



## Evaluation of Islamic Religious Education Based on Curriculum in Formal and Non-Formal Education with Technology Integration

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### ABSTRACT

Evaluation is a crucial part of education, including Islamic education. The evaluation of the Islamic education curriculum focuses on assessing the effectiveness and relevance of the curriculum in achieving educational goals. This study aims to explore the application of evaluation in formal and non-formal education, as well as the role of technology in assessing students' understanding of religious teachings and character development. The method used is descriptive analysis through literature review. The results of the study indicate that evaluation involves not only academic aspects but also student character. Challenges faced include teacher readiness and infrastructure limitations. Effective evaluation is important for shaping a generation that excels in both achievement and character. Recommendations include the need for teacher training and the provision of adequate infrastructure to improve the quality of evaluation and Islamic education in the future.

**Keywords:** Evaluation in Formal, Islamic Education Curriculum, Non-Formal Education, Technology in Evaluation

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## INTRODUCTION

The national education system is a reflection of education policies that continue to evolve over time. The policies implemented are the result of the thoughts and efforts of education practitioners and thinkers who play a role in driving these changes (Khunaifi, 2019). Education is an effort carried out with full awareness and responsibility to guide

the development of students' lives so that they can achieve their true life goals (Nashiruddin, A., & Sumiyati, 2021).

Islamic education has a profound function in shaping the character and personality of human beings, especially the younger generation who will become leaders in the future. Islamic education does not only focus on academic aspects or religious knowledge alone, but also on shaping attitudes and behaviors that reflect the moral and ethical values contained in Islamic teachings (Mulyasa, 2018). Therefore, Islamic education must be able to touch on the affective aspect, namely character and personality, which can become the foundation in shaping individuals with noble character.

In the implementation of education, a plan and guidelines known as a curriculum are required. Initially, the curriculum was understood as a number of subjects in school that students must take to reach a certain level. As times have changed, the meaning of curriculum has been expanded to include a series of programs designed by educational institutions, both in the form of subjects and activity programs during and outside of school hours (Nasron, 2017). In the curriculum structure, there are four main components, namely objectives, content, implementation strategies, and evaluation (Sudjana, 1989).

The Islamic Education Curriculum can be defined as a plan for Islamic religious material, learning objectives, strategic learning methods, and evaluation methods. It can also be defined as a conscious and planned effort designed to help students understand, appreciate, believe in, and practice Islamic teachings (Amin Hudiyanto, 2023). The aspects that must be included in the Islamic education curriculum include learning objectives, material delivered, methods, media, facilities, and learning evaluation (Budi, B., 2024).

Educational objectives are an important component of learning planning, consisting of institutional objectives that must be achieved by educational institutions, curricular objectives that must be achieved by each subject, and learning and instructional objectives, which are the most specific objectives that students must achieve after completing the learning process (Nanang Budianto, 2018). Curriculum materials or curriculum content cover all activities and experiences developed and organized to achieve educational objectives, which consist of teaching materials and subject matter as well as the teaching and learning process (methods), both of which interact constantly (Khotibul Umam, 2021).

Strategy refers to the approaches, methods, and teaching tools used in learning, how the curriculum is implemented in schools, including teaching, assessment, guidance, and counseling in school activities. In practice, it refers to how learning takes place with the use of various resources in learning so that learning objectives can be achieved (Muhammad Zia Ul Haq & Tasman Hamami, 2020). Evaluation in Islamic education aims to assess the extent to which the teaching and learning process is successful, to improve the quality of teaching, and to measure the progress of students in achieving Islamic educational goals. Therefore, the evaluation design must be in line with the curriculum because the evaluation results will determine whether the curriculum needs to be revised or not (Nissa, F. I., & Hamami, 2023). The performance indicators evaluated are not limited to effectiveness alone, but also include the relevance, efficiency, and feasibility of the programs designed.

