AT-TA'DIB
Jurnal Ilmiah Prodi Pendidikan Agama Islam

EVALUATION OF LEARNING
BASED ON THE PROPHETIC VALUES OF HADITH

Fuji Pratami[1], Nur Hamidah Pulungan[2], Novia Permata Sari[3]
[1,2] Sekolah Tinggi Agama Islam Negeri Mandailing Natal
[3] Universitas Islam Negeri Mahmud Yunus Batusangkar
Contributor E-mail: nurhamidahpulungan@stain-madina.ac.id

Abstrak

Tulisan ini membahas konsep evaluasi pembelajaran dalam perspektif hadis dengan menggunakan pendekatan kajian tematik (*mawḍūʿī*), untuk menggali nilai-nilai profetik yang dapat diintegrasikan ke dalam praktik evaluasi pendidikan Islam. Evaluasi pembelajaran dalam konteks ini tidak hanya dipahami sebagai alat pengukuran capaian kognitif, tetapi juga sebagai proses reflektif untuk menilai internalisasi nilai-nilai spiritual, moral, dan sosial. Hadis-hadis Nabi Muhammad SAW yang menunjukkan praktik evaluatif—seperti pemberian pujian, koreksi, umpan balik, dialog reflektif, dan penyesuaian strategi pengajaran—menjadi dasar normatif bagi pengembangan paradigma evaluasi berbasis nilai profetik. Dari penelusuran tersebut, ditemukan tiga nilai utama yang melandasi pendekatan profetik: transendensi (kesadaran ketuhanan), humanisasi (penghormatan terhadap martabat manusia), dan liberasi (pembebasan dari kebodohan dan ketidakadilan). Evaluasi dalam hadis bersifat humanis dan kontekstual, serta menekankan transformasi diri peserta didik, bukan sekadar penilaian angka. Dengan demikian, tulisan ini memberikan kontribusi konseptual dan praktis dalam merancang model evaluasi pembelajaran Islam yang lebih holistik dan transformatif, serta relevan dengan tantangan pendidikan kontemporer.

Kata Kunci: Evaluasi Pembelajaran, Hadis, Pendidikan Islam, Nilai Profetik, Pedagogi Nabi.

Abstract

This paper explores the concept of learning evaluation from the perspective of hadith using a thematic approach (*mawḍūʿī*) to uncover prophetic values that can be integrated into Islamic educational evaluation practices. In this context, learning evaluation is a tool for measuring cognitive achievement and a reflective process to assess the internalisation of spiritual, moral, and social values. The hadiths of Prophet Muhammad (peace be upon him) that demonstrate evaluative practices—such as giving praise, correction, feedback, reflective dialogue, and adjusting teaching strategies—serve as the normative foundation for developing a prophetic-based evaluation paradigm. From this thematic study, three core values are identified as the foundation of the prophetic approach: transcendence (awareness of divinity), humanisation (respect for human dignity), and liberation (freedom from ignorance and injustice). Evaluation in hadith is humanistic and contextual, emphasising personal transformation rather than mere numerical assessment. Thus, this study offers

both conceptual and practical contributions in designing an Islamic learning evaluation model that is more holistic, transformative, and relevant to the challenges of contemporary education.

Keywords: Learning Evaluation, Hadith, Islamic Education, Prophetic Values, Prophetic Pedagogy.

A. INTRODUCTION

Learning evaluation is an important component of the educational process that aims to assess the extent to which learning objectives have been achieved. In the context of Islamic education, evaluation is not only understood as a tool for measuring cognitive outcomes but also as a means to assess students' spiritual, moral, and social development. The hadith of the Prophet Muhammad SAW provides in-depth guidelines on how evaluation in education should be carried out, by prioritising prophetic values that include divine awareness (transcendence), respect for human dignity (humanisation), and liberation from injustice and ignorance (liberation). However, although these prophetic values already exist in the teachings of the Prophet, the application of evaluation based on prophetic values in the context of contemporary Islamic education is still minimally discussed in the educational literature. This research aims to examine and develop the concept of learning evaluation in Islamic education by referring to the prophetic values taught by the Prophet Muhammad SAW in his hadiths.

Learning evaluation can be interpreted as a systematic effort to assess the extent to which learning goals have been achieved, from students' cognitive, affective, and psychomotor aspects. Evaluation is not only an administrative activity, but an integral part of the educational process that reflects the values of accountability in forming students' character, as also put forward in the Islamic education system. According to Ratnawulan & Rusdiana (2015), learning evaluation includes measurement and assessment activities, where measurement is quantitative to determine students' achievement level, while assessment is qualitative, which provides a holistic picture of learning outcome values. They explained that evaluation can be used in various contexts, such as formative, summative, diagnostic, selective, and placement, all oriented towards improving the quality of learning and student performance.

