

Self-evaluation in perspective of Surah Al-Isrā verse 14th

Kasmah Usman*; Achmad Abubakar; Muhsin Mahfudz

Universitas Islam Negeri Alauddin Makassar, Sulawesi Selatan, Indonesia

*Corresponding Author. E-mail: kasmahusman@gmail.com

ARTICLE INFO

Article History

Submitted:

3 November 2021

Revised:

24 December 2021

Accepted:

28 December 2021

Keywords

self-evaluation;
introspection; muḥāsabah;
QS. Al-Isra: 14

Scan Me:



ABSTRACT

This paper describes, knows, understands, and analyzes self-evaluation from the perspective of surah Al-Isrā verse 14. Self-evaluation in psychology is called self-introspection, which means self-correction, while in Islam, it is called *muḥāsabah* or *muḥāsabah al-naḥṣ*. *Muḥāsabah*, in the person of a Muslim in particular, is an attempt to count and evaluate himself, how many sins he has committed and what good he has not done. This study is qualitative research under the literature study method, which focuses on the question of self-evolution from the perspective of surah Al-Isra verse 14. The data source comes from the ministry of religious affairs' translation of the Qur'an, and books related to self-evaluation contain self-evaluation from surah Al-Isra' verse 14. Data were analyzed using the qualitative data analysis method. Self-evaluation in QS Al-Isra': 14 refers to the word *al-ḥisāb*, if an evaluation may be done by oneself on all the deeds that have been done. Explaining this, in surah Al-Isrā' verse 14, Allah evaluates His creatures on the day of reckoning (the trial of the Hereafter). Therefore, it is a man who is commanded to judge his own deeds. If it is associated with the point of evaluation of education, the meaning of *al-ḥisāb* indicates that the assessment results depend on the intensity of the subject in completing the exam question. Therefore, the task of educators is to motivate the subject of the learner to learn and maximum when completing the exam question seriously.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



How to cite:

Usman, K., Abubakar, A., & Mahfudz, M. (2021). Self-evaluation in perspective of Surah Al-Isrā verse 14th. *Jurnal Penelitian dan Evaluasi Pendidikan*, 25(2), 197-206. doi:<https://doi.org/10.21831/pep.v25i2.44961>

INTRODUCTION

Self-evaluation is very important since it aims to determine the success or failure of oneself. Through self-evaluation, a person and even an institution can know, understand and give meaning to the process and results of the work that has been done, even at that time, it can be used as a reference in determining the next step to be better. In carrying out self-evaluation, one must adhere to specific principles, namely being careful, honest, and serious. Although humans are crowned as the noblest and special creatures, whom Allah has entrusted to carry out their duties as caliphs (Ismail, 2004), self-evaluation is something that needs to be done because humans are also weak creatures, creatures who like to argue, forget, and deny Allah Swt. In the Qur'an, there are at least four words used by the Qur'an to designate human meaning, namely *al-Basyār*, *al-Insān* and *al-Nās*, and *Banī Adam* (Indonesian Department of Religious Affairs, 2008), especially with regard to creatures who deny, many mistakes and forgetfulness of favors are reflected in the nature of *al-insān* as a human being. This is enshrined in several words of Allah, such as QS. Al-Nisa (4): 28, QS. Hūd (11): 9, QS. Al-Isra (17): 100, and QS. Al-Ma'ārij (70): 19. In addition, the nature of *al-insān* in the Qur'an explains the side of human advantages, if the concept of *al-insān* means humans are created as exploratory creatures who have a balance of development and growth and show when humans can become civilized beings who have the potential for creation and innovation. With these skills, humans can shape and improve themselves and their communities by human values with *aanifilāḥiyyah* nuance.

According to [Shihab \(2007\)](#), humans are special creatures with the ability, enormous capacity, and a tendency to draw closer to God. Humans are given freedom and independence and full confidence to choose their path, are given moral patience to determine good things and bad things, which are based on their conscience based on the guidance of revelation. Humans are creatures glorified and given perfection when juxtaposed with other creatures, and were created by God in the best form. However, it is undeniable that they have many weaknesses and shortcomings, so they need to be improved, whether done by each individual or with the help of others. In addition, humans also have many special advantages, but these special skills need to be developed and nurtured to achieve this. Thus, assessment is required.

