

Construction of Assessment Models to Enhance Students' Multiple Intelligence in Islamic Boarding Schools

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Abstract: *This research, praxis aims to explain the construction of assessment models in Islam, by transmitting all the values of Islamic teachings that originate from the Qur'an and al-Hadith, such as; promote honesty, objectivity, including shidiq, amanah, tabligh and fatonah attitudes; openness; justice, transparency, accountability and sustainability (istiqomah). Internalization of these values, becomes core beliefs and values in building a new paradigm (shifting paradigm) in the assessment of Islamic education, which is more praxis and becomes one of the proto-types of ideal assessment. The construction of the assessment model above is a manifestation of the weakness of the quality of Islamic education today, as a result of the assessment activities that are formal, spontaneous and insidental, and have not even been able to carry out substantial evaluation activities. Therefore, as an effort to provide a holistic understanding, this study uses a qualitative approach and is descriptive in nature, inductive descriptive with data collection techniques through structured interviews, semistructured interview, participant observation, so as to produce grounded theory. In this context, the assessment model is expected to provide practical solutions, and as a new breakthrough in building the quality of graduates, who have intellectual intelligence (aqliyah), emotional and spiritual (qolbiyah) and skills (amaliyah), or better known as (multiple intelligence), so that the existence of Islamic education is truly a superior educational institution (central for excellence).*

Keywords: *Construction, assessment models in an Islamic perspective*

I. Introduction

Sociologically, the portrait of Islamic education in pesantren is essentially built through the Qur'an and al-Hadith, so that it becomes the basic value of the implementation of Islamic education, both foundation and operational, (Fauzi, 2018). Therefore, it is not surprising that Islamic education until now continues to play its role dynamically and is proactive to all changes, so that the existence of Islamic education continues to survive. Internalization of these values is the foundation for the implementation of Islamic education, while operationally all components of Islamic education in the field of leadership,

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human resource development, curriculum, learning activities and assessment process are inseparable from the intended value system, (Neumann et al., 2019). Thus the habitualization of the values above, becomes the basis of core beliefs and core values, as well as the main controller and mind-set of Islamic education orientations (*tend to religious and moral values*) so that it is expected to produce the quality of Islamic education in accordance with the needs of today's society

In this context, the management of pesantren education is expected to have a future-oriented global vision (*future oriented school*), and a transformation in the management of Islamic education is needed, especially in learning activities and assessment processes, by transmitting all of the aforementioned values, as the main foundation for education implementation. Islam. Therefore, it is necessary to model the assessment as a (*shifting paradigm*) and become a new formulation in learning activities. This view is intended to increase the ability and develop the potential of students, so it is expected to give birth to graduates who have a balance between intellectual, emotional and spiritual intelligence, as well as This is done by Pesantren Hidayatul Insan Palangkaraya, Central Kalimantan, in various education units including; Elementary School, Middle School and High School Hidayatul Insan, (Observation, 2019). Therefore, optimizing learning activities becomes an important part of describing and knowing the level of students' ability and completeness of learning on an ongoing basis.

Basically assessment is not only understood as achievement and completeness in learning activities, but it must be understood as a change of attitude, mindset and personality for each individual over the completeness and mastery of the learning material referred to, this significantly has a positive influence both individually and socially. This view, as explained in the 2013 curriculum, that the competencies of graduate students include several aspects, including: 1) attitude, is part of the behavior that reflects the attitude of the faithful, moral, confident, responsible for interacting; 2) knowledge, possessing factual, conceptual, procedural and metacognitive knowledge in science, technology, art, and culture with human, national, state, and civilization insights related to the causes and impacts of phenomena and events; 3) skills, have the ability to think and act effectively and creative in the realm of abstract and concrete as the development of what is learned in schools independently, (Minister of Education and Culture Regulation Number 54 of 2013).

Thus the assessment activities in Islamic education in Islamic boarding schools are an inseparable part of learning, because that assessment is essentially a component of all information with the aim of increasing the competency of graduate students, who have a balance between intellectual, emotional and spiritual intelligence. This view, as formulated by the Islamic Boarding School Hidayatul Insan Palangkaraya, in educational institution units ranging from elementary schools, junior high schools and senior high schools. Thus as an effort to produce quality graduates, the Islamic Boarding School Hidayatul Insan Palangkaraya, integrated the curriculum development between the salafiyah and kholafiyah pesantren systems, by transforming the values of Islamic education in the entire pesantren educational institutional system, including in developing assessment models. At the theoretical level, the curriculum is a set of components consisting of planning, objectives and learning materials, while assessment is understood as the process of measuring and evaluating the level of achievement in learning activities. In addition, assessment is also understood as an approach and technique used to determine

strengths and weaknesses in the learning process, so that it can be used as a basis for decision making and improvement of learning activities, (Interview, 2019).