In the context of hadith studies, learning evaluation has a strategic position as an instrument to measure the effectiveness of the process of understanding matan and sanad, as well as mastery of the science of tools such as nahwu, sharaf, and musthalah al-hadith. This evaluation practice can be observed concretely in traditional educational institutions such as Islamic boarding schools. One of the studies shows that the evaluation system for hadith learning in Islamic boarding schools is still oriented and straightforward towards textual mastery of teaching materials. For example, in studying the Book *of Riyadussholihin*, evaluation is carried out through two forms: an oral test and a written test. Students are asked to read and translate a matan hadith before the teacher and answer written questions with

objective and subjective models. The material tested is also limited, for example, only from pages 1–25, and this evaluation is carried out in two stages, namely oral exams and written exams sequentially (Faisal, 2023).

Interestingly, although it has not implemented an administratively standardised evaluation system as in formal institutions, the implementation of evaluation in pesantren reflects authentic values in direct assessment by teachers as scientific authorities. Four stages of evaluation were carried out simultaneously: (1) planning, although non-documentary, still considered the objectives and limitations of the material; (2) implementation, which focuses on the ability to read and translate books; (3) monitoring, carried out directly by teachers to ensure the validity of the implementation of the exam; and (4) data processing, by providing scores of 1-10 and reporting in the form of report cards (Faisal, 2023).

This model shows the relationship between evaluation and the typical characteristics of hadith learning, which are based on *talaqqi* and *musyafahah*, which require the direct involvement of the teacher in the entire evaluative process. This is in line with the principle of educational evaluation, which is not only cognitive measurement, but also includes affective and psychomotor aspects as emphasised by Ratnawulan (Ratnawulan & Rusdiana, 2015). Therefore, in designing the ideal concept of hadith learning evaluation, an integrative approach that combines traditions and modern systems becomes relevant to be studied and developed further. The evaluation of learning from the perspective of hadith is also relevant if it is associated with the value approach, as Islamic education emphasises the integration between knowledge, charity, and morals. In this dimension, evaluation not only assesses the intellectual aspect, but also the extent to which the knowledge learned affects the behaviour and spirituality of students. This goal aligns with the learning outcome evaluation concept formulated by Gronlund and Linn, which aims to comprehensively determine students' level of progress, development, and achievement of learning.

The purpose of evaluating learning outcomes in the context of education is to obtain accurate and relevant information about students' learning achievements. This aligns with the concept put forward by Gronlund and Linn, who emphasise that the evaluation of learning outcomes should be directed to assist teachers in making informed instructional decisions, improve the learning process, and provide feedback to learners on their learning progress. According to them, evaluation is not only a tool to measure results, but also an integral part of the continuous learning process and is formative and summative. Good evaluation must be based on clear and specific instructional objectives and use various reliable and valid measurement methods to reflect various aspects of learners' competencies, both cognitive, affective, and psychomotor (Gronlund & Linn, 1990). Thus, the concept of learning evaluation in the study of hadith should not only assess memorisation or mastery of the material, but also include internalisation and actualisation of moral and spiritual values. Evaluation is a tool to ensure the transformation of learning towards complete success: intellectually, spiritually, and socially.

Some previous research has made important contributions to the development of learning evaluations based on the prophetic values of hadith. Research by Tri Mulyanto (2020) uses a qualitative approach to examine the implementation of prophetic values in Ismuba education at SMP Muhammadiyah 1 Depok Yogyakarta. The results of this study show that

integrating prophetic values in education can improve the quality of Islamic education output, which is more moral and knowledgeable. In addition, research by Mahmudah, Muhimmah, and Perawironegoro (2021) describes the evaluation of the quality of Islamic religious learning at SMP Negeri 2 Pleret Bantul Yogyakarta, during the COVID-19 pandemic. A descriptive qualitative approach is used to identify factors that inhibit quality evaluation, which is a challenge in implementing evaluation based on the prophetic values of hadith. Finally, research by Yugo, Aziz, and Alhamuddin (2024) analyses the learning evaluation approach based on Tarbawi's hadith through hermeneutic qualitative analysis. This research highlights the principles of evaluation in hadith that can be used to develop an evaluation model based on the prophetic values of hadith.

Based on these previous studies, it can be concluded that although there have been efforts to integrate prophetic values in learning evaluation, there is still a need to develop a more comprehensive and applicable evaluation model. The evaluation model based on the prophetic values of hadith is expected to solve contemporary Islamic education's challenges by emphasising students' moral, spiritual, and social aspects. This research is expected to contribute more profoundly to developing a holistic and transformative prophetic value-based learning evaluation model and be relevant to the current needs of Islamic education.

This research is formulated to answer three main problems: (1) how the concept of learning evaluation in the hadith of the Prophet Muhammad SAW can be applied in contemporary Islamic education, (2) what are the prophetic values contained in learning evaluation according to hadith, and (3) how the integration of prophetic values in learning evaluation can enrich the current Islamic education evaluation model. The purpose of this research is to identify and analyse the concept of learning evaluation in the hadith of the Prophet Muhammad SAW, as well as to find the prophetic values contained in the evaluation of learning according to the hadith. Furthermore, this study also aims to develop a prophetic value-based learning evaluation model relevant to contemporary Islamic education's challenges.

