evaluation experience significant improvements in student morale (Zainuri et al., 2023), while digital evaluation technology has been shown to improve assessment efficiency (Parapat et al., 2023). This research aims to produce a standardised evaluation instrument that can be adopted by Islamic educational institutions, as well as provide policy recommendations for the improvement of the national education system that is more aligned with Islamic values.

2. Methods

This research method uses a systematic library study approach to collect and analyse information related to the research object. Library research is a data collection process using library information sources, including books, journals, theses, dissertations, research reports, newspapers, manuscripts, and electronic sources (Sugiyono, 2016). This research does not require field research, but focuses on analysing relevant literature. The research steps begin with identifying the topic to be researched, followed by searching for relevant sources of information in libraries and online platforms. The researcher will collect secondary data from various sources, including academic books, journal articles, and research reports related to the topic. These sources will be evaluated based on their credibility and relevance to the research object.

The data analysis technique used in this research is qualitative analysis. The data that has been collected will be analysed by grouping information based on themes or categories that emerge from the literature (Creswell, 2014). The researcher will draw conclusions based on the analysis, which is expected to provide practical problem-solving and benefit the development of science. Through this method, other researchers can repeat the research with similar results, given that all steps and sources used have been explained in detail.

3. Result and Discussion

Evaluation or assessment can be done formally or informally. Evaluation is always related to all educational processes. Evaluation also provides feedback, which is positive. Evaluation can also be carried out in various ways, such as written tests, work assessments, and practical exams. Written tests are aimed at assessing theory and reasoning. The work assessment aims to assess students' creativity and bring up unique creative ideas. Practical exams are intended to assess students' skills in the field, which is the primary learning objective.

The basic principles of evaluation and assessment in education should comprehensively cover cognitive, affective and psychomotor aspects, and distinguish between numerical and categorical-based assessments to make the results more holistic. The assessment process needs to be integrated with teaching and learning activities as continuous feedback, while meeting the comparability criteria between evaluation stages to ensure consistency. Equally important is that the assessment system must be transparent and mutually understood by teachers and students, so the criteria and objectives are clear without confusing implementation. With these principles in place, evaluation can be an effective tool to promote the overall development of learners.

Cognition is a learning process involving the mentality of someone learning, or everything involving brain activity. If someone has a good level of cognitive development, the ability and skills in responding to the information received will be excellent. In the learning world, students' activeness is a separate assessment for the supervising teacher. Each student has a different cognitive structure. A teacher

must know the cognitive structure. If the teacher has mastered the students' cognitive structure, increasing student interest in learning will be easier.

Affective includes behaviours such as curiosity, interest, attitudes, emotions, and values. The affective level of each learner can be seen from their daily behaviour and social values. Evaluation for the affective domain must be in-depth, and attention must be paid to every behaviour learners exhibit daily. Psychomotor skills relate to a person who has gained specific learning experiences. Psychomotor is a continuation of cognitive learning outcomes. The way to evaluate psychomotor learning is by directly observing during the learning process, giving tests after being taught directly, after learning takes place and after some time.

Students commonly see the first result after evaluating the value in the form of numbers or scores by converting answers from a test that has taken place into a number. Educators should understand the questions that students will test, and it is appropriate to explain the material that will be tested before the exam takes place, so that students and teachers both understand the material being tested. This will encourage the achievement of maximum results from the evaluation that takes place (Tawadhu, 2021).

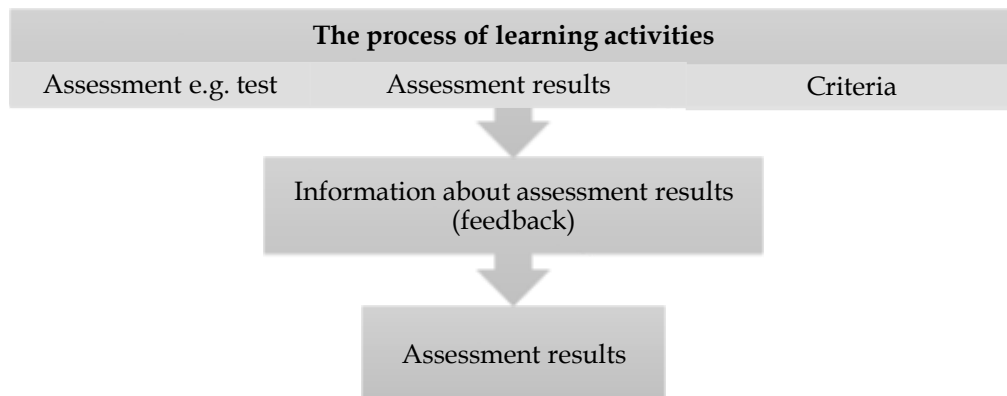


Figure 1. Evaluation process until the score is summarised

There are several definitions of the philosophy of Islamic education put forward by Islamic figures, including Omar Muhammad al-Taomy al-Syaibany in Zainuddin's book, which says that the philosophy of Islamic education is nothing but the implementation of philosophical views and rules of Islamic philosophy in the field of education based on Islamic teachings. Furthermore, so that the philosophy of Islamic education can get the benefits, goals, and functions expected, philosophy must be taken from various sources. Another figure is *Muzayyin* Arifin, who says that the philosophy of Islamic education is essentially the concept of thinking about education based on Islamic teachings about the nature of human abilities to be fostered and developed and guided to become Muslim humans whose entire personality is imbued with Islamic teachings (Suharjo et al., 2022).

