

Evaluation Model of Islamic Education Learning in Schools in The Digital Age

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ABSTRACT

The COVID-19 pandemic is a challenge for educational institutions in learning and evaluation. However, Luqman Al-Hakim Elementary School implements an online oral and practice evaluation model through a video call to continue producing student outputs with Islamic characters. Students remain motivated and committed to learning to get the best grades. This research is more inclined toward a qualitative approach because it is a natural setting. The subjects of this study consisted of 2 Islamic Religious Education teachers and ten students. Data were obtained in 3 ways: observation, interviews, and documentation. Data analysis using source and method triangulation. The research findings show that the online evaluation model uses videos in practical exams and video calls in Tahfid exams and uses WhatsApp to monitor student progress. Aspects of grade promotion are assessed from the target of memorizing the Qur'an and hadith. One indicator of an increase in grade 2 is that students have remembered Surah An-Naas to Surat Abasa and five hadiths about good morals.

Keywords:

Evaluation Model; Islamic Education Learning; Digital Age

ABSTRAK

Masa pandemi covid-19 sebagai tantangan bagi lembaga pendidikan, baik dalam pembelajaran maupun evaluasi. Namun Sekolah Dasar Luqman Al-Hakim mengimplementasikan model evaluasi lisan dan praktek secara online melalui videocall sebagai solusi untuk tetap menghasilkan ouput siswa yang berkarakter Islami. Siswa tetap memiliki motivasi dan komitmen untuk belajar agar mendapatkan nilai yang terbaik. Penelitian ini lebih cenderung dalam pendekatan kualitatif karena bersifat natural seting. Subyek penelitian ini terdiri dari 2 guru PAI dan 10 siswa. Data diperoleh melalui 3 cara yaitu: observasi, wawancara dan dokumentasi. Analisis data menggunakan triangulasi sumber dan metode. Temuan penelitian menunjukkan model

evaluasi secara online menggunakan video dalam ujian praktek, video call dalam ujian tahfid serta menggunakan WhatsApp untuk pemantauan perkembangan siswa. Aspek kenaikan kelas dinilai dari target hafalan Al-Qur'an dan hadist. Salah satu indikator kenaikan di kelas 2 yaitu siswa telah menghafal surat An-Naas sampai Surat Abasa dan 5 hadis tentang Akhlak yang baik.

Kata kunci:

Model Evaluasi; Pembelajaran Pendidikan Islam; Era Digital

1. Introduction

In the digital era, the world of education must follow the flow of changes according to the community's needs; teachers must answer local and global problems that continue to increase. These developments constitute a free market (free trade) followed by issues including free labor and the rapid growth of science and technology. Observing these developments, the world of education needs to improve quality quickly and continuously to shape the character of the nation's generation. Education can be used as a vehicle for building the nation's nature.

In national development, it is essential to consider improving human resources quality to meet economic, social, and religious needs. (Mardapi, 2012)states: "Efforts to improve the quality of education can be pursued through improving the quality of learning and the quality of the assessment system. Both are interrelated; a sound learning system will produce good-quality knowledge. Furthermore, a sound assessment system will encourage teachers to determine good teaching strategies and motivate students to learn better.

Human resources must be considered systematically to build a bright future in the digital era. One of the programs must be carried out is through the educational path held in schools. The implementation involves many factors, including teachers, students, facilities, infrastructure, and a dynamic school environment.

All school activities have an orientation for school progress. Therefore, clear and precise planning, implementation process following the plan, evaluation of the results that have been carried out, and analysis of supporting and inhibiting factors are carried out every semester. Evaluation is a form of analysis of the achievement of the planned school learning program. The field National Study Committee explains that evolution is a process of selecting, analyzing, and conveying information from the implementation results from decision material to determine the following program (J.S. Stark & A. Thomas, 1994). This implementation aims to change student behavior, increase student insight and learning achievement, and know teachers' quality in the learning process. Learning evaluation has a purpose; as stated by Sudjono, there are two objectives. First, dig up information related to learning activities that have been achieved or see the limits of the ability of individuals and

institutions to achieve them. Second, measuring the effectiveness of the methods and processes to achieve these goals (Sidijono, 2006).