In this context, the significance between the learning activities and the assessment process, are two inseparable entities. Therefore, as an effort to improve the quality of continuous graduates (*continuous quality improvement*), various changes are needed, especially in the management of pesantren education, in line with challenges and global competition in improving the quality of pesantren education (*good school*). Thus, as an effort To find out the achievement and completeness of learning activities, an assessment model is needed, by prioritizing several aspects, including; valid, credible, transparency, objectivity, openness, fairness, sustainability, sustainability and responsibility, as a core value in building an assessment model of Islamic education, and becoming one of the distinctive assessment models for the Islamic boarding school Hidayatul Insan Palangkaraya. Therefore, this research study is more focused on the construction of assessment of Islamic education in pesantren, as a new paradigm and a model of value-based assessment in an Islamic perspective based on local wisdom of pesantren.

II. Method

This research is more focused on the construction of Islamic education assessment models in Islamic boarding schools, in the learning process activities. Therefore, to provide a holistic and in-depth understanding of this research, researchers used qualitative research with a case study approach regarding the assessment model of Islamic education in Islamic boarding schools as a transformation in improving the quality of graduates by having (*multiple intelligence*), as standardizing the quality of learning activities in Islamic boarding schools including; Elementary School, Middle School and High School, Hidayatul Insan Palangkaraya Central Kalimantan, (Observation, 2019). This research is descriptive, inductive with data collection techniques through structured interviews, structured interviews, participant observation, so it is expected to produce grounded theory, (Sugiyono, 2010). Besides that, the researcher can then interpret the data of all data obtained with the aim of capturing the meaning behind the phenomenon, which is describing and interpreting the assessment model that is built and used by the Islamic Boarding School Hidayatul Insan, as a standardization of the assessment process. In this context, the construction of an Islamic education assessment model in Islamic boarding schools aims to determine the capacity and quality of students, with the hope of giving birth to the quality of graduates who have a balance between intellectual intelligence, emotional intelligence and spiritual intelligence.

III. Results and Discussion

Islamic Education Assessment Paradigm

Theoretically, assessment is essentially understood as the decision making process related to the mechanism, procedure and measurement of individual self (*self evaluation*) in learning activities, (Bansal, 2014). In addition, assessment is the process of gathering and processing various information in learning

activities, with the aim to decipher and know the learning outcomes, both carried out through the process of observation, interviews, test instruments, questionnaires, practice tests and projects in completing various learning tasks, by applying various principles such as authentic, accurate, and consistent in learning activities under the authority of the teacher. In this context, the assessment of Islamic education is a paradigm as well as an approach, which is built through the internalization of values in the Koran and Hadith, (QS. Al-Ankabut, 2-3), as the basis for carrying out the assessment by promoting an attitude of justice, openness and responsibility for the results of the assessment referred to, with the aim to find out the various abilities and skills of their students, (Atuahene & Owusu-ansah, 2013). This view, as stated by Richard J. Stiggins that, performance assessments call up the examinee to demonstrate specific skills and competencies, that is, to apply the skills and knowledge they have mastered, where individual skills and competencies are significantly an important part of the assessment process. In addition, Gilbert Sax argues, that the purpose of assessment is understood as part of the process, selection, placement, diagnosis and remediation, feedback: norm-referenced and criterion-referenced interpretation, motivation and guidance of learning, program and curriculum improvement: formative and summative evaluations, and theory development, (Zainal Atifin, 2010). Thus the assessment process above, in essence aims at making decisions and developing the quality of learning.