B. RESEARCH METHODS

This study uses a qualitative approach with literature studies by exploring and systematically examining the prophetic values contained in the hadith of the Prophet SAW, as well as formulating their potential integration into the evaluation framework of contemporary Islamic education (Shihab, 2007), so that the research design is descriptive-analytical, where the researcher identifies a collection of hadith that contains prophetic values and then analyzes them conceptually for the study formulated as an evaluative principle in education. The data source consists of primary data obtained from texts in the form of main hadith books such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and others. The secondary data used as a reference is in the form of thematic interpretation literature, books of ulumul hadith, and Islamic education references that discuss learning evaluation theory.

Data collection is carried out using the documentation method, which involves collecting hadith texts with prophetic value themes through searching in hadith books and thematic indexes. Researchers use the help of thematic indexes of hadith and digital tools such as Maktabah Shamilah or a digital database of hadith to expand the search scope (Al-Qaṭṭān, 2001).

Data analysis uses the thematic method-mawḍūʿī, namely: determining the central theme (prophetic values); gathering relevant hadiths from various sources; classifying hadith based on subthemes; analysing its meaning and context; and relating the findings to the evaluation theory of modern Islamic education. The validity of the analysis is maintained through basic criticism of sanad and matan and by comparative reading of the views of classical and contemporary Islamic education scholars (Abuddin Nata, 2013).

C. FINDINGS AND DISCUSSION

1. Characteristics of Liberating and Character-Oriented Inclusive Hadith Learning in Evaluation Based on Prophetic Values

Learning hadith in Islamic education has distinctive characteristics that distinguish it from other religious subjects. It is not only oriented towards mastering texts or information, but also towards internalising Islamic moral, spiritual, and social values. This aligns with Islamic education's goal, which emphasises the formation of intellectually, emotionally, and spiritually intact human beings.

a. An Inclusive Approach

In practice, hadith learning needs to apply an inclusive approach, a learning model that opens up space for the diversity of students' conditions and encourages the full involvement of all parties in the educational process. Inclusive education is a system that allows each child to participate in regular classroom activities without discrimination based on physical, mental, or other characteristics. The main goal of this approach is to form a society that respects diversity as part of the inevitable social reality (Olivet & Ilmiati, 2014). In hadith learning, this means opening opportunities for students not only to understand the text of the hadith, but also to interpret and practice their values in real life, according to their respective conditions and potential.

On the other hand, the characteristics of hadith learning are also closely related to the concept of independent children's education, which is an educational approach that provides space for freedom and appreciation for students' interests, learning rhythms, and uniqueness. According to Zaitun and Ilmiati, independent children's education is a system that frees children from rigid learning routines, provides opportunities to grow naturally, and encourages the emergence of confidence and enthusiasm for expression (Zaitun & Ilmiati, 2014). In this context, the ideal hadith learning does not only rely on memorisation of the text, but encourages students to dialogue, reflect, and be active in the meaningful learning process. Evaluation must also align with this principle: it is not only summative and numbers-based, but also formative and builds self-awareness. Inclusive means providing space for all learners without discrimination, liberating means building a learning atmosphere that is dialogical and non-dogmatic, and temporary.

Furthermore, an inclusive approach and liberation of learning in hadith learning needs to be integrated with the paradigm of character education, as explained by Kurnali. According to him, Islamic education has a great responsibility in shaping the morals of students through a structured and contextual learning process. In this case, the evaluation of hadith learning must be designed to measure the internalisation of Islamic values such as honesty, responsibility, empathy, and social concern (Kurnali, 2020). This character-building evaluation is done

through written tests and authentic evaluation approaches, such as reflective journals, attitude observations, case studies, and social action-based projects.

b. Instilling Character Values

Character values in education cannot be taught just by lectures or rote memorisation. Instead, they must be modelled, practised, and reinforced through a meaningful evaluation process. Therefore, evaluating hadith learning should go beyond assessing knowledge; it must also gauge how much hadith has influenced students' character and daily behaviour. This type of learning needs to be inclusive, liberating, and focused on building character, with the primary aim of moral transformation. To be effective, the evaluation system must align with the prophetic values of the Prophet Muhammad SAW. This makes evaluation based on prophetic values a crucial measure of educational success, focusing on cognitive skills and affective and psychomotor development rooted in Islamic principles. Evaluation indicators should reflect values like *shiddiq* (honest), *amanah* (responsible), *tabligh* (conveying the truth), and *fathanah* (wise and intelligent). The assessment process should extend beyond traditional tests and scores to include authentic assessments such as behavioural observations, reflective journals, self-assessments, and portfolios to see if students truly internalise hadith values in their lives.

c. Evaluation Based on Prophetic Values

Evaluation is an important part of the education system (L, 2019), as it is the basis for measuring learning progress, diagnosing weaknesses, and designing appropriate interventions. The word *evaluation* means *assessment*. This term comes from the English *word evaluation*, which is also known as *al-taqdir in Arabic*, which means assessing or appreciating a value. The root of the word is *value*, which means *value*. Evaluation can be interpreted as assessing, measuring, and considering an activity, program, or work output. Evaluation includes a qualitative assessment based on measurement data and other information to determine the quality or value of an object. In general, evaluation is a process that aims to determine the extent to which a goal has been achieved. This process usually begins with measurement and assessment, before finally making decisions or valuing the results achieved (Febriana, 2019). Qodir (2017) added that with evaluation, we can determine whether the quality of education is improving and identify weaknesses that need improvement. Without evaluation, we cannot measure students' success, and there will be no improvement. In general, evaluation is a systematic process to assess the success rate of a program. However, in the context of hadith learning, evaluation is not only to "find out the learning outcomes," but to be a tool to assess character and attitude changes, so the approach must be comprehensive, objective, and sustainable.