Among the models used to evaluate Islamic education curricula is the CIPP (Context, Input, Process, Product) model. This model was developed by a team led by

Stufflebeam and can be applied in various fields such as education, management, and business (Harlisnawati, Efriyanti, L., Supriadi, & Arif, 2023). In this model, there are four types of evaluation, namely: (1) context evaluation to identify factors that influence curriculum development, such as the school's vision and mission, objectives, and values within the educational institution (Imansari, N., & Sutadji, 2017). This evaluation considers the needs of students today and in the future, as well as the establishment of learning outcomes (Stufflebeam, D. L., & Coryn, 2014). (2) Input evaluation is conducted to measure the success of curriculum implementation by providing recommendations or considerations. Evaluators assess the effectiveness of various factors that determine the curriculum, including teacher qualifications, materials, and curriculum structure (Frye, A. W., & Hemmer, 2012). The evaluator's considerations are used to determine whether the curriculum needs to be replaced or revised. (3) Process evaluation is carried out during the curriculum development process. Evaluators collect information related to curriculum implementation, including factors that support or hinder curriculum implementation, as well as influences related to the curriculum process. (4) Product evaluation, which measures the achievement of curriculum implementation through student learning outcome data compared to predetermined standards, is then used to determine the status of the curriculum (Imansari, N., & Sutadji, 2017).

Based on the above description, it can be understood that the CIPP model concept views evaluation not as a means of verification, but rather as a means of improvement. It can be concluded that the evaluation of the Islamic education curriculum plays an important role in ensuring that religious education is relevant and effective in shaping students' character and understanding. Evaluation models such as CIPP and a balanced approach between theory and practice can improve the quality of Islamic education. Challenges such as technological adaptation and improving teacher competence need to be addressed through continuous training and collaboration so that educational goals can be achieved.

Evaluation is an integral part of the educational process, including in Islamic religious education. Evaluation based on the Islamic religious education curriculum focuses on assessing the effectiveness and relevance of the curriculum in achieving the objectives of Islamic religious education. This evaluation helps policymakers make adjustments to the curriculum so that the objectives of Islamic religious education can be achieved effectively and remain relevant to the demands of the times. Evaluation is also important to ensure that the curriculum can meet the needs of students and the community and support the development of character and a deep understanding of religion, as well as the strengthening of religious values in the daily lives of students (Rahman, F., & Iskandar, 2022).

Several studies have discussed the evaluation of the Islamic education curriculum, including research conducted by Syafaruddin, dkk (2022) which aimed to evaluate the Islamic Education curriculum management program at Madrasah Tsanawiyah in North Sumatra using the CIPP (Context, Input, Process, and Product) evaluation model. The study mentioned that the Islamic Religious Education curriculum provides a new direction that can build a positive civilization for madrasahs, teachers, and students.

The research conducted by Sarwo Edi, dkk (2024) investigates the development of an Islamic education curriculum that focuses on achieving a balance between academics and practice in order to create a curriculum model that integrates theoretical knowledge with practical application. Effective implementation of a balanced curriculum requires

careful planning, continuous professional development for educators, adequate resources, and ongoing evaluation.

This study focuses on curriculum-based evaluation of Islamic religious education in formal and non-formal education and the role of technology in the evaluation of Islamic religious education.

## **RESEARCH METHODOLOGY**

The research method used was library research, limited to library collections in the form of books and previous articles relevant to the research title. This research was descriptive in nature, with data collected by reading references in the form of books, articles, and previous studies related to the topic of discussion.

## **RESULT AND DISCUSSION**

### **Evaluation of Islamic Religious Education in the Context of the National Education Curriculum**

The evaluation of Islamic education in the context of the national education curriculum aims to assess the extent to which students understand religious teachings, apply religious values in their daily lives, and develop characters that are in accordance with Islamic teachings. The national education curriculum implemented in Indonesia emphasizes the importance of spiritual, social, and knowledge competencies. The evaluation of Islamic education is expected to assess not only the cognitive aspects of students, but also their affective and psychomotor aspects (Suhartono, 2015).

In the Merdeka Curriculum, evaluation serves to measure the effectiveness of learning conducted by teachers and to determine the extent to which students understand the material taught (Sukardi, 2022). The Pancasila Student Profile is one of the main objectives of the Merdeka Curriculum. Therefore, evaluation must be directed at assessing the extent to which students internalize Pancasila values in their daily lives (Sari, 2022). Evaluation should not only focus on academic aspects, but also on student character, such as mutual cooperation, independence, and critical thinking.

