Integration of Learning Evaluation in the Islamic Curriculum: Pillars of Strengthening Contemporary Islamic Civilization

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Article Info	Abstract
	This study aims to analyze how the integration of learning evaluation in the Islamic curriculum can strengthen the foundation of Islamic civilization in the contemporary era. Evaluation in Islamic education focuses not only on academic aspects, but also on character building, moral values, and Islamic integrity. This research uses a qualitative approach with the method of literature study and field observation in several Islamic educational institutions that have implemented evaluation integration in their curriculum. The results show that systematically integrated evaluation in the Islamic curriculum is able to improve the quality of graduates who are not only intellectually intelligent, but also spiritually and socially strong. This evaluation encourages the creation of learning patterns that are more critical, applicable, and relevant to the demands of the times. The implication of this research is the need to develop an evaluation model based on Islamic values, in order to strengthen the competitiveness of Muslims in the global arena and revive a progressive, ethical and innovative Islamic civilization.

Artikel Info	Abstrak
	Penelitian ini bertujuan untuk menganalisis bagaimana integrasi evaluasi pembelajaran dalam kurikulum Islam dapat memperkuat fondasi peradaban Islam di era kontemporer. Evaluasi dalam pendidikan Islam bukan hanya berfokus pada aspek akademik, melainkan juga pada pembentukan karakter, nilai moral, dan integritas keislaman. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur dan observasi lapangan di beberapa lembaga pendidikan Islam yang telah menerapkan integrasi evaluasi dalam kurikulum mereka. Hasil penelitian menunjukkan bahwa evaluasi yang terintegrasi secara sistematis dalam kurikulum Islam mampu meningkatkan kualitas lulusan yang tidak hanya cerdas intelektual, tetapi juga kuat spiritual dan sosial. Evaluasi ini mendorong terciptanya pola pembelajaran yang lebih kritis, aplikatif, dan relevan dengan tuntutan zaman. Implikasi dari penelitian ini adalah perlunya pengembangan model evaluasi yang berbasis pada nilai-nilai Islam, guna memperkuat daya saing umat Islam di kancah global serta menghidupkan kembali peradaban Islam yang progresif, beretika, dan inovatif.

I. INTRODUCTION

Islamic education has long been the main foundation in shaping an advanced and civilized Islamic civilization. In the long history of the Islamic world, educational institutions such as madrasas, Islamic boarding schools and Islamic universities have played a key role in producing scientists, thinkers and reformers. One important component in this education system is learning evaluation, which aims to assess learning outcomes while ensuring the internalization of Islamic values in each individual (Din, 2025).

In the current era of globalization, the challenges facing Islamic education are increasingly complex. It is not only a matter of mastering modern science, but also a matter of how to maintain moral and spiritual values in the face of the changing times. Therefore, the integration of learning evaluation in the Islamic curriculum becomes very important to ensure that the educational process runs holistically and in accordance with the grand objectives of Islamic education (Elmi et al., n.d.).

Previous studies have discussed the importance of curriculum in Islamic education. For example, Al-Attas emphasized that the Islamic curriculum should integrate religious and world sciences as one unit. Meanwhile, other studies such as by Azra show that the biggest challenge of Islamic education is curriculum modernization without losing the Islamic spirit. However, the evaluation aspect of learning is often not the main focus, even though evaluation is an important instrument in ensuring the effectiveness of the curriculum (Mappasessu, 2025).

Furthermore, a study by Wahyudi revealed that although many Islamic educational institutions have begun to adopt a competency-based curriculum approach, the evaluation process still tends to be oriented towards cognitive aspects alone and does not touch the affective and psychomotor aspects that are essential in Islamic education. This indicates a gap that needs to be researched more deeply (Febriana et al., 2025).

The research gap shows that there are still few studies that specifically highlight the integration of the evaluation system in the Islamic curriculum that is able to build insan kamil (complete human being) which is the main goal of Islamic education. In fact, some previous studies tend to separate academic evaluation from character building, even though both should be an integral part of the Islamic education framework (Umar et al., 2025).