A sound evaluation system carried out by schools is a determinant of school progress. In addition, evaluation becomes feedback to continue to improve learning, both from the aspect of devices, media, materials, facilities, and infrastructure, as well as a conducive school climate. Implementation of the evaluation focused on students' learning process and cognitive, affective, and psychomotor aspects. Such as the evaluation in grade 3 consisted of 28 students; of the 28 students in the evaluation of learning to read and Tahfidz the Al-Qur'an, six students are still not fluent in reading it (Furqon, Bayu, Arya, Fahri, Abdi, and Adib). The Al-Qur'an subject teacher continues to assist the four students through video calls individually. The pandemic period is not an obstacle to continuing learning and evaluation at school. The teacher provides continuous assistance so the student scores satisfactorily, following the minimum completeness criteria specified in each subject. Teacher interaction with students is essential to improve good relationships and can change student behavior to be more active. Endang Komara (Sardiman, 2007) expressed that learning is a process of interaction between teachers and students and learning resources. As a teacher, you are required to be professional in all your duties. In addition, it is required to provide the best education following the educational goals that have been set.

Evaluation in Islamic religious education subjects is based on comprehensive standards on universal aspects of life, both from psychological and mental aspects and students' religious and spiritual aspects, because Islamic learning is not only oriented to the religious personality of students but also equips students with the skills to do charity and serve religion and society.

The elementary school of Luqman Al-Hakim Jember is the first educational institution that uses a national curriculum blend from the Ministry of National Education and the curriculum from the Hidayatullah Islamic Boarding School. As one of the Hidayatullah Integral School networks throughout Indonesia, the entire system, curriculum, HR, and all the tools and components are superior in various regions in Indonesia. In that case, the evaluation of Islamic religious education subjects at the Elementary School of Luqman Al-Hakim has its way of achieving the result of the subject outcomes matter. So far, the school has implemented two assessment models: written exams, including the content of Islamic religious education learning according to the grid being tested, and practical exams, including prayer practice, ablution, reading the Qur'an, and memorizing Al-Qur'an. Although the evaluation is conducted online, the school aims to achieve the result of the subject outcomes; namely, students can understand the study material, implement it in daily life, increase Worship to Allah, have fluency in reading the Qur'an, and increase memorization of the Qur'an.

Evaluation in Islamic religious education is a decision to determine the success of education based on the Qur'an and hadith as the foundation of Islam. What is meant by evaluation is an assessment of the teaching and learning process where the teacher interacts with students. Evaluating Islamic religious education subjects aims to determine whether the students' abilities follow the

established curriculum. In addition, the teacher knows each student's ability, and the teaching methods and systems follow the student's needs.

This study discusses two problems in the field: 1) how is the Islamic religious education evaluation model for learning in Elementary Schools of Luqman Al-Hakim students in the digital era?; 2) What is the impact of online Islamic religious education evaluation on student behavior? This study explores the implementation of Islamic religious education evaluation and the impact of the online Islamic religious education evaluation model on student behavior at the Elementary School of Luqman Al-Hakim.

2. Methods

2.1 Research Design

The approach used in this research is qualitative by applying the phenomenological paradigm of the case study model. As revealed by (Cresswel, 1998), this case study is more directed to specific problems or a general picture, including individuals, cultures, and groups. Three methods were used to obtain data on the Islamic religion education evaluation model and the impact of evaluation on student behavior in the digital era: interviews, observation, and documentation.

2.2 Research Subject

There are two sources of data in this study, namely primary data and secondary data. The primary data includes 2 Islamic education teachers, the curriculum field, and students. While secondary data was obtained from daily school information related to evaluation, meeting minutes prepared for the implementation of the semester evaluation, school documents, and information from the school web.

