



EVALUATION OF THE IMPLEMENTATION OF THE PRACTICAL EXAM OF THE MUHARRIKUNAJAH ISLAMIC EDUCATION CENTER

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Abstract: Practical examinations are essential components of the Islamic boarding school system as they assess students' cognitive, psychomotor, and affective competencies in an integrated manner. This study aims to describe the implementation of practical exams at Pusat Pendidikan Islam Muharrikunajah (PPIMN) and identify the supporting and inhibiting factors. A descriptive qualitative method was used involving four examiners responsible for tahfidz, Arabic, fiqh, and English subjects. Data were collected through semi-structured interviews and documentation of assessment rubrics, then analyzed using the Miles and Huberman interactive model consisting of data reduction, data display, and conclusion drawing. The findings indicate that the practical exams were generally conducted effectively, yet several obstacles occurred such as insufficient early socialization, sudden policy changes, low motivation among final-year students, and the absence of standardized assessment rubrics across subjects. These findings highlight the need for strengthened planning, standardized instruments, and improved coordination among stakeholders. The study recommends developing an official guideline for practical examinations and providing examiner training to enhance objectivity and consistency of assessment.

Keywords: Educational Evaluation; Practical Examination, Islamic boarding schools; Tahfidz

Abstract: Ujian praktik merupakan instrumen penting dalam pendidikan pesantren karena menilai kemampuan santri secara komprehensif pada ranah kognitif, psikomotorik, dan afektif. Penelitian ini bertujuan untuk mendeskripsikan implementasi ujian praktik di pusat pendidikan Islam Muharrikunajah (PPIMN) serta mengidentifikasi faktor-faktor pendukung dan penghambat dalam pelaksanaan ujian praktik. Penelitian menggunakan pendekatan deskriptif kualitatif dengan partisipan empat guru penguji yang bertanggung jawab pada mata pelajaran tahfidz, bahasa Arab, fiqh, dan bahasa Inggris. Data dikumpulkan melalui wawancara semi terstruktur dan dokumentasi rubrik penilaian, kemudian dianalisis menggunakan model miles dan huberman melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelaksanaan ujian praktik telah berjalan cukup efektif secara umum, namun terkendala oleh kurangnya sosialisasi awal, perubahan kebijakan mendadak, rendahnya motivasi sebagian santri tingkat akhir, serta belum adanya rubrik penilaian yang seragam untuk seluruh mata pelajaran. Temuan ini menegaskan perlunya penguatan perencanaan, standarisasi instrumen, dan peningkatan koordinasi antar divisi, penelitian merekomendasikan penyusunan panduan ujian praktik resmi serta pelatihan penguji untuk meningkatkan objektivitas dan konsistensi evaluasi.

Keywords: Evaluasi Pendidikan, Ujian Praktik, Ujian Praktik, Pesantren, Tahfidz

INTRODUCTION

Learning evaluation is a crucial element in the educational framework, which plays a role in measuring the level of achievement of instructional objectives and becomes a foothold for decision-making in the world of education (Nur Qomari, 2022). In the Islamic educational environment, this evaluation process cannot only focus on cognitive aspects, but includes affective and psychomotor dimensions that reflect the close relationship between knowledge, action, and morality (Rahayu, 2019). Therefore, evaluations in Islamic educational institutions must be designed holistically to evaluate learning outcomes and facilitate the formation of students' character as a whole.

The practical exam represents one of the authentic exam methods that assesses students' competencies through real activities that are aligned with the learning context (Nisrokha, 2018). This approach has high relevance in Islamic education (Fadlillah & Kusaeri, 2024) Because it is able to help measure conceptual understanding along with practical application skills for students. emphasizing that this kind of exam plays an important role in encouraging students to connect theory with real practice, especially in the religious domain that is very closely related to the application of knowledge. Thus, the implementation of practical exams in Islamic boarding schools has a very important function as one of the instruments to measure students' academic achievement and also as a way to instill spiritual values ethically and deeply.