According to M. Astuti (2022), evaluation is influenced by three things, namely the measuring instrument, the object being measured, and the object that is measuring. The three factors mentioned are one unit in the implementation of educational evaluation. A measuring instrument is a tool used to make measurements. The inconsistency of the measuring instruments used in taking measurements can affect the evaluation results that are carried out. The object measured in the evaluation must be clear to obtain accuracy in the measurement. The object measured in educational evaluation can be objectives, processes, models, media, or

learning outcomes. It is also important for the person who measures to be present, because he is the one who determines the purpose of the evaluation.

Learning evaluation is an assessment activity that occurs in learning activities. Educational institutions are one of the vehicles for implementing learning evaluation. So that the learning process in educational institutions improves, including in terms of quality. Schools and madrassas are formal educational institutions in Indonesia. Malawi & Maruti (2016) describe schools as a forum (*transformation*) that aims to process raw materials in order to obtain results or graduates (*output*) that meet the set goals.

Assessment is an integral part of evaluation. The assessment aims to track the learning process, measure the abilities achieved, examine errors, advantages, and shortcomings in the learning process, and evaluate the learners. According to Astuti (2022), assessment aims to trace and discover the development of students' abilities over a specific period. In addition, the assessment also serves to check the achievement of students' abilities, the materials that have been mastered and those that have not been mastered. Assessments are also helpful for detecting students' shortcomings, mistakes, and weaknesses in learning so that solutions can be sought. Finally, the assessment concludes the students' abilities and compiles a report on their learning progress.

Evaluation principles such as comprehensive, continuous, and objective, as explained by Asrul et al. (2022), are very suitable if they are associated with a prophetic approach. A comprehensive evaluation considers all aspects of student development; continuous evaluation allows character development in a long-term process; and objectivity is needed so that the assessment is based on clear value indicators, not subjective perceptions. This evaluation based on prophetic values shows that the success of learning hadith is measured by how many hadiths are memorised and how far students can live the values of hadith in attitudes, speeches, and actions. Learning is also a process that touches students' spiritual, emotional, and social dimensions.

2. Foundations and Theoretical Implementation of Prophetic Education in the Context of Hadith

Evaluation in education is a systematic process to measure and assess the achievement of learning goals. In Islam, although the term "evaluation" is not explicitly used in the Qur'an or hadith, the concept is reflected in terms such as *al-hisab* (calculation), *al-bala'* (examination), and *al-hukm* (verdict). Evaluation in Islamic education aims to assess the development of students both intellectually, spiritually, and morally, as well as Islamic values contained in the Qur'an and hadith (Bangun & Ratnasari, 2023). Prophetic education is an educational concept that comes from prophetic values, intending to form a complete human being (insān kāmil) who is intellectually intelligent, spiritually, ethically, and socially mature. In Islam, hadith, as the second source of teachings after the Qur'an, is the main foundation in formulating the dimension of prophetic education. The Prophet Muhammad SAW's hadith conveys verbal teachings and is an educational praxis model reflecting the integration between knowledge, morals, and social transformation. The concept of prophetic education in Islam refers to the prophetic mission mentioned in the Qur'an, namely as *mubasysyir* (bringer of good tidings), *nadzir* (warner), and *muʿallim* (educator) as in the Qur'an surah al-Jumu'ah verse 2 with the redaction:

هُوَ الَّذِيْ بَعَثَ فِى الْأُمِّيّنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِه وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ ﴿٢﴾

Means: "He is the One Who raised for the illiterate ˹people˺ a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray—" (Q.S. al-Jumuah, Verse 2).

These three functions are explicitly reflected in the Prophet's hadiths, which explain the methods and goals of Islamic education. Among the hadiths of the Prophet SAW that show the importance of evaluation in the educational process are four narrations narrated by al-Bukhārī (الجعفي, n.d.). In these hadiths, the Prophet SAW often seemed to test the reasoning power of the companions, both through the question-and-answer method and direct observation. One example is the parable of the date palm tree, which is used to assess the meticulousness of the thinking of the companions. These four histories have almost similar redactions, as shown in the following table:

No	Hadith Number of Bukhari	The Main Narrator (Sanad)	Variations of Matan Editorial	Unique Differences Note
1	61	إسماعيل بن جعفر > قتيبة > ابن < عبد الله بن دينار > عمر	"إن من الشجر شجرة لا يسقط ورقها وإنها مثل المسلم... هي النخلة"	Full narrative, quiz form (فحدثوني), Ibn Umar diam (فاستحييت)
2	62	سليمان > خالد بن مخلد > ابن عمر > عبد الله بن دينار	Same as No. 1 in content	Minor differences in narrators (Sulaiman, not Ismail)
3	72	سفيان > علي بن عبد الله > مجاهد > ابن أبي نجيح > ابن عمر	Context mentioned "أتي"، "بجمار", "The shape of the tree is directly similar	Not mentioning the phrase "لا يسقط ورقها", emphasis on Ibn Umar's personal experience
4	131	عبد > مالك > إسماعيل > ابن عمر > الله بن دينار	Similar to Nos. 1 and 2, but with the addition of a reaction from Ibn Umar's father	Addition: "قال عبد الله فحدثت أبي... أحب إلي من أن يكون لي كذا وكذا

The four hadith narrations have several interesting similarities and differences. In terms of content, everything conveys the parable of the tree—the date palm tree (نخلة)—as a symbol of a strong, consistent, and useful Muslim. This shows the existence of an educational message implied through an analogy that is easy for the companions to understand. However, there are significant differences, both in terms of sanad and matan. The difference in the path of sanad shows that this hadith is narrated through several different thuruq (narration paths), enriching the authenticity and validity of its narration. Meanwhile, from the perspective of the editorial,

there are variations in the form of delivery, ranging from narrative styles, question and answer forms, to personal reflections. For example, in one of the histories, there is no mention of the phrase "لا يسقط ورقها" (did not fall off), but instead emphasises the personal experience of Ibn Umar, who wanted to answer but was reluctant because he was the youngest among the companions.

Another interesting thing is found in one of the narrations that records the reaction of Ibn Umar's father after hearing that his son knew the answer. His father said that if Ibn Umar had given his answer, he would have preferred it to have something of great value. This adds an emotional dimension and character education in the hadith, namely the importance of confidence in conveying the knowledge possessed.

Similarly, the Prophet SAW was known as a spiritual leader and an educator who paid attention to his companions' physical and mental readiness. On several occasions, he directly tested the abilities of the young companions before allowing them to participate in the field of jihad. One of the most famous events in this context is the story of Ibn' Umar RA narrated in Saheeh al-Bukhārī and Saheeh Muslim. The hadith describes how the Prophet SAW rejected Ibn' Umar when he was 14 to participate in the Battle of Uhud, but accepted it when he was 15 at the Battle of Khandaq.

This narration reflects the principle of prudence in nurturing the younger generation and becomes an important basis in setting the age limit for maturity in Islam. To see more clearly the structure and content of the two narrations, the following is a table of comparison and explanations of two similar hadith narrations, each from Saheeh al-Bukhārī No. 2521 (الجعفي, n.d.) and Sahih Muslim No. 4944 (1988 ,النيسابوري), which narrates the test of eligibility to join the war by the Prophet SAW against Ibn Umar:

Aspects	Riwayat al-Bukhari (2521)	Riwayat Muslim (4944)
Main Sanad	'Ubaidullah bin Sa'id → Abu Usamah → 'Ubaidullah → Nafi' → Ibn 'Umar	Muhammad bin 'Abdullah bin Numair → Ayahnya →s 'Ubaidullah → Nafi' → Ibn 'Umar
Events at the Battle of Uhud	Ibn Umar was 14 years old and not allowed to participate	Same, 14 years old, was not allowed to participate
Events at the Battle of Khandaq	Ibn Umar was 15 years old and was allowed to join	Same, A 15-year-old is allowed to participate
Nafi's Commentary to Umar bin Abdul Aziz	It was conveyed when Umar bin Abdul Aziz became the caliph	The same was conveyed when Umar became the caliph
Response of Umar bin Abdul Aziz	Consider this hadith as a boundary between children and adults, and write a letter to its governors to set the age of 15 as the limit	The same, but the editorial added: children under 15 years old are included in the dependent group (العيال)
Unique Extras	No mention of the status of children under 15 years old	Stated status of child under 15 years old: included in dependents (عيال)

In this context, the narration of Ibn' Umar recorded in Saheeh al-Bukhārī and Saheeh Muslim becomes very relevant. This hadith tells the personal experience of Ibn' Umar, who was initially not allowed to participate in the war during the Battle of Uhud because he was still 14 years old, but was allowed during the Battle of Khandaq when he reached 15. This story not only illustrates the sensitivity of the Prophet SAW to the growth and development of individuals, but also serves as a reference in determining the age limit of maturity in the administrative policies of Islamic countries.

Interestingly, this hadith also features the important role of Umar bin Abdul Aziz, a caliph known to be just and scholarly, who made this hadith the basis for setting government policies. Stating that 15 years is the limit between childhood and adulthood, he even instructed his governors to use this provision to distribute citizens' rights and responsibilities.

Prophetic education places prophetic values as the central axis of the educational process, including evaluation. Evaluation in this context not only aims to measure students' cognitive achievement but also assesses the extent to which the educational process succeeds in forming individuals who have faith and noble character and benefit their environment. Therefore, the basic principle that must be the basis for evaluating prophetic education is the relevance to the goal of integral character formation—character that integrates spiritual, moral, and social values.

