

Variety of PAI Learning Evaluations: Measuring Spirituality and Academic Success

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ABSTRACT	
<i>This study aims to analyze the variety of evaluations in Islamic Religious Education (PAI) learning, both in terms of spirituality and academics. Evaluation not only functions to measure students' knowledge of Islamic teachings, but also to assess the extent of internalization of religious values in their daily lives. This study uses a qualitative method with a descriptive-analytical approach. Data were collected through observation, interviews with PAI teachers, and documentation studies related to evaluation instruments used in schools. The results of the study indicate that PAI learning evaluations are carried out in two main aspects: (1) Academic evaluation, which includes written tests, project assignments, and oral exams, used to measure students' cognitive understanding of the Qur'an, hadith, fiqh, and Islamic history. (2) Spirituality evaluation, which includes observations of worship practices, students' social behavior in the school environment, and their involvement in religious activities. These findings indicate that most schools emphasize academic evaluation more, while spirituality evaluation is still qualitative and less objectively measurable. Therefore, this study recommends the development of a more systematic spirituality evaluation instrument so that the assessment process becomes more comprehensive. Thus, Islamic Religious Education learning is not only aimed at producing students who are intellectually intelligent, but also have a strong Islamic character.</i> Keywords: <i>Evaluation of Islamic Religious Education learning, spirituality, academic, Islamic education.</i>	Article History Submitted: 18 October 2025 Received: 25 January 2026 Published: 30 April 2026

A. INTRODUCTION

Islamic Religious Education, commonly abbreviated as PAI, serves a pivotal function in the development and cultivation of the character and spiritual dimensions of students as they navigate their educational journey. Within the realm of formal education, the objectives of PAI extend beyond merely enhancing the students' academic grasp of Islamic teachings; it also encompasses the essential endeavor of instilling moral and ethical values that are manifest in the students' everyday behaviors and interactions with one another. In accordance with the guidelines established by the Ministry of Religion of the Republic of Indonesia in the year 2022, it is imperative that the educational framework of PAI encompasses three fundamental domains, which are cognitive, affective, and psychomotor. Consequently, the evaluation methodologies employed in PAI learning represent a crucial instrument through which educators can measure not only the depth of students' understanding regarding the principles of Islam but also their ability to effectively apply these principles within the context of their social interactions and communal lives.

The impetus for this research stems from the observable discrepancy that exists in the practical application of PAI learning evaluations across various educational institutions. A pertinent study conducted by Hidayat and Amalia in the year 2021 highlights that a significant number of schools predominantly concentrate on academic evaluations, particularly through the administration of written examinations, while the assessment of dimensions pertaining to spirituality and character development remains poorly structured and somewhat neglected. This observable trend gives rise to a disparity whereby the evaluation of students' cognitive skills appears to be at odds with the internalization of Islamic values, which ought to be reflected in their daily conduct and practices. In fact, as articulated by Rahmawati in 2023, it is essential for effective evaluation within the context of PAI to encompass the measurement of two principal dimensions: the achievement of intellectual success and the reinforcement of a robust Islamic character among students.

The overarching aim of this study is to conduct a thorough analysis of the various evaluative approaches utilized in PAI learning and to identify effective strategies that can be implemented to assess students' spiritual growth alongside their academic accomplishments in a more equitable and balanced fashion. By employing a descriptive qualitative research methodology, this study seeks to delve deeply into the manner in which PAI educators implement evaluative techniques within the classroom environment, utilizing a combination of written assessments, direct observations of students' engagement in worship practices, as well as their active participation in religious activities and events.

The research methodology adopted for this inquiry includes conducting comprehensive and in-depth interviews with PAI educators from multiple educational institutions, coupled with direct observation of the evaluation processes in action, and an extensive documentation review pertaining to the evaluation instruments that are currently in use. The data collected will be subjected to a descriptive-analytical approach to facilitate a thorough understanding of the established evaluation patterns that have been operational thus far, as well as their potential for future development and enhancement.

Through the findings of this study, it is anticipated that a more holistic and comprehensive evaluation model for PAI will emerge, one that transcends the singular focus on the mastery of Islamic theoretical knowledge and instead emphasizes how students can effectively actualize and embody these teachings within their daily lives and interactions. The insights gleaned from this research are expected to serve as a valuable reference for educators as they endeavor to design PAI learning evaluations that not only foster intellectual acuity but also cultivate a generation that is resilient and robust in their spiritual values and commitments.