To achieve the evaluation objectives in the Merdeka Curriculum, teachers need to apply various effective strategies, including: first, diagnostic assessments conducted before starting learning to determine students' initial abilities, thereby helping teachers design learning that suits students' needs. Second, project-based assessments to demonstrate students' ability to apply the knowledge and skills they have learned and develop students' collaboration and communication skills. Third, formative assessments conducted during the learning process to provide feedback to students, helping them understand their strengths and weaknesses. Fourth, summative assessments conducted at the end of the learning process to evaluate students' overall achievements, serving as a reference to determine whether the learning objectives have been achieved or not (Hidayati, 2022).

However, the implementation of evaluation in the independent curriculum faces several challenges, including: (1) teacher readiness; training and professional development are needed to understand the concepts and methods of evaluation so that

the implementation of evaluation can be carried out successfully. (2) infrastructure limitations; access to technology and learning resources is very important in supporting evaluation because the implementation of effective evaluation is hampered by inadequate educational infrastructure. (3) Changes in the educational paradigm; teachers, students, and parents must adapt to a new perspective on education in implementing the independent curriculum in learning (Dedi Efendi, 2024).

Evaluation in the Merdeka Curriculum is a complex but crucial process. With the right methods, evaluation can contribute to improving the quality of learning and supporting student character development. Good cooperation between teachers, students, and parents is needed to achieve this goal, which is to shape a generation that not only excels in academic achievement but also has strong character and the skills needed to face global challenges in the future.

### **Comparison of Islamic Education Evaluation Systems in Formal and Non- Formal Education**

In the context of Islamic education, evaluation not only assesses intellectual ability, but also the extent to which Islamic values can be internalized and practiced in everyday life. There are two types of education: formal and non- formal. Formal education is a structured and tiered education system consisting of primary education, secondary education, and higher education. Non-formal education is an education system outside of formal education that is implemented in a structured and tiered manner. The implementation of Islamic education in Indonesia is regulated in the Regulation.

Government Regulation No. 55 of 2007 discusses the implementation of religious education, both in formal education such as schools or madrasas, informal education such as families, and non-formal education such as majelis taklim, Al-Quran education, Islamic boarding schools, and diniyah takmiliyah (Khoirunisa et al., 2022).

Evaluation is an integral part of the educational process, including in Islamic religious education. Evaluation serves to measure the success of the learning process, both in cognitive, affective, and psychomotor aspects. Evaluation has a very important and strategic position because it is an inseparable part of the learning process itself. The instructional system procedure places evaluation as a step in the learning process. If there is no evaluation in the steps, then the success of such learning will not be known (Hidayat & Asyafah, 2019).

There is a difference in focus between formal education and non-formal education in the implementation of the evaluation system, including: Evaluation in formal education is designed to assess the extent to which the predetermined curriculum has been achieved, with an emphasis on cognitive aspects, including understanding of theories and concepts in Islam (Mulyasa, 2018). Meanwhile, non-formal education focuses more on character building and the application of religious practices, with a comprehensive evaluation approach that covers emotional aspects and practical skills (Nasution, 2021).

Furthermore, evaluation methods in formal education are usually quantitative, such as written exams and project-based assessments, which have assessment standards and are conducted periodically (Supriyadi, 2022). Meanwhile, evaluation methods in non-formal education are more flexible, including observation, self-assessment, and feedback with a focus on the learning process (Rahman, 2023).

The results of evaluation in formal education are usually in the form of numbers or scores that reflect the level of student understanding and are used to determine graduation (Mulyasa, 2018). Meanwhile, in non-formal education, the results of evaluation are more oriented towards changes in behavior or attitude and improvements in skills that can be measured from the daily lives of students in applying Islamic teachings (Nasution, 2021).

Finally, the implementation of evaluation in formal education is bound by regulations set by the government and educational institutions based on the nationally established curriculum (Supriyadi, 2022). Meanwhile, in non-formal education, evaluation is tailored to needs and is flexible in terms of teaching methods and materials (Rahman, 2023).

