



## **Implementation of Practical Learning Evaluation to Improve Cognitive Learning Outcomes at SMP Muhammadiyah 5 Surakarta**

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### **Abstract**

This study examines the implementation of practice-based learning evaluation in Islamic Education at SMP Muhammadiyah 5 Surakarta. Using a descriptive qualitative approach with in-depth interviews with PAI teachers as the data collection technique, this research analyzes the application of practical learning evaluation to improve students' understanding and skills. The findings indicate that the school implements a non-test evaluation system through direct observation and practical worship activities, with materials tailored to each grade level. The assessment instruments cover four main aspects: movements, recitations, manners, and prayers, with a scoring system ranging from 0 to 100. This program has successfully increased student motivation and developed their practical skills in worship. The school also integrates a tahfidz program with a target of memorizing 3 juz. Although facing challenges such as students' incomplete understanding of the material, the school addresses this by implementing group practice systems. The teachers regularly conduct evaluations and develop teaching methods through discussions and workshops, demonstrating a commitment to improving the quality of learning.

**Keywords** Learning Evaluation, Practice-Based Learning, Islamic Education, Fiqh of Worship, Authentic Assessment.

### **INTRODUCTION**

Education is a fundamental aspect of developing high-quality human resources. In the context of Islamic education, the teaching of Islamic Religious Education plays a strategic role in shaping the character and spirituality of students. However, the reality in the field shows that the teaching of Islamic Religious Education still faces various challenges, especially in terms of teaching methodology, which tends to be theoretical and lacks emphasis on practical aspects.

Practice-based learning is an approach that emphasizes students' direct experience in applying the concepts they have learned. This approach can enhance students' understanding and knowledge retention because it involves both physical and mental activities simultaneously. In the context of Islamic Religious Education, this approach becomes highly relevant given the nature of the material, which requires not only conceptual understanding but also the

ability to implement it in everyday life (S. Rahman, 2019). Learning evaluation is an important component of the learning process that serves to measure the achievement of learning objectives and provides feedback for improving the learning process. Practice-based learning evaluation can offer a more comprehensive picture of students' abilities compared to conventional evaluations, which focus solely on cognitive aspects (Safitri, 2023).

Based on interview results, Muhammadiyah 5 Junior High School in Surakarta applies practice-based learning evaluation, particularly in the subject of Fiqh Ibadah, with different materials for each grade level. This aligns with the non-test assessment technique conducted through observation and religious practice. Learning evaluation becomes a crucial component in the learning process, as it helps to measure the achievement of learning objectives and provides feedback for improvement. Through evaluation, teachers can assess students' progress during the learning process, the results of which can be used to determine subsequent policies and provide motivation for students to improve their learning outcomes. Therefore, with the idealization of learning evaluation, this study will discuss the implementation of practice-based learning evaluation for cognitive domain learning outcomes.

## **RESEARCH METHODS**

This research uses a descriptive qualitative approach. Through this approach, it provides in-depth insights and contextual understanding of the implementation of practice-based learning evaluation in improving students' understanding. The data collection technique used in this study is in-depth interviews with participants, specifically the Islamic Religious Education teachers at Muhammadiyah 5 Junior High School in Surakarta, regarding the evaluation practices applied in Islamic Religious Education lessons. Before conducting the interviews, a set of predetermined interview questions was prepared. The results of the interviews were then recorded and analyzed.

The data collected from the interviews were analyzed using a qualitative approach. The first step in data analysis was transcribing the interviews from recorded audio into written text, which was then analyzed systematically. Subsequently, the data were grouped into subthemes based on the themes that had been established. Through this systematic data analysis, the information gathered can be used to answer relevant research questions in the context of the Implementation of Learning Evaluation.

## **RESULT AND DISCUSSION**

### **Concept of Practice-Based Learning Evaluation**

Islamic Religious Education at the junior high school level plays an important role in shaping students' character and morality. A deep understanding of Islamic teachings requires not only theoretical knowledge but also the

application of these concepts in everyday life. Therefore, teachers must evaluate the effectiveness and efficiency of the learning system, covering objectives, materials, methods, media, and learning resources. The goal is for students to validate the learning they receive (Ain et al., 2024).