There is also controversy among academics as to which evaluation model is the most effective to apply in contemporary Islamic education. Some argue that modern competency-based evaluation models are sufficiently adaptive, while others consider the need for a reconstruction of evaluation models that are more rooted in Islamic epistemology. This is where the importance of this research lies as an effort to offer an integrative approach (Nasution, 2025).

This research aims to fill this void by critically examining how learning evaluation can be systematically integrated into the Islamic curriculum, and how this contributes to strengthening Islamic civilization today. The focus is on developing an evaluation model that not only measures intellectual ability, but also the value and moral commitment of learners (Alsaied & Almansori, 2025).

The main objective of this research is to understand and analyze the strategy of integrating learning evaluation in the Islamic curriculum as an effort to rebuild the glory of Islamic civilization. This research also aims to identify the basic principles of evaluation that are relevant to Islamic values and find an evaluation format that is adaptive to changing times without sacrificing basic Islamic principles (Ahmed, n.d.).

In reviewing the relevant literature, the concept of Islamic curriculum refers to the understanding that all knowledge is sourced from Allah, and the main purpose of education is to form individuals who obey Him. Evaluation in Islamic education, according to Al-Ghazali (Ihya Ulumuddin), measures not only the outward achievements but also the inner integrity of a person. Therefore, the evaluation approach in the Islamic curriculum should include intellectual, emotional and spiritual dimensions (Fajri, 2025).

The conceptual definition in this study includes two main concepts, namely the integration of learning evaluation and Islamic curriculum. Integration of learning evaluation means the unification of evaluation instruments, methods and objectives as a whole in the learning process, while the Islamic curriculum refers to an educational structure built on the principles of Islamic teachings to form a whole human being, both in terms of intellectual, spiritual and social.

In terms of theoretical support, this research is based on the theory of Islamization of knowledge by Syed Muhammad Naquib al-Attas and the theory of scientific integration by Amin Abdullah. Both theories emphasize the importance of building an educational system that is able to synergize between religious sciences and worldly sciences within the framework of solid Islamic values (Khiveh et al., 2025).

Previous research conducted by Zarkasyi shows that Islamic education that does not pay attention to character evaluation aspects produces graduates who tend to only excel in academics without having moral toughness. This strengthens the argument that evaluation based on Islamic curriculum must be an integral part of Islamic education reform (Otufowora, 2025).

In the contemporary context, where the world is moving very fast due to technological developments and globalization, the Islamic education system must be able to respond to these dynamics by building adaptive but still value-based learning evaluations. This includes project-based evaluations, value portfolios, and character evaluations that measure social and spiritual piety (Aldi & Khairanis, 2024).

Thus, this research is expected to make a real contribution in developing a learning evaluation system that is in line with the Islamic curriculum, strengthening the identity of students as true Muslims, and at the same time strengthening the existence of Islamic civilization in the midst of fast-paced and dynamic global changes (Aldi & Kawakib, 2025).

II. METHOD

This research uses a qualitative approach with an exploratory case study design. This approach was chosen because the research focuses on an in-depth understanding of how the integration of learning evaluation is applied in the Islamic

curriculum, as well as its impact on strengthening contemporary Islamic civilization. Explorative case studies allow researchers to examine phenomena in detail in real contexts, especially in Islamic educational institutions that have implemented value-based evaluation integration. With this approach, it is expected to produce comprehensive findings and explore important nuances in the implementation of Islamic-based curriculum evaluation.

Research participants consisted of educators, school/madrasah principals, and students from several Islamic educational institutions in Indonesia that have integrated learning evaluation into their curriculum. The research population includes Islamic-based schools and madrasahs that implement the national curriculum with modified Islamic values. The research sample was taken by purposive sampling, namely by selecting informants who are considered to best understand and be directly involved in the integration process. A total of 5 Islamic educational institutions were used as research locations, with a total of 25 main informants consisting of 10 teachers, 5 school/madrasa principals, and 10 students.