2.3 Data Collection Techniques

Data collection techniques were used in 3 ways: interviews with teachers, curriculum field, and students; and observing the implementation of the Islamic religious education learning evaluation conducted online via Zoom, google meet, and WhatsApp. Third, Data analysis in this study used the triangulation method. After getting data from the field, the researcher analyzed it by sorting the data and organizing and giving categories. Sorting out the correct data with the research problem and analyzing through a single stage first followed by cross-site analysis (Matthew, B. Huberman, Miles, A. Michael & Saldana, 2014). However, the implementation of the research is focused on one place (site single), then the analysis model is carried out by the researcher in a single form.

2.4 Analysis Techniques and Data Validity

After the data is obtained from the field, the researcher performs data reduction, and the data obtained is explained and concluded by an interactive model (Matthew B., Miles & A. Michael,

1984). To produce valid data, the researchers used the triangulation method and sources. The results of the interviews were crosschecked with the results of observations and supporting documents.

3. Results and Discussion

3.1 Islamic Religious Education Learning Evaluation Model

Based on data obtained from the field, it was found that the evaluation model of Islamic religious education learning carried out during the COVID-19 pandemic applied an online model because, at that time, it was not yet possible to do face-to-face. So, schools determine the evaluation model policy by applying various ways, including (1) video; (2) video calls; (3) zoom meeting/google meet; (4) google classroom; and (5) WhatsApp group class Association. Meanwhile, based on the results of previous research, the first research by Mundir was about the "Evaluation of Islamic Religious Education Based on Learning Management System"(Mundir, 2021). This study is both about evaluation and the same material, namely PAI. However, the subjects studied were senior high school students, while I researched elementary school students. This study's findings explain that the design of PAI learning evaluation through the use of LMS at SMA Negeri 2 Jember uses a blended evaluation design that integrates the LMS Moodle (Attendance register; Assignment; Chat; Feedback; Database activity) and evaluation through Mutaba'ah sheets. This composite evaluation design ultimately leads to the achievement of students' cognitive, affective, and psychomotor competencies but remains adaptive to the demands of educational innovation in the current COVID-19 pandemic. Therefore, the application of LMS as an online learning platform in the era of the COVID-19 pandemic has an urgent position to be studied and analyzed in depth.

Second, the results of Jassim's researchers explain that ICT is essential in learning, but the research focuses more on learning using ICT. At the same time, this study is more focused on evaluation. *Third*, the results of Arifianto's research on "Teachers' Online Readiness: Evaluation of Online Learning in the Covid-19 Pandemic Period in Indonesia" show that attitude is the dominant indicator of behavior, interest is the dominant indicator of personal and motivation is the dominant external indicator. (Arifianto, 2021). *Fourth*, Hidayat's research results say that online is a growing medium considered faster and more interactive. Advances in online technology will increasingly enable a learning experience comparable to a classroom-based learning experience. The use of several applications, Zoom, Google Classroom, WhatsApp, Spada, and Google Meet, in online learning is a consideration to determine which applications are suitable for use in class and are familiar to students so that they are easy to operate (Hidayat, 2022).

From various previous studies, the three studies both use digital media. However, Jassim's research focuses more on learning using ICT, and Arifianto's research is more directed at evaluating online learning, which includes aspects of attitudes, interests, and motivations that dominate online learning. Hidayat's research found that online learning is carried out with various applications such as Zoom, Google Classroom, WhatsApp, Spada, and Google Meet, which also depend on the school's needs. Learning with one of these applications became more interactive for students. Mundir's

research also evaluates the learning of Islamic religious education using digital media at SMA Negeri 2 Jember, but the media used is an LMS platform. From the findings of this study, this research supports the application of digital media. However, in this study, the evaluation model uses religious digital media in video, video calls, zoom/google meet, WhatsApp groups, and google classroom. The applications used are more varied because schools also aim to introduce technology media to them while learning with the assistance of teachers and parents. In addition, sometimes, one of the applications does not support the teacher looking for other alternative applications that are considered easy in evaluating Islamic religious education learning.

