

Learning evaluation in the qur'an: an analysis of Surah Al-Baqarah, verses 31-34

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ABSTRACT

This article aims to analyze the content of Surah Al-Baqarah verses 31-34, which discusses evaluation based on three aspects: the cognitive aspect, the affective aspect, and the psychomotor aspect. This study is a library research study, meaning it uses library sources such as books, journals, and articles to analyze and support the examination of the content of Surah Al-Baqarah verses 31-34 regarding evaluation. The data analysis method employed is content analysis. The results of the study indicate that there are three aspects of evaluation in Surah Al-Baqarah verses 31-34. First, the cognitive aspect (knowledge) is demonstrated by Allah SWT teaching Prophet Adam the names of all things, and by Prophet Adam's ability to remember, understand, and apply the knowledge that Allah SWT had taught him. Second, the affective aspect (attitude or emotion) is shown by the angels who sincerely acknowledged their lack of knowledge and demonstrated an attitude of reverence toward the greatness of Allah SWT. Finally, the psychomotor aspect (skills) is demonstrated by the angels who prostrated to Prophet Adam by Allah SWT's command, except for Iblis.

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Introduction

The Qur'an is the word of Allah (SWT) addressed to humankind. The Qur'an serves as guidance, a clear criterion between right and wrong, and a source of knowledge. As guidance, the Qur'an aims to create prosperity and happiness for humanity, both individually and collectively. This guidance takes various forms, such as guidance concerning creed and beliefs that must be upheld by human beings, guidance regarding Islamic law (sharia), and guidance related to the laws that regulate the relationship between humans and Allah (SWT) as well as relationships among human beings.

The Qur'an also emphasizes what is good and what is bad for human beings. Therefore, one of the distinctive characteristics of the Qur'an is that it clearly explains which good deeds should be performed and which bad deeds must be avoided. In addition, the Qur'an serves as a source of knowledge. It provides humanity with abundant teachings, including monotheism (tawhid), worship, morality, history, ethics, and other areas of guidance. Therefore, the Qur'an calls upon humankind to observe natural phenomena and study them in order to acquire beneficial knowledge.

One of the pieces of information contained in the Qur'an concerns evaluation. Allah (SWT) evaluates human beings for various purposes, such as testing the ability of the believers to face the challenges of life, determining the outcome of the message conveyed by Prophet

Muhammad (SAW) to his people, identifying those who truly believe in Allah (SWT), and distinguishing who among them is the most honorable and the most righteous in the sight of Allah (SWT). (Ramadhani et al., 2018). Therefore, human beings need to pay close attention to the evaluation carried out by Allah (SWT), not only as a reminder to always act with caution, but also as an example and lesson regarding the concept of evaluation. For in daily life, humans also conduct evaluations of one another, such as in the field of education.

Etymologically, the word “evaluation” is derived from the English term evaluation, which means assessment or appraisal. (Sari, 2019). Meanwhile, in Arabic, the term for evaluation is *imtiḥān*, which means examination or test. It is also referred to as *khataman*, which means a method of assessing the final outcome of an educational process. (Rahayu, 2019).

In the Qur'an itself, there are many words that refer to evaluation, such as *al-bala'*, *al-hisab*, *al-fitnah*, *al-wazn*, and *at-taqdir*. The term *al-bala'* signifies testing the resilience of learners in facing challenges, whether academic or non-academic. *Al-hisab* refers to the process of assessing learning outcomes. *Al-imtiḥān* means a written examination. *Al-fitnah* is often related to psychological testing. *Al-wazn* relates to the weighting of scores; if learners complete tasks diligently, the results will be satisfactory, and vice versa. Lastly, *at-taqdir* pertains to the determination of scores for each task given. (Anwar, 2019).