Data collection techniques were conducted through in-depth interviews, participatory observation, and documentation studies. Interviews were conducted using semi-structured guidelines so that the data collected was flexible but still focused on the research topic. Observations were conducted to directly observe the implementation of learning evaluation in teaching and learning activities. Meanwhile, documentation study was conducted by reviewing curriculum documents, syllabus, evaluation tools, and student learning outcome reports as evidence of the real implementation of evaluation integration in the curriculum.

The data obtained were analyzed using thematic analysis techniques. Each data from interviews, observations, and documentation was coded, grouped based on the main themes, then analyzed to find patterns related to the integration of evaluation in the Islamic curriculum. Data validity was maintained through source and method triangulation techniques, namely by comparing data from different sources and different collection techniques. Data interpretation is done critically by referring to the theory of scientific integration and the principles of Islamic education, so that the results of the analysis truly describe the reality that occurs in the field.

III. RESULT AND DISCUSSION

1. Effectiveness of Evaluation Integration in Improving the Quality of Islamic Learning

The integration of learning evaluation in the Islamic curriculum has proven effective in improving the quality of education. Evaluation is not only oriented towards cognitive mastery, but also on affective and psychomotor aspects that are in line with Islamic values. Teachers who implement this system show improvement in preparing teaching tools that are more comprehensive and contextualized (Aldi & Barizi, 2025).

The integration of learning evaluation in the Islamic curriculum is very influential in improving the quality of education. When evaluation not only measures academic achievement, but also the character and skill aspects of students based on Islamic values, the education process becomes more meaningful. I have seen institutions that adopt this model succeed in producing graduates who are not only excellent in science, but also strong in ethics, spirituality and social leadership. However, this effectiveness is highly dependent on the quality of teacher training and the availability of Islam-based evaluation instruments. Without that, integration can become a mere slogan without real implementation (Interview, Robi 2025).

From the interview above, we can draw a red thread that the integration of learning evaluation in the Islamic curriculum has a significant impact on improving the quality of Islamic education. Evaluation that not only focuses on academic aspects, but also includes character, spirituality and social skills, is able to create graduates who are more holistic and competitive. However, the effectiveness of this integration is highly dependent on the readiness of human resources, especially teachers, as well as the availability of evaluation instruments based on Islamic values. Without the support of quality training and the right instruments, this integration effort risks only becoming jargon without real implementation.

The implementation of Islamic value-based evaluation requires teachers to develop authentic assessment instruments. Evaluation is no longer limited to written tests, but involves projects, presentations, and observations of students' daily attitudes that reflect Islamic character. This approach encourages more holistic and meaningful learning.

Table 1. Effectiveness of Evaluation Integration in Improving the Quality of Islamic Learning

No	Indicator Result Points	Brief Explanation
1	Teachers' Understanding of Islamic Evaluation	Teachers understand the concept of evaluation based on Islamic values theoretically, but the implementation is still varied.
2	Integration of Evaluation with the Curriculum	The integration of Islamic-based evaluation into the curriculum has begun, but it is not yet fully consistent in all subjects.
3	Islamic Value-Based Evaluation Instruments	There is still limited use of evaluation instruments that measure students' spiritual, moral and social competence.
4	Teacher Training and Development Support	The availability of training on Islamic-based evaluation for teachers is still minimal, so strengthening professional development programs is needed.
5	Impact of Evaluation on Graduate Quality	Evaluation that is integrated with Islamic values has the potential to produce graduates who are not only academically intelligent but also have noble character.

From the table above, we can draw a red line that the integration of Islamic values-based learning evaluation in the curriculum shows significant potential in improving the quality of contemporary Islamic education. Teachers' understanding of the concept of Islamic evaluation is quite good, although its implementation is still diverse and not fully consistent across subjects. The existing evaluation instruments still need to be expanded to be able to measure the spiritual, moral and social aspects of students more comprehensively. The lack of training and professional development for teachers is a challenge that must be addressed immediately to support the effectiveness of this integration. Overall, Islamic value-based evaluation can be an important foundation in producing graduates who are not only academically superior, but also have strong character in building today's Islamic civilization.

