REORIENTATION OF INOVATION IN ISLAMIC EDUCATION EVALUATION DURING PANDEMIC

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Abstract

Evaluation in Islamic Education during the Covid-19 Pandemic needs to be modified from its' systems, approaches, and procedures according to the needs, situations and conditions. This study examines the dynamics in the innovation of Islamic learning evaluation, which is carried out using a descriptive approach in the form of a literature study. The content analysis was used in analyzing various sources data from previous studies and discussions on the reseach topic. The result reveals that there are several innovative models of Islamic education evaluations that were modified as alternatives during the Covid-19 pandemic, such as online-based evaluations on the cognitive aspects carried out with several forms of evaluation, namely questions in the form of multiple choice tests, questions in the form of essay tests, portfolios, and oral exams which are adapted to different online platforms and technical guidelines. In the affective and spiritual aspects, several forms of evaluation used are projective assessment, objective assessment, attitude and spiritual assessment rubrics. Meanwhile, the psychomotor aspect is carried out using a skills assessment rubric. All types of assessment are modified and adjusted in the application system, and the system for providing evaluation reports of cognitive, affective, and psychomotor which are submitted online to get a description of the progress experienced by students.

Keywords *: Evaluation, Islamic Education, Innovation*

Abstrak

Evaluasi pembelajaran Agama Islam. pada masa Pandemi Covid-19 membutuhkan adanya modifikasi, atau perubahan dari system, pendekatan, dan prosedur pelaksanaan evaluasi sesuai dengan kebutuhan, situasi dan kondisi. Penelitian ini mengkaji dinamika dalam inovasi pembelajaran sejarah Islam yang dilakukan dengan pendekatan desktiptif berbentuk studi pustaka. Analisis konten digunakan untuk memilih dan menganalisa berbagai sumber dari studi terdahulu mengenai topic penelitian. Hasil studi ini menjelaskan bahwa terdapat beberapa model inovasi dari evaluasi pembelajaran PAI yang dimodifikasi sebagai alternatif selama masa pandemi Covid-19, yakni evaluasi pembelajaran PAI berbasis daring pada aspek Kognitif dilakukan dengan beberapa bentuk evaluasi yakni soal berbentuk Tes pilihan berganda, Soal berbentuk Essay Test, Portofolio, dan Ujian lisan yang disesuaikan dengan platform online dan juknis yang berbeda. Pada aspek Afektif dan Spritual, beberapa bentuk evaluasi yang digunakan ialah Penilaian proyektif, Penilaian objektif, Rubrik penilaian sikap dan spiritual. Sedangkan pada aspek Psikomotorik dilakukan dengan menggunakan rubrik penilaian keterampilan. Seluruh jenis penilaian ini dimodifikasi dan disesuaikan dalam sistem penerapanya, sistem pemberian laporan evaluasi baik kognitif, afektif, dan psikomotorik yang disampaikan secara online/daring untuk mendapatkan deskripsi atas progress yang dialami oleh siswa.

Kata Kunci : Evaluasi, Pendidikan Agama Islam, Inovasi

INTRODUCTION

Islamic education which is based on the values of Islamic teachings on the Al Qur'an and al-Hadith and the thoughts of the scholars has the main objective that is creating qualified formation of Islamic educational products or qualified output of Islamic education (Marzuki & Hakim, 2019). To determine the achievement of an educational process, evaluation is needed because by using evaluation, an activity or program can be identified or its level of progress can be determined. Moreover, the success or failure of Islamic education in achieving its goals can be seen after evaluating the output it produces. Evaluation is also carried out to determine the achievement of learning objectives or competencies expected by students (Saifulloh & Safi'i, 2017). In other words, assessment or evaluation is used as a tool to determine the purpose of education is achieved or not and to see how far the student learning outcomes has been done. Therefore, it must be carried out and planned systematically by teacher especially in preparing the materials and lesson planning, and developing the learning process and teaching strategies. In addition, teachers must also have the ability to evaluate student competency which greatly determines the process of implementing the next learning process and policies for the implementation of learning process (Sawaluddin, 2018).

