

The Effectiveness of Imtihan Culture as an Instrument for Evaluation of Student Learning Outcomes at Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency

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Article History :

Submission : September
20, 2023
Revised : September 28,
2023
Accepted : October 15,
2023
Published : October 30,
2023

Keyword : Imtihan,
Evaluation of Learning
Results

Kata Kunci : Kata Kunci1
Kata Kunci2, Kata Kunci3

Abstract

This research aims to determine the effectiveness of imtihan culture as an instrument for evaluating student learning outcomes at Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency. Imtihan culture, a form of open examination that involves written and oral imtihan, plays an important role in instilling religious values, evaluating learning outcomes, and interaction between students, teachers and parents. Imtihan also functions as an evaluation tool for madrasah managers and motivates students. The method used is a qualitative method. The research results show that imtihan culture has a significant role in instilling religious values, evaluating learning outcomes for one year, as well as interactions between students, teachers and parents. Imtihan is not only an academic evaluation tool, but also an important moment in the community in Hamlet in the Bungo Regency area. Imtihan involves the active participation of parents in accompanying their children and being direct witnesses in the evaluation process. Apart from that, imtihan also functions as an evaluation tool for Madrasah managers and administrators, who use the results of imtihan to improve the quality of education and provide incentives to teachers. Imtihan also creates motivation for students to study hard, because they are assessed by teachers from outside their madrasah.

Abstrak

Penelitian ini bertujuan untuk mengetahui efektivitas budaya imtihan sebagai instrumen evaluasi hasil belajar siswa Madrasah Diniyah Takmiliyah Awaliyah di Kabupaten Bungo. Budaya imtihan, bentuk ujian terbuka yang melibatkan imtihan tertulis dan lisan, memainkan peran penting dalam penanaman nilai-nilai keagamaan, evaluasi hasil pembelajaran, serta interaksi siswa, guru, dan orang tua. Imtihan juga berfungsi sebagai alat evaluasi bagi pengelola madrasah dan memotivasi siswa. Metode yang digunakan adalah metode kualitatif. Hasil penelitian menunjukkan bahwa budaya imtihan memiliki peran yang signifikan dalam penanaman nilai-nilai keagamaan, evaluasi hasil pembelajaran selama satu tahun, serta interaksi antara siswa, guru, dan orang tua. Imtihan tidak hanya sebagai alat evaluasi akademik, tetapi juga sebagai momen penting dalam masyarakat di Dusun dalam wilayah Kabupaten Bungo. Imtihan melibatkan partisipasi aktif orang tua dalam mendampingi anak-anak mereka dan menjadi saksi langsung dalam proses evaluasi. Selain itu, imtihan juga berfungsi sebagai alat evaluasi bagi pengelola dan pengurus Madrasah, yang menggunakan hasil imtihan untuk meningkatkan kualitas pendidikan dan pemberian insentif kepada guru. Imtihan juga menciptakan motivasi bagi siswa untuk belajar dengan giat, karena mereka dinilai oleh guru dari luar madrasah mereka.

INTRODUCTION

Islamic religious education plays a very important role in the lives of Muslim communities in Indonesia. This is reflected in various aspects of daily life and is rooted in the long history of Indonesian society. Islamic religious education is one of the main pillars in building the cultural identity of Indonesian society. As a country with a majority Muslim population, Islam is not only a religion, but also an integral part of the culture and identity of the Indonesian nation. Therefore, Islamic religious education helps maintain and strengthen this cultural identity.



Madrasah Diniyah Takmiliyah Awaliyah (MDTA) is a non-formal religious education institution that has strong roots in the Bungo Regency community. This institution grows from society, by society, and for society. The history of MDTA in this region is closely related to the development of religious education in Indonesia.

During its development, MDTA in Bungo Regency was initially only referred to as madrasah without the addition of the words "Diniyah Takmiliyah Awaliyah." This change in terms occurred after the publication of Government Regulation (PP) Number 55 of 2007 concerning Religious and Religious Education. This shows that there are efforts to formalize and increase standards in the implementation of religious education in the region.