In this context, assessment in the Islamic perspective is understood as an approach, model and mechanism that aims to determine the achievement and level of success in the learning process, by internalizing the values of al-Qur'an and al-Hadith, thus some principles of assessment in Islam include; responsibility, (Surah al-Mukminun, 8); put forward the attitude of honesty or ash-shidqoh, (QS. at-Taubah, 119., QS al-Naml, 27); pay attention to objectivity, (Surah al-Hajj, 37) such as, the attitude of shidiq, amanah, tabligh and fatonah; openness; justice, (Surah al-Maidah, 8); transparency (QS. an-Nisa, 58); and continuous or istiqomah, (QS. Fusillat, 30). In addition, the construction of the assessment model referred to is a manifestation of the implementation of the 2013 curriculum, which is more focused on three aspects including; knowledge, attitude and skills. Basically, the assessment is intended to determine various decisions, related to the completeness of learning activities carried out through the planning and management process, both concerning individuals, groups and in learning. In this context, assessment is expected to give birth to several aspects, including; 1) performance assessment, a procedure that is used in various forms to obtain information about learning activities, this monitoring is based on the performance of the teacher shown in completing various tasks and problems in learning activities. In addition, there are three main components conducted by the teacher in learning activities, including; division of teacher performance tasks, performance rubrics, and scoring techniques in learning activities; 2) open-response questions, an assessment technique that is done by organizing, formulating, and expressing their own answers, this step can be done through essay tests with an open-response technique (*extended-response*) that is mentioning factual knowledge, assessing factual knowledge, arrange their ideas, and put forward their ideas logically and coherently. Besides that the answers are limited (*restricted-response*), where each individual is more limited in the form and scope of the answer, 3) the portfolio is understood as a form of assessment process as evidenced by the achievement of a program as evidence that shows the development and achievement of a program. Therefore, portfolio assessment is

an approach in comprehensive assessment, it includes cognitive, affective, and psychomotor domains together, process and product oriented; 4) self-assessment, understood as a form of assessment that involves all components in the assessment and provides opportunities for each individual to be able to improve their performance, (Marhaeni, 2007).

Thus the assessment is basically part of the activities undertaken to foster and develop students' knowledge, in addition to the performance of teachers in learning activities at various levels and types of pesantren education, both in elementary schools, junior high schools and senior high schools Hidayatul Insan Palangkaraya. In this context, this assessment is used to find out the various abilities and potentials of students, as well as an effort to reflect on learning activities related to the duties and functions of teachers in providing services to the community and improve the quality of graduates through improving the quality of learning. Therefore, the success of teachers is essentially part of their abilities as educators, instructors, mentors and trainers in directing their students. Thus assessment is an important part of learning activities, aside from that, the quality of learning can be determined by the mastery of the material and the teacher's competence in applying knowledge, as well as the teacher's skills in learning activities. Therefore, in an effort to find out the quality of teachers, the assessment process is the main instrument used to identify the ability of teachers to carry out various tasks, (Evans, 2013).

Internalization of Valuation Values in Islamic Perspectives

The education portrait of Pesantren Hidayatul Insan Palangkaraya, is essentially built based on universal values, and becomes the core values of the implementation of Islamic education. The management of pesantren education in its various aspects cannot be separated from the values in the Islamic view, while internalizing these values is the basis of developing the curriculum, learning activities, developing the quality of human resources and the assessment process. Thus the learning activities developed by the educational unit under the auspices of Pesantren Hidayatul Insan Palangkaraya, make the value referred to as the basis of the whole program of activities, this view as explained by the pesantren leadership, that education under this pesantren, is fundamentally part of the foundation and objectives of pesantren educational institutions, both in the formulation of vision and mission, curriculum development, human resource development, learning activities and assessment process, (Morrison, 2010).

Sociologically, the existence of pesantren education is part of Islamic education, this view basically cannot be separated from the values of the Koran and al-Hadith, as a guide to human life, (QS. Al-Baqarah, 185), even values These values are used as the basis for solving various problems, especially as the main basis for developing pesantren education, including in developing assessment models in the context of Islamic education, and can significantly affect all institutions under pesantren education. vision and objectives in the process of achieving institutional goals, through integrative curriculum development between salafiyah and kholafiyah education. Besides that, the pesantren education of Hidayatul Insan Palangkaraya also transformed the values referred to in the entire institutional system of Hidayatul Insan pesantren. Palangkaraya, (Interview, 2019). Therefore, the assessment of Islamic education is a systematic process based on the Qur'an and al-Hadith to determine the level of success in implementing

educational programs. Besides that, assessment in the view of Islam has a strategic position, because the results of the assessment can be used as input to improve educational activities, even Islam also pays the highest attention to the assessment process, and becomes a strategic step to resolve various problems in the field of education, (QS. al-Baqarah; 185).