So far, studies on self-evaluation in the Qur'an have been done by many previous researchers. In the search for authors, there are 7,690,000 writings discussing evaluation related to the Qur'an ([Muhtifah, 2005](#); [Ramadhani, 2018](#); [Suhandoyo, 2015](#); [Supriyati, 2018](#); [Wahyudi, 2016](#)). Based on the evaluation of education, the Qur'an provides inspiration that the work of evaluating humans is an important thing in a series of educational processes carried out. There are three pedagogical goals of God's evaluation system of humans. First, to test the human ability to believe. Second, to find out how far the results of revelation education that have been applied by the Prophet to humans. Third, to determine the classification of the life stages of human faith. In addition, the evaluation of Islamic education can be done in two ways: self-evaluation and evaluation of others (students) ([Ulfa, 2016](#)). In the Qur'an, there are several evaluation terms used by *al-hisab* to cover all evaluations in a general sense; *al-inba'* includes the meaning of *Penelusuran Minat dan Kemampuan* (PMDK) or Interest and Skill Tracing, *Ujian Masuk Perguruan Tinggi Negeri* (UMPTN) or Enrollment Test for State Higher Education Institution, placement test, and fit professor test; *at-taqdir* and *al-wazn* include the meaning of evaluation tools; *al-nadzr*, namely *al-ri'ayahwali'tibar* which means consideration, also means *al-basbar*, namely vision, which is an evaluation done using the five senses of the eye; *al-bala'*, always followed by an explanation of the name of the evaluation material; and feedback to teachers as a basis for improving the teaching-learning process ([Syahril, 2007](#)). Other studies on evaluation are more focused on evaluating students, performance, unit level of education to improve quality ([Chamidi, 2018](#); [Hendarman, 2014](#); [Patwati, 2013](#); [Subangun, 2018](#); [Tutik et al., 2006](#)).

This research aims to present a new study of self-evaluation from the perspective of surah Al-Isrā verse 14 because, looking at previous studies, no one has studied self-evaluation from the perspective of Surah Al-Isrā verse 14. The focus of this paper is reviews about surah al-Isrā, which examines specifically about surah al-Isrā' verse 14, how the *syarah* and analysis of surah al-Isra verse 14 and Fiqh al-Āyahsura al-Isra verse 14.

RESEARCH METHOD

This study is qualitative research with a literature study method. This literature study focuses on self-evaluation in the perspective of surah al-Isra' verse 14. The data sources came from the verses of the Qur'an, books of interpretation, and books related to self-evaluation. The data obtained were then analyzed using qualitative data analysis methods. Furthermore, the process of classification and interpretation was conducted from the overall data obtained. The interpretation step aims to analyze the data to produce the required information.

FINDINGS AND DISCUSSION

Review of Surah al-Isrā'

Surah al-Isrā', which means "The night journey", is the 17th surah in the sequence of *mushaf usmani* consisting of 111 verses, and this surah is included in the *Ma'kejjyah* group ([Al-Hafidz, 2008](#)). The Book of the Qur'an and its commentary compiled by Gani et al. interpret

that surah Al-Isrā' consists of 111 verses and belongs to the class of Makkiyah surahs. It is named surah Al-Isrā', which means "Walking at night", since this surah mentioned the event of *isrā'* of Prophet Muhammad (peace be upon him) from the Grand Mosque in Mecca to the Aqsa Mosque in Baitul Maqdis, which is included in the first verse (Gani, 1995).

This letter is also named "Banī Isrā'īl", because of its second verse, which mentions that Moses was sent to the children of Israel, and further describes the damage done by the children of Israel and the accident that will befall them because it belies the promise that has been bound with God. Especially, in surat al-Isrā' is told about the coming of the *musyrikins* to the Prophet (peace be upon him) who demanded that he show *mu'jizat* or verses that they promised to believe if he was able to fulfill their demands. Moreover, only in this letter is it expounded about the construction and destruction of the Bani Isra'il (Mudana, 2017).