The digital era is fine in evaluating Islamic religious education learning. However, it is a motivation to look for alternative assessments so that the material presented can be absorbed and impact changing student behavior. However, sometimes it becomes challenging because not all teachers can operate digital devices (Muhammad, 2020). The research results by (Rasheed et al., 2020) and (Prasad, P. W. C. et al., 2018) explained that student competence in technology is an obstacle to online learning. Another study by (Dehghanzadeh, S. & Jafaraghaee, 2018) highlighted that the cost of technology is a challenge in online learning. Likewise, what was conveyed by (Henrie et al., 2020), and (Safford, K., & Stinton, 2016) agreed that internet technology was the biggest challenge in online learning. However, evaluating Islamic religious education learning in the digital era needs to be conceptualized with various models to achieve learning objectives. One of the models that have been applied uses two models, namely, the evaluation of the oral exam and the evaluation of the practice exam. Because in Islamic religious education learning, there needs to be a change in students' attitudes and knowledge. Online learning is currently more of an educational process related to digital; students are starting to recognize and use communication tools that are often used daily, including cell phones. However, using these tools requires parental control (supervision) so they are not addicted.

There are two types of instruments in the evaluation of learning, namely, objective tests and non-objective tests. This objective test is still used in learning Islamic religious education to determine the achievement of subject matter and non-objective tests (Zamzania, Wulan dan Aristia, 2018). In addition to the two test models, the Elementary School of Luqman Al-Hakim has its characteristics for achieving PAI learning. The evaluation model is applied verbally or in practice due to the COVID-19 pandemic so that the implementation is carried out online, namely through video calls, google meet, or Zoom meetings.

In this digital era, the Use of ICT in the learning process is needed due to faster technological developments and the shift from conventional learning now ICT based.(Andi, Jumardi, 2020). ICT significantly influences student behavior, ICT, and the ability to communicate ideas effectively. In addition, it can increase knowledge, make learning more effective and help provide solutions to overcome concepts that are considered ambiguous, and increase student confidence. (Jassim, 2020). both of these studies were conducted during the pandemic. However, Jassim's research results focused more on learning using ICT than the evaluation aspect. This study evaluated learning using ICT with various models such as videos for practical exams, video calls for exams Tahfidz and whatApps to

monitor student progress. All education must be managed as well as possible to meet the community's needs. Four pillars support online learning assessment: physical, intellectual, emotional, and virtual. (Padayachee, Wagner, and Johannes, 2018). The results of Arifianto et al.'s research on "Teachers' Online Readiness: Evaluation of Online Learning in the Covid-19 Pandemic Period in Indonesia" show that attitude is the dominant indicator of behavior, interest is the dominant indicator of personal and motivation is the dominant external indicator. (Arifianto, 2021). Hidayat's research results say online is a growing medium considered faster and more interactive. Advances in online technology will increasingly enable a learning experience comparable to a classroom-based learning experience. The use of several applications, Zoom, Google Classroom, WhatsApp, Spada, and Google Meet, in online learning is a consideration to determine which applications are suitable for use in class and are familiar to students so that they are easy to operate (Hidayat, 2022). However, the management is based on Islamic values based on the Qur'an and Sunnah, so the scholarly output is superior and becomes human beings (Assegaf, 2010). This means that the education community has the same goal in education, namely following Islamic teachings, the values of the Qur'an, and Sunnah as a foothold in the education process; both material content, attitudes, and the nuances of the school environment are reflected in religious values. Learning Islamic religious education has an impact on changing students' behavior as the findings of the research (Sukardi, 2016); (Nuriman, Nuriman, 2018); (Jagodzinski, 2009) that religious learning has added value in forming the fundamental character of students in order to have personalities that are following religious norms and rules; social behavior (Dini Kristianty Wardany, 2019). The results of this study also support research (Mu'min, 2017) that Islamic education has a positive and significant effect on students' behavior in their religious life. Religious education is character education, learning performance, and evaluation that affect character formation. (Nakayama, Minoru, Hiroh Yamamoto, 5 C.E.).

