

EVALUATION OF THE IMPLEMENTATION OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT STATE ELEMENTARY SCHOOL 32 TALANG UBI, PALI

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Abstract

This research evaluates the Islamic Education (PAI) curriculum management at SDN 32 Talang Ubi PALI using the CIPP model. A mixed-method approach was employed, combining qualitative and quantitative descriptive data from 175 respondents. Context evaluation (criteria: background, problems, opportunities) scored 16.14%, revealing a vision-practice gap despite management's openness to integrating Islamic values into Kurikulum Merdeka. Input (criteria: teacher competence/readiness) scored 20.21%, revealing digital proficiency but hindered by non-integrated modules, the lack of child protection SOPs, and the absence of a prayer room (mushola). Process (criteria: procedures, methods, supervision) scored 23.99%, indicating inclusive activities though still lecture-dominant, with weak physical documentation and low parental synergy (9.15%). Product (criteria: cognitive, affective, psychomotor) scored 19.99%, noting good learning outcomes, yet character habituation remains inconsistent and lacks independent worship monitoring tools. Overall, curriculum management is categorized as Good (80.33%). Recommendations include building a prayer room, formalizing child protection policies, optimizing gamification, and developing a worship monitoring app to maintain character continuity between school and home.

Keywords: CIPP Evaluation, Curriculum Management, Islamic Religious Education, Religious Character

Abstrak

Penelitian ini mengevaluasi manajemen kurikulum Pendidikan Agama Islam di Sekolah Dasar Negeri 32 Talang Ubi PALI menggunakan model CIPP. Metode yang digunakan adalah mixed method yaitu deskriptif kualitatif-kuantitatif, dengan metode pengumpulan data wawancara, observasi, studi dokumentasi, dan pengisian kuesioner. Hasil evaluasi Context (kriteria: latar belakang, masalah, peluang) didapatkan skor 16,14% menunjukkan kesenjangan visi-praktik, namun manajerial terbuka pada internalisasi nilai Islam ke Kurikulum Merdeka. Input (kriteria: kompetensi dan kesiapan guru) dengan skor 20,21% menunjukkan guru kompeten secara digital, tetapi terkendala modul tidak terintegrasi penuh, dan ketiadaan mushola. Process (kriteria: prosedur, metode, supervisi) dengan skor 23,99% menunjukkan aktivitas kelas inklusif meski dominan ceramah, serta lemahnya dokumentasi fisik dan sinergi orang tua (9,15%). Product (kriteria: hasil kognitif, afektif, psikomotorik) dengan skor 19,99% mencatat capaian belajar baik, namun karakter belum konsisten dan minim alat kontrol ibadah mandiri. Secara keseluruhan, manajemen kurikulum berkategori Baik (80,33%). Rekomendasi utama meliputi pembangunan mushola, optimalisasi gamifikasi, serta

pengembangan aplikasi pantau ibadah untuk menjaga kesinambungan karakter siswa antara sekolah dan rumah.

Kata Kunci: *Evaluasi CIPP, Manajemen Kurikulum, Pendidikan Agama Islam, Karakter Religius*

INTRODUCTION

Islamic Religious Education (IRE) holds a strategic and foundational role in shaping students' moral character, ethical awareness, and spiritual maturity, particularly at the elementary school level where value formation is most critical. At this stage of development, students are highly receptive to internalizing norms, beliefs, and behavioral patterns that will influence their lifelong conduct. Therefore, IRE is not merely a subject concerned with transferring religious knowledge but serves as a transformative educational process aimed at nurturing holistic individuals who embody Islamic values in both personal and social contexts. In Indonesia, the urgency of strengthening IRE has become increasingly prominent with the implementation of the Merdeka Curriculum, which emphasizes student-centered learning, contextual understanding, and character development as core educational outcomes. This paradigm shift requires educators and institutions to move beyond traditional pedagogical approaches toward more integrative and meaningful learning experiences that connect religious teachings with real-life applications (Sari & Ramadhan, 2024).

The Merdeka Curriculum redefines the objectives of education by prioritizing competencies such as critical thinking, collaboration, creativity, and character building. Within this framework, Islamic Religious Education is expected to play a central role in embedding moral and spiritual values that align with these competencies. However, achieving this goal depends significantly on the effectiveness of curriculum management, which includes systematic planning, implementation, and evaluation processes. Effective curriculum management ensures that learning objectives are aligned with student needs, teaching strategies are appropriately designed, and assessment methods accurately reflect student development in cognitive, affective, and psychomotor domains. Without proper management, even the most well-designed curriculum may fail to produce the desired educational outcomes (Hidayat, 2023).

