Learning Evaluation Based on Religious Habituation as the Implementation of Islamic Values at TPQ Hidayatul Qur'an

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Abstract
This study explains the core of the manuscript by examining the implementation of Islamic values in learning evaluation based on worship habituation at TPQ Hidayatul Qur'an Kartasura as a non-formal Islamic educational institution. The research proposes a qualitative field research approach as a solution to explore evaluation practices in their natural educational context, with data collected through observation and interviews. The key findings indicate that learning evaluation is integrated into students' daily worship activities and is not focused on formal numerical scoring. Evaluation is conducted through continuous observation of students' development in worship practices, Qur'anic reading abilities, and religious attitudes and behaviors. Learning evaluation is implemented through worship performance, periodic imtihan activities, and the habituation of religious conduct, which function as forms of authentic assessment. These findings demonstrate that worship habituation-based evaluation provides a more comprehensive understanding of students' learning outcomes because it aligns with the characteristics of non-formal Islamic education that emphasize the integration of knowledge, practice, and moral development. The study concludes that this evaluation model represents an alternative approach that contributes to the development of Islamic Religious Education evaluation theory and offers practical implications for improving evaluation management in non-formal Islamic educational institutions.
Keywords: Learning Evaluation, Worship Habituation, Non-Formal Islamic Education, TPQ.

INTRODUCTION

Islamic education plays a fundamental role in shaping faith (iman), moral conduct (akhlaq), and the religious character of learners from an early age. Recent studies emphasize that the primary objective of Islamic education is not merely the acquisition of religious knowledge, but the internalization of Islamic values reflected in attitudes, behaviors, and daily worship practices (Muhaimin, 2021). However, the implementation of Islamic Religious Education in formal educational institutions continues to encounter various limitations, particularly with regard to limited instructional time, pedagogical approaches that emphasize cognitive achievement, and insufficient depth of value internalization (Anwar, 2021).

These limitations often result in the suboptimal development of students' spiritual, affective, and psychomotor domains, especially in relation to worship

skills and religious character formation. Consequently, formal education alone is frequently unable to accommodate the holistic objectives of Islamic education that integrate knowledge, values, and religious practice (Rahman, 2022). This condition highlights the importance of non-formal Islamic educational institutions as complementary and reinforcing agents of religious education, particularly in strengthening students' religious habits and character development (Kementerian Agama RI, 2020). One prominent form of non-formal Islamic education in Indonesia is the Taman Pendidikan Al-Qur'an (TPQ). TPQs are not only oriented toward developing Qur'anic literacy skills, but also play a strategic role in instilling Islamic values through the habituation of worship practices, the cultivation of proper conduct (adab), and the continuous reinforcement of religious character (Hasanah, 2021). Activities such as congregational prayers, memorization of Qur'anic verses and daily supplications, worship practice sessions, and the habituation of polite and respectful behavior form an integral part of the daily learning experiences of santri. Habituation-based learning is considered effective in internalizing values because consistent practice enables learners to embody religious teachings in their everyday lives (Sutrisno, 2021).

Learning evaluation in Islamic education should not be confined to the measurement of cognitive achievement alone, but must also encompass affective and psychomotor domains as indicators of successful value internalization (Anderson & Krathwohl, 2021). In the context of Islamic education, evaluation ideally assesses students' attitudes, behaviors, and worship practices as manifested in daily life (Muhaimin, 2021). Nevertheless, evaluation practices in non-formal institutions such as TPQs are generally informal and have not yet been systematically designed as part of a comprehensive learning evaluation framework (Hidayat, 2022). Most existing studies on learning evaluation in Islamic Religious Education have focused primarily on formal educational institutions. Meanwhile, research that specifically examines learning evaluation based on the habituation of worship practices in non-formal Islamic education remains limited (Rahman, 2022). This gap is particularly significant given that TPQs possess distinctive characteristics in integrating evaluation with daily religious activities, such as training students to lead prayers, recite the Qur'an with proper tartil, and actively participate in religious rituals. These practices reflect forms of authentic assessment that are embedded within the learning process itself (Wiggins, 2021).