Study of Surah Al-Isrā' Verse 14

(iqra' kitābakakafābinafsika al-yauma 'alaikahasibā) أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

The translation of the words of the verse is as follows: "Read your record. Sufficient is yourself against you this Day as accountant." From Table 1 and the aforementioned snippet, two important sentences get attention, namely, the sentence "اقْرَأْ ابْنِكَ" (*iqra' kitābaka*), which means "read your record" argues that every individual will be able to read it, whether people are able to read time in the world or not. Moreover, the sentence "كَفَىٰ الْيَوْمَ لَيْكَ ا" (*kafā binafsika al-yauma 'alaika hasibā*) means "sufficient is yourself against you this Day as accountant". Furthermore, Sulaimān in Asy-Syaukani (2007) says that the word "حَسِيبًا" in this verse means "المحاسب" (*al-muhāsib*) that each individual can see their respective books to know the results and be able to calculate them, and they do not need the help of others to help them do that.

Table 1. The Translation of the Keywords in Surah Al-Isrā' Verse 14

No	Word	Translation
1	اقْرَأْ	Read it (bacalah)
2	كِتَابَكَ	Your book (kitabmu)
3	كَفَىٰ	Sufficient (Cukuplah)
4	بِنَفْسِكَ	(is) yourself (Dengandirimusendiri)
5	الْيَوْمَ	Today (hari)
6	عَلَيْكَ	Against you (atasmu)
7	حَسِيبًا	Accountant (perhitungan)

A review of the relationship (*muhāsabah*) of the verse with the verses before and after it, according to Ishāq (1994), means that everyone will be responsible for their own actions. In the previous verse, the 13th verse, Allah states firmly that there is a necklace of charity records in every human being. On the Day of Judgment, a record of charity will be presented openly. Then in the 14th verse, Allah commands humans to read the book of deeds. The 15th verse states that the survivors are those who always act according to Allah's instructions, and those who stray from the path of Allah are the losses that are borne by themselves.

Explanation and Verse Analysis

The word of Allah in surah Al-Isrā' verse 14 "اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا" (Read your record. Sufficient is yourself against you this Day as accountant). In other words, you know that you have not been wronged and that nothing has been written about you except what you have done because all of that will surely be mentioned. Furthermore, every human

being will not forget what he has done, because when that day comes, everyone reads his own book of deeds, both from among people who can read and write or are ummi or illiterate (Ishāq, 1994).

Allah says in verse 13:

... (wa kulla insānin alẓammābu thāirubū fi unuqih ...) وَكُلُّ إِنْسَانٍ لِّلرَّمَلَةِ طَيْرَةٌ فِي عُنُقِهِ

The neck is mentioned in the verse, according to Abdullāh bin Muḥammad, because it is one part of the human body that has nothing in common with other body parts. Whoever has decided a case against himself, then there is no alternative for him to distance himself (Ishāq, 1994).

Ma'mar has narrated from Qatadah in connection with the words of Allah “الزَّمَنَاءُ طَائِرَةٌ” (We have attached every person's omen to his neck), that what is meant is the deeds of his deeds. Ma'mar says that *al-Ḥasan al-Baṣri* recited “عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ” (*‘anil yamīni wa ‘anisy syimāli qa’id*) (One sat on the right and the other sat on the left). O descendants of Ādam, I have shown you the record of yourself, and I entrust to you two noble Angels, one located on your right side and the other angel located on your left side. The angel who is located on your right still protects your good deeds. On the other hand, the one on the left wants to protect your deviant actions. Therefore, do what you want, a little or a lot, then if you die, until you want to be remembered and hung your note sheet around your neck with you in your grave until you are removed from it later on *yaumul qiyamah*. Then, the record of the deed will come out as a book that you will get in an open condition. As in the words “إِقْرَأْ كِتَابَكَ” (Read your record). Then Allah has made you a reckoner for yourselves. According to Ibn Kaṣīr (Ghoffar & Mu’thi, 2003), the expression of *al-Ḥasan al-Baṣri* is the best expression.

Fiqh al-Āyah

Self Evaluation

Etymologically, according to Arif (2019), the word assessment is the origin of the word from English, namely evaluation. In Arabic, it is called *al-Taqdīr*, which means "evaluation". The root of the word is value. In Arabic, it is called *al-Qimah*, which means "value". The word "self" is oneself. The connection with "evaluation" can be interpreted as self-evaluation. Self-evaluation, according to the author, is personal involvement in assessing the achievement of standards and or criteria against one's own actions, if it is associated with education and educational institutions, self-evaluation is an evaluation carried out by educational actors or educational institutions to measure their own level of achievement of standards or criteria that have been determined, whether carried out by institutions or by the government nationally.

