Cipp Evaluation Model in the Community-Based Independent Curriculum (IKMBK) in Improving the Quality of Learning (Multisite Study of Madrasah Ibtidaiyah Negeri 11 Blitar Regency and Madrasah Ibtidaiyah Negeri Blitar City)

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Article history: Received: July-16-2026| Revised: September-20-2026| Available Online: October-31-2026

ABSTRACT
The implementation of the Community-Based Independent Curriculum (IKMBK) in madrasas is a strategic effort to improve the quality of learning through a contextual, collaborative, and character-oriented approach to strengthening students' character. However, the implementation of the curriculum requires a comprehensive evaluation system so that its implementation runs effectively and sustainably. This study aims to analyze the planning, implementation, and implications of the CIPP (Context, Input, Process, Product) Evaluation Model in the implementation of the Community-Based Independent Curriculum in Madrasah Ibtidaiyah Negeri 11 Blitar Regency and Madrasah Ibtidaiyah Negeri Blitar City. This study uses a qualitative approach with a multi-site study type**.** Data collection techniques include in-depth interviews, observations, and documentation studies. The research informants consist of madrasah heads, deputy heads of curriculum, madrasah supervisors, religious education and training centers, and academics. Data analysis is carried out through data reduction, data presentation, and conclusion drawn, while data validity is ensured through triangulation of sources and techniques. The results of the study show that: (1) the CIPP Evaluation Model planning in the two madrasas has been prepared by considering environmental characteristics, resource readiness, and community involvement as learning partners; (2) the implementation of the CIPP Evaluation Model functions as a tool for continuous reflection that helps madrasas in controlling the learning process, improving teacher professionalism, and strengthening school and community collaboration; and (3) the implications of the implementation of the CIPP Evaluation Model have a positive impact on improving the quality of learning, strengthening the character of students, and the growth of evaluative culture and data-based decision-making in madrasas. The cross-site findings show that there are similarities in the use of the CIPP Model as an instrument for quality improvement, but there are differences in implementation strategies that are influenced by the social context and environmental characteristics of each madrasah. Thus, this study concludes that the CIPP Evaluation Model is effectively used in supporting the success of the Community-Based Independent Curriculum in madrasas and is flexible to be applied according to local needs and potential.

Keywords: CIPP Evaluation Model, Independent Curriculum, Community-Based Independent Curriculum, Learning Quality, Madrasah Ibtidaiyah.

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INTRODUCTION

Indonesia's national education system continues to undergo updates in response to the times and global demands. In the last two decades, Indonesia's national education has shown significant policy dynamics. One of the important transformations is the transition from the 2013 Curriculum to the Independent Curriculum, which began to be implemented gradually since 2022. This curriculum comes in response to various challenges in the implementation of the previous curriculum which was considered too dense and inflexible. The Independent Curriculum offers a more student-centered approach to learning, encourages teacher independence in designing learning, and prioritizes learning principles that are meaningful, contextual, and in accordance with local needs (Wulandari, 2022). These changes are also based on the need to face the challenges of the 21st century, when students are not only required to master learning materials, but also have critical, creative, collaborative, and communicative thinking competencies. These competencies are integrated into the Pancasila Student Profile as a reference for the development of students' character and competencies (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2022).

In addition, the Independent Curriculum encourages the application of differentiated learning, which is a learning approach that pays attention to the learning needs, readiness, interests, and characteristics of individual students so that the learning process can take place more inclusively and optimally (Nurhikmah, 2023). In an effort to improve the quality of learning and strengthen the character of students, the Community-Based Independent Curriculum (IKMBK) is present as one of the innovative approaches in the implementation of the Independent Curriculum. IKMBK is a curriculum implementation model that involves the active role of the community, both parents, community leaders, local cultural actors, and other educational partners, in supporting the learning process in educational units. This approach emphasizes that education is not only the responsibility of schools and teachers, but also requires collaboration with the surrounding environment for the realization of contextual, relevant, and sustainable education (Directorate General of Islamic Education, 2023).