TPQ Hidayatul Qur'an Kartasura is a non-formal Islamic educational institution that systematically implements worship habituation as an integral component of both learning and evaluation processes. Through structured and routine religious activities, this TPQ seeks to cultivate spiritual values, discipline, and

worship competencies among students from an early age (Yuliana, 2022). In this context, habituation functions not only as a pedagogical strategy but also as an evaluative tool to observe the development of students' religiosity and character. Based on the background and rationale outlined above, this study aims to analyze the implementation of Islamic values in learning evaluation at TPQ Hidayatul Qur'an Kartasura. This research is expected to contribute theoretically to the development of learning evaluation studies in Islamic education, particularly within non-formal educational institutions, and to provide practical insights for TPQ administrators in designing more systematic, contextual, and Islamically grounded evaluation systems.

LITERATURE REVIEW

Learning evaluation is one of the essential components of the educational process, as it functions to determine the extent to which learning objectives have been achieved and serves as a basis for improving instructional processes. Evaluation should not merely be understood as a tool for measuring academic success, but also as a means of assessing the internalization of Islamic values within learners. Evaluation in Islamic Religious Education ideally encompasses cognitive, affective, and psychomotor domains in an integrated manner, so that the objectives of fostering faith, moral character, and worship skills can be achieved holistically.

The concept of evaluation that emphasizes changes in learners' behavior aligns with Tyler's perspective, which states that evaluation aims to determine the extent to which educational objectives have been realized in the form of changes in attitudes and behaviors. In the context of Islamic education, such changes are reflected not only in the mastery of religious content but also in the practice of worship and the display of religious attitudes in daily life. Therefore, learning evaluation needs to be designed contextually in accordance with the characteristics of the educational institution, including non-formal Islamic educational institutions. Non-formal Islamic educational institutions such as TPQs possess learning characteristics that emphasize the habituation of worship, the formation of proper conduct (adab), and the strengthening of spiritual values. Learning evaluation in TPQs is generally not conducted through formal written tests, but rather through continuous observation of worship practices, Qur'anic reading abilities, as well as students' attitudes and behaviors. This evaluation pattern reflects the application of authentic assessment, which assesses learners' abilities through real-life tasks that are relevant to their daily experiences.

Wiggins explains that authentic assessment emphasizes the evaluation of learners' real performance in meaningful contexts. In Islamic Religious Education, authentic assessment can be realized through the evaluation of

worship practices, habituation of supplications, Qur'anic memorization, and the religious attitudes demonstrated by learners in their daily lives. This approach is considered more capable of comprehensively representing learning outcomes compared to test-based assessments alone (Anwar, 2021).

Several studies indicate that worship-habituation-based learning evaluation makes a significant contribution to the formation of learners' religious character. Nurhayati notes that worship habituation accompanied by continuous evaluation can enhance learners' discipline, responsibility, and spiritual awareness. Meanwhile, Hidayat's research emphasizes that authentic assessment in non-formal Islamic education provides educators with greater opportunities to assess affective and psychomotor development in a more objective and contextual manner. Based on the above review, it can be concluded that learning evaluation in Islamic education, particularly in non-formal institutions such as TPQs, should be understood as a holistic process that is integrated with learning activities and the habituation of worship. Evaluation functions not only as a tool for measuring learning outcomes, but also as a means of character development and the continuous reinforcement of Islamic values.

RESEARCH METHODS
This study employs a qualitative approach using a field research design. This approach was chosen because the research aims to gain a direct and in-depth understanding of how Islamic values are implemented in the learning evaluation process through the habituation of worship practices in non-formal Islamic educational institutions. Field research was conducted by engaging directly with the research site, namely the TPQ, to observe learning processes and religious activities as they naturally occur. Through this approach, the researcher was able to obtain empirical data that reflect the actual practices of learning evaluation in the daily interactions of students and educators, thereby ensuring that the research findings represent the real conditions in the field.