The results of the evaluation will also help teachers to determine the level of success of students after participating in the learning process. It is also used to improve the ongoing program in improving the quality of the program and as a tool to determine or measure the development and improvement of the school curriculum (Fuadi, 2019). An educator must master anything related to the evaluation of the process and learning outcomes because the results obtained from the evaluation are very essential toward the follow-up educational process performed by the teacher toward students, especially in the field of Islamic education. Evaluation does not only apply to students, but educators also participate in the implementation of the evaluation. Islamic educators are required to have more skills than other teachers. Besides carrying out religious duties, Islamic educator also carry out educational and coaching tasks for students. Islamic educator must stand at the forefront in perfecting personality formation, fostering good morals, including providing examples of good behavior for their students (Solichin & Fujirahayu, 2018).

The importance of the evaluation is quite certain, but the process and its implementation must also be able to adapt to current needs and conditions. Since WHO declared the existence of the Covid-19 Virus as a pandemic, many changes have occurred in human life. There is almost no side of human life that is not affected by this pandemic, including education. The most visible change from the world of education is the implementation of distance learning, or with an online learning system. This policy is in line with the central government policy which requires disciplinary steps to prevent the Covid-19 virus, namely social distancing or physical distancing, and staying at home (Kurniadin, 2017).

Learning implemented using such system is initially hardly to be accepted by the whole of society. However it is inevitably condition and this situation must be accepted voluntarily. Because parents are faced with two tough choices, which are studying at home to save themselves from the threat of the virus, or studying at school so that they catch the virus. Of course, whether they like it or not, parents have to accept that the learning process need to be carried out in their respective homes using the online method (Lubis et al., 2020).

In the red zone area, online learning is an inevitable option, as government regulations that prohibit face-to-face learning. However, for those who are in the green zone area is allowed to do the learning face to face with maintaining and implementing health protocol. However, some of those who are in the green zone choose to do learning from home for reasons of caution.   The bottom line in this difficult situation, online learning is not the one choice will but the safest alternative to suppress the spread of virus Covid-19 (Lubis et al., 2020).

Online learning seem more convenient and practical, but in fact many Indonesian people (parents, teachers and students) find difficulty with online learning system. This is because teachers and parents are not accustomed to using online learning systems. Teachers who are expected to have face-to-face learning conditions, they will not be fully ready to teach with an online system. Likewise, parents and students will not be fully ready when they have to change the learning system to online learning (Nurdin, 2016). Therefore, the teacher, as the main contributor of the success of learning, must be more creative in modifying learning activities so that the learning process will be

effective and can be efficiently applied. Because not all learning activities that are usually applied face-to-face can also be applied online, such as learning planning activities, designing learning strategies and media, implementing learning administration, and evaluating learning, all of them have undergone significant changes or only modification changes (Lubis et al., 2020).

Evaluation of learning during this pandemic requires the few changes as in the form of evaluation activities, evaluation instruments, as well as the evaluation report forms which can be modified to conform to the current learning conditions (Priatna, 2018). This change is urgent and it could cause a heated debate in society about the credibility of the instrument as well as the objectivity. Therefore, it is indeed up to the present guidelines the evaluation of learning and curriculum of education in the midst of a pandemic Covid-19. The teachers also complained about the situation and condition of this learning system, as the learning evaluation could not run effectively and optimally. For teachers, it is difficult for them to judge the honesty of student evaluation results because the evaluation takes place not under the direct supervision of the teacher, ultimately leading to difficulties and doubts in determining the achievement of learning outcomes (Lubis et al., 2020).

This evaluation problem is increasingly visible in the learning of Islamic education, because not all parents have a good understanding of religion, while in this case parents become assistants in children's learning. In addition, Islamic education requires some material that tends to have affective and psychomotor aspects. Of course, a special evaluation model is needed to be able to overcome this problem and can also measure the achievement of learning outcomes properly and accordingly (Marfuah & Febriza, 2019). The regulation in the 2013 curriculum states that core competencies, or general learning objectives contains four domains, such as spirituality, affective, cognitive, and psychomotor aspects. This is slightly different from the KTSP curriculum which contains only three domains, namely cognitive, affective, and psychomotor.   Of course, the mandate of the curriculum in 2013 remains to be implemented before there is a replacement for the latest curriculum for education application during pandemic. Therefore, before it applies, the teacher can refer to the previous curriculum including on how evaluation should be done, but the implementation is certainly undergo

modifications, or changes to adjust to the needs, circumstances and conditions (Oviyanti, 2017).