MDTA education in Bungo Regency usually starts after elementary school lessons are finished, namely at around 14.00 WIB, after noon prayers. In the period from 1990s to 2000s, almost all elementary school children in rural Bungo Regency attended MDTA. This reflects the high level of public interest and participation in religious education at that time. However, along with developments in technology and educational trends, there have been changes in children's participation patterns in MDTA.

The technological era has brought significant changes in educational patterns. Many children no longer attend education at MDTA for various reasons, one of which is the demand for more time for additional activities, such as additional tutoring. In addition, technological developments provide children with access to religious information and learning through online media, which in turn changes the way they learn and interact with religious material.

Despite changes in children's participation in MDTA, the institution still has an important place in religious education in Bungo District. This institution not only plays a role in conveying Islamic teachings, but also in strengthening the religious and cultural identity of the local community. As times change, new challenges and opportunities emerge in efforts to maintain the relevance and effectiveness of religious education in the Bungo Regency area.

Madrasah Diniyah Takmiliyah Awaliyah (MDTA) in Bungo Regency has a unique tradition of evaluating student learning outcomes, known as Imtihan Culture. Imtihan culture, which comes from Arabic, is a form of exam that is held openly and can be witnessed by many people. In the context of MDTA, Imtihan Culture is an important aspect of religious education and displays cultural richness and deep values.

Imtihan culture in MDTA Bungo Regency involves two main types of exams, namely written imtihan and oral imtihan. In these two types of exams, students are tested in various aspects of religious knowledge, such as memorizing short verses, understanding of fiqh (Islamic law), nahwu and shorof (Arabic grammar), and aqidah akhlak (creeds and morals).

However, Imtihan Culture at MDTA is not just an academic evaluation tool. More than that, Imtihan Culture has a much deeper role. Imtihan culture helps in instilling religious values which are very important in students' lives. Through this process, students not only understand religious teachings, but also practice them in everyday life. This creates a strong moral foundation for students' character development.

Imtihan Culture is an important moment to evaluate student learning outcomes for one year. This allows MDTA teachers and administrators to see how far students have progressed in understanding and practicing religious teachings. Imtihan is an event that strengthens interaction between students, teachers and parents. Parents actively accompany their children in the learning process, so that they can understand the extent of their children's learning achievements. This creates a close bond between educational institutions and families. Imtihan Cultural Results are also used as an evaluation tool for MDTA managers and administrators. Data from the imitation results helps them in making decisions to improve the quality of education at the madrasah. Besides that,

Imtihan culture creates intrinsic motivation for students to study diligently. They are aware that they will be assessed by teachers from outside their madrasah, which encourages them

to prepare as best they can. Imtihan culture in MDTA Bungo Regency is not just a tradition, but also an effort to maintain and strengthen religious education in the community. This reflects seriousness in understanding, practicing and preserving religious values in the context of everyday life, as well as developing strong character and good morals in the younger generation.

METHODS

This research uses a qualitative approach to explore it. This approach allows researchers to understand in depth the culture of imtihan as an instrument for evaluating student learning outcomes at Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency. The main data sources in this research are students of Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency, madrasa teachers, parents of students, and Madrasa administrators/managers. Data was also obtained through direct observation during the imtihan implementation as well as interviews with related parties. Data was collected through several techniques, namely: Interviews: Researchers conducted structured interviews with students, teachers, parents and Madrasah administrators to understand their views and experiences regarding imtihan culture. Observation: Researchers conducted direct observations during the implementation of imtihan to gain a deeper understanding of this cultural practice. Data analysis is carried out through a qualitative approach with several steps, namely: Interview Transcription: Data from interviews and observations will be transcribed so that it can be better analyzed. Data Categorization: The data is then grouped into relevant categories. Theme Analysis: Key themes and patterns emerging from the data will be identified. Interpretation: Data will be interpreted to reveal the cultural significance of imtihan as an instrument for evaluating student learning outcomes at Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency.