Self-Evaluation in the Context of Self Contemplation

Self-evaluation is also called self-introspection, which means self-correction. As in the understanding of psychology, as Ya’cub (2018) stated, in the beginning, introspection was a procedure to examine oneself to become better in behavior and role. He further said that introspection can be interpreted as a procedure in thinking about all actions, attitudes, spiritual life, thoughts, feelings, will, hearing, sight, and all other psychological factors.

In Islam, self-evaluation is called *muḥāsabah* or *muḥāsabah al-naḥs*. According to Afrizal (2008), etymologically, *muḥāsabah*, comes from Arabic, and the root word is *ḥasaba-yahṣubu-ḥisaban* which means to count. Thus, *muḥāsabah*, in the person of a Muslim in particular, is an attempt to calculate and evaluate himself, how many sins he has committed, and what good he has not done. On the other hand, in Sufi terms, for Azra (2012), *muḥāsabah* means a continuous analysis of the heart and its ever-changing circumstances.

Karzon (2010) said that self-evaluation or *muhāsabah* is observing and contemplating good and bad things that have been done, including looking at the intentions and objectives of the cases that have been tried, and measuring the advantages and disadvantages of an action. Rajab et al. (2013) explain that, if self-evaluation is an effort to calculate oneself or in other meanings, a Muslim identifies his personality, which businesses he has done, and how he is able to recognize his God, and implement the form of His faith with deeds and worship. Self-evaluation is also interpreted as an action always to demonstrate an understanding that if all the deeds he has done will be accounted for and recorded by the Angel Raqib and Atib, then someone also actively seeks to calculate his actions first that he can immediately correct himself.

Some scholars argue (Afrizal, 2008) that self-evaluation is the readiness of the mind to protect himself from treacherous acts and always ask in every act done, such as “Why did he do it and for whom did he do it?” If it turns out that his actions were due to God, then he continued. However, if the deed is not done because of God, then it is immediately possible to stop it and blame himself for the negligence and mistakes that have been made. Furthermore, he should try to reward him for his mistakes or turn him away by doing good deeds.

Another argument argues that self-evaluation is to take into account one’s own actions. That is, if someone has done some introspection of the actions that have been done, of course, he will know the advantages and disadvantages. Awareness to improve yourself will be born automatically after knowing your shortcomings. Then, this is manifested in the form of increasing good deeds and getting closer to God. Thus, that way, humans will keep themselves so that they are always awake from deviant actions. Therefore, self-evaluation is self-introspection (*muhāsabah al-nafs*) in assessing the good or bad deeds of deeds that include all the things that have been done, will be done, and the things that will be done in the future.

Self Evaluation in Educational Context

In a series of educational processes, evaluation in a broad sense is used to determine the level of success and weakness of an Islamic education process (with all the components involved in it) in achieving the desired educational goals. In simple terms, evaluation is a form of activity to determine indicators for improving the implementation of educational activities (Nizar, 2002). A similar opinion was expressed by Nata (1997) that educational evaluation is “an activity that contains measuring and assessing the success of education from various aspects related to it.” One form of self-evaluation carried out in the educational process is a personal assessment by students of themselves with self-assessment, students are asked to find the causes of the results of their behavior on themselves. Thus, self-evaluation is one type of class assessment known as classroom self-evaluation. Self-evaluation can be used to measure cognitive, affective, and psychomotor competencies. The benefits of self-evaluation include (1) fostering self-confidence in students; (2) Encouraging, training, and familiarizing students to be honest because they are required to be honest and objective in conducting self-assessments; (3) Learners know their weaknesses and strengths; (4) students know their weaknesses and can fix them without being asked by others.