Various considerations of this pandemic situation as described above lead to the need for adjustments to the process and implementation of Islamic learning assessments. Before pandemic, all the learning evaluation can be visibly done and the students progress, attitudes, and changes can be easily monitored. However, during this pandemic, online teaching learning is promoted and it impacts many elements in Islamic teaching especially in its' evaluation process both in theoretical perspectives and practical implementation. Therefore, it is necessary to have a more appropriate concept of developing innovative assessments. In this case, this study was conducted to discuss the reorientation of the implementation of the evaluation of Islamic learning during the pandemic especially in practical implementation of Islamic education evaluation, the problems risen from this online learning, and solution in implementing better evaluation in Islamic Education.

RESEARCH METHOD

The method used to analyze the findings in this study is a descriptive method in the form of library research. Research data collection is done by collecting library data, which is done by reading, analyzing, taking notes, processing, and concluding research materials from certain sources and research that are related to this research problem. Zed (2014) suggests that the library approach uses library sources in collecting research data without the need to conduct field studies or statistical analysis. Therefore, researchers do not need to come to the field because researchers are dealing directly with data sources in libraries or online sources (Supriyadi, 2017). Based on these considerations, data collection in research is carried out by reviewing and analyzing several journals, books and documents (both printed and electronic) as well as data sources and / or other related information.

The main source of data were some of previous research studies which evaluates some evaluation program in several school during pandemic and how their strategies to cope with problems related to the implementation of evaluation. The secondary source of data were taken from any journals and articles or books wich explisitly and implisitly

discuss the evaluation in Islamic education in different contexts. The content analysis was used in order to compose a structural and systematic report to reveal the research problems.

RESULT AND DISCUSSION
The Concept of Evaluation in Islamic Education

Evaluation is a planned process and action to gather information about progress, growth and development (learners) towards goals (education), so that an assessment can be drawn up which can be used as a basis for making decisions. Evaluation of Islamic education is a process and planned assessment of students from all mental-psychological and spiritual aspects of religion in Islamic education to determine the level of progress in Islamic education (Sawaluddin, 2018). In a limited scope, evaluation is carried out in order to determine the level of success of educators in delivering Islamic education material to students, while in a broad scope, evaluation is carried out to determine the level of success and level of weakness of an Islamic education process (with all the components involved in it). In achieving the desired educational goals, assessment in education is intended to define the various decisions of education, whether that involves the planning, management, and follow-up process of education, concerning individuals, groups or institutions (Marzuki & Hakim, 2019).

In the al-qur'an or hadith, there are many evaluation terms in Islamic education, for example, a good and perfect measure of prayer is to prevent people from doing heinous and evil deeds, a measure of the character of a believer is to pray solemnly, pay zakat. (Surat al-Nisa: 162) to protect the genitals of women who are not wives. the signs od person's behavior or believer who loves for his brother is in love with himself (Qs. Al-Baqorah : 148). The sign for a person who is hypocritical is mentioned by the Prophet in three indications, namely lying in speaking, denying promises, and betraying when given trust (mandate) (Marzuki & Hakim, 2019). Although these verses do not define the evaluation in Islamic education, they can be proves that evaluation is essential part of individual development process of a human being.

The term of evaluation in Islamic discourse have a different perspectives depend on the contexts such as: (1) Al-Hisab, has the meaning of thinking, interpreting and counting; (2) Al-bala, the meaning of trials, tests; (3) Al-hukm, means a verdict; (4) Al-

qodha, has the meaning of a verdict; (5) Al-Nazhr, means seeing. In Islamic education, the purpose of evaluation is more emphasized on the mastery of attitudes (affective and psychomotor) in balance with the cognitive aspects. This emphasis aims to determine the ability of students, which in general includes 4 aspects, such as: attitudes and experiences of their personal relationships with their god, attitudes and experiences of the meaning of their relationship with society, attitudes and experiences of the meaning of their relationship with their natural surroundings, and attitudes and view of himself as a servant of Allah, a member of society, and the khalifah of Allah (Marzuki & Hakim, 2019).