RESULT AND DISCUSSION

1. Evaluation of Learning Outcomes

To be able to determine whether educational and learning goals have been achieved or not, efforts and actions or activities need to be made to assess learning outcomes, these activities are often called evaluation.

Etymologically, evaluation comes from the English language evaluation, which means assessment, namely giving a value, a price to something using certain criteria. The criteria referred to are criteria that are quantitative or qualitative in nature.

Etymologically, the following opinions can be expressed:

- a. Mehrens and Lehmann; Evaluation is the process of planning, obtaining and providing information that is needed to make alternative decisions.
- b. Norman E. Gronlund; Evaluation is a systematic process to determine or determine the extent to which teaching objectives have been achieved by students.
- c. Suharsimi Arikunto; Evaluation is an assessment activity in educational activities that is oriented towards the process of developmental progress.

Thus, based on the definition of evaluation by the experts above, it can be concluded that educational evaluation is a systematic process for measuring and assessing students' abilities in mastering the materials that have been presented through the learning process by providing certain scores or grades.¹

In general, the purpose of evaluation is to determine the development and progress of student learning outcomes after completing the learning program, as well as to collect data

¹Muhammad Ramli, Educational Evaluation, (Banjarmasin: Copy@januari, 2008), p. 1.

and information in an effort to improve learning activities to achieve the goals set by the curriculum.

According to Sudirman, the objectives of evaluating learning outcomes are:

- a. Make decisions about learning outcomes
- b. Understanding students
- c. Improve and develop teaching programs²

According to M. Chobib Thoha, in the field of learning outcomes, evaluation aims to:

- a. Knowing the differences in students' abilities
- b. Measure their success both individually and as a group³

From the opinions above, the author can draw the conclusion that the purpose of evaluation is:

- a. To measure student success both individually and in groups.
- b. To provide feedback to teachers as a basis for improving the learning process.
- c. To measure the success of educational programs implemented at the end of the semester or year.
- d. To provide motivation to students to be more active in studying.

Basically there are four functions of educational evaluation, namely:

- a. Assessment functions selectively
By conducting assessments, teachers have a way to select their students, whether to select those who are accepted, promoted to class, receive scholarships, graduate from school, etc.
- b. Assessment serves a diagnostic function
Carrying out assessments can also diagnose the causes of students' strengths and weaknesses in learning, so that from the results, if they are strengths, they can be developed and followed by other students, and if they are weaknesses, it is easy to find ways to overcome them.
- c. The assessment functions as placement
With the assessment, each individual can determine the level of ability and mastery of certain material. From these results it can be seen that the same or relatively similar results can be grouped into one group.
- d. Assessment functions as a measure of success
At the final stage of an education or learning program, an assessment is always carried out to determine whether the student has been successful or not in participating in the program.⁴

In principle, evaluation of learning outcomes is very important to carry out in every lesson, this is because by carrying out an evaluation we can see or assess the level of success achieved from the learning process that has been implemented and later this will also become an indicator for improving the implementation of learning in a better direction. Again.

According to Anas Sudijono, evaluation of learning outcomes can be said to be carried out well if its implementation always adheres to three basic principles, namely:

- a. Overall Principles
Overall principles or comprehensive principles are also known as comprehensive principles. By the comprehensive principle, it is meant here that the evaluation of learning outcomes

²Sudirman, et.all, Educational Sciences, (Bandung: PT Teen Rosdakarya, 1992), p. 242.

³M. Chobib Thoha, Educational Evaluation Techniques, (Jakarta: PT. Grafindo Persada, 1996) p.8.