IKMBK is designed to provide space for educational units to be more adaptive to local socio-cultural characteristics, while strengthening the values of community life which are an important part of the formation of the Pancasila Student Profile. In this approach, the community is not only positioned as an object, but also as a learning subject involved in the process of planning, implementing, and evaluating project-based learning activities (P5) and other thematic activities (Setyowati, 2023). Through this approach, education units have the flexibility to develop school operational curricula in accordance with regional needs and potentials, including in the context of madrasas that have distinctive Islamic and social values (Hasibuan, 2022).

The implementation of the Community-Based Independent Curriculum (IKMBK) has the basis of government policy, both through the Ministry of Education, Culture, Research, and Technology and the Ministry of Religion which oversees madrasas. One of the regulations that is the basis for the implementation of the Independent Curriculum is the Decree of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 56/M/2022 concerning Guidelines for the Implementation of the Curriculum in the context of Learning Recovery, which provides flexibility to educational units in implementing the Independent Curriculum (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2022). In particular, the Directorate General of Islamic Education of the Ministry of Religion issued Guidelines for the Implementation of the Community-Based Independent Curriculum in Madrasah in 2023. The guide emphasizes the importance of community involvement in the implementation of learning and the development of madrasah education based on local potential, community participation, and strengthening the values of

religious moderation (Directorate General of Islamic Education, 2023). In addition, the implementation of IKMBK is also in line with the direction of the Pancasila Student Profile and the Rahmatan lil Alamin Student Profile policies which are the foundation for the formation of students' character through project-based learning and strengthening life values. Thus, the policy is a guideline in encouraging integration between schools, students, and the community as a unit of the learning ecosystem.

In the modern educational paradigm, the community is no longer positioned as an external party of educational institutions, but rather as an integral part that supports the learning process and the formation of students' character. Community involvement, which includes parents, community leaders, local institutions, and the business world, is an important aspect in creating contextual, relevant, and meaningful learning. The Independent Curriculum, especially through a community-based approach (IKMBK), emphasizes the importance of collaboration between schools, families, and communities in supporting the implementation of education.

The role of the community in education is not only limited to providing moral and material support, but also includes involvement as a partner in integrating local, cultural, and real-life values into the school curriculum. Through project-based activities, fieldwork practices, and involvement in thematic activities, the community can contribute directly to shaping the character, independence, and social concern of students (Ministry of Education, Culture, Research, and Technology, 2022). These activities can also strengthen the value of mutual cooperation which is one of the important dimensions in the Pancasila Student Profile. In the context of madrasas, strengthening these values is also relevant to the Rahmatan lil Alamin Student Profile.

A number of studies show that strong collaboration between schools and communities has the potential to increase students' motivation to learn, learning quality, and inculcate character values. In the context of madrasas, the involvement of religious leaders and local communities is a strategic factor in supporting the successful implementation of the Community-Based Independent Curriculum (Rahmah, 2023).

The curriculum contains various evaluation components, both related to the objectives, methods, and instruments used to achieve educational goals. Changes in these components often result in transformations among education actors, including teachers, education managers, and all parties involved in the learning process. Therefore, curriculum changes can not only be seen as changes in the academic sphere, but also as a form of significant social change. In addition, curriculum renewal or innovation is one of the efforts to improve the quality of education (Muhammedi, without years).

As an Islamic basic education institution, Madrasah Ibtidaiyah Negeri (MIN) has a strategic role in shaping the character and competence of students in a balanced manner between Islamic and scientific aspects. MIN 11 Blitar Regency and MIN Blitar City are two madrasah education units under the auspices of the Ministry of Religion that have been appointed as the implementing educational unit of the Independent Curriculum Implementation (IKM). MIN 11 Blitar Regency is located in a semi-rural area with a total of around 700–800 students. The people in the environment generally work as farmers or informal workers. Meanwhile, MIN Blitar City is located in an urban environment with more than 700 students, and has a more heterogeneous social environment and relatively better access to technology (Field observations in MIN 11 Blitar Regency and MIN Blitar City).

