



Original Article

Islamic Perspectives about Evaluation Criteria and Its Educational Implications

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ABSTRACT

Every system has based on series of values and all acts in that system form based on considered values. Due to importance of justice and none wasting the human right, evaluating the values has a special place in Islam. In this case, current study will discuss first about importance of evaluation in Islam and then will go through characteristics of evaluation from Islam point of view in consideration to The Holy Qur'an and Islamic narrative's teachings and also evaluation criterions in Islam. At the end, there will be a discussion and conclusion. In the end tried concerning evaluation from the Islamic view point and it implications for an educational system.

Key words: Islam, Evaluation, Educating and training system

INTRODUCTION

The importance which Islam is considering for evaluation in seen in few programs among different human programs. The informative teachings of Islam are itself showing this subject that how Muslims are encouraged to effective and creative act of evaluation. Islam advise evaluation as a daily program for each Muslim. In a way that it has said: any time that a day passed and human does not evaluate precisely his acts and behaviors, he has gone far from straight way of perfection and will not considered as followers of prophet's family. (Makarem Shirazi, 2003).

It has written in Nahjolbalaghe that the peoples who do bad things and ones who do good things should not be the same for you because the bad guys will be encouraged in their work and the good guys will lose their motivation. The considerable point which should not be ignored is that we should first be completely informed about values and the value system so that we can accord peoples and their work with values and determines their goodness. The way that The Holy Qur'an used in stating some of the values, is a thinkable from every sides. Among important items in evaluation, there is determination of the factors that we can compare the results with them and determine the rate of its acceptance or unsuccessful. This is the way that we can develop the positive points and compensate the loss. In Islamic evaluation also, we should first know about values and the system which is dominating on them, then we can determine the rate of acceptance by comparing peoples and their actions with those values. Each educative system moral systems and offer advises for good action. The goal of Islamic training is move of good and thinker human though perfect human. Considering that in educative system of our country, the goal of education is in regards to perfect human educating, therefore theories in all educative systems and also in evaluation system should be in same way as Islamic value system. Therefore this article wants to study about educative points comes from these sources and the way of their work in evaluating system but in consideration to Islamic value system and evaluating specifications from The Holy Qur'an point of view and also the Islamic narratives specially Nahjolbalaghe.

The importance of evaluation in Islam

Where ever that there is a goal, there should be also a plan to reach that goal and where ever there is a plan, there should be evaluation to determine the rate of achievement and getting assurance that programs are in the correct way of goal. Considering that Islam is tending to goal, values and perfectness, and also it has precise plans in all fields, therefore evaluation which is necessity of correct performance of the plan and reaching to the goal, should be reasonably existed in Islam. (Baharestan, 2003).

There are several reasons which show that evaluation has importance and special place in Islam. There are clear symbols of importance of evaluation in principals and minutiae of the religion. For example, The principal of resurrection is explanative of the justice, mercy and realization of God's promises. Several times in The Holy Qur'an, it has talked about resurrection which some of them have directly pointed to justification and divine evaluation which are:

- 1-The day of justice (Surat Al-Ĥijr,15: 35)
- 2-The day of evaluation (Surat Ghāfir, 40: 32)
- 3-The day which is promised (Surat Al-Burūj, 85: 2)
- 4-The day of Judgement (Surat Al-Mursalāt, 77: 14).

Believing in resurrection, make responsibility and commitment in perfect performance of responsibilities and has effective role in refinement of human.

One of the minutiae of the religion is ordering to good things and avoiding the bad things. In The Holy Qur'an and Islamic narrations and states of the holly persons, there is insisting on ordering to good things and avoiding the bad things. It can say that ordering to good things and avoiding the bad things is a general evaluation and control to prevent social corruption and it is part of social rules in Islam. It has written in The Holy Qur'an about ordering to good things and avoiding the bad things that you Muslims are the best nation among mankind. Because ordering to good things and avoiding the bad things is always current in you and you have believed in God. (Surat 'Āle `Imrān: 3: 110). Besides, there is a narration from Imam Ali which says that the person who sees a bad action and does not avoid it by heart, lounge or action, he is dead in the society. (Makarem Shirazi and colleagues, 1990) ordering to good things and avoiding the bad things, as an individual and social control and evaluation is a religious responsibility and also a logic action and natural right comes from relation of human together. (Baharestan, 2003) ordering to good things and avoiding the bad things should be started from the individual himself and lead to foppery. In this regard, we can point to a narration from Imam Kazem which says that they are not from us the people who do not evaluate themselves every day (Koleini, 1987).