At the theoretical level, the assessment in the Islamic view is interpreted by various interpretations, among others; (*al-inba'*, *al-hisab*, *al-bala'*, *al-wazn*, *al-taqdir* and *al-nadzar*). The word (*al-inba'*) in the Koran is mentioned (*anbiuni bi asma'i haulai in kuntum shadiqin*), and is interpreted by testing, namely as a form of angelic argumentation against Adam's existence as a caliph, by boasting his virtue and always glorifying by praising and purify Allah, (QS. al-Baqarah, 31-32), but it turns out that the knowledge (*tasbih*, *tahmid* and *taqdis*) possessed by the Angels is not able to describe the surrounding circumstances, whereas in humans humans have been provided with tools to achieve perfect abilities in the field Science. Therefore, the word (*al-Inba'*) is a form of assessment that is carried out in dialogue and requires the development of answers, as those of humans and not of Angels. While the word (*al-hisab*) is interpreted as a calculation, it is a form of Allah's evaluation of people on what they do, if the work is good, it will get happy results, but if the work is bad, then he will get disappointing results in the form of hell's torment, (QS. al-Baqarah, 202). The word *al-reckab* is the principle of appraisal that includes the techniques and procedures of Allah towards his creatures, and is often followed by pronunciation (*sari'*), which is fast, in the hereafter the calculation of the results of human assessment is done very quickly, *kafal* (*al-hisab*) is more widely used in the understanding technical characteristics such as: (*Sari'ul hisab*), ie fast reckoning, (*su'ul hisab*) bad reckoning, (*bi ghairi hisab*), without reckoning. Allah SWT's assessment of His creatures on the Day of Judgment in the Hereafter, humans themselves are told to read or provide an assessment of the results of his actions in the world, (QS. Al-Isra, 14)

The word (*al-bala'*) can be interpreted by trials and tests, (*ibtala'*) or testing, as stated in al-Qur'an's Surah al-Baqarah, verse 155, that humans will be tested by various things, among others; fear, hunger, death and only those who are patient, who are able to get out of trouble by not pawning their faith but he passed the test to establish his faith. While in the learning process, whatever the value he gets is good or bad, it does not make him dissolve in happiness and nor is he sad about his failure, but he faces with patience. (Surah al-Baqarah, 124 and 155., Surah al-A'raf, 68 and 168, Surah al-Kahf, 7, Surah al-Anbiya, 35, Surah Muhammad, 31). While the word (*al-nadzar*), contains the same meaning as the word *al-bashar*, that is vision and (*arri'ayah wal I'tibar*) namely consideration, (Munawwir, 1998). The word (*linandzura*) in the Qur'an of the Letter of Jonah, verse 14, is interpreted as an assessment and form of God's supervision of humans. Therefore, if we pay attention to the word (*nadzara*), then assessment is a form of demonstration or practice of something that requires truth and observation.

The word (*al-wazn*) or (*taqdir ats-itsiqal*) is interpreted as weighing, the word (*tsaqula mizanu fulanin*), (QS. al-Qari'ah, 6-9), has a high position and if placed on a scale will have weight or weight, which is in the form of good deeds, (al-Maraghi, 1998). As for people whose levels or weights are light or zero (*Khaffat mawazinuha*), the scales and weights will not increase. While the word *al-Taqdir*, in al-Qur'an is interpreted by the provisions, number and size, (QS. al-Hijr, 21., QS.al-Ra'd, 8). The word (*bil miqdar*) in the verse is meant as a time that is not exaggerated and is not reduced; while the word (*al-*

taqdir) can be likened to valuation, namely giving a determination or weighting such as giving a value in an study that uses statistical data. Therefore, the word (*at-taqdir*) can be equated with testing the validity of learning outcomes, namely analyzing the test of learning outcomes as a totality that is carried out, including; analyzing through rational thinking using logic (*logical analysis*), and analyzing which is done based on empirical reality (*empirical analysis*). In this context, the assessment in the taxonomic theory of Benjamin S. Bloom, based on al-Qur'an Surat, al-Hijr, 21., and al-Qur'an Surat, al-Ra'd, 8, contains various meanings, including; (1) God's judgment focuses more on human attitudes and knowledge such as faith and disbelief, piety and piety which then have cognitive-affective meaning; (2) the assessment of the Prophet as executing His commands is more focused on the ability and willingness of humans to practice His teachings, where psychomotor factors become one of the driving forces and the will (*cognitive*) as part of intelligence (*cognitive and psychomotor*). (Bush, 2019)

Based on the internalization of these values, the Hidayatul Insan Palangkaraya pesantren education portrait, has various advantages, one of the distinctive aspects of the provision of education in question, can be done through improving the quality and competence of teachers in learning activities, so that it is expected to give birth to the quality of graduates, in accordance with expectations and the needs of today's society. This view, basically, cannot be separated from the objectives of pesantren education as an institution for the formation of morality, intellectuality and spirituality, as well as the main controller of Islamic education oriented (*tend to religious and moral values*), so that pesantren graduates are expected to give birth to intellectual, emotional and spiritual intelligence At the practical level, as an effort to deliver the quality of education referred to, of course it cannot be separated from the learning activities and assessment process. Therefore, learning activities and the assessment process are the main factors in the formation of attitudes, knowledge and skills, as well as a practical step in producing quality graduates in accordance with the needs of today's society.