The two madrassas have local cultural strength and community potential that can support the implementation of the Community-Based Independent Curriculum (IKMBK). However, in practice, the implementation of IKMBK still faces a number of challenges, such as low parental participation in school activities, teachers' lack of understanding of collaborative concepts in the curriculum, and limited facilities and training that support community-based activities (Mulyani,

2022a, 2022b). This phenomenon indicates a gap between the objectives of the curriculum and the reality of its implementation in the field.

As revealed by Rachmawati (2023), the success of IKMBK is highly determined by three main factors, namely the school's internal readiness, community support, and program sustainability. Therefore, it is important to evaluate the implementation of IKMBK to identify the effectiveness of the strategies implemented, the obstacles faced, and the potential to improve the quality of learning through collaboration between schools and communities. In the context of MIN 11 Blitar Regency and MIN Blitar City, the evaluation is expected to provide a comprehensive overview of the contribution of IKMBK implementation to improving the quality of learning while producing recommendations for program development more optimally.

The success of curriculum implementation does not only depend on policy documents, but also on the readiness and openness of teachers and institutions in implementing them in the field. Based on an interview with Rudi Harianto, one of the widyaiswara from the East Java Provincial Religious Education and Training Center, madrasah teachers need to be open to updating knowledge and learning practices, especially through education and training activities, workshops, and technical training. These activities should not only be theoretical or formal, but need to be applied in real terms in the learning process in each institution. Thus, a reflective and participatory learning approach can be built through the active involvement of teachers in understanding and practicing the material obtained from competency improvement activities (R. Harianto, personal communication, November 12, 2024).

However, various obstacles still arise in the process of implementing the Independent Curriculum in madrasas. One of them is the mindset of some teachers and work units who are still conservative and less adaptive to change. There is still an assumption that the Independent Curriculum is too difficult to implement in the madrasah environment because it has its own characteristics in the curriculum and learning culture. In addition, the lack of continuous training, lack of mentoring, and limited supporting facilities are also obstacles in the curriculum transformation process.

This reality shows that efforts to improve the implementation of the Independent Curriculum require interventions that are not only structural and administrative, but also touch on aspects of mentality, motivation, and professional capacity of teachers and madrasah management. Continuous evaluation and mentoring, collaboration between stakeholders, and openness to change are important factors in supporting the successful implementation of the curriculum in madrasas.

The success of IKMBK cannot be assessed only based on the implementation of various activities, but also requires a systematic evaluation to find out the extent to which the curriculum has been optimally implemented and has a positive impact on the learning process and outcomes (Directorate General of Islamic Education, 2023). Evaluation is important because a number of educational units, especially madrasas, still face internal challenges, such as limited teacher understanding, lack of continuous training, and low community participation. Without proper evaluation, these various obstacles have the potential to cause the implementation of IKMBK to become just an administrative routine without providing substantive changes to the quality of education (Mulyani, 2022b). In addition, evaluation of IKMBK implementation can provide concrete input for madrasas in making decisions, developing follow-up programs, increasing human resource capacity, and strengthening community involvement in the learning process.

As stated in Rachmawati's (2023) research, evaluation of the implementation of a community-based curriculum is very necessary to find out the extent to which the goals of a collaborative and contextual approach have been achieved in the learning process in madrasas. Evaluation also plays a role in identifying the impact of the Implementation of the Community-

Based Independent Curriculum (IKMBK) on the quality of learning, both in terms of student involvement, competency achievement, and character strengthening. Therefore, an evaluative study of the implementation of IKMBK is a strategic need in encouraging the realization of superior madrasah education that is adaptive to the times.

This research aims to provide constructive input for the development of education policies, especially related to the improvement of the implementation of IKMBK at the madrasah level. This research not only contributes to the development of academic studies, but also has a practical function as an evaluation instrument for stakeholders in the field of Islamic education. Through an in-depth analysis of the implementation of IKMBK in madrasas, this research is expected to present empirical data and field findings that are useful in formulating strategies for improving curriculum implementation. These strategies include increasing teacher competence, strengthening community involvement, and optimizing the role of madrasah heads in curriculum management.