Based on the results of the researcher's interview with the Elementary School of Luqman Al-Hakim teacher, Ustadzah Vivi said: "Oral exams are often carried out on each student to determine learning achievement. One example is asking directly related to the pillars of Islam, the pillars of faith, learning etiquette, student etiquette to teachers, parents, and school friends, and etiquette to playmates in the home environment. Observations showed that students were able to mention, memorize and implement in everyday life; the same thing was also expressed by one of the?, Ibu Fitri explained that learning at the Elementary School of Luqman Al-Hakim directs children to have high religiosity and can be seen from daily behavior, how to interact with parents, siblings, and friends. In Hadith lessons, students must memorize one week one hadith and understand the content and how to implement it. Meanwhile, in Al-Qur'an lessons every day, the teacher monitors the reading of the Qur'an following the rules of recitation of each student through video calls and continues with the Al-Qur'an Tahfidz deposit program according to the achievements of each student. The Tahfidz program is a mandatory program that must be met following the targets set by the school; the assessment of grade promotion is not only judged by the achievement of Islamic religious education subjects but the achievement of memorization targets as the primary support for grade promotion. Research has shown that online Tahfidz is an option in this digital era (Lubis, 2020). Unlike the case with (Arifin,

2009), educational targets include students in general, evaluation targets can be seen from four aspects of student abilities, namely:

- (1) Students' attitude toward God
- (2) Student attitudes toward society
- (3) Students' attitudes toward the surrounding environment
- (4) Students' attitude to themselves as servants of God and caliphs in the world.

Elementary School of Luqman Al-Hakim teachers sometimes need help using video calls to each student from signals in their online implementation. So teachers look for alternatives by using other online programs such as Zoom meetings, google Meet and making Tahfidz deposit videos by students. As explained by Nugroho et al., Islamic religious education learning in schools is considered efficient and effective if it is supported by complete facilities following technological developments. (Nugraha, 2014). Assessment and feedback from the teacher are directly conveyed to students to improve. Remedies continue to be done until students reach perfection. As is the theory (Suharsimi, 2009) that learning evaluation is part of the non-test form and is considered very effective for knowing and determining student abilities, but from another aspect, it has weaknesses related to student understanding and analysis because this test model is only at the level of remembering. However, during this covid-19 pandemic and in the digital era, it is essential to implement it because parents are not involved in the implementation, and students are more responsible for studying so that the exam is more objective.

From these evaluation models, the Elementary School of Luqman Al-Hakim tends to evaluate from cognitive, affective, spiritual, and psychomotor aspects. The written, oral, and practical test models have been carried out at the end of each semester evaluation in semesters I and II. This evaluation model can be seen in Table 1. The following:

Table 1. Evaluation Model Elementary School of Luqman Al-Hakim

No	Sub-Discussion	Evaluation Model
1	Islamic Education	Written Exam
2	Prayer, ablution and Tayammum	Practice using video
3	Hadist	Video call
4	Tartil Al-Qur'an	Zoom meeting/google meet
5	Tahfidz Al-Qur'an	Video call
6	Student Attitude monitoring	WhatsApp group class association

The Islamic education learning evaluation model includes six sub-discussions each student must meet. Students have the responsibility and motivation to learn, and an attitude of independence is built; this can be seen in the daily attitude of students at home.