The impact of evaluation integration can also be seen in students' learning motivation. Students feel more valued not only for academic achievement, but also for daily morals and behavior. This builds a positive learning climate, full of appreciation for effort and character, not just academic results.

From an institutional perspective, the implementation of integrated evaluation improves the accountability of Islamic education. Schools and madrasahs that adopt this system are better able to account for learning outcomes to stakeholders, including parents and the community, because the evaluation results better describe the overall development of students.

In the context of the curriculum, the integration of evaluation encourages the revision of the local curriculum to accommodate a more Islamic assessment model. The curriculum is no longer output-oriented, but on the learning process and sustainable Islamic character building.

Obstacles in the implementation of evaluation integration were also found, especially in the limitations of teachers in designing measuring instruments based on Islamic values. This indicates the need for continuous training for educators to be able to develop valid and reliable assessments.

Theoretically, this integration of evaluation enriches modern Islamic education theory, as it makes it clear that evaluation is not just a cognitive measurement tool, but part of the process of tazkiyatun nafs (purification of the soul) which is the goal of Islamic education.

Based on the research results, integrated evaluation in the Islamic curriculum provides a solid foundation for developing a generation of Muslims who are not only academically intelligent, but also noble, competitive, and ready to contribute to building Islamic civilization in the contemporary era.

2. The Role of Integrated Evaluation in Shaping Students' Islamic Character

Evaluation that integrates Islamic values plays a central role in learner character building. Through evaluation that does not only assess academic achievement, learners are trained to build self-awareness, honesty, responsibility, and respect for others (Amiq et al., 2025).

In general, the application of Islamic-based learning evaluation principles in the curriculum still faces structural challenges. Many Islamic schools and educational institutions integrate aspects of religious values into evaluation, but have not systematically designed instruments that consistently measure affective, spiritual and cognitive aspects simultaneously. The biggest challenge is how to develop assessment indicators that not only

measure academic results, but also the development of students' Islamic character. It already exists, although it is still sporadic. Some modern pesantren and progressive Islamic-based schools have begun to adopt evaluation models that consider sharia aspects in assessment, such as evaluating honesty, discipline, and social responsibility based on Qur'anic and Hadith values. However, a stronger national systematization is needed so that these models are not only local, but can become common practice (Interview, Isnianiyah 2025).

From the interview above, we can draw a red thread that the application of Islamic integration-based learning evaluation principles in curriculum development is still facing various challenges, especially in designing evaluation instruments that are able to measure cognitive, affective and spiritual dimensions holistically. Although there have been concrete efforts in some Islamic educational institutions, the application is still sporadic and has not become a national standard. Therefore, stronger regulations, systematic teacher training, and the preparation of evaluation models based on Qur'anic and Hadith values are needed, so that Islamic education is able to produce a generation that is noble, adaptive to the times, and actively contributes to global civilization.

The implementation of character evaluation is seen in social project-based assessment methods, collaborative tasks, and daily behavioral observations. Students are assessed for their contribution in social activities, activeness in worship, and adherence to Islamic manners at school.

This evaluation model has greatly contributed to the shift in the learning paradigm in Islamic education. The focus is no longer only on high academic achievement, but on the learning process that encourages the internalization of noble values in daily life.

Assessment of attitudes (affective) and skills (psychomotor) becomes an integral part of the evaluation system, designed to form a Muslim person who is balanced between mind, heart and action. This is in accordance with the concept of insan kamil in Islam (Khairanis & Istiadah, 2025).

Table 2. The Role of Integrated Evaluation in Shaping Students' Islamic Character

No	Indicator Result Points	Brief Explanation
1	Implementation of Islam-Based Evaluation	The evaluation system implemented focuses on the integration of science and Islamic values in the curriculum.
2	Measurement of Spiritual Skills	Evaluation not only measures cognition, but also the development of santri spirituality, such as morals and piety.
3	Moral-Oriented Learning	Learning is more emphasized on character and moral building, in accordance with Islamic principles.
4	Use of Holistic Learning Methods	An approach that integrates theoretical and practical learning methods, as well as building critical awareness of social reality.
5	Teacher Involvement in the Evaluation Process	The active role of teachers in designing and conducting evaluations, with an approach that combines religion and science.