One of the hadiths of the Prophet Muhammad SAW that is an important reference in directing value-based education is a hadith about abandoning things that are not useful. This hadith is not only a principle of personal life. However, it can also be used as an operational basis in building a prophetic educational evaluation system—that is, an evaluation that encourages students to focus on meaningful and valuable things in their lives. The following is an explanation of the hadith in the form of a table:

Aspects	Information
Recitation of Hadith (Arabic)	"مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ"
Translate	"Among the good signs of a person's Islam is to abandon what is not useful to him."
Narrator	a. HR. Ibn Majah No. 3976 b. HR. Tirmidzi No. 2317 c. HR. Imam Malik in *al-Muwaththa'* No. 1638
Hadith Status	a. Hasan (with several narration paths) b. Called "gharib" by Tirmidhi because of the limited path, but his matanga is famous and accepted by many scholars
Prophetic Values	a. *Tazkiyah* (purification of the soul) b. Responsibility in managing time, energy, and mind c. *Hikmah* (wisdom in sorting out life priorities)
Relevance of Education	a. Educate students to be oriented towards essential and valuable things b. Avoid futility

	c. Form a selective mindset
Prophetic Evaluation Directions	The evaluation is directed to assess: a. Are students able to prioritise useful things? b. Does it show maturity?
Educational End Goals	The realisation of people who have faith, knowledge, and can use their intellect and heart to focus on what is useful, both in personal and social life

This hadith has a substantial degree in Islamic moral teaching because it is narrated by Ibn Majah, Tirmidhi, and Imam Malik with the same eye, showing a high level of acceptance among scholars. Although Tirmidhi calls it "gharib" from the path of Abu Salamah from Abu Hurairah, the content of this hadith supports other paths, and its meaning is powerful in education. Prophetically, this hadith teaches the principles of effectiveness and value awareness. In education, this means instilling an attitude in students to choose and pursue only valuable things and bring them closer to goodness. This is very important in today's era of information disruption, where students are easily distracted by many meaningless things. Therefore, in prophetic education, evaluation is directed to assess more than just academic results, namely, whether students have shown maturity in filtering their activities, speech, and life goals so they are not wasted.

The learning evaluation model that accommodates prophetic values departs from the belief that the ultimate goal of education is not just the transfer of knowledge, but the transformation of oneself towards spiritual, moral, intellectual, and social integrity. Therefore, evaluation instruments and procedures must be designed to read the "prophetic traces" in students—that is, signs of growing faith, morals, and usefulness. Conceptually, this model combines three domains:

a. Prophetic Cognitive Evaluation – measures conceptual understanding and relevance: how far the knowledge learned is internalised as a mandate and projected for benefit.

b. Affective Evaluation of Morality – assessing changes in attitudes and behaviour patterns through continuous observation, reflection journals, and moral rubrics (*shidq, amanah, ikhlas, 'iffah, rahmah*).

c. Psychomotor EvaluationContributory – recording the real actions of students in community service projects, collaborations, or real problem solutions, according to the hadith *"Khairunnâsi anfa'uhum linnâs.*

The assessment process takes place in a formative diagnostic cycle: (a) diagnostics to map spiritual readiness and motivation; (b) regular formative to provide prophetic feedback, not just scores; and (c) integrative summatives that combine a portfolio of academic achievement and evidence of social contribution. The evaluation results are not announced as rigid numbers, but as a development profile—a map of strength and areas for improvement—so that students are encouraged to continue the process of *tazkiyah* (self-purification).

Thus, the prophetic evaluation model places the teacher as a murabbi (educator-coach) who guides, confirms intentions, and assesses meaning. At the same time, learners are positioned as the subject of transformation, not the object of statistical assessment. This model

is in line with the words of the Prophet SAW, *"Min ḥusni islāmilmarʾi tarkuhu mâ lâ yaʿnîh"*—directing every element of evaluation to genuinely beneficial things, so that education becomes a way to bring grace to the universe.

In the framework of prophetic Islamic education, evaluation is seen as an organic part of the overall learning process, not just a procedure that is pasted at the end of the activity. Mohammad' Ulyan affirmed that since man first made an effort to educate, judgment has accompanied him; Evaluation is an essential aspect that cannot be separated from education itself. Law No. 20 of 2003 also strengthens this view by defining evaluation as an activity of controlling, guaranteeing, and determining the quality of education at each path and level, so that the function of evaluation is twofold: supervising the quality of the process as well as assessing the success of the objectives. From a prophetic perspective, the success of goals is measured not only through cognitive achievement but also through the maturity of faith, morals, and social benefits of students. Therefore, the evaluation instrument must examine the cognitive, affective, and psychomotor domains in an integrated manner while assessing the suitability of the learning process with the objectives, materials, strategies, media, and environment ('Ulyan, 2020). Evaluation is also recommended using a mixed approach—academic tests with nuanced values, moral observations, portfolios of works and community service projects, and spiritual reflection—so that all the "prophetic traces" in students are read in their entirety.