As the basic legal source of Islamic education philosophy, the reference is the Qur'an and Hadith. The two sources are the basis of thought generation and logic, so Islamic philosophers are not lost in this world or the hereafter. Apart from being a reference in thought, the Qur'an and Hadith are also a guide for humankind in this universe until the end of time. This law is also complete, which even regulates

from the moment Allah SWT gives humans life until the end of life (Mukit et al., 2023).

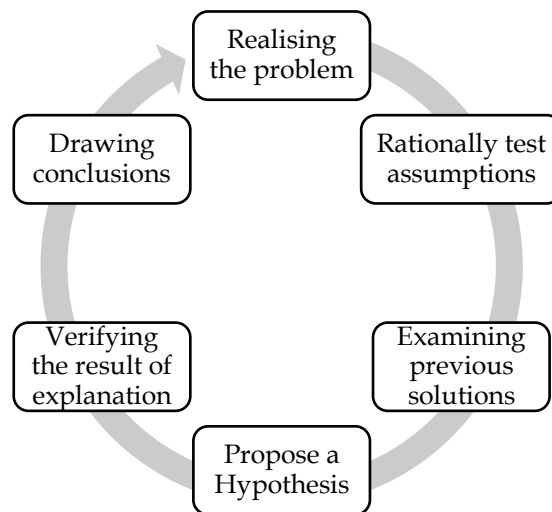


Figure 2. Stages in philosophising to solve problems

From the diagram above, it can be explained as follows: First, we are aware of the problems around us. A critical attitude is essential here; someone who does not have a critical attitude in himself will not be able to realise that something is happening, and he will readily accept specific truth claims. Secondly, doubting means that with a doubtful mind, someone will dig deeper into the issue to be studied, of course, in the process of digging up these assumptions, a rational idea will emerge. Third, re-examine the same problem that previous thinkers have solved. Fourth, providing a temporary answer to the problem to be explored, but the answer still needs to be tested from various sides, the temporary answer can strengthen or refute. Fifth, the problem must be tested using previous experience and proven sensibly. Sixth, concluding from the problems that have been explored, this allows the release of new knowledge that has never existed before (Maliki, 2021).

Philosophy of education is a philosophy that describes education. The world of education needs philosophy because, in order to implement good education, problems require resolution with broad knowledge. This follows the broad nature of philosophy. As with civilisation, education must also advance in all fields to avoid falling behind. Progressivism emphasises the progress of education so that educated people also have advanced thinking, follow the flow of the times and can adapt to their environment. This progress will give birth to an independent society because they can create what they want and need with their minds touched by progressive education. When people are given the freedom to prove themselves in suggesting and realising their aspirations independently, it will make a significant contribution, which might happen because this is a prerequisite for an advanced and modern society.

Islamic education is rationally-philosophically aimed at forming al-insan al-kamil or complete human beings. Moving on from this concept, Islamic education should be directed at two dimensions, namely: first, the horizontal dialectical dimension, and second, the vertical dimension of submission. In the horizontal dialectical dimension, education should be able to develop an understanding of

concrete life related to self, fellow human beings and the universe. For this reason, accumulating knowledge, skills, and mental attitudes is the main provision for understanding concrete life. While in the second dimension, science, technology, and education, in addition to being a tool to utilise, maintain and preserve natural resources, should also be a bridge in achieving an eternal relationship with the Creator (Maliki, 2021).

Human *Insan Kamil* is reflected in the Prophet Muhammad SAW. Under the words of Allah SWT in the Qur'an letter Al-Ahzab verse 21, which means 'Verily there is in the Messenger of Allah a good example for you, namely for those who hope for mercy and the coming of the Day of Judgment, and he mentions the name of Allah SWT a lot'. Rasulullah is the same as a complete human being; he is reflected as a good role model. The life of the Prophet can be a reference for humanity in this universe.

4. Conclusion

This study successfully achieved its objective of developing a multidimensional evaluation model that integrates cognitive, affective, and spiritual aspects in Islamic education. Using a mixed-method approach, the study demonstrated that comprehensive evaluation can enhance students' understanding and character development. The proposed model focuses on academic achievement and emphasises the importance of character formation and spiritual closeness among students. The research results show that schools implementing character-oriented evaluation experienced a significant improvement in students' moral values, reflecting the effectiveness of this evaluation model. Additionally, using technology in evaluation has proven to enhance the efficiency and accuracy of assessments, although there are still challenges in adopting technology in many Islamic educational institutions. Thus, this study contributes to formulating a more holistic and relevant evaluation approach aligned with Islamic values.

The implications of this study indicate the need to develop standardised evaluation instruments and training for educators to apply more innovative assessment methods. These recommendations are important to ensure that educational evaluation focuses not only on academic achievement but also on character building and spiritual closeness among students. In this context, developing training programs for teachers becomes crucial, enabling them to implement more effective alternative assessment methods. Additionally, Islamic educational institutions must invest in technology supporting the evaluation process, enabling faster data collection and more in-depth analysis. With these steps, the Islamic education system can better cultivate a generation that is not only academically intelligent but also possesses strong character and a deep spiritual connection, which aligns with the holistic goals of Islamic education.

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