The Muharrikunajah Islamic Education Center (PPIMN), as an educational institution that combines religious and general science education, is very necessary to measure students' abilities not only cognitively with written exams, but also to measure psychomotor abilities by holding practical exams in Arabic, English and Fiqh in the 2023/2024 school year. This initiative is a strategic step to evaluate the effectiveness of the learning process at all levels, from Madrasah Tsaniyah to Madrasah Aliyah. However, its implementation is faced with a number of challenges, such as changes in the attendance policy for final year students, suboptimal coordination between the committee and examiners, schedule delays, and the lack of a standardized assessment rubric. This condition requires a comprehensive review of the implementation of practical exams to be the basis for future improvements.

Previous studies revealed that the effectiveness of learning evaluation in pesantren is highly dependent on the readiness of assessment mechanisms and the professional ability of teachers as examiners. (Amalia, 2023) found that practical exams in the context of Islamic religious education can increase

students' motivation and sense of responsibility if carried out with careful planning. On the other hand, the importance of standardized evaluation instruments helps to ensure the objectivity of practical exam results. However, most of the studies focus more on the formal school environment, so there are still research gaps related to practical evaluation in Islamic boarding schools that have unique curricula and learning cultures.

Based on this context, this study aims to describe the implementation of practical exams at PPIMN, including the planning, execution, and follow-up phases of evaluation results. The research findings are expected to contribute theoretically to the development of the concept *Authentic Assessment* in Islamic education, as well as providing practical advice for pesantren management to improve the quality of practical exams in the coming period. Considering the description above, the research questions asked are: What is the process of implementing practical exams in tahfidz, Arabic, Fiqh, and English subjects at PPIMN, and what factors support and hinder its implementation?

RESEARCH METHODS

This study adopts a qualitative descriptive methodology with the aim of in-depth elaboration of the implementation of practical exams at the Muharrikunajah Islamic Education Center (PPIMN) during the 2023/2024 academic year. This methodology was chosen because of its ability to reveal educational phenomena in a natural setting without intervention on research variables.

The research participants involved four examining instructors who actively contributed to the preparation of instruments, execution, and evaluation of practical exams for Tahfidz, Arabic, English, and Fiqh subjects at the Madrasah Tsanawiyah and Madrasah Aliyah levels. The practice exam is carried out with a random student selection system, this is intended to guarantee fairness and reduce assessment bias. Participants who have not yet got their turn still to prepare themselves, and those who have been are welcome to leave the room to prepare for the next exam.

Data collection was carried out through semi-structured interviews as well as documentation that included evaluation rubrics and score notes. The validity of the data was strengthened through triangulation of sources and techniques, coupled with verification of findings with participants (*member checking*) to guarantee the reliability of the results (Lincoln & Guba, 1985).

The data analysis process follows an interactive model, which includes the stages of data reduction, data presentation, and conclusion derivation. The results of this analysis are expected to provide a real picture of the

effectiveness of the implementation of practical exams at PPIMN, which is a form of implementing authentic evaluation in the pesantren education environment.

DISCUSSION RESULTS

This research was carried out at the Muharrrikunajah Islamic Education Center (PPIMN) in the period of 19-23 May 2025, involving 391 students as the main subject, which was divided into 219 female students and 172 male students. The practical exam process involves eight examining instructors, with four each for the male and female levels. The practical exam covers four main disciplines: tahfidz, Arabic (including qirā'ah and syafahī), fiqh, and English.

The discussion section presents an in-depth interpretation of the research findings, which are linked to the results of previous studies and critically analyzed based on relevant current literature. This discussion can also involve comparing the findings of other studies with the results obtained by the author.

Overall, the implementation of the practical exam took place in an orderly and efficient manner, although several obstacles were identified, such as sudden notifications, inadequate socialization to final year students, and the absence of a standard evaluation rubric for all disciplines. Evaluation data reveal variations in achievement rates among the disciplines, as presented in the table below.