With regard to educational institutions, it is explained in the *Badan Akreditasi Nasional-Perguruan Tinggi* (BAN-PT) or National Accreditation Body for Higher Education self-evaluation guide that self-evaluation is an internal assessment of higher education programs and units, which is the first step with achieving success for several goals. The output of the personal evaluation can be used to update institutional program information in the form of a comprehensive profile, planning, development strategy, and revision of research/university programs on an ongoing basis, internal quality assurance of research/college programs, and to prepare external assessments or accreditations. Self-evaluation is then used by BAN-PT as an indicator of the totality of the accreditation cycle and positions it in a very meaningful place,

namely as a first step before providing information, as well as accreditation information from research programs or universities to BAN-PT, so the results of self-evaluation can be used as material to fill out an accreditation form or compile an accreditation portfolio, and is intended as material provided during field assessment activities by BAN-PT in research/college activities.

Self Evaluation in the Qur'an

In the holy Qur'an, several verses touch on the issue of evaluation with various terms and topics they contain, for example, *al-balā'*, *al-imtihān*, *al-fītnah*, *al-ḥisāb*, *al-naẓr*, *al-inbā'*, and *al-waẓndanal-taqdr*. However, at this point, the authors only limit on the topics related to the subject of QS. Al-Isrā'/17: 14 which tells about self-evaluation with the word of *ḥasibu* as the term.

The term *al-hisāb* is etymologically derived from the verb *asiba* (Al-Isfahānī, 1996), which means "calculation". The Qur'an mentions the term *al-hisāb* and its derivation no less than 110 times (Al-Isfahānī, 1996) which has different meanings. In Tafsir Al-Mishbah, it is stated that the word *isāb/hisāban* is mentioned 29 times, spread over 14 suras.

The term *al-hisāb*, which means "calculation," is found in the QS. Yūnus/10: 1 and QS. Al-An'ām/6: 96. Furthermore, the term *al-hisāb* also means "lightning," as found in the QS. Al-Kahf/ 18: 69. It also means "torment" or "retribution" as found in QS. Al-alāq/65: 8 and QS. Al-Anbiyā'/21: 1 (Al-Isfahānī, 1996). The term *al-hisāb* which means "evaluation" is more used in the sense of evaluation which is technical in nature and is often mentioned, followed by the word *sarī'* (fast), as can be found in the QS. Gāfir/40: 17; bad calculations like in QS. Al-Ra'd/13: 18 and 21; without calculations like QS. Āli' Imrān/3: 37, and so on.

Evaluation with the term of *al-hisāb*, which generally means "calculation" refers to the evaluation results that are given based on the results of one's efforts as in the QS. Al-Baqarah/ 2: 202. Allah gives rewards in proportion to human performance. If a person's work is good, then he will get a proud result, namely heaven. However, suppose the evaluation results are bad because the results of the efforts that have been completed are bad, in that case, he will get a disappointing result, namely hell. The principle of evaluation with *al-hisāb* is universal, including the evaluation techniques and procedures from Allah as the Creator of His creatures (Al-Isfahānī, 1996). If it is related from the point of view of educational evaluation, the meaning of *al-hisāb* in this interpretation shows that the results of the assessment depend on the intensity of the students in completing the exam questions. Therefore, the task of the educators is to motivate students to be serious in studying and give maximum efforts when solving exam questions.

As for the term *al-hisāb* which contains self-evaluation, if each self can do the evaluation on all the deeds that have been done, an explanation of this is available on QS. Al-Isrā'/17: 14; that Allah SWT evaluates His creatures on the day of reckoning (the court of the hereafter). Therefore, human beings are commanded to evaluate the deeds of their deeds that have been done in the world. In QS. Al-Isrā'/17: 14, Allah says that it is at the point of *syarah* and verse analysis that every human being on the last day will read the book of deeds of his own deeds while still alive in the world. This means talking about the future. However, if the context of the verse is drawn at this time, then the essence of Allah reminds every human being to always introspect oneself, that is, to judge oneself before judging others, as a form of reckoning for all deeds done.

Self-introspection is an effective way to increase self-awareness, 'Umar (Al-Jauziyah, 1987) said through the hadith of the Prophet Muhammad:

Hisablah all of you before (later) is sucked. And weigh all of you before it is weighed. Because later your hisab will be easier if you evaluate yourself now. And decorate yourself for a great meeting. In the day will be displayed by all of you, and nothing will be hidden.

The advice is a warning for every human being to always introspect and inform about Allah's *isab* later on. The Day of Resurrection is a very powerful *isab* among the words of God that encourage introspection other than the QS. Al-Isrā'/17: 14 is as follows.