From the table above, we can draw a red thread that the application of Islamic-based evaluation in pesantren education does not only focus on cognitive aspects, but also pays attention to the development of spirituality and morals of students. This holistic evaluation approach involves a balanced measurement of religious knowledge and practical skills, with special attention to morals and character. In addition, the learning methods used integrate theory and practice, and encourage critical awareness of social conditions. The active involvement of teachers in the evaluation process is key in ensuring that Islamic values can be reflected in every stage of education, strengthening the link between religious and science learning.

Studies show that schools that implement Islamic character-based evaluation experience a decrease in cases of student disciplinary offenses, an increase in social concern, and the growth of a culture of mutual respect among the educational community.

However, implementing Islamic character evaluation requires consistency and commitment from all elements of education. Without strict supervision and exemplary examples from educators, the integration of values in evaluation will lose its meaning.

Theoretically, Islamic character evaluation supports the theory of morals-based

education developed by classical Islamic education figures such as Al-Ghazali and Ibn Khaldun, who emphasized the importance of tazkiyatun nafs as the core of education (Khairanis et al., 2025).

Thus, character-based evaluation in the Islamic curriculum is not just an administrative effort, but is the main strategy in building the next generation of Islamic civilization with high morals and social spirit.

3. Challenges and Strategies for Improving Evaluation Integration in the Islamic Curriculum

One of the main challenges in the integration of evaluation in the Islamic curriculum is the lack of in-depth understanding of the concept of Islamic value-based evaluation by most teachers. Many teachers are still oriented towards conventional evaluation models that only measure cognitive aspects (Aldi et al., 2025).

In our pesantren curriculum, learning evaluation is conducted comprehensively, not only limited to written exams. We prioritize holistic assessment, which measures the development of santri in various aspects: religious knowledge, mastery of skills, and the formation of noble morals. Evaluation is carried out not only in the form of tests, but also through practical assessments, discussions, and observations of daily behavior. That way, we hope that students can become individuals who are balanced between religious and worldly knowledge. Indeed, one of the biggest challenges in moral and spiritual-based evaluation is that it is not easy to measure a person's character objectively. This assessment is more qualitative, for example by looking at how students apply the values taught in their daily lives. We also often use long-term observation methods to see their character development. This does require time and patience, but we believe that holistic education will form a strong character (Interview, Yasmadi 2025).

From the interview, we can draw a red thread that the evaluation of Islamic-based learning applied at Pesantren Al-Falah focuses on a holistic approach, which not only assesses religious knowledge but also the development of character and social skills of santri. This evaluation aims to produce a generation that is balanced between intellectual intelligence and noble morals, which is very relevant in strengthening the

pesantren's contribution to contemporary Islamic civilization. With an emphasis on morals and spirituality, pesantren try to prepare santri to face the challenges of the times and act as agents of change in society.

Another factor is the limited facilities and infrastructure, such as the lack of standardized Islamic-oriented evaluation instruments and the lack of professional development training for educators. As a result, evaluation implementation is often partial and unsystematic.

In addition, resistance to change from some educators who are comfortable with the old methods is also an obstacle. They need motivation, intensive training and good practice examples from other schools that have successfully implemented it.

Table 3. Challenges and Strategies for Improving Evaluation Integration in the Islamic Curriculum

No	Indicator Result Points	Brief Explanation
1	Holistic Approach in Learning Evaluation	Learning evaluation includes interrelated intellectual, moral, and social skills aspects.
2	Involvement of students in the evaluation process	Students are encouraged to actively reflect on the learning process and self-development.
3	Integration of Islamic Values in Evaluation	Evaluation is designed to ensure that Islamic values are upheld in every aspect of learning.
4	The Role of Evaluation in Character Development	Evaluation becomes a tool to build good character, based on Islamic teachings.
5	Application of Technology in Evaluation Processthe Evaluation Process	The use of technology as a means to facilitate more effective and efficient learning evaluation.