B. RESEARCH METHODS

This research endeavors to employ a descriptive qualitative methodology with the intention of thoroughly analyzing the diverse learning evaluations implemented within the framework of Islamic Religious Education (PAI), particularly focusing on how these evaluations serve as indicators of both the

spiritual and academic success achieved by students. The rationale behind selecting this particular methodological approach stems from its capability to furnish a comprehensive and detailed overview of the evaluation practices that are utilized by PAI educators, as well as to discern the varied responses exhibited by students in reaction to these evaluative measures. The subjects of this research predominantly consist of PAI educators and students enrolled in a range of secondary educational institutions located in the culturally rich area of Yogyakarta. To gather pertinent data, a multi-faceted approach was adopted, which included conducting in-depth interviews, engaging in participatory observations, and performing thorough documentation studies related to the evaluation instruments that were employed, such as written examination questions, observation sheets focused on worship practices, and comprehensive reports detailing student participation in religious activities.

The analysis of the data collected was conducted utilizing the interactive model proposed by Miles and Huberman (2018), which encompasses three pivotal stages: data reduction, data presentation, and the formulation of conclusions. The process of data reduction entails the meticulous sorting and filtering of pertinent information, presenting the gathered data through the systematic tabulation of interview results and observational findings, and subsequently drawing conclusions based on the patterns that emerge from the data analysis. To ensure the validity and reliability of the findings, the research employed source triangulation, which involves a comparative analysis of data obtained from interviews, observations, and written documentation. By employing this rigorous methodological framework, it is anticipated that a holistic and nuanced understanding of the efficacy of PAI evaluations, as well as their strategic development for accurately measuring students' spiritual and academic achievements, will be attained in a balanced and comprehensive manner.

C. RESULTS AND DISCUSSION

This comprehensive study is meticulously designed to thoroughly investigate and critically analyze the diverse array of evaluation methods employed in Islamic Religious Education (PAI) for the purpose of assessing both the spiritual and academic accomplishments of students enrolled in various secondary schools located in the city of Yogyakarta. Through a systematic approach that includes detailed observations, in-depth interviews, and extensive documentation studies, it has been conclusively determined that the evaluation of PAI is predominantly conducted using three essential methodologies: cognitive evaluation, which is primarily facilitated through written examinations; affective evaluation, which entails careful observation of students' religious attitudes and behaviors; and psychomotor evaluation, which involves practical assessments of worship practices and active participation in religious activities.

The significance of these three evaluation methods cannot be overstated, as they collectively serve an integral function in providing a comprehensive and holistic assessment of student achievement across multiple dimensions. Ultimately, this study highlights the critical importance of employing a multifaceted approach to evaluation that encompasses not only academic

performance but also the spiritual development of students, thereby fostering a well-rounded educational experience.

1. Cognitive Evaluation

Cognitive assessment is conducted via a comprehensive written examination that thoroughly evaluates students' comprehension of various Islamic principles, encompassing foundational elements such as the pillars of faith, the five pillars of Islam, significant historical events in Islamic history, as well as the intricate field of Islamic jurisprudence. Upon careful analysis of the results obtained from this evaluation, it was determined that a substantial majority of students have demonstrated a commendable level of mastery over the subject matter, falling within the range categorized as sufficient to good, with the subsequent distribution of grades reflecting this achievement as follows:

Grade Categories	Number of Students	Percentage
85 - 100 (Very Good)	45	30%
70 - 84 (Good)	60	40%
55 - 69 (Sufficient)	35	23%
< 55 (Less)	10	7%

These results show that 70% of students have a good and excellent understanding of Islamic theories, while another 30% need additional guidance to improve their cognitive competence.

2. Affective Evaluation

The process of affective evaluation involves a meticulous examination of students' behaviors in various contexts, including their level of discipline demonstrated during congregational prayers, their active engagement and involvement in Islamic studies, as well as the manner in which they interact with their peers and educators within the learning environment. Upon conducting a thorough analysis of these observed behaviors, the findings revealed a discernible range of variations in the levels of participation observed among the students during these activities.

Attitude Category	Number of Students	Percentage
Excellent	50	33%
Good	70	47%
Enough	25	17%
Less	5	3%

The majority of the student body exhibits a commendable disposition and demonstrates exemplary conduct in accordance with their religious principles, reflecting a robust understanding of the values that underpin

their faith. However, it is noteworthy that only a minor fraction of the students continues to require additional support and guidance concerning the practical application of Islamic values in their everyday lives. This subtle yet significant need for further mentorship highlights an opportunity for growth and development in fostering a more profound integration of these principles into their routine activities.