QS. Al-Ḥasyr/ 59:18

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَانْتَظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ ١٨

(*Yā ayyuha al-ladżīna āmanttaqullāh wa al-tanzḥur nafsun mā qaddamat lighad, wattaqullāh, innallāha khabīrun bimā ta'malun*).

The aforementioned verse is, according to Ismail (2004), a warning that every human being evaluates according to the actions he does. After that, it is immediately followed by calculations that will come tomorrow and so on. Indonesian Department of Religious Affairs (2008) explains that this verse is a suggestion to carry out introspection in accordance with the actions that have been done.

In the Al-Qur'an Tafsir published by the Indonesian Department of Religious Affairs (2008), it is explained that the verse gives orders to believers to fear Allah, namely to carry out all orders and avoid all His prohibitions. The command that is meant is to uphold obedience and submit oneself only to Allah, and there is not the slightest shirk factor in it, perform the worship that He requires and establish good bonds with fellow human beings.

The meaning of the word (نفس) *nafs*/self according to Shihab in its singular form implies that evaluation is not enough if it is carried out on some for others, but each person is obliged to carry out each according to himself, and in other cases, he gives a signal as an act which is very rare in authoritative reality. In addition, the verse gives a signal that everyone worships or checks, evaluates and improves, and perfects if there is a lack of charity that has been done (Shihab, 2006).

QS. Al-Qiyāmah/ 75: 1-2

In this verse, it is about the soul that regrets itself. Mujāhid said, *al-lanwāmāh* in the second verse is the one who regrets past actions and reproaches himself. Ibn Jarīr's opinion reveals *al-lanwāmāh* as a soul that regrets itself for good or bad behavior and regrets what it has gone through in the past. Allah swore with a regretful soul (self) for past attitudes and behavior and not replace them with better deeds. Allah then swears by *al-lanwāmāh* and says it together with the Last Day. This means the glory and position and also explains the importance of virtue to introspect the individual (Karzon, 2010).

In addition to the aforementioned verses, some are also the hadith of the Muhammad PBUH who ordered that Muslims should conduct self-introspection in accordance with his hadith, from Abu Ya'la Syaddad bin 'Aus, he said that Muhammad PBUH said, "An intelligent person is one who is able to charge himself and do good for the Day of Resurrection. A fool is one who follows his passions and hopes for something in Allah (without effort) (Al-Tirmizī, 1998).

Imam al-Tirmizī (Naṣiruddin, 2006) said that the purpose of addicted oneself is to make an assessment of oneself in the world before it will be taken into account in the *yaumul hisab*". The warning for self-introspection is reinforced by the hadith of the Prophet Muhammad PBUH about Allah's reckoning in the Hereafter with the following words.

It is not the soles of a servant's feet in the sight of Allah on the Day of Resurrection until he is asked about five things: about his age, what is he spending? His youth, what was it used for? The treasure, where did he get it? What did he spend it for? And what has he done from what he knows? (Naṣiruddin, 2006).

Through introspection (self-evaluation/*muhāsabah*) where when contemplating self and flashbacks of all past actions and then reviewing episodes from past lives. In this process, the

conscience plays an important role and takes the position of a judge or assessor for the actions that have been done. There is a sense of satisfaction and happiness when remembering the good deeds that have been done, but oftentimes there is a sense of sadness and regret when remembering the bad deeds that have been done. The role of conscience is called retrospective (moral assessment of the actions that have been done).

Therefore, self-awareness is the starting point for fundamental changes in human life. *Hijrah*, in a meaningful sense, starts from the existence of one's self-awareness, so it can be said that without self-awareness, migration and change are impossible. Meanwhile, self-awareness arises from the activity of self-introspection. Thus, it is impossible for that awareness to arise in a person without introspection.

Moreover, introspection is the way of the believers. A believer who fears Allah will always be introspective and judge the good or bad of an action he does. Therefore, introspection is a serious matter so that each individual is able to maintain a balance in himself and always be on the straight path.

CONCLUSION

QS. Al-Isrā/17: 14 contains two important sentences that must be considered, namely the sentence *iqra' kitābaka*, which means "read your book" that everyone will be able to read it whether people who can read the time in the world or not. On the other hand, in the sentence *kafābināfsika al-yauma 'alaikahasibā*, which means "it is enough for yourself at this time as a reckoning against you", the word *hasiban* in this verse means *al-muḥāsib* i.e., every human being can look at the book to know the results and be able to calculate it, and they don't need anyone else to help them do that.