In addition to contributing to the improvement of policies and curriculum implementation, this research also has strategic value for the development of the quality of madrasah education in the future. The findings and recommendations of the research can be used as a basis for planning training programs, strengthening partnerships between madrasas and communities, and developing a Madrasah Operational Curriculum (KOM) that is adaptive and oriented towards strengthening character. In the long term, the results of this research are expected to encourage the realization of madrasas that are more innovative, collaborative, and responsive to the dynamics of social change and education.

METHOD

This study uses a qualitative approach with a multisite study design to evaluate the implementation of the Community-Based Independent Curriculum (IKMBK) in improving the quality of learning in two madrasas, namely MIN 11 Blitar Regency and MIN Blitar City. The multisite design was chosen because it allows researchers to gain a comprehensive understanding of the implementation of programs in two locations that have different social and environmental characteristics, so that a comparative analysis can be carried out on the similarities, differences, and implementation patterns that develop in each madrasah. This approach also provides an opportunity to produce findings that have a broader level of transferability in the context of implementing the Independent Curriculum in madrasas.

The research was carried out in MIN 11 Blitar Regency, which is located in a semi-rural area with a community character that still upholds the culture of mutual cooperation, and MIN Blitar City, which is located in an urban environment with more heterogeneous community conditions and supported by relatively more adequate educational facilities. The selection of the two locations was carried out purposively because both are state madrasas that have implemented the Community-Based Independent Curriculum and have different characteristics so that they are relevant to be analyzed in a multi-site manner.

The source of research data consists of primary data and secondary data. Primary data is obtained through purposively selected informants, including madrasah supervisors, madrasah heads, teachers, and madrasah committees or parents' associations. These informants are selected because they have a strategic role in planning, implementing, supervising, and evaluating the implementation of IKMBK. Meanwhile, secondary data is obtained through various supporting documents, such as madrasah operational curriculum documents, learning tools, activity reports, supervision documents, meeting minutes, and other documents related to the implementation of the Community-Based Independent Curriculum.

Data collection techniques are carried out through participatory observation**,** in-depth interviews**,** and documentation studies**.** Observation is used to directly observe the IKMBK implementation process, community involvement, and learning activities in madrasas. In-depth

interviews are conducted in a semi-structured manner with all informants to obtain information about planning, implementation, supporting factors, obstacles, and the results of program implementation. Documentation is used as supporting data to strengthen the results of observations and interviews so that a more comprehensive picture of the implementation of IKMBK is obtained.

The data analysis uses the interactive model Miles, Huberman, and Saldaña**,** which includes three stages, namely data reduction**,** data presentation, and conclusion drawing and verification**.** The analysis is carried out in stages, starting with an analysis on each site (within-site analysis) to obtain an overview of the implementation of IKMBK in each madrasah, then continued with cross-site analysis to identify similarities, differences, and produce conceptual propositions regarding the implementation of the Community-Based Independent Curriculum in improving the quality of learning.

The validity of the data is maintained through source triangulation techniques**,** triangulation techniques**,** persistent observation**,** and discussion with peers (peer debriefing**).** Triangulation is carried out by comparing the results of observations, interviews, and documentation from various informants so that the credibility of the data can be accounted for. In addition, the analysis process is carried out continuously until saturated data is obtained, so that research findings have an adequate level of credibility, dependability, confirmability, and transferability.

RESULTS AND DISCUSSION

1. Planning of the CIPP Evaluation Model in the Implementation of the Community-Based Independent Curriculum in MIN 11 Blitar Regency and MIN Blitar City

The results of the study show that the planning for the implementation of the Community-Based Independent Curriculum (IKMBK) based on the Context, Input, Process, Product (CIPP) Evaluation Model in MIN 11 Blitar Regency and MIN Blitar City has been systematically prepared by considering the internal needs of the madrasah, the characteristics of students, and the potential of the surrounding environment. The planning is not only oriented towards fulfilling the Independent Curriculum policy, but is also directed at the integration of community resources as part of the learning process. This condition shows that the two madrasas have applied the principles of needs assessment before compiling the program. Thus, evaluation not only functions as an assessment instrument, but also becomes a foundation in strategic decision-making for program improvement and development (Stufflebeam & Zhang, 2017).