From the above description, it can be understood that the Islamic religious evaluation system in formal and non-formal education shows that the two systems have different objectives and approaches. Formal education focuses more on measuring curriculum achievement through standardized and quantitative evaluation methods, while non-formal education emphasizes character development and religious practice with a more holistic and flexible evaluation approach. Thus, the two complement each other in an effort to shape individuals who not only understand religious theory but are also able to apply it in their daily lives.

### **Technology in the Evaluation of Islamic Religious Education**

Evaluation in Islamic education aims to assess the extent to which the teaching and learning process is successful, to improve the quality of teaching, and to measure the progress of students in achieving Islamic educational goals. With the rapid advancement of technology, the use of technology in Islamic education evaluation has become increasingly important to improve the effectiveness and efficiency of such evaluations (Ali, 2017).

Technology has had a major impact on various sectors of life, including education, particularly Islamic education. In the context of Islamic education evaluation, technology can be used for various purposes, such as data collection, analysis of evaluation results, and providing faster and more accurate feedback. A number of continuously developing technological tools and applications make it easier for educators and students to carry out evaluations in a more objective and transparent manner (Jannah, 2019).

One application of technology in Islamic education evaluation is the use of technology-based learning platforms. For example, the use of Learning Management Systems (LMS) such as Moodle or Google Classroom allows teachers to upload lesson materials, conduct online quizzes, and provide exams that can be accessed anytime by

students (Kurniawan, 2021). This technology not only makes it easier for educators to provide assessments, but also makes it easier for students to access materials and complete evaluations more flexibly. In addition, the use of automatic assessment applications can reduce subjectivity in assessment and increase efficiency in the evaluation process (Purnama, H., & Susanto, 2018).

Technology has brought significant changes to Islamic education assessment, not only improving efficiency but also expanding the scope and quality of assessment. The integration of technology in Islamic education assessment covers several key aspects: E-Assessment (Electronic-Based Assessment), E-assessment enables the assessment process to be conducted online, in a more structured and data-driven manner. This makes it easier for teachers to automate assessments, speed up the correction process, and provide immediate feedback to students. E-assessment can also be used to assess students' memorization of the Qur'an, understanding of fiqh, and morals in a more objective and measurable way. Online Platforms: The use of online platforms such as Learning Management Systems (LMS) and online quiz applications supports collaboration between teachers and students. These platforms enable collaborative evaluation, where students can work together virtually, and facilitate discussion and assessment of student engagement in religious activities or discussions of Islamic values. Big Data: Big data analysis in Islamic education evaluation provides a more comprehensive picture of student development, including cognitive, affective, and psychomotor aspects. The data collected continuously can be used to monitor, predict, and improve the quality of learning on an ongoing basis (Syarif, 2024).

The development of learning evaluation is an important aspect of education, and the right strategy is needed to improve the effectiveness and accuracy of evaluation. The following are forms of strategies in the development of learning evaluation: (1) Formative and Summative Evaluation Formative: Conducted during the learning process to provide feedback, such as quizzes, class discussions, and small assignments, which aim to help students understand the material before the final exam. Summative: Conducted at the end of the learning period to assess student achievement, for example, final exams, major projects, or portfolios. (2) Performance-Based Assessment: Involves practical tasks that require students to apply their knowledge in real-life situations, such as presentations, group projects, or experiments. This assessment measures students' analytical and applied skills. (3) Use of Technology in Assessment: Integrates digital tools such as online quiz applications or learning platforms to collect data. This technology can increase student engagement and provide real-time evaluation results. (4) Self-Evaluation and Peer Assessment. (5) Giving students the opportunity to assess themselves or their classmates, which can increase their awareness of the learning process and encourage personal reflection. (6) Assessment Rubrics: Using clear rubrics to assess student assignments and performance. These rubrics provide transparent guidance on assessment criteria, so students can understand expectations and how they can achieve learning objectives. (7) Student Involvement in the Evaluation Process: Involve students in designing and setting evaluation criteria. This can increase student

motivation and sense of responsibility for their learning process. (8) Evaluation Data Analysis: Collecting and analyzing evaluation data to improve the teaching process. This process may involve the use of statistics to identify patterns or student needs (Zubair et al., 2024).