The Word of God in QS. Al-Isrā/17: 14 relates to another of His words, namely *alzāmnābua'irabufi 'unuqibi*, which means "We set his deeds (as the necklace remains) on his neck." The neck is mentioned here because it is one of the limbs that there is no other body similar to it. In connection with this verse, Ma'mar interprets that there are two angels who continue to monitor humans and always record their deeds.

Evaluation comes from English evaluation; in Arabic, it is called *al-Taqdīr*, which means "assessment". The root word is value; in Arabic, it is called *al-Qimah*, which means "value". The word "self" is oneself. The connection with "evaluation" can be interpreted as self-evaluation. Self-evaluation is also called self-introspection in psychology, which means self-correction. Meanwhile, in Islam, it is called *muḥāsabah* or *muḥāsabah al-naḥs*. Etymologically, *muḥāsabah* comes from Arabic, and the root word is *asaba-yahsubu-ḥisāban*, which means to count. Thus, *muḥāsabah*, in the person of a Muslim in particular, is an attempt to count and assess himself, how many sins he has committed and what good deeds he has not done. The evaluation contained in the *Qur'an* uses various terms; its relationship with the author's self-evaluation limits it to a few verses, including QS. Al-Ḥasyr/59: 18, QS. Al-Nūr/24: 31, QS. Al-Qiyāmah/75: 1-2, and QS. Al-Mujādilah/58: 6.

REFERENCES

- Afrizal, L. H. (2008). *Ibadah hati*. Hamdalah.
- Al-Hafidz, A. W. (2008). *Kamus ilmu Al Qur'an*. Amzah.
- Al-Isfahānī, M. al-R. (1996). *Mu'jam Muḥrāḍāt fi al-fāz al-Qur'an al-Karīm*. Dar al-Fikr.
- Al-Jauziyah, I. Q. (1987). Madarijus salikin manazili Iyyaka Na'budu wa Iyyaka Nasta'in. In *Pustaka Al-Kautsar*. Darul Fikr.
- Al-Tirmizī, A. 'Īsā M. bin 'Īsā bin S. (1998). *Jami' Tirmizī*. Bait al-Afkar al-Dauliyyah.