In the context component, the two madrasas identify needs by considering the differences in social and cultural conditions in their respective environments. MIN 11 Blitar Regency prepares a plan by utilizing the potential of rural communities through collaboration with religious leaders, village governments, and parents of students. Meanwhile, MIN Blitar City adapts the program to the characteristics of more heterogeneous urban communities through strengthening cooperation networks with various educational institutions and community organizations. These findings show that the success of curriculum implementation is greatly influenced by the ability of educational units to identify and understand environmental needs contextually. These results are in line with the view of Ornstein and Hunkins (2018) that curriculum development needs to consider the needs of students as well as the characteristics of the environment in which the curriculum is applied.

Furthermore, in the input component, planning is focused on the readiness of human resources, infrastructure, learning tools, and community support. Teachers are prepared through *In House Training* (IHT) activities, Teacher Working Groups (KKG), and learning communities as an effort to increase capacity in implementing the Independent Curriculum. In addition, the head of the madrasah plays the role of an *instructional leader* who directs the preparation of programs to be in line with the vision of the madrasah. Thus, the planning of the CIPP Evaluation Model in the two madrasas not only functions as an administrative stage, but also becomes a strategic instrument in ensuring that the implementation of IKMBK runs in an adaptive, relevant, and sustainable manner. These findings show that evaluation at the planning stage can be the basis for program development that is responsive to changes in the educational environment.

2. Implementation of the CIPP Evaluation Model in the Implementation of the Community-Based Independent Curriculum in MIN 11 Blitar Regency and MIN Blitar City

The implementation of the CIPP Evaluation Model in both madrassas shows that evaluation has developed into an integral part of the learning process. Evaluation is no longer understood as an administrative activity carried out at the end of the program, but as a reflective process that takes place on an ongoing basis to improve the quality of learning. This approach shows a paradigm shift in evaluation from *assessment of learning* to *assessment for learning*.

In the process component, teachers carry out evaluations of various aspects of learning, including the implementation of project-based learning, diagnostic assessments, differentiated learning, and community involvement in learning activities. The results of the evaluation are used as reflection materials to improve learning strategies in a sustainable manner so that the learning process becomes more contextual and student-centered. These findings are in line with the concept of formative evaluation put forward by Scriven (1991), which emphasizes the importance of implementing evaluations during the program to provide feedback as a basis for improvement and improvement of the program.

In addition, the implementation of IKMBK shows an increase in collaboration between madrassas and the community through various community-based learning activities. Parents, community leaders, and various educational partners have begun to be involved as learning resources that enrich the students' experience. This condition shows that the implementation of the Independent Curriculum does not only depend on the ability of teachers, but also on the formation of a collaborative educational ecosystem. These findings are in line with the Independent Curriculum policy which places the community as part of a meaningful learning process.

In the product component, the results of the evaluation show that the implementation of the Community-Based Independent Curriculum (IKMBK) contributes to improving students' academic and non-academic competencies. The most prominent changes can be seen in strengthening religious character, cooperative skills, communication skills, creativity, and independence in learning. Thus, the evaluation of learning outcomes is not only oriented towards measuring cognitive aspects, but also includes affective and psychomotor dimensions more comprehensively. This finding is in line with the view of Mertens and

Wilson (2019) who affirm that the evaluation of educational programs needs to produce relevant information as a basis for decision-making, program improvement, and improvement of education policies. The results of this study also show that the application of the CIPP Evaluation Model encourages the growth of an evaluative culture (*Culture Evaluation*) in the madrasah environment. The head of the madrasah, the deputy head of curriculum, and teachers began to use the results of the evaluation as the basis for the preparation of follow-up programs. This culture is an important indicator that evaluation has become part of the internal quality assurance system of the madrasah.