⁴Muhammad Ramli, Educational Evaluation, op.cit., p. 5.

can be said to be carried out well if the evaluation is carried out in a complete, complete or comprehensive manner.

b. Principle of Sustainability

The principle of continuity is also known as the principle of continuity. By the principle of continuity, it is meant here that a good evaluation of learning outcomes is an evaluation of learning outcomes that is carried out regularly and continuously from time to time.

c. Principle of Objectivity

The principle of objectivity means that the evaluation of learning outcomes can be declared as a good evaluation if it can be separated from subjective factors.⁵

2. Imtihan as Culture

Imtihan, in the context of Bungo Regency, has become a very strong culture, especially in rural communities. This culture is rooted in long traditions and has a significant role in assessing student learning outcomes. Where culture is the entire system of ideas, actions and works produced by humans as members of society. Culture covers aspects of human life which include norms, values, beliefs, traditions, language, art, technology, as well as social and political systems that are characteristic of a social group. Culture is a worldview held by a group of people and passed down from generation to generation.⁶

Imtihan, in the context of Bungo Regency, is more than just an evaluation practice in religious education; it has become a strong and deep culture in rural communities. This culture involves a number of important elements that reflect strong traditional, religious and cultural values in the daily lives of the people of Bungo Regency.

- a. Symbolic Time of Implementation: The implementation of the imtihan in the month of Sha'ban or after the commemoration of Isra and Mi'raj in the month of Rajab has a deep symbolic meaning. The month of Ramadan is considered a holy month in Islam, during which Muslims fast and draw closer to Allah. Therefore, imtihan is carried out before or after the month of Ramadan as a tribute to this holy month. Meanwhile, the month of Shawwal, which is the month after Ramadan, is often a time for class promotions or promotions for students, so imtihan is also a tool for evaluating learning results for one year before moving up to the next class. Anthropologist Edward Tylor developed the concept of "culture as an integrated complex" and recognized that culture is the result of the accumulation of traditions and ideas passed from one generation to the next.⁷
- b. Continuing Tradition: This imtihan culture has survived and is still carried out today. This reflects the strength and resilience of local culture in Bungo Regency. Even though many changes have occurred in various areas of life, the imtihan tradition remains an integral part of community life and religious education. Renowned anthropologist Clifford Geertz viewed culture as "a meaningful inherited system of meaning." He emphasized that culture is the result of human actions carried out in a social context and that the legacy of meaning is transmitted from one generation to the next.⁸
- c. Differences in Educational Calendars: The imtihan culture also reflects the differences between the educational calendars of public schools and madrasah diniyah. Older people in the past saw the month of Ramadan as an important time of rest and charity in the Islamic religion. Therefore, they chose to stop all activities, including school and earning a living during this month. This creates a clear difference between the educational calendars of madrasah diniyah and public schools.

⁵Anas Sudijono, Introduction to Educational Evaluation, (Jakarta: PT Raja Grafindo Persada, 2009), p. 31-33.

⁶Koentjaraningrat. (2015). *Pengantar Ilmu Antropologi*. Rineka Cipta.

⁷Tylor, E. B. (2011). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom*. J. Murray.

⁸Geertz, C. (2013). *The Interpretation of Cultures*. Basic Books.

- d. Class Promotion Moment: Apart from being an evaluation tool, imtihan is also a special moment in a student's life. The test results determine whether students can move up to the next class or not. Therefore, imtihan is an important moment in a student's educational journey and ties students' feelings to religious education. Anthropologist Bronisław Malinowski highlighted the role of culture in meeting human needs and serving as a tool for responding to environmental challenges. He also describes how cultural traditions continue to solve practical problems in everyday life.⁹
- e. Respect for the Month of Ramadan: Imtihan culture also reflects respect for the month of Ramadan as a holy month in Islam. By avoiding school activities during this month, people emphasize the importance of worship and blessings in their lives. This creates awareness of spiritual values in education.

Overall, imtihan culture in Bungo Regency not only functions as a tool for evaluating religious education, but also reflects local wisdom, respect for religious traditions, and differences in educational calendars. This is an example of how education and religion are integrated into people's daily lives and become an important part of their cultural identity.