RESULT AND DISCUSSION
Based on data obtained through observations and interviews conducted at TPQ Hidayatul Qur'an Kartasura, the findings indicate that learning evaluation is implemented in a contextual manner and integrated with the daily habituation of worship practices among the students. Evaluation is not designed as a formal, score-based assessment commonly applied in formal educational institutions (Hidayati et al., 2025). Instead, it is carried out through continuous observation of students' development in worship performance, Qur'anic recitation, and religious attitudes and behavior. This evaluation pattern reflects the TPQ's understanding of evaluation as an integral part of the educational

nurturing process that is embedded within learning activities, rather than merely as a tool for measuring final learning outcomes.

This finding resonates with Tyler's (1949) perspective, which emphasizes that learning evaluation aims to determine the attainment of educational objectives through observable changes in learners' behavior. Within the context of Islamic education, such behavioral change extends beyond cognitive mastery to include the internalization of values and the consistent practice of religious teachings in daily life. The worship-habituation-based evaluation applied at the TPQ reflects a holistic evaluation model that aligns closely with the core objectives of Islamic education. Learning evaluation at TPQ Hidayatul Qur'an Kartasura is conducted periodically through imtihan activities organized each semester. These activities serve to monitor students' progress while also functioning as a reporting mechanism for parents. The timing of the evaluation is adjusted to students' conditions, particularly after the completion of examinations in formal schools, ensuring that evaluation does not become an additional burden for learners (Bachtiar, 2023). This practice demonstrates an adaptive evaluation design that takes into account students' psychological well-being and learning readiness (Mustafa, 2024).

Such an evaluative approach aligns with Scriven's (1967) concept of formative evaluation, which emphasizes evaluation as a continuous tool for improving the learning process. Evaluation at the TPQ does not conclude with the assessment of learning outcomes but is utilized as reflective material for educators to refine instructional strategies and provide sustained guidance for students. In the psychomotor domain, evaluation focuses on fundamental worship skills, particularly the practices of wudu and prayer. Students are evaluated according to their level of ability and learning stage. Beginners are assessed on the accuracy of wudu practices, while more advanced students are evaluated on prayer performance, including the correctness of movements and recitations (Baroroh & Hamani, 2022). Evaluation is conducted through direct observation by educators, enabling immediate feedback and continuous guidance. This approach allows students to gradually correct mistakes and improve the quality of their worship practices.

This evaluative practice reflects the concept of authentic assessment as articulated by Wiggins (1998), in which students' abilities are assessed through tasks and activities that mirror real-life situations. Within the TPQ context, worship practices serve as authentic learning contexts that are directly aligned with the objectives of Islamic Religious Education, ensuring that evaluation remains grounded in students' lived religious experiences. Beyond worship skills, learning evaluation at the TPQ also encompasses Qur'anic reading ability. Assessment is conducted individually and tailored to each student's

level of achievement. Evaluation is not based on uniform targets but on individual progress, measured by the final page or volume the student is able to read. The assessed aspects include reading fluency, accuracy of articulation (makhraj), and the application of basic tajwid rules. This approach provides space for students to develop according to their own abilities and learning pace (Hanafi et al., 2025).

This individualized evaluation approach aligns with the principle of differentiated learning, which recognizes learners' diverse abilities as natural and deserving of proportional facilitation. From an Islamic educational perspective, it also reflects the value of justice ('adl), whereby students are assessed based on their personal progress and learning processes rather than through comparison with others. Learning evaluation at TPQ Hidayatul Qur'an Kartasura also addresses the affective domain through the habituation of attitudes and the observation of students' daily behavior. Discipline in participating in activities, seriousness in learning, and proper conduct in interactions with educators and peers serve as key evaluation indicators. Affective assessment is conducted continuously through daily observation, allowing gradual changes in students' attitudes and behavior to be identified. This practice aligns with Bloom's (1956) taxonomy, which positions the affective domain as a crucial component of learning evaluation, particularly in value-based education. Within Islamic education, the assessment of attitudes and moral conduct serves as a primary indicator of successful value internalization.

The findings also reinforce previous studies indicating that learning evaluation in non-formal Islamic education is more effective when implemented through habituation and direct practice. Nurhayati (2020) found that worship-habituation-based evaluation fosters religious character more consistently, while Hidayat (2021) highlighted that authentic evaluation in non-formal Islamic education provides a more comprehensive representation of learning outcomes than written test-based assessment (Amri, 2024).