The object of evaluation in Islamic education in a general sense is students while in a special sense are certain aspects found in students. Students here are actually not only as an object of evaluation, but also as a subject of evaluation. Evaluation of Islamic education can be done in two ways, namely: (1) self-evaluation; (2) evaluation of other people (students). Evaluation of their selves is to make introspection of themselves. This evaluation is of course based on internal awareness which aims to increase personal creativity and productivity (good deeds). If some success is found in the evaluation process, that success should be maintained or increased. However, if it found some weaknesses and shortcomings, things should be immediately rectified by way of increasing the science, faith, and charity as the foundation of Islamic education development (Marzuki & Hakim, 2019).

Islamic education is implemented based on the values of Islamic teachings as stated in the Al Qur'an and al-Hadith as well as in the thoughts of scholars and in the historical practice of Muslims. In this process, Islamic education has goals as ideal targets to be achieved in the program and processed in Islamic education products or Islamic education outputs which can be identified by evaluation. Therefore, the assessment carried out by the teacher should be carried out through planning steps, preparation of assessment tools, gathering information, and a number of evidence that shows the achievement of student learning outcomes (Sawaluddin, 2018).

The Islamic Education Evaluation System mainly mains to test the human ability to believe in various kinds of life problems, to find out to what extent the results of the revelation education that the Prophet Muhammad has applied to his people, to

determine the classification or level of one's Islamic life or faith, such as evaluating Allah SWT against Prophet Ibrahim, who slaughtered Ishmael, his beloved son, to measure his cognitive power, human memorization from the lessons he had been given, such as evaluating Prophet Adam about the asthma that Allah taught him in front of the angels, and giving a kind of tabsyir (happy news) for those who do good activities, and provide a kind of iqab (torment) for those who do bad activities (Sawaluddin, 2018).

At school, students are given the learning about knowing Allah, trusting in God who created nature, and knowing good role models (Rasulullah). In this Islamic education, students are directed to be able to distinguish which ones are right and which are vanity. The science of Islamic education has a role in opening the Islamic ummah's insight about various sciences based on the Al Qur'an and Hadith so that most of the knowledge that exists in this world has been explained in the Al Qur'an (Saifulloh & Safi'i, 2017). In its learning, Islamic education must prioritize education that has the value of Tauhid. Because the value of the current Tauhid is needed by the generations that will come, because the development of technology that is increasingly growing that as educators we must fortify the students with the basic values that is believing on Allah only.   In Islamic education there are several subjects that have not changed for years. The subjects of the lessons are : Fiqh, Aqidah Akhlak, History of Islamic culture and Al-Qur'an Hadith. In Islamic education, educators want their students to be able to apply it in everyday life so that the results of its application can determine whether the learning is successful or not (Solichin & Fujirahayu, 2018).

Islamic education does not have to run in school, but the process of Islamic education is also very important and must be started from within the family. Starting from knowing God, teaching how to pray, introducing green letters, helping children in understanding their respective positions and roles, helping children to know and understand Islamic norms in order to be able to carry them out to gain the pleasure of Allah SWT. And not only that, internalizing Islamic aqidah also needs to be instilled from the family. Moreover, the family environment is also influential in the development of Islamic education. Providing a good environment will support children's character education in accordance with Islamic law (Sawaluddin, 2018).

In Islamic education, a teacher must instill and teach awareness in faith so that the learners aware of their obligations and duties, and when students forget or leave the prayer, they will feel that there is something lacking in themselves and fear the wrath of God. Approaches that can be taken by Islamic education are exemplary approaches, advice, rewards, punishments, and stories. This approach must be well understood in Islamic education (Solichin & Fujirahayu, 2018). Evaluation on Islamic Education is carried out not only in teaching and learning activities in class, but also outside the classroom, such as moral assessment of students while in the school environment, the implementation of prayers scheduled at the time of midday prayer, memorizing mandatory short verses of Al Quranas well as other activities related to the subject of Islamic Studies (Azizah & Zainuddin, 2020).