By thinking about principles and minutiae of the religion, we can know about the importance that Islam consider for evaluation and we can find out unique educative methods from that. The discussions on believe in resurrection and ordering to good things and avoiding the bad things are very vast and out of this discussion's time.

Islam advises evaluation as a daily plan for each Muslim. Imam Kazem States that he is not from us who does not evaluate his works every day and if he does good act, asks God for more of it and thanks God for the achieved success and if he does bad act, ask forgiveness from God and repent. (Bihar al-Anwar). God evaluate the acts of his creations and will award the good values and punish the bad values. According to The Holy Qur'an : anyone who has more good actions in resurrection day will go to heaven and the ones who have less good action will go to hell (Surat Al-Qāri`ah,101: 6-9). Imam Ali and other Imams from his son are the measures of justice in resurrection day. Also it has stated in Osoul Kafi and Manialakhbar from Imam Sadegh that someone has asked about above Ayeh's meaning and Imam said that the measures of justice are prophets and their deputies. There is a narration from Imam Ali that greeting to measure of evaluating the actions. In fact, these great characters are the measures of evaluating the actions and the acts of everyone who is more like to them are good and the ones which do not like them are less valuable. Even in this world, the prophets are the measures of evaluation but this will realize in next world. (Makarem Shirazi, 2003) The educative points which are hidden in these words show that the measure of evaluation should be precise and valid in a way that no right can be void in evaluation and the justice can be done. On the other way, it has pointed to items that show that numbers of criterions which show the sensibility of evaluation.

From Islam point of view, one of the main criterions of evaluation which is noted in many Ayehs, is contrast of believe and blasphemy. God is saying (Surat As-Sajdah,32: 18) "Then is one who was a believer like one who was defiantly disobedient? They are not equal".

It has said in (Surat Az-Zumar, 39:9) "Are those who know equal to those who do not know?". Contrast of good and bad is another criterion which is mentioned in The Holy Qur'an: Good and bad are not the same. (Surat

Fuṣṣilat, 41:34). In many other Ayes, values and unvalued are presented by contrast like evil and good, darkness and light. Study about these Ayes needs more time and preciseness.

In summary, we can say that importance of evaluation in Islam is justified by The Holy Qur'an, narration from Imams and principles and minutiae of the religion. It is showing in below figure:

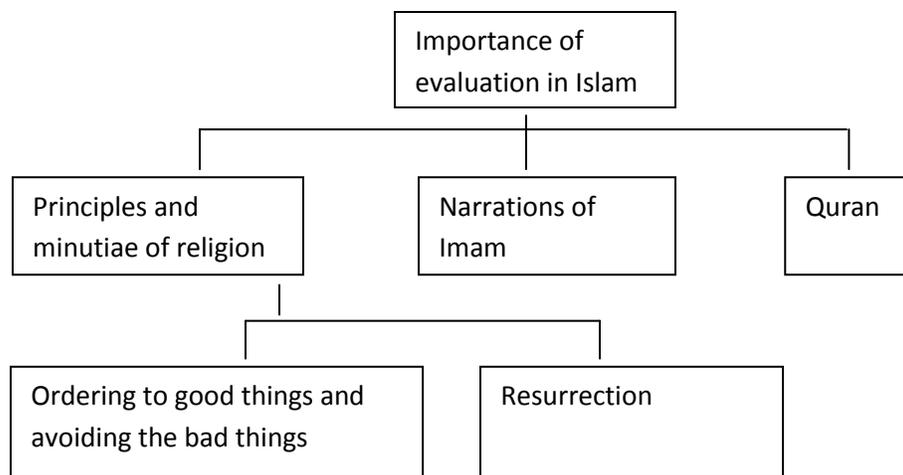


Figure1. Evaluation in Islam from The Holy Qur'an and Religion view

Specifications of evaluation in Islam

The subject of evaluation is an important item in general and in all affairs and it has insisted on it in Islam and allocates value of Jihad to it. As mentioned, there are Ayes in The Holy Qur'an that discuss about evaluation and also there lots of narrations from Imams that emphasis on this subject. A quick look to the The Holy Qur'an's Ayes and narrations of Imams shows that among believing subjects, the evaluation of actions and award and punishment and executing the justice has a special importance. The teachers and evaluators in educating system need to have some principles and criterions by which they can evaluate the performed actions and measure the capabilities of learners. These principles which have key role should accord with our believing criterions and therefore get the religious responsibility and principles of evaluation from this doctrine. (Afjei, 1986).

There is different specifications and understandings in The Holy Qur'an and Islamic narrations about evaluation which have important message. From the most important specification of the evaluation in Islam, we can mention to self evaluation, several methods of evaluation, speed in evaluation, consideration to individual differences, avoiding from mistakes and preventing hesitation which will be explained more in following.

Self-Evaluation

Islam considers the subject of self evaluation as control and dominating the ego and emphasizing on it as one of the educating methods. The God says: "Read your record. Sufficient is yourself against you this Day as accountant." (Surat Al-'Isrā', 17: 14). In this Aye, it is speaking about evaluator of the actions of the creations who is God but it says to people that they can be their evaluator themselves. One of the new subjects which has raised after years of development and scientific growth and management and planning is the subject of self evaluation. It has tried in educative system to reach people to a level of growth that they can be their manager and evaluate their actions and compensate the mistakes. We can find out the best form of this meaning in above Aye. By obeying these statements, we can develop the educative and training system to the best. (Lankarani, 1988). There are several narrations about self evaluation.

Therefore self-evaluation in educating system can be considered as one of the most important methods of correction and development of education. The point which is taken from all these narrations is that in educative evaluation, both evaluator and evaluated persons are learners and h should always evaluate himself and the criterion on this evaluation is development against last day. (Sadough, 1417).

Plurality of evaluation's tools:

There are several explanation about plurality of evaluation's tool. Some says that it may be a balance for every human or for every nation or for each action. For example, praying will be evaluated by a balance and fasting

or Haj and Jihad with other special ones. Some other says that the balance in fact is the same and they mentioned to greatness of it. In Surat Al-'Anbyā' (21: 47) has stated "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant". This Aye is related to subject of balance of evaluation of actions and this tool is as precise that even the smallest act which has referred to a seed as an example of smallness will be evaluated. On the other side, balances have used which is plural of balance and shows that at that day, there will be several balances. (Makarem Shirazi, 2003) Any way, it shows that balance means the tool of evaluation and balances shows the plurality of this tool. Because everything has its own tool of evaluation and our tool should be convenient for the thing which we want to evaluate. In educative system, based on this sample of The Holy Qur'an in evaluation, we have to use the methods which are convenient with educative goals and the characteristics of the learners and use different methods and tools. The evaluation tools should be in a way that learners have the opportunity to show their knowledge, skills and capabilities in different ways. Now a day, we need systems in evaluation that respect the learner and present his natural and human talents in all aspects. In this case, teacher should believe that each student has the capability of development and learning provided that we forget the old evaluation tools which were just looking for mistakes without consideration to difference of individuals. We should find out the capabilities by using different and new tools and make self confidence in students which is very insisted in Islam. With regards to Islamic training goals which are reaching to human perfection, taking consideration to these subjects is very important and necessary.

Speed in evaluation:

This subject that God evaluate the acts of humans with speed is seen in different parts of The Holy Qur'an and this repeat shows the importance of it. In one side it is an enunciation for good peoples who will receive their award rapidly and on the other side; it is a treat for bad guys that their punishment will not be delayed. There is a narration from Imam Ali that God will evaluate all his creations acts as soon as squeezing the milk of a sheep. (Majmaol Bayan, 3), God will evaluate his entire creations act in a glance. (Same source, 1)