Sedangkan secara istilah, para ahli memberikan definisi evaluasi sebagai berikut:

1. According to Gilbert Sax, as cited in Asrul, the definition of evaluation is: “Evaluation is a process through which a value judgment or decision is made from a variety of observations and from the background and training of the evaluator.” (Asrul, 2015)
2. According to Syamsul Nizar, as cited in Rahayu, the definition of educational evaluation is an activity aimed at determining the progress of a task within educational activities. (Rahayu, 2019).
3. According to Abuddin Nata, the definition of educational evaluation is an activity that measures and assesses the success of an educational program based on various related aspects. (Nata, 2013).
4. According to Edwind, as cited in Ramayulis, evaluation is a process or action of determining the value of something. (Ramayulis, 2014).
5. According to Slameto, as cited in Rahmi et al., the definition of evaluation is a process carried out by an individual to achieve a change in a person's behavior as a whole, resulting from their experiences in interaction with the environment. (Rahmi, 2022).

Based on several definitions, it can be concluded that evaluation is an activity or process carried out through various planned observations to measure and assess the success of something. Therefore, when evaluation is conducted in learning activities, it is intended to determine how successfully students achieve the predetermined learning objectives. This allows teachers to decide on appropriate actions for subsequent learning activities.

In this article, the discussion will focus on evaluation as found in the Qur'an. Many verses in the Qur'an, both explicitly and implicitly, address evaluation, such as in Surah Al-Baqarah, verses 31-34. Based on this, the author is interested in exploring further the concept of learning evaluation in the Qur'an, particularly in Surah Al-Baqarah, verses 31-34, which will be analyzed through three aspects: cognitive (knowledge), affective (attitudes or emotions), and psychomotor (skills), using content analysis techniques.

Research Methods

This study uses the library research method. (Nadirah & Pramana, 2022). The library research method is a type of research that uses sources from libraries to obtain research data. (Hermawan, 2019). Therefore, this study does not involve fieldwork to collect research data. Instead, it utilizes books available in libraries to obtain the necessary data. The data collection technique used is documentation. Documentation is a method of gathering data by

utilizing written sources or documents related to the research topic in order to obtain the research results. (Mardawani, 2020). In this study, the researcher collected and analyzed written documents, including books, journals, and articles related to Surah Al-Baqarah, verses 31-34, which were then examined from the perspective of evaluation in the cognitive, affective, and psychomotor aspects. The data analysis in this study was conducted using content analysis. Content analysis is an analytical technique aimed at producing objective and systematic descriptive data regarding the content of the topic under study. (Zed, 2004). In this study, what will be analyzed is the content of Surah Al-Baqarah, verses 31-34, from the perspective of evaluation.

Results and Discussion

Result

In the Qur'an, there are many verses that illustrate evaluation, such as in Surah Al-Baqarah, verses 31-34:

Mention: And He taught Adam the names of all things, then presented them to the angels and said, "Tell Me the names of these if you are truthful." They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise." Allah said, "O Adam, inform them of their names." And when Adam had informed them of their names, Allah said, "Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed?" And [mention] when We said to the angels, "Prostrate before Adam," they prostrated, except for Iblis; he refused and was arrogant and became of the disbelievers.

In Surah Al-Baqarah, verses 31-34, the event described is when Allah (SWT) demonstrated the superiority of Prophet Adam (AS), who was chosen as the future vicegerent (khalifah) on earth, in front of the angels and Iblis. This event can be analyzed from several aspects: cognitive, affective, and psychomotor.

The cognitive aspect is shown in verses 31 and 33, where Allah (SWT) taught Prophet Adam (AS) the names of all things. Prophet Adam (AS) was able to correctly mention the names that Allah (SWT) had taught him. He remembered, understood, and applied this knowledge. The affective aspect is shown in verse 32, where the angels demonstrated sincerity (ikhlas) and acknowledged that they knew nothing except what Allah (SWT) had taught them. In addition, the angels showed reverence and glorified the greatness of Allah (SWT) and His knowledge. Finally, the psychomotor aspect is shown in verse 34, where the angels prostrated to Prophet Adam (AS) upon Allah's command, except for Iblis, who refused to prostrate.

Discussion

The activity of evaluation was actually carried out by Allah (SWT) long before humans practiced it in the field of education, as illustrated in Surah Al-Baqarah, verses 31-34. These verses depict a situation in which Allah (SWT) demonstrated the superiority of Prophet Adam (AS) over the angels because He had specifically taught him the names of all things, knowledge that was not granted to the angels. (Husen, 2019). This relates to the event in which Allah (SWT) informed the angels that He would appoint human beings as vicegerents (khalifah) on earth, as mentioned in Surah Al-Baqarah, verse 30:

Mention: [Remember] when your Lord said to the angels, "I am going to place a vicegerent (khalifah) on earth." They said, "Will You place on it someone who will cause corruption and shed blood, while we glorify You and sanctify Your name?" He said, "Indeed, I know what you do not know."