The process of implementing imtihan in Bungo Regency is a process that involves various parties who have roles and interests in this tradition. These steps reflect the values of deliberation, community involvement, and close integration in maintaining imtihan culture. The first step in implementing imtihan is to conduct consensus deliberation between the madrasah, represented by the ulama, and the customary party, who act as customary stakeholders. This deliberation is an important process in deciding the time and method for implementing the imtihan. This shows a commitment to maintaining the imtihan tradition by understanding the differences between the educational calendar and local cultural values.

Village governments also have a role in this process. They act as parties who facilitate and assist in the implementation of the imtihan. As spiritual persons, they have the responsibility to ensure that the imitation process runs smoothly and is in accordance with religious and cultural values.

After the implementation of the imtihan is determined, the madrasa together with the village government will form an activity implementation committee. This committee is responsible for planning and supervising all aspects of the imtihan implementation, including the preparation and implementation of the imtihan itself. This committee usually consists of various elements, such as santri, guardians of santri/students, youth, and the community in general. This shows the active involvement of the community in carrying out this tradition.

Preparation for imtihan activities involves various stages, including preparing a schedule, preparing exam materials, preparing the venue, and coordinating with the teacher or ustadz who will test the students. The entire community participates in these preparations to ensure that the imtihan runs well. Santri and santri guardians also have an active role in this process. Santri must prepare themselves seriously to face this imtihan, while the santri guardians provide support and supervision during the preparation and implementation of the imtihan.

Every imtihan event in Bungo Regency village is always accompanied by the tradition of eating together, which is a sight that is highly anticipated by the local community. The main menu is buffalo meat dishes. However, the process of preparing for this event is not an easy task and involves the involvement and participation of many parties in the community.

Eating together with buffalo meat dishes requires the preparation of the buffalo itself. Usually, the imtihan organizing committee has the task of collecting large enough funds to buy this buffalo. Each student's guardian is charged Rp. 200,000 per parent as their contribution

⁹ Malinowski, B. (2013). *Argonauts of the Western Pacific: An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea*. E. P. Dutton.

to the purchase of the buffalo. However, if this amount is insufficient, the committee will collect additional funds from other residents who are willing to make voluntary donations.

This tradition is not just about eating together, but also reflects the spirit of sharing in community. The main dish, buffalo meat, is considered a special side dish. The preparation and financing of this dish is a real manifestation of cooperation and togetherness in society. Fundraising and voluntary donations are the community's way of ensuring that everyone can enjoy this dish without burdening any one party.

Apart from collecting funds to buy buffalo, the committee also asked for contributions from students who participated in the imtihan. This is another way to raise the necessary funds for the event. People in the village can also make voluntary donations according to their abilities to support the imtihan event. This shows that the entire community plays an active role in maintaining and celebrating this tradition.

The organizing committee also carries out the tradition of collecting rice from residents. Each household member is asked to provide at least 1 canting (measure made from a used milk can) of rice as part of the preparations for a community meal. There is no limit on the amount of rice that can be donated, reflecting the spirit of cooperation and mutual cooperation within the community.

Gotong royong is a very strong concept in the culture of the people of Bungo Regency, especially in the context of preparations for the Imtihan event. This reflects the high spirit of togetherness, cooperation and solidarity in the community. Young people in the community work together to collect bamboo shoots, which will be used as an ingredient in making curry. This action shows the spirit of togetherness and active participation of the younger generation in maintaining and celebrating Imtihan culture. The women in the village are also involved in this mutual cooperation by jointly preparing cooking spices. In the evening before Imtihan, they make spices that will be used in cooking. This is a collaborative act that shows the important role played by mothers in maintaining and celebrating this tradition.