Research by Husen Saruji and Jumiati at MTs Negeri Maiwa confirms that pedagogic competence—especially the ability of teachers to design and implement learning evaluations—directly impacts improving the learning outcomes of the Qur'an Hadith. The teachers not only develop goals, materials, and strategies, but also develop various assessment instruments that cover the cognitive, affective, and psychomotor domains on an ongoing basis. Evaluation is done through writing tests, attitude observations, and worship practices. The results were analysed to determine the completeness of learning and used to improve the program. This integral approach, supported by the use of technology (video, digital media) and contextual strategies, enables most of the students' grades to exceed KKM 77, proving that evaluations designed holistically and prophetically can encourage academic achievement as well as the formation of students' morals (Saruji & Jumiati, 2020).

The assessment results should ideally not be announced as rigid numbers, but in the form of a developmental profile that maps students' strengths and areas for improvement. This method aligns with the spirit *of tazkiyah* (self-purification) and efforts to form kamil people who are pious and professional in science and technology ('Ulyan, 2020). Thus, prophetic evaluation is a compass that directs the educational process towards perfect spiritual, moral, intellectual, and social qualities. The article (Rismana, 2021) complements the framework of prophetic evaluation with the perspective of Muslim hadith No. 2564—that Allah judges the heart and deeds, not the appearance and wealth. He emphasised that the evaluation of Islamic education must be holistic: combining cognitive, affective, psychomotor, and mental qualities (qalb), real charity, morals, interpersonal skills, and the usefulness of knowledge in life. The technical steps extracted include (1) the determination of spiritual and intellectual goals, (2) curriculum planning and methods that instill Islamic values, (3) continuous observation of academic progress, (4) integrated assessment with pedagogical rewards (tabsyir) and

punishment ('iqab), (5) parent/community involvement, and (6) the use of evaluation results as a starting point for continuous improvement (istiqamah). The biggest challenges—the lack of Islamic evaluation standards, teacher skills, and authority support—are addressed through educator training, comprehensive indicator development, awareness campaigns, and collaboration of institutions and regulators. This reinforces the narrative that the prophetic evaluation model must produce a developmental profile that shows "footprints of heart and charity", so that education not only gives birth to intelligence, but also socio-spiritual piety of students.

Syaifullah Godi Ismail's research at SMP N 4 Salatiga provides a concrete window on how evaluation based on prophetic and hadith values operates in the field. Islamic Religious Education teachers do not stop at cognitive tests; they assess "heart and charity"—as outlined in Muslim hadith No. 2564—by observing attitudes, congregational prayer practices, and case study assignments requiring students to interview pilgrims or sacrificers. Collective examples—salam, ablution, Asmâ' ulHusnâ—are laid out as a rubric of life: behaviours that are repeated every day become indicators of affective-motor that are easy to monitor. Evaluation is also collaborative; The semester report brings together teachers, staff, and parents reading on moral development. Although there are still obstacles—examples that have not been synchronised, limited religious insight of some teachers—the solution emphasises the prophetic spirit: continuous training and joint monitoring so that the school culture remains istiqamah (Ismail, 2013). Thus, the Salatiga study proves that prophetic evaluation does not stop as a normative concept; It embodies a holistic mechanism that measures knowledge, cultivates character, and encourages continuous self-improvement in the educational environment.

The findings of Ahmad Saifulloh and Imam Safi'i at SMP N 2 Ponorogo present a critical mirror for the discourse on learning evaluation based on prophetic values. Even though teachers have designed a detailed evaluation program with a valid and reliable grid and a daily, mid-semester, and semester exam schedule, the implementation is still considered "poor" because almost all assessments stop in the cognitive realm. Affective and psychomotor aspects are monitored at a glance, not systematically documented, and the feedback is born only as an academic remedial, not a mapping of strengths – areas of moral improvement (Saifulloh & Safi'i, 2017). This condition confirms that technical procedures alone do not automatically present a portrait of "heart and charity" as the spirit of Muslim hadith No. 2564; Prophetic evaluation requires character indicators, continuous observation, and school-home collaboration so that learning outcomes are realised as a profile of spiritual and intellectual development. The case of Ponorogo's "good planning–weak implementation" case reinforces the argument that the integration of exemplary, habituation, and holistic assessment is an absolute prerequisite for the effectiveness of prophetic evaluation.

D. CONCLUSION

The thematic study of evaluative hadith confirms that the evaluation of learning in Islam functions far beyond cognitive measurement; It is a reflective process to measure the extent to which learners internalise the values of transcendence, humanisation, and liberation. The Prophet's practice—giving praise, gentle correction, reflective dialogue, and method adjustment—became the normative foundation for the paradigm of "evaluation based on

prophetic values" of hadith. This paradigm demands humanist and contextual instruments, combining academic assessment with observing spiritual and moral development and social impact. The goal is not just numbers, but a transformation of the self that liberates from ignorance and injustice, while at the same time affirming divine awareness and respect for human dignity. Thus, the prophetic evaluation model offers a holistic and transformative framework relevant to contemporary Islamic education, encouraging educators to design assessments that cultivate intellect, shape morals, and drive beneficial actions.