From the table above, we can draw a red thread that learning evaluation in the Islamic curriculum in pesantren has a holistic and integrative approach. Evaluation does not only focus on academic aspects, but also includes the development of santri character in accordance with Islamic values. The involvement of santri in the evaluation process provides an opportunity for them to reflect on learning and develop themselves actively. In addition, the application of technology in evaluation becomes an effective tool to accelerate and simplify the learning evaluation process, while the integration of Islamic values in all aspects of evaluation

ensures that the overall educational goals of pesantren are achieved, strengthening Islamic identity and civilization in the modern world.

Strategies to overcome these challenges include developing national Islamic-based evaluation guidelines, developing a teacher training curriculum that focuses on integrating value evaluation, and providing incentives for schools that are committed to implementing this innovation (Syaharuddin et al., 2025).

The application of educational technologies such as digital platforms can also support evaluation integration, by providing project-based evaluation formats, portfolios and digital track records of student behavior. This will strengthen the accuracy and consistency of assessment.

In addition, collaboration with Islamic universities and research institutions needs to be strengthened to develop evaluation instruments and methods that are contextual, innovative and in line with Islamic principles (Mudzakkir et al., 2025).

It is also important to involve the parent community in the evaluation process. With good communication, parents can become active partners in assessing and guiding children's character development according to Islamic values.

Overall, by addressing these challenges systematically, the integration of evaluation in the Islamic curriculum will be a major force in building an education oriented towards intellectual excellence and morality, strengthening contemporary Islamic civilization.

IV. CONCLUSION AND SUGGESTION
A. Conclusion

This article reveals the importance of integrating learning evaluation in the Islamic curriculum as a means to strengthen contemporary Islamic civilization. From the results of the research conducted, it appears that pesantren have implemented various evaluation approaches that not only measure the academic abilities of santri, but also their spiritual and character development. This is very relevant to the goal of holistic Islamic education, which is to develop people who are balanced between intellectual, emotional, and spiritual intelligence. The existence of evaluation based on Islamic values makes a significant contribution to the formation of a civilization based on Islamic ethics and

morality, which is needed in facing the challenges of globalization.

In addition to critical thinking skills, this However, despite the great potential of pesantren, this article also highlights the challenges of consistent and thorough evaluation implementation. Although some pesantren have implemented a good evaluation-based curriculum, the gap in the quality of evaluation implementation between pesantren remains a problem that needs to be addressed. Technology as a tool in evaluation is also still not fully utilized in many pesantren, especially those in remote areas. Therefore, there needs to be further efforts to harmonize the evaluation approach with the needs of the times without sacrificing the traditional values that have become an integral part of pesantren as a pillar of Islamic education in Indonesia.

B. Suggestion

1. The importance of developing a more structured and competency-based learning evaluation model in the pesantren curriculum. In practice, although there are efforts to integrate evaluation in learning, the models used are often still conventional and less able to reflect the development of santri competencies as a whole. Therefore, further research can further explore ways of implementing competency-based evaluations that are able to measure not only religious understanding, but also skills and knowledge in the fields of science and technology. Thus, pesantren can produce graduates who are better prepared to face global challenges without putting aside Islamic values.

2. Another suggestion is to increase pesantren involvement in research related to curriculum development that integrates Islamic values with science and technology. Future research needs to explore the potential synergy between pesantren, universities, and research institutions in designing a research-based curriculum that can integrate religious education with contemporary knowledge more harmoniously. The shortcomings of this study are the lack of in-depth empirical studies on the direct impact of an integrated curriculum on the quality of education in pesantren, as well as limited data on innovations in technology-based teaching and evaluation. Further research

needs to focus on collecting more data, involving more pesantren, and measuring the concrete results of these changes on the quality of education.

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