- Arif, M. T. (2019). Penelitian evaluasi pendidikan. *ADDABANA: Jurnal Pendidikan Agama Islam*, 2(2), 66–75. <https://ejournal.staialfalahbjb.ac.id/index.php/addabana/article/view/122>
- Asy-Syaukani, M. ibn 'Ali ibn M. (2007). *Mandeb interpretation of Fath al-Qadeer in the margins of the al-Qur'an Medina*. Al Nafaes Publishing.
- Azra, A. (2012). *Ensiklopedia tasawuf* (2nd ed.). Angkasa.
- Chamidi, A. S. (2018). Evaluasi diri dan perencanaan kerja pendidikan bagi peningkatan mutu sekolah/madrasah. *Ar-Rihlah: Jurnal Inovasi Pengembangan Pendidikan Islam*, 3(1), 1–39. <http://www.ejournal.iainu-kebumen.ac.id/index.php/Ar-rihlah/article/view/66>
- Gani, B. A. (1995). *Al-Qur'an dan tafsirnya* (5th ed.). PT Dana Bakti Wakaf.
- Ghoffer, M. A., & Mu'thi, A. (2003). *Tafsir Ibnu Katsir* (5th ed.). Pustaka Imam asy-Syafi'i.
- Hendarman, H. (2014). Kendala-kendala pelaksanaan Evaluasi Diri Sekolah (EDS). *Jurnal Pendidikan Dan Kebudayaan*, 20(1), 74–85. <https://doi.org/10.24832/jpnk.v20i1.134>
- Indonesian Department of Religious Affairs. (2008). *Al-Hikmah Al-Qur'an dan terjemahnya*. Diponegoro.
- Ishāq, A. bin M. al-S. A. bin. (1994). *Lubāb al-Tafsīr min Ibn Kaṣīr*. Mu'assasah Dar al-Hilal Kairo.
- Ismail, A. A. (2004). *Mubasabah diri*. Al-Hidayah Publisher.
- Karzon, A. A. (2010). *Tazkiyatun nafs*. Akbar Media.
- Mudana, S. (2017). *Nilai-nilai pendidikan akhlak dalam surat Al-Isra' [Master thesis, Universitas Negeri Sumatera Utara, Medan]*. <http://repository.uinsu.ac.id/2114/1/SofaMudana.pdf>
- Muhtifah, L. (2005). Evaluasi pendidikan dalam perspektif al-Qur'an. *Al Qalam*, 22(2), 245–268. <https://doi.org/10.32678/alqalam.v22i2.1379>
- Naşiruddin, al-A. M. (2006). *Terjemahan shahih Sunan At-Tirmidzi* (2nd ed.). Pustaka Azzam.
- Nata, A. (1997). *Filsafat pendidikan Islam*. Logos Wacana Ilmu.
- Nizar, S. (2002). *Filsafat pendidikan Islam*. Ciputat Pers.
- Patwati, S. K. (2013). Pelaksanaan Evaluasi Diri Sekolah (EDS) bagi satuan pendidikan. *Tut Wuri Handayani*, 2(2). <https://jurnal.ustjogja.ac.id/index.php/twh/article/view/951>
- Rajab, K., Sa'ari, C. Z., & Halim, A. (2013). *Agama kebhagiaaan: Energi positif iman Islam dan ihsan untuk menjaga kesehatan psikologi dan melahirkan kepribadian Qur'ani*. Pustaka Pesantren. <https://inlisite.kalselprov.go.id/opac/detail-opac?id=28430>
- Ramadhani, F. (2018). *Konsep evaluasi pendidikan dalam al Quran surah Al-Baqarah ayat 31-34 dan Az-Zalzalab ayat 7-8 [Master thesis, Universitas Islam Negeri Sumatera Utara, Medan]*. <http://repository.uinsu.ac.id/7288/1/TESES.pdf>
- Shihab, M. Q. (2006). *Tafsir al-Misbah*. Lentera Hati.
- Shihab, M. Q. (2007). *Membumikan al-Qur'an: Fungsi dan peran wahyu dalam kehidupan masyarakat*. Mizan.
- Subangun, S. (2018). Penerapan evaluasi diri sekolah dasar model EMI di Kabupaten Pnorogo tahun 2017. *Jurnal Pendidikan Edutama*, 5(1), 81–90. <https://doi.org/10.30734/jpe.v5i1.113>

- Suhandoyo, S. (2015). *Evaluasi pendidikan dalam al Qur'an*. <https://sigitsuhandoyo.blogspot.com/2015/11/evaluasi-pendidikan-dalam-al-quran.html>
- Supriyati, H. (2018). Histology media with integration-interconnection content in Biology learning. *Kaunia: Integration and Interconnection Islam and Science*, 14(1), 5–8. <http://ejournal.uin-suka.ac.id/saintek/kaunia/article/view/1324>
- Syahril, S. (2007). Konsep evaluasi pendidikan dalam perspektif AlQuran. *HUNAFa: Jurnal Studia Islamika*, 4(4), 305–320. <https://www.jurnalhunafa.org/index.php/hunafa/article/view/224>
- Tutik, A., Sari, S. A., & Prabowo, H. (2006). Perancangan model evaluasi diri dosen. *The Winners*, 7(2), 114–127. <https://doi.org/10.21512/tw.v7i2.616>
- Ulfa, M. (2016). Konsep evaluasi pendidikan perspektif Al-Qur'an dan implikasinya terhadap pendidikan (Pendekatan tafsir tematik). *Subuf*, 28(2), 118–142. <https://journals.ums.ac.id/index.php/suhuf/article/view/3383>
- Wahyudi, D. (2016). Konsepsi Al-Qur'an tentang hakikat evaluasi dalam pendidikan Islam. *Hikmah: Journal of Islamic Studies*, 12(2), 245–272. <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/view/48>
- Ya'cub, M. (2018). *Model pendidikan tasawuf pada Tariqah Shadhilyah*. Pustaka Media. https://books.google.co.id/books/about/Model_Pendidikan_Tasawuf_Pada_Tariqah_Sh.html?id=EaOMDwAAQBAJ&redir_esc=y