State Elementary School 32 Talang Ubi PALI represents one of the educational institutions striving to improve the quality of Islamic Religious Education in alignment with national educational reforms. The school has demonstrated a commitment to integrating Islamic values into its educational practices; however, preliminary observations and interviews with school stakeholders indicate that the management of the IRE curriculum has not yet reached an optimal level of effectiveness. These findings suggest a gap between policy expectations and actual implementation, highlighting the need for a comprehensive evaluation to identify underlying challenges and opportunities for improvement.

One of the primary issues identified in this study relates to the curriculum planning process. Effective planning is essential for ensuring that educational programs are

relevant, contextually appropriate, and responsive to the needs of students and the broader school environment. However, in the case of State Elementary School 32 Talang Ubi PALI, curriculum planning for Islamic Religious Education is still conducted in a relatively simplistic manner, lacking a thorough needs analysis and contextual adaptation. This limitation can lead to a misalignment between curriculum objectives and the actual needs of students, as well as the resources available within the school. In the absence of a comprehensive planning framework, the curriculum may fail to address critical aspects of student development, particularly in fostering meaningful engagement with religious values (Syafudin & Fauzi, 2023).

In addition to planning challenges, the implementation of Islamic Religious Education at the school tends to be predominantly theoretical, relying heavily on lecture-based methods and cognitive-oriented assignments. While these approaches may be effective in conveying factual knowledge, they often fall short in developing students' affective and psychomotor competencies, which are essential for the internalization and practice of Islamic values. The limited integration of experiential learning activities, such as practical worship exercises, reflective discussions, and community-based projects, restricts students' ability to translate theoretical knowledge into real-life behavior. Consequently, the transformative potential of Islamic Religious Education remains underutilized, and students may struggle to apply religious principles in their daily lives (Rahman et al., 2023).

Furthermore, the evaluation of Islamic Religious Education within the school context remains largely focused on written examinations, emphasizing cognitive achievement while neglecting other important dimensions of learning. Assessment practices play a crucial role in shaping educational priorities, as they determine what is valued and measured within the learning process. The lack of structured instruments for assessing affective outcomes, such as attitudes, values, and character development, indicates a significant gap in the current evaluation system. Without comprehensive assessment mechanisms, it becomes difficult to accurately measure the effectiveness of the curriculum and to identify areas that require improvement. This limitation also hinders the ability of educators to provide meaningful feedback that supports students' holistic development (Hidayat, 2023).

The urgency of addressing these challenges is further reinforced by the need to integrate the concept of Deep Learning into Islamic Religious Education. Deep Learning, in the educational context, refers to a learning approach that emphasizes deep understanding, critical thinking, and the application of knowledge in real-world situations. It is closely associated with the development of Six Global Competencies (6C), namely Character, Citizenship, Collaboration, Communication, Creativity, and Critical Thinking. These competencies are considered essential for preparing students to navigate the complexities of the modern world while maintaining strong moral and ethical foundations. Integrating the 6C framework into Islamic Religious Education represents a significant innovation that aligns religious learning with global educational standards (Rahman et al., 2023).

However, the implementation of Deep Learning within the IRE curriculum at State Elementary School 32 Talang Ubi PALI remains partial and fragmented. While there are initial efforts to incorporate elements of the 6C competencies, these efforts have not yet been systematically planned, implemented, or evaluated. This lack of coherence limits the overall impact of the innovation and raises questions about its sustainability and effectiveness. To fully realize the potential of Deep Learning, it is necessary to adopt a holistic approach that integrates the 6C competencies across all stages of curriculum management, from planning to evaluation (Syafudin & Fauzi, 2023).

In this context, the use of the CIPP (Context, Input, Process, Product) evaluation model developed by Stufflebeam provides a comprehensive framework for analyzing the management of the Islamic Religious Education curriculum. The CIPP model is widely recognized for its systematic and holistic approach to evaluation, making it particularly suitable for educational research. The context evaluation component focuses on identifying the needs, problems, and opportunities within the educational environment, providing a foundation for informed decision-making. The input evaluation examines the resources, strategies, and action plans used to achieve educational objectives, ensuring that they are adequate and appropriate. The process evaluation assesses the implementation of the curriculum, identifying strengths and weaknesses in teaching practices and program delivery. Finally, the product evaluation measures the outcomes of the curriculum, including student achievement and overall program effectiveness (Hidayat, 2023).

By applying the CIPP model, this study aims to provide a comprehensive analysis of the Islamic Religious Education curriculum at State Elementary School 32 Talang Ubi PALI. The evaluation will examine how well the curriculum aligns with the principles of the Merdeka Curriculum and the integration of Deep Learning, as well as identify factors that support or hinder its implementation. Through this analysis, the study seeks to generate practical recommendations for improving curriculum management, enhancing teaching practices, and strengthening assessment systems. These recommendations are expected to contribute not only to the development of Islamic Religious Education within the school but also to the broader discourse on educational reform in Indonesia.