Learning evaluation based on worship habituation at TPQ Hidayatul Qur'an Kartasura demonstrates characteristics of authenticity, humanism, and an orientation toward religious character formation (Anwar, 2021). Evaluation is not perceived as a mechanism for selection or labeling success and failure but as a continuous nurturing process integrated with learning activities and worship practices. These findings contribute theoretically to the development of Islamic Religious Education evaluation studies, particularly within non-formal educational contexts, while enriching understanding of evaluation models aligned with Islamic values.

The evaluation practices implemented at TPQ Hidayatul Qur'an Kartasura further reveal a strong relationship between learning processes, evaluation, and

the formation of a religious culture. Evaluation functions as a consistent component of daily learning routines rather than an incidental activity. Through repeated engagement, worship-habituation-based evaluation operates as a mechanism for value internalization, allowing students to gradually develop religious awareness through direct experience rather than verbal instruction alone. Evaluation not only generates information about learning achievement but also contributes to shaping students' religious habitus.

From the perspective of Islamic pedagogy, this evaluation model reflects the principle of ta'dib, which emphasizes the formation of proper conduct and moral character as the core of education. Assessment of congregational prayer discipline, seriousness in Qur'anic recitation, and adherence to TPQ regulations indicates that evaluation is oriented toward shaping ethically grounded Muslim personalities. This reinforces the view that evaluation in Islamic Religious Education is inseparable from its moral and spiritual objectives (Sawaliyah, 2024). The findings also indicate that worship-habituation-based evaluation has a positive psychological impact on students. Learners do not exhibit excessive anxiety toward evaluation because assessment is embedded naturally within daily activities. Evaluation that avoids punitive or academic sanctions encourages sincere learning and intrinsic motivation. Such conditions foster a supportive learning environment that enhances children's spiritual development.

Within this framework, educators play a central role. They function not only as observers but also as facilitators and role models in worship practices. Educators' consistency in maintaining proper conduct, religious commitment, and moral behavior becomes an implicit evaluative instrument for students. Evaluation unfolds through daily interactions, where students learn by observing and emulating the values demonstrated by educators. This process highlights the relational and exemplary nature of evaluation at the TPQ. These findings expand the understanding of authentic evaluation in Islamic education. While authentic evaluation in formal education is often manifested through project-based or performance-based tasks, in the TPQ context it is realized through sustained worship practices and consistency in religious attitudes. Evaluation extends across the entire educational process rather than being confined to isolated activities, positioning worship-habituation-based evaluation as a long-term, process-oriented form of authentic assessment (Karulita, 2025).

The absence of formal written evaluation instruments does not imply the absence of standards. Evaluation standards at the TPQ are largely normative and cultural, encompassing Qur'anic reading fluency, accuracy of worship movements, and adherence to ethical conduct. These standards are developed

through shared understanding among educators and transmitted across generations of TPQ practice. Despite their informal nature, such standards function effectively as evaluative benchmarks in daily learning. From an institutional development perspective, this condition opens opportunities for strengthening evaluation systems. Simple documentation of students' progress, such as developmental notes, could assist educators in monitoring learning outcomes more systematically. This enhancement is intended not to replicate formal education evaluation systems, but to complement existing practices in a manner that supports accountability and sustainability.

The findings also carry theoretical implications for Islamic Religious Education evaluation studies. Worship-habituation-based evaluation demonstrates that affective and psychomotor assessment can be conducted effectively without formal testing instruments. This challenges the dominance of score-based evaluation paradigms and offers an alternative approach more aligned with the characteristics of non-formal Islamic education. Practically, these findings may serve as a reference for other TPQs in designing and developing learning evaluation systems. Evaluation practices integrated with worship habituation illustrate that meaningful assessment does not require complex administrative mechanisms, as long as it remains aligned with educational objectives and learner characteristics. Overall, worship-habituation-based learning evaluation represents a distinctive feature of non-formal Islamic education that is highly relevant to the needs of religious character development in children. Such evaluation assesses not only learning outcomes but also nurtures learners' transformation into individuals who demonstrate faith, moral integrity, and consistent religious practice in daily life.