The use of technology in Islamic education evaluation provides a number of important benefits. One of them is time and cost efficiency. Manual evaluations usually require a long time to process test results and reports. With technology, grades can be processed automatically, which speeds up the process of obtaining evaluation results and providing feedback to students. Technology also enables more objective assessment, as it reduces human involvement that can add subjectivity to the assessment. On the other hand, accessibility is another significant benefit. Students who live in remote areas or have physical limitations can still participate in the evaluation process using simple technological devices such as smartphones. This greatly supports the principle of inclusivity in Islamic education, providing equal opportunities for all students to obtain a quality education (Setiawan, R., & Lestari, 2018).

Although technology offers many benefits, its application in Islamic education evaluation also faces several challenges. One of the main challenges is the gap in technology access between urban and rural areas. Not all students in remote areas have sufficient access to technological devices or stable internet connections, which can reduce the effectiveness of using technology in evaluation (Ahmad, 2020).

Technological challenges in Islamic education evaluation include several aspects that need to be considered so that the use of technology can be effective in improving the quality of evaluation. The following are some of the challenges faced: a) Teacher and Student Readiness: One of the main challenges is the readiness of teachers and students to utilize technology for evaluation. Not all teachers have sufficient skills to use technological tools effectively, and many students do not have adequate access to such technology. b) Infrastructure Limitations: The use of technology in evaluation requires adequate infrastructure support, such as stable internet access and adequate hardware. In areas with limited technological infrastructure, this is a major obstacle. c) Development of Appropriate Evaluation Instruments: Creating valid and reliable evaluation instruments, especially for abstract and spiritual subjects such as Islamic Religious Education, requires a special approach. The main challenge is how to objectively measure non-cognitive aspects such as religious attitudes and behavior. d) Adjustment to the Curriculum: Innovation in evaluation must be in line with the applicable curriculum. However, sometimes there are obstacles in terms of policy or curriculum standards that make the implementation of innovative evaluation strategies difficult, because the focus of evaluation is more often centered on cognitive achievement. e) Resistance to Change: Some parties, including teachers, students, and educational institutions, may be reluctant to accept changes or innovations in learning evaluation. This can hinder the adoption of new strategies, especially if they feel comfortable with traditional evaluation methods (Afandi, M Riyani, 2023).

Innovative strategies in Islamic religious education learning assessment offer various opportunities to create more effective and comprehensive learning experiences, but also present challenges. To overcome these problems, support from various parties is needed, including training for teachers, provision of adequate infrastructure, and development of assessment instruments that are in line with the demands of 21st century learning. The use of digital technology and innovative learning approaches can improve the quality of student assessment and understanding. However, challenges such as infrastructure limitations and adaptation to the digital age must be overcome with appropriate support and continuous innovation. The implementation of appropriate learning strategies and the development of a comprehensive evaluation model will be key to improving the quality of PAI learning in the future (Zubair et al., 2024).

## **CONCLUSION**

The evaluation of Islamic education in the context of the national education curriculum has a very important purpose, namely to assess students' understanding of religious teachings, the application of religious values in daily life, and the development of character in accordance with Islamic teachings. In the Merdeka Curriculum, evaluation focuses not only on academic aspects, but also on student character, such as cooperation, independence, and critical thinking. Therefore, evaluation must be designed to measure the effectiveness of learning and the extent to which students internalize the values of Pancasila, which is one of the main objectives of the curriculum.

To achieve effective evaluation objectives in the Merdeka Curriculum, teachers need to implement various strategies, including diagnostic, project- based, formative, and summative assessments. Each type of assessment plays an important role in providing feedback to students and helping them understand their strengths and weaknesses. However, the implementation of these evaluations also faces challenges, such as teacher readiness, infrastructure limitations, and changes in the educational paradigm that require adaptation from all parties involved, including students and parents.

By utilizing technology in the evaluation of Islamic education, the assessment process can be carried out more efficiently and objectively. Technology enables faster data collection and analysis of evaluation results, as well as providing more accurate feedback to students. However, challenges such as the technology access gap and user readiness must be overcome for the evaluation to run smoothly. Therefore, support from various parties, including training for teachers and the provision of adequate infrastructure, is essential to improve the quality of Islamic education evaluation and learning in the future.

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