According to Selo Soemardjan, a cultural anthropologist in Indonesia, mutual cooperation is a very important social concept in Indonesian society. He explained that mutual cooperation is a form of collective cooperation in society that encourages individuals to help each other in various aspects of life, whether in daily work, traditional ceremonies, or in emergency situations. The concept of mutual cooperation also reflects strong social solidarity among members of society, where each individual feels a responsibility to work together to achieve common goals. In Indonesian culture, mutual cooperation is not just cooperation, but also has a deep meaning in strengthening social relations and maintaining unity among various ethnic and religious groups.¹⁰

All of these processes show that preparation for the imtihan event is not only about evaluating learning outcomes, but also about maintaining and celebrating culture, cooperation and diversity in the Bungo Regency community. This is an example of how religious traditions and social activities are harmoniously linked in a local culture, which is one of the important characteristics of this community. In the process, the community unites to carry out this tradition with enthusiasm and togetherness.

3. Imtihan as an Instrument for Evaluation of Learning Outcomes

Imtihan is a term that comes from Arabic and literally means "test." However, in the context of Bungo Regency, imtihan has a broader and deeper role than just conventional exams. Imtihan here is not just a tool to measure student knowledge, but is also an important

¹⁰¹⁰ Soemardjan, Selo. (2010). *Manusia dan Kebudayaan di Indonesia*. Jakarta: Penerbit Grafiti.

instrument in evaluating the learning outcomes of Madrasah Diniyah Takmiliyah Awaliyah (MDTA) students.

Basically, Imtihan is carried out in two main types: written imtihan and oral imtihan. What makes Imtihan unique is that its implementation is open and can be witnessed by many people. This means that the entire evaluation and examination process can be viewed by members of the public, creating a high level of transparency and accountability.

Imtihan is not only about measuring student knowledge, but also evaluating the learning process during one academic year. This involves all students, especially those from class 1 to class 6 of Diniyah Takmiliyah Awaliyah. These students undergo two types of Imtihan, namely Small Imtihan and Large Imtihan. The main difference between the two types of Imtihan lies in the teacher or ustadz involved. Small Imtihan usually involves teachers or ustadz from the Madrasah itself, while Big Imtihan invites teachers from other Madrasas. This creates an opportunity for students to be assessed by different eyes and also adds variety to the evaluation.

The exam content is almost the same for both types of Imtihan. Students are tested on memorization of short verses, knowledge of fiqh (Islamic law), Arabic (nahwu and shorof), and aqidah (religious beliefs). It reflects a holistic approach in evaluating students' understanding of Islamic teachings and practical abilities in religion. Imtihan is also not just an academic moment, but is also an important part of the culture of the people of Bungo Regency. The entire Imtihan process involves active participation from parents, teachers, Madrasah administrators and community members in general. This creates a close bond between education, religion, and community.

Thus, Imtihan is more than just a test; it is an evaluation instrument that strengthens religious values, motivates students to study diligently, and creates strong social ties within the Bungo Regency community. This is a reflection of the deep and integrative religious education that is an integral part of life in this area.

The Small Imtihan has an important role as an important preparation before the implementation of the Big Imtihan. Usually, two weeks before the Big Imtihan, the Small Imtihan will be held. The aim is very clear, namely to prepare the students well so that they are truly ready to face the next Big Imtihan. Apart from that, the Small Imtihan also has a role as an initial evaluation tool before implementing the Big Imtihan.

The implementation of Imtihan, both small and large, has a significant impact in the context of religious education in Bungo Regency. For teachers, Imtihan is an opportunity to show parents how they have succeeded in forming and educating their students. They strive to equip students with in-depth religious skills and understanding so that they can later become religious figures, priests or community leaders who play an active role in the community.

The importance of Imtihan is not only limited to theoretical knowledge, but also in daily religious practice. This can be seen in the students' ability to memorize holy verses, practice funeral prayers, and their ability to care for corpses. This is an integral part of the religious education provided at Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency

Imtihan has a very important role in the educational context of Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency. This is not just an ordinary academic exam, but also an in-depth evaluation process of student learning outcomes for a whole year. In this process, there is no overload, and the approach is carried out with warmth and enthusiasm.