The Problems in Evaluation of Islamic Education

Learning evaluation is something that must be done by educators because the assessment can reveal the degree of quality of programs, including learning process (Baharun, 2016). However, there are still problems or obstacles that often arise in its implementation. Evaluation require a teacher to master the objectives and functions of learning evaluation, so that in the implementation of learning evaluation training is needed for teachers to improve the quality of exam questions. It is also necessary to innovate the learning by using various media to increase learning motivation and student interest in learning the material. However, its application is still difficult, as well as the lack of adequate facilities for its implementation. Evaluation process needs adequate facilities as well as the need for innovation in learning strategies to motivate student to achieve the learning outcomes (Solichin & Fujirahayu, 2018). In the implementation of test or evaluation activities, efforts are made to follow the rules regarding the methods and procedures that have been determined, but in this case there are still weaknesses. Among these weaknesses are as follows: Sometimes a test that is carried out psychologically offends a person even though it is accidental, for example in question formulation, implementation, or announcement of results. Tests can also cause anxiety, which can affect genuine learning outcomes. The test categorizes students regularly. This means that the first test results obtained sometimes people then differentiate the students based on the group and category. The test also seems to not

support the initiative and creativity of students. Sometimes students who are less intelligent only look at the sentence without caring the answer. The test only measures very limited aspects of behavior. As humans have properties that are not all precisely measured through tests, but there are several other characteristics that may need to be measured with various non-test instruments (Solichin & Fujirahayu, 2018).

Evaluation problems viewed from the teacher's perspective are perceived such as the teacher increases the value of student learning outcomes report with the aim that students can complete the KKM score (Minimum Completeness Criteria) In fact, there are still many students' scores that have not fulfilled the KKM so that so far the scores obtained by students are not the original values from their own learning outcomes. The teacher does not change the way in delivering material to students. Even though from the learning outcomes it can be seen that the level of understanding and comprehension of student material is very low so that student learning outcomes are also low. The teacher gives exam questions to students, but the questions given sometimes do not match the material presented to students. The value of student learning outcomes is low, even bad, which is influenced by the learning strategies used by the teacher, which are not in accordance with the characteristics of students, so they feel bored with learning (Solichin & Fujirahayu, 2018). Evaluation problems viewed from the parents are as follows: parents just accept the programs delivered by the school without knowing how the programs delivered by the school. Many parents do not consult their children's learning outcomes. Evaluation problems are also viewed from the institutional side, such as schools or educational institutions do not renew school work programs. In fact, the results show that the program implemented has achieved maximum results. There should be a program renewal that is meant to be in line with the learning outcomes and the national education standards that have been set (Solichin & Fujirahayu, 2018).

Online-based Evaluation of Islamic Education during the Pandemic

From a technical point of view, Islamic learning evaluation techniques consist of test and non-test techniques (Riadi, 2017). The test technique can be done to find out the understanding of students in the learning that has been done. The time of tests can be in every meeting, mid-semester, or even at the end of the semester. This can be in the form of a written test, an oral test, and a practical test (Solichin & Fujirahayu, 2018).

However, it must be noted that the test technique is not the only way to see the success of learning, but there are other aspects that are actually the core aspects to be evaluated, such as related to the aspect of amaliyah and behavior. Thus, evaluation must be carried out using non-test techniques (Hidayat & Asyafah, 2019). There are at least three forms of learning evaluation that can be taken into consideration according to the aspects of student assessment; online-based Islamic learning evaluation models on cognitive, affective and spiritual, and psychomotor aspects (Lubis et al., 2020). Each Islamic subject matter certainly has characteristics of learning objectives, so not all materials use the same evaluation instrument, because cognitive has its own model, as well as affective, spiritual and psychomotor. So basically teacher evaluation model of learning will differentiate based on aspects of the learning objectives to be achieved (Oviyanti, 2017).