The continuity of evaluation at TPQ Hidayatul Qur'an Kartasura is reflected in educators' consistent monitoring of students' development over time. Evaluation unfolds longitudinally through repeated observation of behavioral changes and improvements in worship skills. This approach enables educators to capture developmental dynamics more accurately, including fluctuations in motivation, discipline, and spiritual maturity that may not be evident through short-term assessment. In practice, evaluation outcomes inform instructional decision-making. Students demonstrating rapid progress are provided with additional responsibilities, such as leading prayers or serving as prayer leaders, while those encountering difficulties receive more intensive guidance without negative labeling. Evaluation functions as a pedagogical instrument oriented toward individual potential development rather than rigid ability grouping.

These findings underscore the high degree of flexibility inherent in worship-habituation-based evaluation. Assessment emphasizes developmental processes aligned with students' age and readiness rather than uniform achievement

targets. This approach reflects the character of non-formal Islamic education, which prioritizes nurturing processes over immediate outcomes. Evaluation practices also contribute to the formation of discipline and responsibility among students. Regular participation in structured worship activities fosters awareness of rules and obligations through gradual habituation rather than coercion. Evaluation becomes a means of reinforcing discipline through lived experience.

From an Islamic education management perspective, these practices demonstrate alignment between institutional objectives and instructional implementation. Evaluation is designed in harmony with the TPQ's vision of religious nurturing, functioning as a substantive and contextual quality assurance mechanism. At a broader level, worship-habituation-based evaluation bridges the gap between religious understanding and the lived practice of Islamic values, ensuring that learning outcomes manifest in concrete behavior. Students' positive reception of evaluation further supports a conducive learning atmosphere. Evaluation conducted naturally and without pressure enhances motivation and engagement. Over time, worship-habituation-based evaluation holds strong potential to foster stable religious character, enabling students to maintain consistent religious practice beyond the TPQ environment.

Evaluation also serves as a reflective mechanism for educators. Through evaluation, educators assess the effectiveness of instructional methods and their roles as spiritual mentors. This reflective process encourages ongoing pedagogical adaptation, positioning evaluation as a tool for both student development and educator professional growth. From a policy perspective, worship-habituation-based evaluation offers an alternative model for contextualized Islamic education assessment without sacrificing academic substance. Learning success is measured through religious practice and attitudes rather than written tests alone, opening pathways for more adaptive evaluation policies in non-formal Islamic education (Sabeni et al., 2024).

In its entirety, the sustainability of worship-habituation-based evaluation at TPQ Hidayatul Qur'an Kartasura affirms evaluation as an educational process encompassing pedagogical, spiritual, and social dimensions. Evaluation functions not merely to assess, but to nurture, reinforce, and transform Islamic values within learners. Through this approach, learning evaluation becomes a strategic instrument for realizing holistic Islamic educational objectives oriented toward enduring religious character formation.

CONCLUSION

This study concludes that the implementation of Islamic values in learning evaluation at TPQ Hidayatul Qur'an Kartasura is carried out through worship-

habituation-based evaluation that is naturally integrated into daily learning activities. Evaluation is not focused on formal, score-based assessment or written instruments, but is conducted through continuous observation of students' development in worship skills, Qur'anic recitation with proper tartil, and religious attitudes reflected in their daily behavior. This approach allows educators to assess learning outcomes comprehensively by simultaneously addressing cognitive, affective, and psychomotor dimensions. The novelty of this study lies in reinforcing the concept of learning evaluation in non-formal Islamic education as an authentic, contextual, and sustainable nurturing process. Evaluation is positioned not as an administrative activity, but as an integral part of internalizing Islamic values and shaping religious character. Through this model, learning evaluation provides a more holistic and meaningful representation of students' learning achievements, aligned with the objectives of Islamic education that emphasize the integration of knowledge, practice, and moral conduct. Based on these findings, TPQ administrators are encouraged to develop more systematic and well-documented evaluation practices while preserving the distinctive worship-habituation approach. Future studies are recommended to explore similar evaluation models in other non-formal Islamic educational contexts.

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