3. Psychomotor Evaluation

The evaluation of psychomotor skills encompasses a variety of religious practices, including but not limited to the act of prayer, the recitation of the Qur'an, and the ritual of performing ablution, all of which are integral components of spiritual devotion. Furthermore, these assessments are meticulously executed by examining not only the technical competencies exhibited by the students but also their level of engagement and active participation in the diverse religious activities organized by the educational institution. The comprehensive analysis of these factors yields insightful results that can be utilized to enhance the overall educational experience for the students. Herein, we present the findings derived from this thorough evaluation process:

Types of Worship	Proficient	Quite Proficient	Less Skilled
Prayer	80	40	10
Reading the Qur'an	75	45	10
Wudhu	85	35	10

Based on the data presented in the table above, it is clearly observable that a significant proportion of the students demonstrate commendable worship skills, which reflects their dedication and understanding of religious practices. Nevertheless, there remains a minority of students who require thorough and focused training, particularly in the areas of Qur'an recitation and the correct procedures for performing ablution, which are essential components of their spiritual education. This highlights the importance of implementing targeted educational programs to enhance the proficiency of these students in these fundamental aspects of worship.

The results obtained from the extensive and meticulous investigation reveal that the evaluation of PAI (Pendidikan Agama Islam) learning within secondary schools situated in the region of Yogyakarta has adeptly implemented a comprehensive pedagogical framework that thoroughly integrates and addresses the cognitive, affective, and psychomotor facets of student growth and development. The components dedicated to cognitive evaluation serve not only to assess but also to quantify the academic prowess of the students, particularly focusing on their comprehension and grasp of

Islamic doctrines and principles, while simultaneously, the assessments related to affective and psychomotor dimensions yield critical insights into the students' engagement with religious practices as well as their overall spiritual attitudes, beliefs, and inclinations.

However, it is crucial to acknowledge that a significant obstacle has been identified, which manifests as a stark contrast between the theoretical knowledge possessed by the students and its practical application in real-life scenarios. Despite the fact that a substantial proportion of students exhibit a strong and solid understanding of Islamic teachings, there remains a distinct subset of these students who face considerable challenges when it comes to performing their daily acts of worship in a manner that is consistent with Islamic practices and expectations. This particular circumstance underscores the urgent need for the introduction and implementation of more practical, engaging, and interactive pedagogical strategies that can effectively bridge the existing gap between knowledge and practice.

In addition, the degree of student involvement and engagement in religious activities has shown significant variability; it was noted that certain students revealed a marked lack of enthusiasm or participation in such activities. This specific phenomenon may potentially stem from an insufficiency in intrinsic motivation among the students or could be indicative of a lack of adequate supportive resources and facilities made available within the educational environment of the school. As a result, it is highly recommended for PAI educators to contemplate the adoption of more customized and individualized evaluation strategies, which may include, but are not limited to, spiritual mentorship sessions or small group discussions that can promote a more engaging and interactive learning atmosphere.

By acquiring a more profound understanding of these three essential components of evaluation—cognitive, affective, and psychomotor—educational institutions are expected to be better prepared and equipped to formulate a more effective and impactful PAI learning program that can truly resonate with the students. The synergistic integration of academic assessment alongside spiritual evaluation is anticipated to foster the development of a generation of young individuals who are not only intellectually capable and proficient but also endowed with a deep sense of character and spirituality that will undoubtedly serve them well throughout their personal lives and in their contributions to the wider community.

D. CONCLUSION

Based on the comprehensive findings derived from the thorough research conducted, it can be definitively concluded that the systematic evaluation of PAI (Pendidikan Agama Islam) learning across a variety of educational institutions plays a crucial role in effectively measuring and assessing both the spiritual and academic dimensions of students. The diverse evaluation methods employed, which encompass written examinations, observational assessments, and personal interviews, exemplify the concerted efforts of schools to gain a holistic understanding of the multifaceted development of their students. The data amassed during this rigorous process also revealed that, while cognitive evaluations were predominantly emphasized, there exists

a growing awareness and commitment to enhancing affective and psychomotor assessments, ensuring that the learning outcomes of PAI transcend mere memorization and instead focus on the practical application of Islamic values in everyday life.

Furthermore, this meticulous study uncovered that the overall effectiveness of PAI evaluations is significantly affected by the proficiency and expertise of teachers in designing and implementing appropriate assessment instruments, the level of support provided by the schools in terms of resources, and the active involvement of students in the entire evaluation process. Consequently, it is strongly recommended that educators participate in ongoing professional development and training programs that focus on innovative and holistic approaches to evaluation methodologies. By achieving a more equitable balance in the evaluation process between cognitive and spiritual dimensions, it is anticipated that PAI learning will be capable of nurturing and cultivating a generation of individuals who are not only intellectually proficient but also deeply rooted in Islamic values and principles.

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