In addition, learning activities in other dimensions are understood as a series of activities in various organizations, both through the process of planning, implementing and evaluating, on the various roles of teachers in learning activities. Therefore, assessment in learning is expected to be able to describe various abilities of students, as well as efforts to increase productivity and develop teacher knowledge, (Fatkuroji, 2012). Thus improving the quality of pesantren education is a shared responsibility between leaders, teachers and all elements in carrying out various changes in accordance with the school program, (Bafadhal, 2014). In this context, the essence of learning is basically expected to increase students' understanding through improvement of learning activities and assessment processes. Thus the essence of learning is a series of processes for achieving goals in accordance with previously planned programs, through changes in learning and assessment curricula, as well as continuous improvement according to the objectives of pesantren education by focusing on customer satisfaction in the quality of Islamic boarding school education.

In this context, improving the quality of pesantren education can be achieved well, if it continuously makes various breakthroughs, especially in the field of quality of learning (*the excellence teaching*) and assessment process. Therefore, changes in learning and assessment models in the Hidayatul Insan Palangkaraya pesantren education unit are an important part in the formation of multiple

intelligences including intellectual, emotional and spiritual intelligence (Naima & Erniati, 2013). Learning existence is essentially aimed at developing all the potential of students, both cognitive, affective and psychomotor, of course these efforts can only be done effectively if all learning activities can be programmed properly according to the needs of the community. In another aspect, the learning process is expected to also be able to change the learning model, (*teaching models*) from conventional to learning (*direct instruction, cooperative learning and problem based instructions*), so that learning activities actually give birth to the quality of pesantren education which has integrity between intelligence (*intelligence quotient, emotion quotient and social quotient*).

Assessment as an Improved Strandalization of Multiple Intelligence

Assessment in learning activities is one component of the Islamic education system that is carried out systematically, planned and procedural as a tool to measure a success in the learning process activities. In addition, assessment is also understood as a subsystem in the management of Islamic education, as well as a benchmark of the development and progress of education. Therefore, assessment is the main step in increasing multiple intelligencers, through learning activities. In this context, learning activities in the education unit under the boarding school Hidayatul Insan Palangkaraya, are considered to be able to run effectively and efficiently, if all these activities are started through several stages, including; (1) learning planning, each learning basically requires a planning process, so that it can run well according to the learning objectives. Therefore, planning must be arranged as well as possible, as a guideline for the implementation of activities. Therefore, to carry out learning planning, several strategic steps are needed, including: estimating the future, developing the curriculum, analyzing the learning environment, formulating operational goals, formulating and determining program alternatives, establishing implementation and arranging program implementation schedules; (2) the management of learning, is the first step taken by a leader, by first establishing various bases of the organization of education, through the formulation of a vision and mission in accordance with current developments. Therefore, as leaders of Islamic boarding schools along with other education personnel, it is hoped that they can arrange learning programs in accordance with the needs of the community, become learning societies, scientific societies. In the above context, the leadership of pesantren education strives for effectiveness and efficiency of learning so that all learning objectives can be achieved properly, (Harlen, Gipps, & Nuttall, 2015).

Besides these two aspects, the next step is; (3) student management, this is a process of regulating all forms of activities related to students. Therefore, the role of leadership in managerial student management includes; new student Admission; guidance and strengthening of student programs. In this context, the position of students in learning occupies a strategic position and has different abilities. This view requires the teacher's role to be able to manage learning activities as well as possible, so that the implementation of learning runs effectively and efficiently. Student management in learning can be divided into several aspects, among others; task planning groups; teaching groups, seating groups, join learning groups, and collaborative groups; (4) the development of learning, the role and task of the teacher is essentially paying attention to students' interest in the material used, in this case, the role of the

teacher is not only as a transformer, but he is also a motivator so that they can arouse their enthusiasm for learning, and encourage them to learn by using a variety of media and learning resources in accordance with the ability of students. Therefore, in practice to develop learning, teachers must pay attention to several principles, including; formulating competencies and preparation for learning; learning preparation; learning activities arranged and developed according to their competencies; (5) conducting an assessment process, this activity is part of the evaluation and measurement in learning. Therefore, the assessment is essentially intended to observe the learning outcomes and abilities of students, in accordance with the learning environment. In addition, assessment is also intended to observe the various roles and performance of teachers in learning activities, (Lee, & Kim, 2019). In the above context, assessment is often focused on the ability of students, when in fact the teacher is also part of the assessment component in learning activities that are directly involved in the activity in question. Therefore, assessment in learning is a very complex activity and requires an observation process, so it can easily develop various abilities of students and know the competence of teachers in the learning process.