In the cognitive aspect of learning evaluation, the form is basically not much different from the written one, which using a multiple choice test. But now, during the pandemic, the teacher has modified it into an online test. This form of online test is intended for more cost-efficiency and time flexibility, so that with whatever conditions students will be able to fill it out, without having to leave the house, and without having to be stuck at a certain time (Lubis et al., 2020). In its implementation, the actual test does not need special paid application used by teachers in the modification of test-based online such as a form of Evaluation test of multiple-choice using a free application available on the internet, such as Google Form, Google Clasroom, Quiz Maker, Edmodo and so on (Talkah & Muslih, 2021).

The modification of the form of the test from originally paper-based and then modified to being online is quite attractive to students and parents. Exams with online quizzes make exams more practical, and can be done anywhere, and the results of exams can be seen directly. Such evaluation is certainly very appropriate to the conditions and needs of students. In fact, theoretically, what these teachers have done is included in the category of innovating. The principle of innovation (in this case innovation in learning evaluation) is to make it easier and help one's work. In other words it is not called innovation if the change makes it difficult for the user or the wearer (Lubis et al., 2020).

The form of essay test can still be used as an option in evaluating Islamic education learning during a pandemic. The Essay Test is used to measure the ability of students to express ideas, and their ideas are related to the problems presented by the teacher. For example, teachers of Akidah Akhlak often give problems that are problematic in everyday life, of course, the desired answer is how students describe their opinions related to these problems. Essay tests are also able to enhance students' critical thinking skills that are not only limited to be able to answer a problem, but also be able to identify problems and provide solutions to the problems presented. The modification of the Essay test presentation type in this case uses an online application, such as using Google Classroom, Quiz Maker (Talkah & Muslih, 2021), and more often it is done using the Whats App application (Tamrin et al., 2020).

Another form that can be optimized during this pandemic is the portfolio evaluation form. During this pandemic, learning evaluation using the test form had many shortcomings, especially in terms of objectivity, therefore the portfolio is an alternative form of non-test evaluation that can be used. For example, in learning Islamic Cultural History, students are given the task of summarizing the Prophet's da'wah in Mecca and Medina by making a map of da'wah / Mind Map. This assignment is carried out within about two weeks of meeting, and the results are then photographed and sent to the teacher. Portfolio is not just to assess the learning outcomes of course, but it will also assess the learning process (Lubis et al., 2020).

During the Covid-19 pandemic, assessments that focus on learning outcomes are indeed difficult to apply, because in these conditions it will be difficult to assess the level of success, especially with the number of parents helping their children in doing the exams or evaluations given. Basically, in pandemic conditions it is not wrong for parents to accompany their children, but the practice of too much assistance given by parents to children is a major obstacle in the success of the process of assessing Islamic education during a pandemic (Talkah & Muslih, 2021).

Evaluation of online learning in Islamic subjects can still be optimized with oral exams. Oral interviews can be used in testing student learning achievement, especially in material that requires students to say it verbally. This exam is used very suitable for material that targets the student's ability to memorize or remember it. In the lessons of

Al-Qur'an Hadith, for example, to assess and ensure that students have memorized them, an oral interview is carried out. In several previous studies, it has shown that online tahfidz is often an option for those who are memorizing the Qur'an, but cannot make face-to-face memorization, and must use the online videocall method. The application often used for oral interviews is the whats app. This method cannot be used simultaneously with other students, but it can done individually. One by one of the students will be contacted with video call and ask them to remit memory. Not only exam is done directly, but the assessment results can also be directly received by the students, in the form of correction or improvement ratings which were made orally. Oral evaluation is included in the non-test type which is very effective in measuring students 'abilities in the form of memory, but on the one hand it is also ineffective in improving students' understanding and analysis, because the nature of this test is usually for the level of remembering only. But in the midst of this pandemic, an evaluation is really needed that makes parents not participate for more objective evaluation results (Marfuah & Febriza, 2019).

The Islamic learning evaluation model in the affective aspect can be done in several forms. Projective forms can be done such as the teacher providing several alternative images and then asking students to provide an interpretation of the image, or giving a video then asking them to give their opinion or interpretation of what they have watched. It is called projective because students are asked to project their attitudes or behavior towards the images or videos they have seen and watched.   Projective assessment trains students to be able to give positive and negative responses to something they observe, so that in this case it makes them sensitive to something that is happening. This evaluation model is indeed very effective and liked by students, because often the pictures presented by the teacher encourage them to look at it in a focused and serious manner, and often invite students to be humorous when giving responses or attitudes to the images they observe (Lubis et al., 2020).