Quraish Shihab, in his Tafsir Al-Misbah, explains that in Surah Al-Baqarah, verse 30, the angels questioned Allah's plan to appoint human beings as vicegerents (khalifah) on earth. This occurred because the angels assumed that the khalifah would cause corruption and shed blood on earth. Their assumption may have been based on the angels' prior observations before humans existed, when creations behaved in such ways, or it could have been based on the notion that, unlike the angels who constantly glorify Allah (SWT), the being appointed as khalifah would naturally be different. Their question may also have arisen from Allah's use of the term khalifah for the being to be created, which means a mediator in disputes and enforcer of justice. This implies that among humans there will inevitably be disagreements and conflicts. (Shihab, 2002). Then, in Tafsir Ibn Kathir, it is explained that the angels' reaction was not an act of opposition to Allah (SWT) or jealousy toward the descendants of Adam. The angels have been described by Allah (SWT) as beings who do not speak before Him, and therefore they would not ask anything without His permission. Their question was merely intended to seek clarification and understanding of the wisdom behind the creation of humans as vicegerents (khalifah) on earth. (Katsir, 2005).

Based on Surah Al-Baqarah, verse 30, Allah (SWT) then demonstrated to the angels what they did not know, while also testing or evaluating Prophet Adam (AS) regarding the knowledge that Allah (SWT) had taught him. Therefore, when Surah Al-Baqarah, verses 31-34, are examined from the perspective of evaluation, they inevitably involve the three main aspects of evaluation: cognitive, affective, and psychomotor.

The first aspect is the cognitive aspect. The cognitive aspect relates to knowledge. In other words, it is associated with reasoning and the thinking process. (Sutiah, 2016). The cognitive aspect emphasizes intellectual elements, such as knowledge, understanding, and thinking skills. (Ulfah et al., 2021). The cognitive aspect can be seen in Surah Al-Baqarah, verses 31 and 33. Allah (SWT) taught Prophet Adam (AS) knowledge regarding the names of things. According to Tafsir ath-Thabari, Allah (SWT) taught Prophet Adam (AS) the names of all things, including those familiar to humans, such as animals, the earth, soil, the sea, mountains, soybeans, and all other types of creatures. (Ath Thabari, 2007). This refers to the cognitive aspect, which includes remembering, understanding, and applying.

Remembering is the basic level of the cognitive aspect. This level involves recalling, remembering, or recognizing names, terms, phenomena, ideas, and so on. (Zainudin & Ubabuddin, 2023). In this case, it is shown by Prophet Adam (AS), who was able to remember the names of all things after being taught, thereby gaining knowledge of them. As explained in Tafsir Ibn Kathir, the superiority of Prophet Adam (AS) over the angels is proven by his ability to mention all the names that Allah (SWT) had taught him. (Katsir, 2005). Remembering is the initial phase in which a person learns new information or concepts.

The next level is understanding. Understanding is the ability to formulate the meaning of a lesson while also being able to communicate it orally. (Ruwaida, 2019). This level is demonstrated by Prophet Adam (AS), who not only knew the names but also understood what was taught to him. As explained in Tafsir Ibn Kathir, Allah (SWT) taught Prophet Adam (AS) the names of all things, including their essence, attributes, and actions (Katsir, 2005). This aligns with Tafsir Al-Misbah, which states that Allah (SWT) taught Prophet Adam (AS) the names of all things, providing knowledge about the names or words used to refer to objects and teaching him their functions (Shihab, 2002). Thus, this represents a higher level of the cognitive process, in which a person not only remembers but also comprehends the meaning or concept of what is remembered.

The next level is applying. Applying refers to a person's ability to implement or use their knowledge. (Ruwaida, 2019). In Surah Al-Baqarah, verse 33, Prophet Adam (AS) was asked by Allah (SWT) to demonstrate his understanding by naming the things he had learned in front of the angels. This shows that knowledge is not merely memorized but must also be applied in real action—in this case, by verbally stating the names.