In this context, assessment is an activity that can determine success and failure in learning activities. The above view as stated by Hanim, where assessment is one of the teacher's tasks to determine how far the success of students, (Hanim, 2019). Therefore, assessment in learning is more directed at several aspects; (a) in the field of teaching, it is used as the basis for making decisions about what students have taught and learned; (b) learning outcomes, assessment is not only used to determine the level of understanding and mastery, but also provides an overview of the achievement of the program in overall learning activities; (c) diagnosis and improvement of learning, the causes of difficulties in learning activities can be searched for causes as well as various alternative solutions; (d) placement of the assessment, learning activities are expected to provide an overview of the ability of students; (f) curriculum and assessment in learning activities are used as a feedback process, which is to test the contents of the curriculum in the learning process. In addition, the assessment process is expected to have continuous curriculum improvement, according to technological developments and community demands, (g) institutional assessment, activities of learning assessment, significantly impacting Islamic educational institutions, this is expected to have a positive influence in improving quality future Islamic education is in line with current developments.

In this context, the evaluation basically aims to find out the various abilities of students and the role of the teacher in the learning process. Therefore, the assessment conducted by the Hidayatul Insan Palangkaraya Islamic Boarding School unit included; elementary school, junior high school, senior high school, can be used as a follow-up to a subsequent program, about what needs to be improved and developed in giving birth to graduates who have intelligence (*multiple intelligence*). Therefore, this assessment process aims to determine the ability of students, as well as to determine the quality and competence of teachers in learning activities. Thus the assessment process is expected to really get correct information about the ability of students and teacher competencies, so that it can be used as a reference in the preparation of strategic plans and policies that must be taken in improving the quality of Islamic education, (Sallis, 2011).

Theoretical Model of Assessment of Islamic Education; as Standardization for Increasing Multiple Intelligence

At the level of praxis, the construction of assessment in Islam is understood as a process and action that is arranged systematically and planned based on the values of the Qur'an and al-Hadith, by promoting openness, truth, justice, objectivity, transparency, credibility, validity and sustainable (*istiqomah*), as a standard for obtaining a variety of information as a whole both encouraging (*tabisyir*) as well as failure and ugliness (*'iqab, nadir*) regarding students' abilities and changes including aspects of knowledge, attitudes and skills in the learning process. In this context, assessment is an inseparable component in learning activities, and as an effort to find out students' abilities, and provide feedback on the whole next program. In addition, assessment activities are not only used as a process of gathering information about the ability and mastery of students in understanding learning material, but assessment is also the basis used to determine alternatives in the decision making process. This view, as stated by Supriadi, is one of the most important factors in learning, and is the basis for program formulation and decision making, (Supriadi, 2016).

In this context, assessment in learning activities, is expected to improve the ability of students, both in the field of knowledge, attitudes and skills. This view is expected to have practical implications for the development of the quality of learning. Therefore, the assessment model in an Islamic perspective must be implemented objectively and transparently, taking into account several aspects including; a) the assessment must be carried out in accordance with applicable procedures and regulations; b) assessment is something that can be observed and monitored according to the tasks and functions in carrying out learning activities, c) assessment based on documents and various elements of components and indicators; d) the assessment is carried out consistently, covering several aspects, namely; objective, fair, accountable, transparent and accountable; e) assessments are oriented towards the stated objectives; and assessment must be carried out in a continuous, periodic, orderly, and ongoing manner, (Leighton & Gierl, 2018).