In the affective domain assessment, a teacher has a duty to be able to measure and assess the attitudes, interests and motivation of the lessons that have been taught to students. The results of the assessment are expected to provide an overview of the student's affective towards the lesson so that it is hoped that a teacher is able to analyze

and then provide suggestions to students to improve attitudes, interests and motivation in learning (Marzuki & Hakim, 2019). The spiritual aspects of students can be measured using the attitude and spiritual assessment rubric which aims to assess the extent of attitudes, whether after learning has experienced a change in attitude or not. This rubric contains a list of affective and spiritual attitudes that have been possessed by students which are presented in a table form measured by a value scale consists of five levels, such as very good, good, adequate, lacking, good, and not good. The filling of this value scale is based on observations made by the teacher towards the apparent student attitudes or behavior. In pandemic conditions and situations, the assessment rubric is filled in online by the teacher, only the procedure is modified and adapted to the needs and learning conditions. Because learning is carried out in their respective homes, the attitudes and spiritual rubrics are filled in by both teacher and parents. The results obtained are then compared to see the synchronization of the two. From the results of this rubric, it will be known how much the students' attitudes and spiritual levels are, and will be the basis for future improvement in their attitudes. However, the results of this rubric assessment are not publicly published as the evaluation reports will be sent directly to students and parents directly. If there is a drastic decrease in attitude, parents can be directly contacted specifically to discuss the problem (Lubis et al., 2020).

The last aspect of the focus of the evaluation of Islamic Education is the psychomotor aspect. The online based Islamic learning evaluation model for motoric aspects is common in fiqh subjects, because this subject often requires students to practice religious movements, such as the fardhu prayer movement, Sunnah prayer, Wudhu, Tayamum, mandatory bathing and so on. Learning in the motoric aspect is usually carried out in front of the teacher directly, and the teacher can immediately provide corrections if there is a wrong movement, but when learning turns online, the teacher cannot observe it directly but must observe it online, both live (directly) or record. The alternative measurement of learning outcomes in this motoric aspect uses a skills assessment rubric, the same as the attitude assessment rubric, using a rating scale from a score of 5 (highest) to 1 (lowest) except that this rubric contains the level of skills performed by students that show their ability in doing one or more movements as demonstrated by the teacher. Their skills are assessed online by sending the record with

the skills assessment rubric to the teacher which can be repeated and can play the video in detail in order to optimize the assessing process of the student's skills. The results of these assessments is not only in the form of assessment score, but it can also be in the form of a description of where the deficiencies and information to improve it (Lubis et al., 2020).

CONCLUSION AND RECOMMENDATION

Evaluation is a very crucial aspect in achieving success in Islamic education. However, during this Pandemic of Covid-19, there needs to be a modification, or a change in the system, approach, and procedure for implementing the Islamic learning evaluation according to the needs, situations and conditions. There are several innovation models from the evaluation of Islamic Education learning that were modified as alternatives during the Covid-19 pandemic in the form of online-based Islamic learning evaluations. The evaluation of the Cognitive aspect can be carried out with several forms of evaluation, in the form of multiple choice tests, Essay Test, Portfolio, and even Oral exams which can adapted to different online platforms and technical guidelines. In the affective and spiritual aspects, several forms of evaluation can be used such as projective assessment, behavior and spiritual assessment rubrics. Meanwhile, the psychomotor aspect is done by using a skill assessment rubric. All types of assessment are modified and adjusted in the application system by providing evaluation reports which are submitted online to get a description of the progress experienced by students.The implementation of the evaluation of Islamic learning will continue to be developed and modified along with the times and the needs of students. Future research can focus its analysis on testing the use of various media, learning software and other online platforms in measuring their effectiveness in learning evaluation. In addition, studies regarding post-new normal learning that are likely to combine online and face-to-face learning need to be studied and formulated in depth.

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