Moreover, this study highlights the importance of aligning curriculum management with contemporary educational demands while maintaining the core values of Islamic education. The integration of Deep Learning and the 6C competencies provides an opportunity to modernize Islamic Religious Education, making it more relevant and impactful for students. At the same time, it reinforces the role of education in shaping morally responsible and socially engaged individuals. Achieving this balance requires a commitment to continuous improvement, supported by evidence-based evaluation and collaborative efforts among educators, administrators, and policymakers (Sari & Ramadhan, 2024).

In conclusion, the management of the Islamic Religious Education curriculum plays a critical role in determining the quality of educational outcomes at the elementary level. The challenges identified in this study underscore the need for a more systematic and comprehensive approach to curriculum planning, implementation, and evaluation. By adopting the CIPP evaluation model and integrating the principles of Deep Learning, schools can enhance the effectiveness of Islamic Religious Education and better prepare students to meet the demands of the modern world while upholding their moral and spiritual values. This study contributes to the ongoing efforts to improve educational quality in Indonesia and provides a foundation for future research on curriculum innovation and evaluation.

METHOD

A qualitative approach supported by quantitative data in certain aspects (a mixed-methods approach with a qualitative focus). Mixed methods research is defined as a methodology involving the combination, unification, or integration of qualitative and quantitative data within a single study to provide a more comprehensive understanding than if either approach were used alone (Creswell and Plano Clark, 2018). A Mixed-Methods Approach dominated by qualitative methods. The use of a qualitative-dominated approach with an emphasis on qualitative methods is crucial because curriculum management is a complex process involving policy dimensions, social interactions, and implementation rooted in the specific context of educational institutions.

Qualitative data obtained through in-depth interviews, observations, and document analysis allow researchers to holistically and deeply understand why a curriculum policy is implemented in a certain way, what obstacles exist in the field, and how implementers (teachers, principals, supervisors) perceive and experience the effectiveness of such management. Meanwhile, quantitative data in certain aspects (e.g., measuring teacher satisfaction levels, the percentage of resource availability, or learning outcomes) serves as crucial supporting data. This quantitative data acts as a triangulation tool that validates and strengthens qualitative findings, thereby yielding more credible, comprehensive, and thorough evaluation conclusions.

The research method employed is the CIPP Model (Context, Input, Process, Product), which is frequently used in curriculum management and requires a combination of data. Evaluations of context and process are more effectively explored through qualitative data, while evaluations of input and product can be strengthened with quantitative data. (Syamsiar et al., 2023). Comprehensive curriculum evaluation, particularly in the era of modern education, requires the use of a mixed-methods approach, as the integration of quantitative and qualitative data provides a comprehensive picture of the achievements and challenges of curriculum implementation (Tiniyyah, 2023).

RESULTS AND DISCUSSION

1. The *Context Aspect*

In the planning or Context phase, based on observational data, the school has a very strong foundation. The school's vision and the alignment of the curriculum with the student profile are assessed as highly effective, meaning the direction of educational goals is already very clear and relevant. However, the analysis of needs to integrate religious values with digital challenges is rated slightly lower than its primary vision—at the effective level indicating that the initial technical mapping could still be refined. However, in the interview results, the Principal acknowledged that the analysis of student needs is not yet comprehensive, resulting in uneven attention to student character development. Additionally, the school does not yet have a written policy prohibiting violence and discrimination. This contradicts the “safe” image that may be perceived from the outside. This indicates that while the vision and mission are very ideal on paper, the implementation of protection policies and the mapping of student needs in practice remain weak. Regarding KOSP documentation, the quality indicates that the vision and mission for character development exist but are not yet fully relevant or updated to comprehensively meet student needs. Questionnaire results for the contextual aspect reveal a gap between student satisfaction (16.14%), teacher understanding (13%), and parental expectations (14.4%). Although the program is technically operational, the integration of Islamic values into the Merdeka Curriculum has not yet been fully internalized philosophically by teachers. On the other hand, parents feel there is still a “gap” between the school's vision and mission and the practical values expected to be applied within the family environment.

2. *Input Aspect*

Regarding the Input aspect, based on observational data, the school excels in creating a religious and collaborative environment, which received a rating of “very effective.” However, in terms of technical tools such as teaching modules and digital resources (gamification), the rating is at the “effective” level. This indicates that while the school's ecosystem is already highly conducive, the technology-based teaching aids used by teachers still have room for improvement to become more optimal. Meanwhile, interview results reveal that the Principal confirmed digital/IT resources are very adequate; however, there is a critical constraint: the absence of a prayer room. This hinders the mandatory worship practice program (congregational Dhuhr prayer). Additionally, the involvement of external parties (alumni/community) is rated as Ineffective because no collaboration has yet been established. In this regard, the school is highly prepared technologically (digitally), but lacks basic physical infrastructure (a prayer room) for fostering religious character. Regarding inputs, there is a gap between the readiness of teaching materials and the availability of formal regulations. Teachers have developed Teaching Modules, indicating that these documents are routinely created and sufficiently aligned with a thematic-integrative approach and critical thinking indicators. Digital resources are available and are considered sufficiently effective to support joyful learning.