Benyamin S. Bloom defines evaluation as the process of gathering sufficient evidence to establish whether or not changes have occurred in students. Cross defines evaluation as the process of determining the conditions to assess whether a goal has been achieved (Dimiyati & Mudjiono, 2006). From these definitions, evaluation is the process of determining the value of an object based on specific criteria, where the object is the learning outcomes of students. In the context of Islamic Religious Education at Muhammadiyah 5 Junior High School in Surakarta, it is important for students to acquire both theoretical knowledge and practical skills that can be applied in real-life situations. The practice-based evaluation method can be a relevant and effective approach to enhance students' understanding of Islamic Religious Education at this school. The assessment technique used at Muhammadiyah 5 Junior High School employs non-test methods, such as observation and religious practice (Hidayat & Asyafah, 2019).

Evaluation is crucial in the learning process because it enables teachers to assess students' progress during the learning process (Rohmani & Inayati, 2023). This evaluation result can guide subsequent policies and motivate students to improve their learning outcomes. Evaluation is conducted through measurement and assessment activities. The flexibility of evaluation allows it to be adjusted based on the situation and environment (Muzakki & Mustofa, 2023).

### **Implementation of Practice-Based Learning Evaluation in Islamic Religious Education**

Based on interviews conducted by the researcher with the subject—Islamic Religious Education teachers at Muhammadiyah 5 Junior High School—several findings were made. In the Islamic Religious Education lessons at this school, there is a subject that uses practice-based evaluation: Fiqh (Islamic jurisprudence). This is because Fiqh is a branch of knowledge that studies practical Islamic teachings derived from systematic proofs (Sikumbang, 2021).

To realize the practical aspects of Islamic teachings, practical activities are necessary in the learning process. Not only cognitive aspects but also psychomotor skills allow teachers to train students' abilities. Skills that are well learned will eventually become habitual. In the Fiqh Ibadah (Islamic practices) lessons, practice-based learning is implemented across all grade levels, with different materials and timelines for each grade. For Grade 9, practice-based learning is conducted just before the graduation exams. The materials for each

grade are as follows: Grade 7 covers Taharah (purity) and Salat (prayer), Grade 8 covers Salat, Dhikr (remembrance of Allah), and Dua (prayers), and Grade 9 includes Taharah, Salat, Dua, Dhikr, and Salat Janazah (funeral prayer). The purpose of this practice-based learning is to validate the lessons students have received.

Through the implementation of practice-based evaluation at Muhammadiyah 5 Junior High School, several strengths and challenges were identified. The teachers reported challenges such as students not fully understanding and mastering the material. However, one of the strengths mentioned was that "students study diligently to memorize, perfect their movements, and refine the main Sunnah (Prophetic traditions) before the practical learning takes place, so that when the practical session begins, most students can perform it well." The practice-based learning process starts with the distribution of a checklist outlining the criteria to be evaluated, allowing students to prepare themselves before the actual practical assessment.

The evaluation process not only measures students' academic achievement but also enhances their competencies. Before the practical evaluation, students need extensive preparation to perform their best during the practical test. Students who are about to conduct their practical test will try to memorize more verses, improve their Salat movements, and make up for any gaps in their understanding. Teachers can then assess the improvement in students' competencies from the beginning of the lesson to the end, and noticeable changes can be observed in their ability to perform Salat and recite it more accurately. Teachers also need to evaluate whether the practice model is appropriate and relevant to the skills students should possess upon graduation. This evaluation is conducted by the Islamic Religious Education teachers themselves. These teachers frequently discuss the evaluation methods and assess whether the current practices meet the students' needs or if adjustments are necessary for the following year.

At Muhammadiyah 5 Junior High School, there are four Islamic Religious Education teachers who collaborate regularly on evaluating students. If any improvements or changes are necessary, they will draft potential adjustments. However, there have been no major changes so far because the school already follows the curriculum set by Muhammadiyah. Nonetheless, some improvisations are made, such as the addition of the Azan (call to prayer). While the Azan was not originally part of the practice at this school, it was added because male students should be able to perform the Azan.

The school also has a special program called Tahfidz (Quran memorization). The evaluation for this program consists of a memorization test, where the school targets students to memorize three Juz (sections of the Quran) by the

time they graduate. The teachers focus on the students' recitation and proper Tajwid (pronunciation rules) and conduct practice sessions to correct any mistakes in their pronunciation, ensuring that the certificates awarded are appropriate. Before the new school year or during school breaks, Muhammadiyah 5 Junior High School organizes workshops or seminars, inviting external speakers to provide new insights and motivation for teachers. Sometimes, these events also update teachers on the latest curriculum developments.