Table 1. *Distribution of Students Who Have Remedial PPIMN Practical Exam in 2025*

Subjects	Remedial Amount	Total Student	Percentage (%)
Tahfidz	75	391	19,2%
Fiqh	4	391	1,0%
Arabic Syafahī	1	391	0,3%
Arabic Qirā'ah	30	391	7,7%
English	0	391	0,0%

The data revealed that tahfidz subjects showed the highest percentage of remedial (19.2%), followed by Arabic qirā'ah (7.7%), while English did not record any remedial participants at all. These findings suggest that instruction in tahfidz and qirā'ah requires additional focus, especially regarding memorization preparation in tahfidz subjects and text interpretation in Arabic subjects.

Through observation and dialogue with the examiner instructor, it was identified that a small number of students (especially level XII) showed low motivation towards practical exams. This condition is expected to be due to the notification of the exam implementation too close to the exam date and limited understanding of the significance of the practical exam. On the other

hand, level VII students showed high enthusiasm, because they viewed the practical exam as an innovative challenge and a direct assessment of their competence.

An additional obstacle identified, especially in grade XII, is the lack of coordination between the practical exam committee, the academic section as the one in charge of this committee and between the students so that some technical adjustments are made spontaneously. Even so, from the perspective of attendance and smooth execution, all instructors stated that the exam went harmoniously and all students attended according to the specified time..

The findings of this study show that the implementation of practical exams at PPIMN has reflected the principles of authentic assessment in the Islamic education environment. Examiners evaluate students' competencies through tasks evaluate students' competencies through tasks that reflect real-world realities and require the holistic application of knowledge. In a pesantren setting, practical exams like this function as a crucial instrument to measure the dimensions of knowledge, charity, and manners(Zebua & Zebua 2024), that the success of Islamic education is inseparable from the integration between cognitive and spiritual aspects(Rifqi & Sudrajat 2020).

The participation of instructors as direct examiners strengthens the role of moral coaching in the evaluation process. However, the lack of precision of standard assessment rubrics for some disciplines has led to the emergence of an element of subjectivity in evaluations, especially in the subject of intercession., this suggests that one of the main challenges of authentic assessment in institutions Islam is a uniformity of assessment instruments that are able to objectively measure all aspects of student competence(Musmiroh Idris & Asyafah 2020).

From the execution aspect, the sudden notification affects the preparation of students, especially grade XII students. This suggests that the effectiveness of evaluation is highly dependent on harmonization between solid planning and structured implementation (Fritz, 1979). However, the use of Google Sheets as a value recapitulation platform shows digital innovations in scoring mechanisms that facilitate transparency and accountability.

Overall, the results of the study illustrate that the practical evaluation system at PPIMN has operated quite effectively in assessing the achievement of instructional objectives. However, some aspects still need improvement, including: (1) the need for more intensive early socialization to students and test instructors; (2) the development of a standard assessment rubric to minimize subjectivity; and (3) revise the policy for level XII to better suit their needs.

These findings confirm that practical assessments that are carried out consistently and planned can increase students' motivation and learning responsibility (Sumbawati & Anistyasari 2018). Therefore, the results of this research are expected to be an empirical basis for Islamic boarding schools to strengthen the practical evaluation system in a sustainable manner.

The drawback of this study lies in its limitations because it is not supported by official implementation documents such as written guidelines for exams or formal policies from institutions. In addition, the data collection time adjacent to the written exam makes the evaluative follow-up process indirectly observable. Future studies are expected to integrate policy documents and longitudinal observations so that the findings are more comprehensive and can be compared between implementation periods.

CONCLUSION

This study concludes that the determination of final grades and the preparation of rankings in madrasas reflect efforts to balance the cognitive, affective, and psychomotor aspects of students. Although there is no official document that regulates in detail the profile of learning achievement, practice in the field shows an assessment pattern based on the principles of fairness, openness, and accountability. These findings contribute to the development of a more comprehensive Islamic education evaluation system, emphasizing the importance of integration between academic outcomes and the formation of students' character.

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