However, significant challenges were found in the policy and physical facility aspects, which are indeed not yet in place. From the results of the questionnaire distribution regarding the input aspect, it was found that students (20.21%) and parents (17.61%) fell into the adequate category, while teachers gave a score of 15% in the sufficient category. The readiness of physical and digital facilities is considered good for users (students/parents). However, from a managerial perspective (teachers), there are still shortcomings in the availability of teaching modules that are truly thematic-integrative, as well as limitations in tools supporting gamified learning.

3. *Process Aspect*

During the implementation phase or Process, the observational data indicates that classroom learning activities are highly dynamic, with teachers rated as highly effective in using creative communication, engaging students in innovative projects, and providing fair supervision. The only gap in this process is the management of synchronization between the school and parents, which was rated as “only” effective. This indicates that classroom learning interactions are already quite good, but monitoring collaboration with the home is not as strong as activities at school; however, based on interview data with Islamic education teachers, a different reality emerges. Learning strategies and the integration of critical thinking (Critical Thinking) are rated as Only Fairly Effective due to the dominance of lecture-based methods, despite the use of visual aids (PPT/Video). Teachers state there is no monitoring of students’ religious practices at home because there is no cooperation program with parents. Administratively, teachers’ daily journals and supervision records are Very Complete and Systematic. However, tangible documentation in the form of photos/videos of digital-based or gamified learning remains insufficient in terms of physical evidence of classroom activities. From the results of the questionnaire distribution regarding the process aspect, there is a very sharp contradiction in this area. Students gave the highest score (23.99% – Very Good), while parents gave the lowest score (9.15% – Poor). This curriculum program is very solid internally within the school (teacher-student interaction is excellent), but it fails to build a bridge of communication with the external community. Parents feel excluded from monitoring (digital progress logs) and lack guidance regarding their children’s creative projects at home.

4. *Product Aspect*

In the *Product* aspect, based on observations of all student achievement indicators—ranging from improvements in spiritual character and social behavior to portfolio outcomes—the results were uniformly rated at the “effective” level. This reveals an interesting finding: the quality of teachers’ instruction, which is “highly effective,” has not yet fully and instantly translated into students’ character outcomes being “highly effective.” This situation is understandable because character development requires long-term habituation. To encourage student outcomes to match the quality of teaching, strengthening cooperation with parents at home appears to be the key to further

improvement. Meanwhile, interview results indicate that parents perceive changes in their children's behavior (honesty, discipline) at home only at the "Fairly Effective" level. Children are willing to help their parents, but not consistently. Parents also rate their involvement as Ineffective because the school does not provide a progress log or monitoring app. Transparency regarding character development is rated as Fairly Effective because it occurs only during report card distribution, not through routine communication. Students' character development remains at the "moderate" (standard) level. This occurs due to a lack of continuity in habit-forming practices between school and home, resulting from insufficient monitoring tools and communication. In formal reporting through report cards, which include descriptions of students' spiritual and character development, the school is fairly organized; however, authentic evidence in the form of student portfolios and reflection journals has not been routinely and systematically documented. Based on the results of the questionnaire distribution regarding the product aspect, all three parties consistently provided stable ratings in the range of 15%–19% (Good/Fair Category). Although the communication process with parents is weak, a tangible impact on changes in students' moral character remains evident. Students are beginning to demonstrate independence in their religious practices (prayer) both at home and at school.

CONCLUSION

Overall, the management of the Islamic Religious Education curriculum has been successful from an administrative and technical standpoint, but requires substantial strengthening in terms of synchronization between the school and home environments. In terms of Context, the school's vision and mission are aligned with global competencies (6C) and religious character, yet they remain largely formalities on paper. The primary challenge lies in the lack of in-depth analysis of student needs. Regarding Input, there is a stark contrast between advanced technological readiness and weak physical infrastructure. The absence of a prayer room poses a critical obstacle in transforming theory into collective worship practice. Additionally, the minimal involvement of external parties limits managerial support for teacher development. In the Process, classroom learning is dynamic and creative thanks to strong teacher-student interaction. Unfortunately, this effectiveness stops at the school gates. The function of monitoring worship at home is ineffective due to the lack of monitoring tools and weak communication with parents. In the "Product" aspect, achievements fall into the "moderately growing" category. Although formal reporting is excellent, changes in student behavior at home remain inconsistent due to the phenomenon of "disconnected habituation." Success is currently prominent only at the cognitive and administrative levels; therefore, improvements in authentic portfolio documentation and strengthened partnerships with parents are needed to ensure the development of consistent character.

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