The reason of such a speed is clear because evaluation is provided to complete knowledge, power and justice and God has all these characteristics in complete way and he can evaluate all acts in a glance. One of the hidden educative points in these Ayes is that the necessity of speed in evaluation is having high level of knowledge and the following of this speed is on time punishment and encouragement. Psychologist says that most of the behaviors of the humans are the result of encouragement. In education, the probability of reaction of learners change by encouragement and punishment is a way that removes or weakens the reaction. (Parsa, 2005). There are different types of punishment and encouragement and discussion in this case is vast but one of the ways of on time punishment and encouragement is speed in reaction. Considering to these narration and Ayes, we can understand that the role of teachers as evaluators is undeniable in effective evaluation. Therefore, augmentation of social place of teachers and increasing their knowledge and skills will lead to speed in evaluation and the result of it will be on time punishment and encouragement. Imam Ali in his letter to one of the king states that choose the best one from the people for justification. And then he says that do not choose them by your own will and without consultation... they should be experienced. Besides he advises in another place to choose reliable and trusted officer for control and evaluation.

Taking consideration to individual differences:

Based on justice principle, there should be methods in educational system that is a symbol of justice. The principle of justice has a special sensibility in evaluation. From the points which should be considered in making justice in evaluation, is taking consideration to individual differences. People's different capacity of knowledge and action. In Islamic evaluation, consideration to individual differences is considered as social justice. God sates that God will not give responsibility to someone unless in consideration to his capabilities (Surat Aṭ-Ṭalāq, 65: 7). The Holy Qur'an has discussed about differences of humans in several parts and also the source of these differences and necessity of their existence. "It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate". (Surat Az-Zukhruf: 43, 32). "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge." (Surat Ar-Rūm: 30, 22).

This is because of individual differences that the divine test is different for peoples. He tests some ones by difficulties, hungry, poorness, illness and sadness and some ones with rich, money, power and some ones by putting in corrupted or healthy places. Individual differences are the reason of variety in tests. Because it is possible that some people can bear hunger and problems but they cannot bear comfortable, rich or full.

(Baharestan, 2003) The prophet states that anyone who has strong believe and good action, he will be tested more difficult and anyone who has weak believe and less action will have more simple test. (Majlesi, 1982). The individual differences has considered as a define principle in Islam logic. It has narrated in Osul Kafi from religious leaders about different ranks of believe and their means is that people are not in same level of talent and mind, therefore religious leaders advise that there should be responsibility for each person based on his talent and there should not be hard responsibility for the ones who are in lower level so that it would be out of his capability. The financial, cultural and social conditions and inner talent and also existence of conditions like level of parent's education, their consideration to educative points and their relation with school and books, have important effect in quality of learning of children. In evaluation system of our country which is looking for reach of all students to special point and getting point of 20, speaking about individual differences is not very correct and there should be serious review on it because by small consideration, we can find out a clear contradiction which is contradiction between getting point 20 and consideration to individual differences. The Islamic Prophet sates that people are like mines, some are gold mines and some silver mines. (Sadegh Ardestani, 1992). It means that people are in different levels of talent and they are not all the same, therefore planners and teacher should take consideration to principle of individual differences.

Deviation from mistake and changing the sentence:

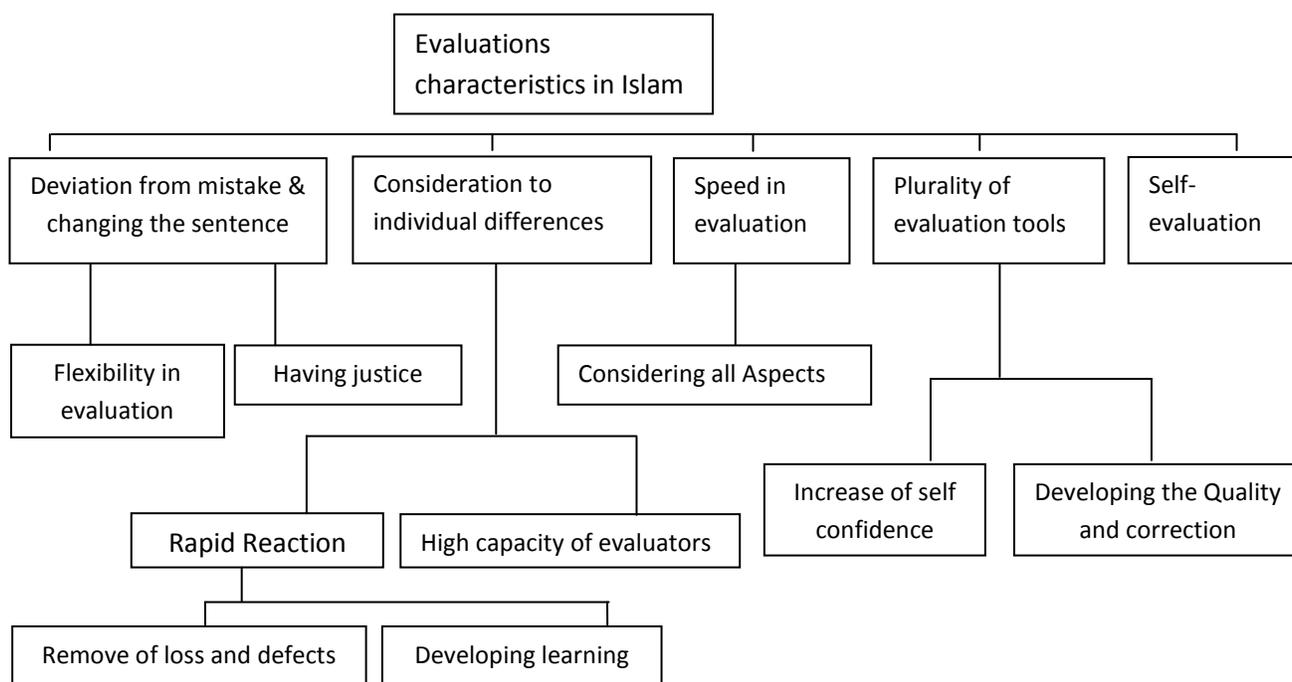


Figure 1. Subject of evaluation in Islam and its components

The subject of evaluation in Islam has summarized in upper graph. It has insisted in Nahjolbalaghe that if there was a mistake in a sentence, change that. Don't be afraid of coming back to justice whenever you find it out (Bagheri, 2004). The method of review is mentioning as one of the educating methods and pointed that God has used it several times in treating the humans. God is not ashamed on reviewing his first sentence, so we should not also avoid reviewing in education and be ashamed of it. Although there is no question of review in evaluation and sentence but it can be used also in educational evaluation. There are several stories in The Holy Qur'an which shows that God has changed the sentence which was defined and informed by prophet because of the charity or repentance or other items. Teacher in term of evaluation can make changes in evaluating points of students based on his recognition in consideration to his wise, experience and knowing complete goals of education. Teacher should be able to understand the conditions and make the necessary changes and this should be done by considering time and place conditions and justice.

DISCUSSIONS AND CONCLUSION

In consideration to what presented about place of evaluation in Islam and its importance and necessity, we can understand that evaluation has a special importance in education special in teaching. This necessity will be cleared more while it would be looked from Islam point of view so that educational system can be reached to goal of Islamic education which is human perfection. Considering to what discussed about specifications of Islamic evaluation like self evaluation, plurality of evaluation tools, speed in evaluation, consideration to individual differences and deviation from mistake and changing sentence, it is proposing to:

1-Due to make responsibility and self confidence in students during education, there should be conditions for involving learners in evaluation process.

2-Use different tools based on educational goals and characteristics of learners.

3-Encouraging the social position and increasing the knowledge level and skills of teachers as the most important persons in evaluation position, should be placed in priority of education plans and activities.

4-The individual differences should be considered by planners and teachers.

5-Giving more place and authority and trust to teachers in place of evaluation.

Considering to current situation and condition of evaluation system in education in our society and considering to loss of consideration to religious teaching in evaluation process in general and educational evaluation in specialty, it is necessary to make effective solutions with regards to investing the usage of Islamic evaluation principles. In this regard, following proposal is given:

1-Educational specialists and researchers should find out the scientific criterions in field of evaluation by using Islamic religious teaching and perform of realization of these criterions by informing and teaching the executers of educational system.

2-The culture of consideration to these principles in educational system should be developed by holding seminars, making articles and encouraging to writing about position of evaluation in Islam and its principles.

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