3. Implications of the CIPP Evaluation Model in the Implementation of the Community-Based Independent Curriculum in MIN 11 Blitar Regency and MIN Blitar City

The implementation of the Context, Input, Process, Product (CIPP) Evaluation Model has significant implications for improving the quality of learning in both madrasas. Evaluation that is carried out systematically allows madrasas to identify strengths, weaknesses, opportunities, and challenges in the implementation of IKMBK so that the decisions taken can be more targeted. This condition is in line with the view of Arifin (2019) who places curriculum evaluation as an important instrument in ensuring the quality of education and increasing the effectiveness of learning implementation.

Cross-site analysis showed that there were differences in the characteristics of IKMBK implementation in the two madrasas. In MIN 11 Blitar Regency, evaluation made a greater contribution to strengthening the character of students through the utilization of the potential of the local community and the culture of mutual cooperation. On the other hand, in MIN Blitar City, evaluation contributed more to increasing learning innovation, the use of digital media, and the development of 21st century skills. These differences show that the CIPP Evaluation Model can be applied flexibly by considering the characteristics of each educational unit, without neglecting the main principles and objectives of program evaluation.

Another implication can be seen in the change in the mindset of teachers and madrasah management in viewing the evaluation function. Evaluation is no longer understood solely as an instrument of supervision or performance assessment, but also develops into a means of organizational learning that encourages reflection, innovation, and continuous improvement. This finding is in line with the concept of learning organization put forward by Senge (2006), that organizations that build a culture of reflection and continuous learning have the capacity to adapt to changes and improve the quality of their performance.

Based on cross-site analysis, this study produces novelty in the form of a community-based Independent Curriculum evaluation implementation model that integrates the four components of CIPP with community collaboration as the main element of improving the quality of learning. This finding expands the implementation of the CIPP Model which has been more widely used as a program evaluation instrument, becoming an evaluation framework that supports the formation of *quality culture* in madrasas through synergy between schools, families, and communities

CONCLUSION

This study shows that the Context, Input, Process, Product (CIPP) Evaluation Model is an effective evaluation approach in supporting the implementation of the Community-Based Independent Curriculum (IKMBK) in MIN 11 Blitar Regency and MIN Blitar City. At the

planning stage, the two madrassas have integrated needs analysis, resource readiness, and environmental characteristics as the basis for program preparation, so that the implementation of the curriculum can be adjusted to the context of each educational unit. The planning is the foundation for building adaptive, contextual, and quality-improvement oriented learning.

At the implementation stage, the CIPP Evaluation Model is not only used as an administrative instrument, but has developed into a reflective and sustainable evaluation process. Process evaluation is used to monitor the implementation of community-based learning, while product evaluation is directed at measuring learning outcomes holistically, including academic competence, character strengthening, social skills, and student independence. The use of evaluation results as a basis for reflection also encourages the improvement of teacher professionalism and the strengthening of quality culture in the madrasah environment.

The results of the study also show that the implementation of the CIPP Evaluation Model has positive implications for improving the quality of learning through more systematic decision-making, strengthening collaboration between madrasas and communities, and the development of an evaluative culture that supports continuous program improvement. The cross-site analysis revealed that although the two madrassas have different social and environmental characteristics, they are able to adapt the CIPP Evaluation Model according to local needs without reducing the effectiveness of the implementation of the Community-Based Independent Curriculum. These findings confirm that the flexibility of the CIPP Evaluation Model is one of the important factors in supporting the successful implementation of the curriculum in various educational unit contexts.

The novelty of this research lies in the integration of the CIPP Evaluation Model with the Community-Based Independent Curriculum approach through multisite analysis. This research shows that collaboration between madrasas, families, and the community can strengthen the function of evaluation as an instrument to improve the quality of learning while building a sustainable evaluative culture. Thus, the CIPP Evaluation Model not only functions as a program evaluation tool, but also as a strategic decision-making framework in the development of the quality of madrasah education.

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