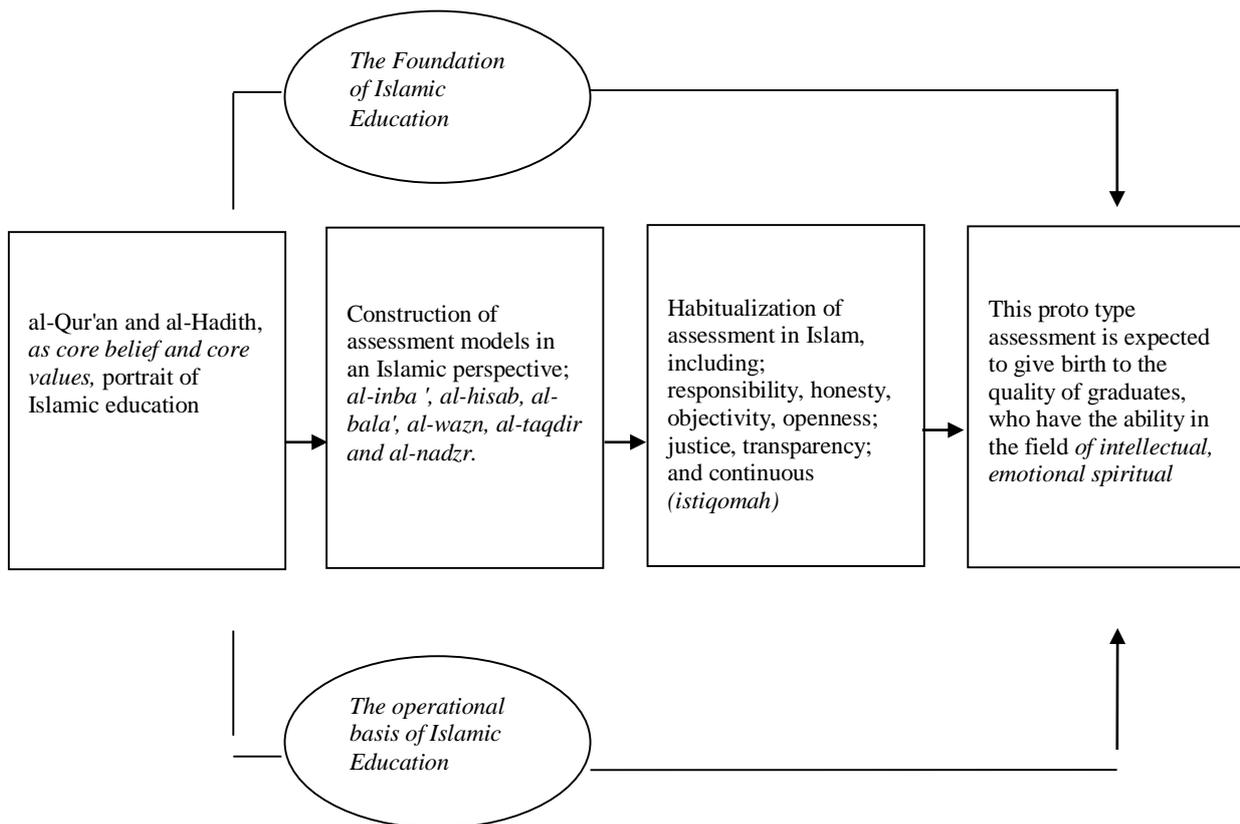
In praxis, assessment in learning activities must be in accordance with procedures and refer to the value system built by the Hidayatul Insan Palangkaraya Islamic boarding school in Central Kalimantan, so that the assessment referred to can really improve the ability of students, both in terms of knowledge and skills. Therefore, as an effort to achieve the essential objectives of the assessment referred to, Pesantren Hidayatul Insan Palangkaraya also conducts integrative curriculum development between pesantren education (*salafiyah and kholafiyah*), this view is intended to give birth to the quality of education that has the virtue of character (*softskill*), knowledge and skills (*hard skills*), so that the existence of education under pesantren increasingly exists in the midst of society, in responding to global challenges and becoming social change, (Lee, Lee, & Kim, 2019).

The education portrait of the pesantren Hidayatul Insan Palangkaraya, in giving birth to the quality of education, which has multiple intelligence can begin with an assessment process. Therefore, the weak quality of Islamic education today as a result of the assessment process that is only formal, spontaneous and insidental, has not been able to carry out substantial evaluation activities, such as; leaked answers to the implementation of UNBK; the lack of seriousness of the teacher's role in assessing

students; even institutionally, the above conditions also occur for the implementation of accreditation, which is carried out an assessment process based on a certain closeness. Departing from the form of concern regarding the quality of Islamic education in question, the construction of assessment in an Islamic perspective is seen as a new paradigm, which is practical and becomes one of the assessment models, so that it can produce quality graduates by having multiple intelligence, and improving the quality of Islamic education, (Mccallum & Connell, 2009)

The construction of the assessment mode in Islam is interpreted as one of the approaches used to carry out the assessment process in various educational programs, especially in learning activities, besides that the assessment process is used as standardization, procedures and steps in building the quality of Islamic education in the future. Therefore, the proto type of this assessment is essentially not only carry out the assessment alone, let alone are formalities, but this assessment model gives more value to the implementation process, by transmitting all the values of Islamic teachings that originate from the Qur'an and al -Hadits, as beliefs and core values (*core belief core values*) of the implementation of the assessment, so that the assessment activities above can be carried out with responsibility, (QS. Al-Mukminun, 8); put forward the attitude of honesty or ash-shidqoh, (QS. at-Taubah, 119., QS al-Naml, 27); pay attention to objectivity, (Surah al-Hajj, 37) such as, the attitude of *shidiq, amanah, tabligh and fatonah*; openness; justice, (Surah al-Maidah, 8); transparency (QS. an-Nisa, 58); and continuous or istiqomah, (QS. Fusillat, 30).