BIBLIOGRAPHY

'Ulyan, M. (2020). ASPEK PENDIDIKAN ISLAM PROFETIK (TUJUAN, MATERI, STRATEGI, MEDIA, EVALUASI, LINGKUNGAN). *As-Salam*, *IX*(1), 61–74.

Abuddin Nata. (2013). *Metodologi Studi Islam* (2nd ed.). Jakarta: RajaGrafindo Persada.

Al-Qaṭṭān, M. K. (2001). *Mabāḥits fī 'Ulūm al-Ḥadīth* (6th ed.). Riyadh: Maktabah al-Maʿārif li al-Nasyr wa al-Tawzīʿ.

Asrul, Saragih, A. H., & Mukhtar. (2022). *Evaluasi Pembelajaran*. Medan: Perdana Publishing.

Astuti, M. (2022). *Evaluasi Pendidikan*. Yogyakarta: Deepublish.

Bangun, K., & Ratnasari, D. (2023). Evaluasi Pendidikan Islam: Presfektif Hadis Rasulullah Saw. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, *8*(1), 422–435.

Faisal, A. (2023). Evaluasi Pembelajaran di Pondok Pesantren. *Research in Education and Technology (REGY)*, *1*(2), 103–106. doi: 10.62590/regy.v1i2.26

Febriana, R. (2019). *Evaluasi Pembelajaran*. Jakarta: Bumi Aksara.

Gronlund, N. E., & Linn, R. L. (1990). *Measurement and Evaluation in Teaching 6th Edition*. New York: Macmillan Publishing Company.

Ismail, S. G. (2013). Implementasi Pendidikan Profetik dalam Pembelajaran Pendidikan Agama Islam. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, *5*(2), 299–324.

Kurnali. (2020). *Kapita Selekta Pendidikan: Mengurai Benang Kusut Pendidikan Islam*. Yogyakarta: Deepublish.

L, I. (2019). EVALUASI DALAM PROSES PEMBELAJARAN. *ADAARA: Jurnal Manajemen Pendidikan Islam*, *9*(2).

Mahmudah, K. N. L., Muhimmah, I., & Perawironegoro, D. (2021). Evaluasi Mutu Dalam Pembelajaran Agama Islam Di Tengah Pandemi Covid-19 Di SMP Negeri 2 Pleret Bantul Yogyakarta. *TADRIS: Jurnal Pendidikan Islam*, *16*(1), 71–82. doi: 10.19105/tjpi.v16i1.4251

Malawi, I., & Maruti, E. S. (2016). *Evaluasi Pendidikan*. Magetan: CV. AE Media Grafika.

Qodir, A. (2017). *Evaluasi Pembelajaran*. Yogyakarta: Penerbit K-Media.

Ratnawulan, E., & Rusdiana. (2015). *Evaluasi Pembelajaran dengan Pendekatan Kurikulum 2013*. Bandung: Pustaka Setia.

Rismana, N. (2021). EVALUASI PENDIDIKAN MENURUT HADIS. *Dirasah : Jurnal Pemikiran Dan Pendidikan Dasar Islam*, *12*(1), 146–162. Retrieved from http://dx.doi.org/10.51476/ath

Saifulloh, A., & Safi'i, I. (2017). Evaluasi Pembelajaran Mata Pelajaran Pendidikan Agama Islam di Sekolah Menengah Pertama (Studi Kasus di SMPN 2 Ponorogo). *Educan : Jurnal Pendidikan Islam*, *1*(1), 61–73. doi: 10.21111/educan.v1i1.1303

Saruji, H., & Jumiati. (2020). KOMPETENSI PEDAGOGIK GURU AL-QUR'AN HADIS DALAM MENINGKATKAN HASIL BELAJAR PESERTA DIDIK DI MTs NEGERI MAIWA KABUPATEN ENREKANG. *ISTIQRA'*, *7*(2), 99–109.

Shihab, M. Q. (2007). *Metodologi Tafisr Tematik*. Jakarta: Lentera Hati.

Tri Mulyanto. (2020). Implementasi nilai-nilai profentik dalam pendidikan ismuba di SMP Muhammadiyah 1 Depok Yogyakarta. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *11*(1), 1–23.

Yugo, T., Aziz, H., & Alhamuddin. (2024). PENDEKATAN EVALUASI PEMBELAJARAN BERDASARKAN HADIS TARBAWI : ANALISIS KUALITATIF HERMENEUTIK LEARNING EVALUATION APPROACH BASED ON TARBAWI HADITH : HERMENEUTIC QUALITATIVE ANALYSIS. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, *9*(2), 589–617.

Zaitun, & Ilmiati. (2014). Kapita Selekta Pendidikan Islam. In *Sustainability (Switzerland)*. Pekanbaru: Bintang Media.

ا .ع .أ .إ .ب .م ,الجعفي. (.n.d) *الجامع الصحيح المختصر* (البغا .د .م ,ed.). Beirut: Dar Ibn Katsir.

مسلم صحيح المسمى الصحيح الجامع .(1988) ا .م .م .ا .ب .م .ا .أ ,النيسابوري. Beirut: Dar al-Jail.