The implementation of practice-based evaluation in Muhammadiyah 5 Junior High School aligns with the concept of authentic assessment proposed by Rahman (2020), where authentic assessment allows teachers to measure students' abilities holistically through the demonstration of real-life skills. The implementation of practice-based religious assessments not only measures cognitive aspects but also the psychomotor and affective domains of students (F. Rahman, 2020).

The practice-based evaluation system at Muhammadiyah 5 Junior High School is also consistent with the findings of Hidayat & Asyafah (2019), who emphasize the importance of integrating theory and practice in Islamic Religious Education. This is evident in the evaluation components, which include movements, recitations, etiquette, and prayers, reflecting a comprehensive approach to assessment (Hidayat & Asyafah, 2019). The integration of the Tahfidz program with practice-based evaluation demonstrates the school's effort to continuously develop students' spiritual competencies. According to a study by Aziz & Kusaeri (2021), integrating Tahfidz with Islamic Religious Education improves not only Quran recitation skills but also the understanding and application of Islamic values in daily life (Aziz & Kusaeri, 2021).

### **Assessment Instruments for Practice-Based Evaluation in Islamic Religious Education**

In practice-based learning, assessment instruments are used to evaluate students. At Muhammadiyah 5 Junior High School, the evaluation for practice-based learning includes criteria such as movements, recitations, etiquette, and prayers. The scoring system is based on a scale from 0 to 100, with the total scores from all criteria being summed. The assessment instruments used in this school still follow the conventional method, where each student is given a checklist containing the assessment indicators and criteria. After the practical evaluation, the teacher compiles the scores through computerized data, which is then used to generate final reports. These reports serve as a basis for measuring students' achievements and guide decisions for future actions. Based on the discussion above, there are five essential elements in evaluating learning outcomes. First, assessment is a process. Second, assessment is systematic,

meaning it follows certain rules and principles that must be adhered to during the evaluation. Third, assessment involves decision-making. Fourth, assessment determines the degree of achievement of instructional objectives, linking the evaluation to specific measurement goals (Aly & Inayati, 2019). The characteristics of a good assessment are the same as those of effective measurements: validity, reliability, objectivity, practicality, economy, and discriminatory ability. An assessment is considered focused on competence when it is oriented toward achieving specific competencies and their corresponding indicators, whether cognitive, affective, or psychomotor, which serve as the reference for the teacher's evaluation of students' learning outcomes (Aly & Inayati, 2019).

There are several challenges that teachers face in implementing practice-based evaluations at Muhammadiyah 5 Junior High School. One of the challenges is that some students struggle to perform the practical tasks. Though not all students face this issue, it remains a challenge for teachers. The solution offered by the teachers is to group students who are struggling, allowing them to work together. Initially, practical assessments were done individually, but now students who are not yet proficient are allowed to perform in groups of three to ensure that everyone has the opportunity to go through the process and be evaluated.

## **CONCLUSION**

Muhammadiyah 5 Junior High School in Surakarta implements practice-based learning evaluation in the subject of Islamic Religious Education, particularly in the area of Fiqh Ibadah (Islamic Jurisprudence on Worship). Each grade level has a different practical focus: Grade 7 concentrates on Taharah (purification) and Salat (prayer), Grade 8 covers Salat, Dhikr (remembrance of Allah), and Dua (prayers), while Grade 9 includes Taharah, Salat, Dua, Dhikr, and Salat Janazah (funeral prayer). The evaluation system employs a non-test approach through observation and direct religious practice. In practice, the school uses an assessment instrument that covers four main aspects: movements, recitations, manners, and prayers. The scoring system ranges from 0 to 100, with a rubric provided to students before the practical evaluation takes place. While the school still uses conventional methods for recording scores, the final results are compiled through computerized systems for evaluation reports.

This evaluation program has had a positive impact, with students being motivated to study more seriously, memorize diligently, and perfect their movements as well as key Sunnah (Prophetic traditions). The school has also integrated a Tahfidz program with a target of memorizing three Juz (sections of the Quran) for its graduates. Although there are challenges, such as students not fully understanding the material, the school has addressed this by implementing group practice for students facing difficulties. The Islamic

Religious Education teachers at the school regularly engage in evaluations and the development of teaching methods through discussions among teachers and workshops with external speakers. Despite adhering to the curriculum set by Muhammadiyah, the teachers also engage in improvisation, such as adding the practice of the Azan (call to prayer) for male students, reflecting flexibility in the development of the learning program.

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