The second aspect is the affective aspect. The affective aspect is closely related to attitudes and values. (Ulfah et al., 2021). The affective aspect is related to emotions such as appreciation, values, feelings, interest, motivation, and attitudes toward something. (Sutiah, 2016). The affective aspect is demonstrated in Surah Al-Baqarah, verse 32. In the previous verse (31), Allah (SWT) commanded the angels to name the things. According to Tafsir Al-Qurthubi, this command was not a demand, because Allah (SWT) knew that the angels would not be able to carry it out. Therefore, the command served as a confirmation and clarification that the angels were indeed unable to name the things. (Al Qurthubi, 2007).

The affective aspect includes the stages of receiving, responding, and valuing. (Zainudin & Ubabuddin, 2023). Receiving is the sensitivity of an individual in accepting stimuli from the outside, which may come in the form of phenomena, problems, situations, and so on. (Anshori, 2009). In this context, it is shown by the angels, who sincerely accepted that they had no knowledge beyond what Allah (SWT) had taught them. The angels acknowledged the limits of their knowledge before Allah (SWT). (Shihab, 2002). This is the first stage of the affective aspect, in which a person (in this case, the angels) demonstrates readiness to accept new values or information.

Responding is the ability of an individual to actively participate in a particular activity or phenomenon and to react to it in some way. (Zainudin & Ubabuddin, 2023). The angels not only acknowledged their lack of knowledge, but also responded with full respect to the greatness and sanctity of Allah (SWT). (Shihab, 2002). This attitude is an emotional or affective response, which is a reaction to the knowledge they possess.

Valuing is the attitude of giving appreciation or assigning worth to an activity or object. (Anshori, 2009). The angels valued the wisdom of Allah (SWT) as something superior to themselves, demonstrating recognition of Allah's greatness and authority, and acknowledging that none knows the unseen except Allah (SWT). (Ath Thabari, 2007). This attitude demonstrates the internalization of important spiritual and religious values.

The final aspect is the psychomotor aspect. The psychomotor aspect, or skills, encompasses physical movements and coordination, motor abilities, and a person's physical capabilities. (Sutiah, 2016). The psychomotor aspect is closely related to skills, which are developed after a person gains a certain learning experience. (Anshori, 2009).

The psychomotor aspect includes physical actions that result from the integration of knowledge (cognitive) and attitude (affective). This aspect is reflected in Surah Al-Baqarah, verse 34. In this verse, Allah (SWT) commands the angels to prostrate to Prophet Adam (AS)

as a tangible action involving both physical skill and spiritual obedience. The angels immediately carried out the command, except for Iblis, who refused.

According to Tafsir Al-Qurthubi, the angels were commanded to prostrate to Prophet Adam (AS) as a sign of respect. It is also possible that Allah (SWT) commanded them to prostrate as a form of admonition for their words in Surah Al-Baqarah, verse 30 (Al Qurthubi, 2007). The act of prostration itself indicates humility, obedience, and submission to Allah's (SWT) command. Thus, the prostration represents the manifestation of the creatures' obedience and submission to their Creator. This is an example of a psychomotor response that is connected to attitude and command. Therefore, the angels' prostration was intended and approved by Allah (SWT) as a form of respect toward Prophet Adam (AS) (Putri, 2021). Moreover, the angels' prostration represents the integration of knowledge (cognitive) of Allah's command, respectful attitude (affective), and physical movement (psychomotor).

Conclusion

The concept of evaluation in Surah Al-Baqarah, verses 31-34, can be examined from the cognitive, affective, and psychomotor aspects. The cognitive aspect is demonstrated when Prophet Adam (AS) knew the names of all things that Allah (SWT) had taught him. The affective aspect is shown by the angels, who sincerely accepted that they knew nothing beyond what Allah (SWT) had taught them. The angels responded with full respect and valued that Allah's (SWT) wisdom was above them, for Allah (SWT) is the All-Knowing. Finally, the psychomotor aspect is demonstrated by the angels' act of prostrating to Prophet Adam (AS) upon Allah's command, except for Iblis.

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