H.A.R Tilaar, an Indonesian education expert, stated that exams are one of the tools used to measure educational success. According to him, exams can provide an overview of the extent to which students have mastered the subject matter and their academic abilities. However, he also emphasized that exams should not be the only determinant of educational

success, because education should be more than just exam results. Dr. Tilaar emphasized the importance of a more holistic education that includes aspects of character, social skills and moral values.¹¹

Implementation of Imtihan is one of the most important moments in the school year, especially because it is held before the month of Ramadan. Imtihan is an evaluation event for students in grades 1 to 6, which allows measuring the extent of their development in religious aspects. More than just assessing theoretical knowledge, Imtihan also tests practical skills in various aspects such as memorizing holy verses, knowledge of funeral prayers, and ability to care for corpses.

Imtihan is a measure of the success of teachers or ustadz in educating students or santri for six years. Imtihan results reflect students' ability to answer questions asked by teachers from other Madrasahs who were brought in to test them. The Imtihan process is carried out openly, which means that many people from the surrounding community can witness and be part of this evaluation process. This makes Imtihan the center of attention on the day of its implementation.

The Waqf Imtihan which is part of the Large Imtihan at Madrasah Diniyah Takmiliyah Awaliyah in Bungo Regency has a special role in evaluating grade 6 students. This Waqf Imtihan is actually a final exam that assesses the students' abilities in religious aspects which are very practical and relevant to everyday life. community day.

The Imtihan Waqf exam material covers various aspects, such as how to perform funeral prayers, the process of washing a corpse, understanding wirid (dhikr taught in Islam), and memorizing prayer prayers. All of this material is very important in the context of the Islamic religion, because they are directly related to the procedures and practices of worship carried out in daily life, especially in situations related to funerals and prayers.

The Waqf Imtihan aims to measure students' understanding and application of religious teachings that are practical and relevant to their lives as Muslims. The results of this Waqf Imtihan ensure that students understand and are able to carry out very important religious duties, such as performing funeral prayers correctly, washing corpses according to religious guidance, and understanding the prayers used in daily worship.

Apart from that, Imtihan Waqf can also be an indicator of the extent to which religious education at Madrasah Diniyah Takmiliyah Awaliyah has been successful in equipping students with religious knowledge and skills that are relevant to their practical lives. This is an effort to ensure that the young generation born from this Madrasah has a strong understanding of religion and is able to practice it in their daily lives and can be a role model in society. However, Imtihan's role does not only stop at the school and student level. Imtihan is also an evaluation tool for Madrasa administrators and administrators as well as the Hamlet government. The results of Imtihan are used as a basis for improving the quality of education and developing school facilities. Besides that, Imtihan results are also taken into consideration in providing allowances for teachers who excel. In other words, Imtihan is an important tool in encouraging improvements in the quality of religious education in the region.

Through Imtihan, the community and the Dusun government can see to what extent Madrasah Diniyah Takmiliyah Awaliyah has succeeded in forming a religiously competent generation. This is one of the concrete steps in maintaining and advancing religious education in a society that highly respects religious values and religious traditions, as is the case in Bungo Regency.

¹¹ Tilaar, H.A.R. (2000). Pendidikan dan Masyarakat: Menuju Masyarakat Belajar. Jakarta: PT Gramedia Widiasarana Indonesia.

CONCLUSION

Imtihan culture, which originates from Arabic, has become a strong legacy in the rural communities of Bungo Regency. This is a form of exam that is held openly and involves the active participation of parents, students and the general public. Imtihan not only functions as an academic evaluation tool, but also evaluates aspects of religious knowledge and religious practices that are relevant to everyday life. Carrying out the Small Imtihan as preparation for the Big Imtihan provides an opportunity for students to prepare themselves better and becomes an evaluation material before the big exam.

Imtihan also functions as a venue for teachers to demonstrate students' abilities in religious understanding and practice to parents. The village government is also involved in organizing and facilitating the Imtihan event. Imtihan creates motivation for students to study hard, because they are assessed by teachers from outside their madrasah. The results of the Imtihan are also used by Madrasa administrators and administrators to improve the quality of education and provide incentives to teachers.

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