This research also supports the results of research by Tamrin (Tamrin, Muhammad. Putri, Enita, Fauzi Marpaung, 2020) on: "*Problematics Evaluation of Islamic Education Learning During the Covid-19 Pandemic in MTs Usman Syarif Medan*". The results of this study explain the implementation of the evaluation of Islamic Religious Education learning only using the WhatsApp application by conducting written tests, oral tests, and quizzes. This is a solution to overcome the evaluation of learning during the COVID-19 pandemic. The COVID-19 pandemic online assessments are the best way to give educators insight into whether or not students are progressing. Online assessments, therefore, become a near integral part of the process to determine whether or not the aims and objectives of education are being met. E-assessments are beneficial as they improve student learning. Assessment is critical because it has a substantial impact on student learning (Ali, Liaqat, and Al Dmour, 2021)

3.2 Impact of Online Evaluation on Student Behavior

Self-assessment behaviors may have crucial impacts on student evaluation; therefore, the behavioral analysis of online self-assessment is receiving more attention. One of The advantages of online testing programs is that the ability of teachers to administer tests and students to take tests serves as a formative assessment tool for students. Tests have been shown to improve student outcomes by approximately twelve percent, according to research from (Bocij, P. & Greasley, 1999); see also (Carrier, M. & Pashler, 1992). However, the results of (Imleesh R. M. M. et al., 2020) research said that the trial tests between online learning and in-class learning showed that learning techniques in class are more effective than those for social education students. Self-assessment in an online environment shows more behavior than in classroom assessments. (Abert, C.M., Irene, Y.L., Flanagan., 2022). Evaluating Islamic religious education learning at the Elementary School of Luqman Al-Hakim has continuously improved the implementation process. The period before the pandemic evaluation was carried out in the written and practical form. However, the implementation is now in written, oral, and online practice.

The rubric for assessing Islamic religious education learning at the Elementary School of Luqman Al-Hakim cannot be separated from several aspects, namely cognitive, affective, spiritual, and psychomotor. The results of Wardany's research also support that the success of learning Islamic religious education must include three aspects: cognitive, psychomotor, and affective. This is done so that religious students' knowledge can be reflected in their daily behavior.(Diny Kristianty Wardany, 2019). Schools continuously make changes to suit the world's development and society's needs. One of these modifications is the form of a test which was initially in the form of paper but is currently used online, either in the form of a Zoom meeting, google meet, or video call. This modification makes students responsible and enthusiastic to learn. Because all evaluations are carried out individually to determine student understanding. The enthusiasm and motivation for independent learning are increasing because if students cannot answer, they will feel embarrassed with other friends. The principle of Islamic religious education learning innovation makes it easier and helps one's work; in other words, changes that provide convenience are called innovations.

The evaluation model of online learning on the affective aspect is similar to the spiritual aspect. Research results from (Jayasinge et al., 2015) dan supported by (Conati C, 2002) Evaluation verbally even though online was able to influence physiological measures (level of skin conductance, muscle tension, and heart rate). This verbal evaluation is objective because physiological functions, including intelligence, influence student performance in responding to and providing feedback. Department of Education has realized a study that examined more than a thousand empirical studies conducted between 1996 and January 2008 on online learning. The report: "Students in online learning conditions performed better than those receiving face-to-face instruction."(Bonhomme, 2009). Online education provides the advantage of managing time flexibly compared to traditional learning, which requires teachers to manage classes. Students have free space to access material and participate in discussions because they have access to the technology needed by mobile phones and e-learning. (Zhang, 2016).

This practical model has become a benchmark and concern for many Islamic religious education teachers at the Elementary School of Luqman Al-Hakim. Who is well-known as an educational figure, says that education is Ta'dib, interpreted as Adab or called morals. One example of practical and spiritual research is done by assessing the daily agenda of students based on several written activities such as Istiqomah doing the five daily prayers, praying Dhuha, helping parents, the achievement of reading the Qur'an, and the achievement of memorizing the Qur'an. All these activities collaborate with parents to monitor children's activities during learning and evaluation at home, and an attitude of honesty is always instilled in all students.