In this context, the significance of assessment in Islam is expected to give birth to several aspects, (QS. Al-Naml, 40), including; a) improve students' understanding and ability in the learning process, (QS. al-Baqarah, 155), including attitudes, knowledge, and skills b) know the results of learning the extent to which students mastery in mastering science, (QS.al-Naml , 40., QS. Al-Baqarah, 31), c) increase the productivity of teacher performance in learning; d) developing the learning process in improving the quality of Islamic education, f) giving good news (*tabsyir*) and bad news (*iqab*) about learning outcomes, (Surah al-Zalzalah: 7-8). Thus the construction of assessment models in an Islamic perspective, in giving birth to the quality of graduates who have intelligence (*multiple intelligence*), the researcher can theoretically describe as follows;



Construction of an Islamic Education Assessment Model; as

Standardization

Improved Multiple Intelligence

Thus the theoretical building construction of the assessment model in an Islamic perspective, is expected to be a transformation of the assessment process in learning activities, and significantly able to color the assessment so far, from the formality, spontaneity and incidental nature, towards a more substantial direction, in accordance with the internalization of values values in al-Qur'an and al-Hadith. This view is expected to improve the quality of Islamic boarding school graduates who have resilience in the field of social quotient, emotion quotient and intelligence quotient.

IV. Conclusion

This research praxis gave some conclusions; first; the existence of al-Qur'an and al-Hadith as the main basis of Islamic teachings is a guide to human life in various aspects of social life, including in the administration of Islamic boarding schools, both as a foundation and operational foundation. That view, becomes core beliefs and core values, as well as the main controller and mind-set portrait of Islamic education oriented (*tend to religious and moral values*), so that it is expected to produce quality of

Islamic education in a sustainable manner (*continues quality improvement*), in accordance with the needs of the community and truly become a superior Islamic education (*central for excellence*). Second; Islamic education portraits of pesantren are expected to have a future-oriented global vision (*future oriented school*), because it is necessary to transform the management of Islamic education, especially in learning activities and assessment processes, by transmitting all the values referred to, as the main foundation for the implementation of Islamic education. In this context, the construction of assessment in an Islamic perspective is understood as a shifting paradigm and becoming a new formulation of learning activities. The construction of the assessment model in the perspective of Islam was born as a result of the assessment process so far that emphasizes formality, spontaneity and incidental nature, leading to a more substantial evaluation, in accordance with the values in the Qur'an and al-Hadith.

Failure; assessment in an Islamic perspective is understood as an approach, model, mechanism and decision making process related to the measurement of the individual (*self evaluation*), to determine the achievement and level of success in the learning process, by internalizing the values of the Koran and al -Hadits, including; responsibility, (Surah al-Mukminun, 8); put forward the attitude of honesty or ash-shidqoh, (QS. at-Taubah, 119., QS al-Naml, 27); pay attention to objectivity, (Surah al-Hajj, 37) such as, the attitude of shidiq, amanah, tabligh and fatonah; openness; justice, (Surah al-Maidah, 8); transparency (QS. an-Nisa, 58); and continuous or istiqomah, (QS. Fusillat, 30). In addition, the construction of the assessment model referred to is a manifestation of the application of the 2013 curriculum, which is more focused on three aspects, including; knowledge, attitude and skills.

Fourth; assessment in the view of Islam is interpreted by various interpretations, among others; *al-inba'*, *al-hisab*, *al-bala'*, *al-wazn*, *al-taqdir* and *al-nadzr*. The conception is used as a basic value in all Islamic education assessment activities. Therefore, the interpretation of the assessment referred to in the perspective of the Koran has a broad scope of meaning, and in practice it is expected to be a change in assessment activities, thus giving birth to the quality of graduates who have the ability in the field of intellectual, emotional and spiritual (*multiple intelligence*), besides The implications of the above praxis assessment are also expected to be able to increase the competence and productivity of teacher performance in learning activities, in accordance with the vision and goals of the Islamic educational institutions. Fifth; the significance of assessment practically has implications for developing the quality of learning and becomes the basis for decision making and learning development; know the level of understanding and mastery of learning material for students; be the direction of learning improvement and the basis for curriculum development, so that it has a positive influence in improving the quality of future Islamic education in accordance with current developments.

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