The essence of education lies in changing attitudes and behavior to become better people, or Islamic education is educating people to become more civilized. Based on this statement, the researchers observed that Elementary School of Luqman Al-Hakim students reflected good religious and spiritual attitudes, both in their relationship with God This can be seen from the habituation of daily activities such as: praying five times a day, praying Dhuha, Infaq at dawn and increasing memorization of the Qur'an. This habit must be filled in via the Google form and sent to the homeroom teacher for daily grades. Fellow humans and the environment can be seen from the habit of helping parents and helping others; the results of the Infaq Fajr prayer are given to people who cannot afford it once every month.

The evaluation model of Islamic religious education learning from the psychomotor aspect is often carried out on Worship Practice subjects such as practicing prayer movements, reading prayers, obligatory prayers and other Sunnah prayers, ablution movements, tayammum, mandatory bathing, and others. The evaluation before the pandemic, usually done face-to-face, is currently being carried out online by making videos for each student. This model does not reduce the essence of the assessment because students are required to master the understanding of the material being tested independently and be creative in making good videos. In addition to the four aspects tested, Elementary School Luqman Al-Hakim has a Tahfidz Al-Qur'an program. So in class promotion, each class has a memorization target that must be exceeded through a closed exam with a Tahfidz teacher and, finally, an open exam witnessed by the teachers, friends, and guardians of students.

Table 2. Achievement of Tahfidz Elementary School of Luqman Al-Hakim

Class	Achievement Target
Class 1	Surah An-Naas-Al Zalزالah
Class 2	Surah Al Zalزالah-Al-Takwir Surah At Takwir- An
Class 3	Naba' Surah Al-Mulk-Al-
Class 4	Mujammil Surah Al-Mujammil-Al-
Class 5	Mursalat
Class 6	Juz 30 dan Juz 29 open exam

Based on Table 2, this school's output can build students' Islamic and spiritual character and equip children to have achievements in Tahfidz Al-Qur'an with proof of certificates from open exam results. In this digital era, Tahfidz has excellent opportunities in education in schools. Graduates from the Elementary School of Luqman Al-Hakim have been accepted into excellent schools. This is a matter of pride for all parents and all levels of the school to continue to have high dedication to educating and evaluating students. The impact needs to be clearly stated in the discussion and remains another previous research as a supporting reference to this article.

Based on some of these descriptions and discussions, evaluations of learning at the Luqman Al-Hakim Elementary School during the COVID-19 pandemic mostly applied digital media. Because most parents have cell phones and have joined the school's WhatsApp group, online learning is being carried out. The media applied in the evaluation are as follows: prayer material exams, tayammum practice, Hadith, Tartil, Tahfidh Al-Qur'an using the Zoom meeting application, google meet, and video. Meanwhile, to evaluate the cognitive aspects of mastery of Islamic religious education theory using google classroom. Evaluation of aspects of school attitudes in collaboration with parents to provide an assessment of the link book through the WhatsApp group. The impact of online evaluation apart from achieving the student's memorization target has been achieved according to the achievement target of each class; parents can be involved in seeing the child's abilities during practical, written, and oral evaluations. Parents also accompany during the evaluation in the use of online media such as making practice videos and in other activities.

4. Conclusion

Learning evaluation is an activity to analyze, describe and determine the level of student knowledge in learning and determine student learning achievement. A good and quality evaluation can provide a clear picture of student achievement in learning to help educators plan learning strategies.

Elementary School of Luqman Al-Hakim evaluates cognitive, affective, spiritual, and psychomotor aspects. The written, oral, and practical test models have been carried out at the end of each semester evaluation in semesters I and II. Sub-discussions include Islamic religious education material using written exams, prayer, ablution, and tayammum practice using video, hadith using video calls, Tartil Al-Qur'an using Zoom meetings and google meet, Tahfidz Al-Qur'an video calls and monitoring student attitudes using WhatsApp community groups.

The impact of online evaluation in the digital era, the moral crisis, is a problem all schools face. However, the Elementary School of Luqman Al-Hakim built students' Islamic and spiritual character and equipped children to achieve Tahfidz Al-Qur'an.

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