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Implications of Independent Learning Policy on PAI Learning Evaluation Design

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Abstract

This study analyzes the implementation of the Independent Learning Curriculum Policy in Islamic Religious Education (PAI) learning and its impact on the design of learning evaluations. The research method used is qualitative analysis with a case study approach. The results of the study show that this policy changes the focus of evaluation from memorization to mastery of competencies, with the implementation of formative, summative, performance, and portfolio evaluations. Technology is also utilized to facilitate feedback to students. However, the main challenges in implementing this policy are the imbalance of resources and teacher readiness. In conclusion, the success of this policy is highly dependent on intensive training for teachers and improving educational infrastructure.

Keywords: *Evaluation Design, Independent Curriculum, Independent Learning, Islamic Education, and Policy*

Abstrak

Penelitian ini menganalisis implementasi Kebijakan Kurikulum Independent learning dalam pembelajaran Pendidikan Agama Islam (PAI) dan dampaknya terhadap desain evaluasi pembelajaran. Metode penelitian yang digunakan adalah analisis kualitatif dengan pendekatan studi kasus. Hasil penelitian menunjukkan bahwa kebijakan ini mengubah fokus evaluasi dari hafalan menjadi penguasaan kompetensi, dengan penerapan evaluasi formatif, sumatif, unjuk kerja, dan portofolio. Pemanfaatan teknologi juga dilakukan untuk memudahkan umpan balik kepada peserta didik. Namun, tantangan utama dalam implementasi kebijakan ini adalah ketidakseimbangan sumber daya dan kesiapan guru. Kesimpulannya, keberhasilan kebijakan ini sangat bergantung pada pelatihan intensif bagi guru dan peningkatan infrastruktur pendidikan.

Keyword: *Desain Evaluasi, Kebijakan, Kurikulum Merdeka, Pembelajaran Mandiri, dan Pendidikan Islam*

Introduction

Education in Indonesia has undergone a major transformation through the Independent Learning Policy issued by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. This policy aims to provide freedom to students and teachers in the learning process, including in terms of evaluation (Syafi'i, 2021). In the context of Islamic Religious Education (PAI), this policy provides challenges and opportunities to change the evaluation design to be more holistic, not only focusing on mastery of the material but also on developing students' competencies and character.

Previously, evaluation of Islamic Religious Education learning in Indonesia often focused on cognitive assessments that were more based on written exams, which only measured memorization and mastery of basic Islamic religious concepts. However, with the implementation of independent learning, there has been a shift in the evaluation paradigm towards something more authentic and oriented towards students' practical abilities and character. Therefore, research is needed to evaluate the implications of the independent learning policy on the design of Islamic Religious Education learning evaluations (Ela Komala, 2024).

The constructivism theory proposed by Piaget and Vygotsky can be used as a basis for this study, which emphasizes the importance of active and meaningful learning experiences for students. Authentic evaluation in Islamic Education learning design is very relevant to this theory because it allows students to learn and demonstrate their understanding through real practice and reflection. In addition, the learning evaluation theory by Black & Wiliam (1998) states that formative evaluation and constructive feedback can improve the quality of learning, which is in line with the objectives of the independent learning policy (Saputro & Pakpahan, 2021).

This research is important to understand the impact of the independent learning policy on the evaluation of Islamic Religious Education learning, which now places more emphasis on competency, character, and practical skills. The renewal of this research lies in applying comprehensive evaluation with methods such as formative, summative, performance, and portfolio, as well as integrating character values and using digital technology in Islamic religious education.

Previous studies, such as those conducted by Widayati (2022) and Purani (2022), have shown that the implementation of the independent learning policy in several subjects has resulted in increased student participation and a better understanding of the teaching materials. However, studies on implementing this policy in Islamic Religious Education learning are still limited, so this study is expected to fill this gap (Widayati, 2022)(Purani & Susanto Putra, 2022).

With this background, this study aims to analyze the forms and stages of PAI learning evaluation in the independent learning era and its implications for improving the quality of learning. It is hoped that the results of this study can provide a significant contribution to the development of PAI learning evaluation designs that are more relevant to the development of education policies in Indonesia.

Methods

This study uses a qualitative approach with a documentation study method. Data were obtained from scientific articles and academic journals that discuss the Freedom to Learn Policy and the design of Islamic Religious Education (PAI) learning evaluation. The research stages began with selecting relevant data sources, then data was collected through document analysis. After that, the data was analysed using thematic analysis to identify the main themes related to changes in PAI evaluation due to the Freedom to Learn policy. The instruments used in this study were scientific articles and academic journals, as well as thematic analysis techniques to categorize and assess the data found. The results of this study aim to provide an overview of the implications of the policy on the evaluation of PAI learning.

Result and Discussion

This study found that the Freedom to Learn Policy has changed the evaluation of Islamic Religious Education (PAI) learning in Indonesia, from focusing on memorization tests to assessments that emphasize student competency. Evaluation now emphasizes skills, critical thinking skills, and application of material in real life. The implementation of the Minimum Competency Assessment (AKM) replaces the National Examination, while the Character Survey assesses student attitudes. Authentic evaluation is implemented through projects, portfolios, and

practical activities, allowing students to demonstrate a more applicable understanding of Islam. This policy provides teachers with the flexibility to choose evaluation instruments according to student needs, creating more innovative and relevant learning.

1. Independent Learning Curriculum Policy

The Independent Learning Curriculum Policy is a key part of Indonesia's education reform under the independent learning initiative, aiming to create a student-centered, flexible learning environment. It encourages teachers to use innovative methods tailored to diverse student needs (Mazlan et al., 2024). A key element is the development of Teacher Leaders (Guru Penggerak), who undergo nine months of intensive training to become community leaders, promote independent learning principles, and effectively implement independent learning.

The policy simplifies the Learning Implementation Plan (RPP) by reducing it to three core elements: learning objectives, activities, and assessments, easing teachers' administrative burdens and allowing more focus on teaching quality. It also encourages collaboration between educational institutions and industry professionals, making education more relevant to the job market. This approach prioritizes accreditation for institutions seeking cooperation, rather than just meeting government obligations. This policy also reviews the National Examination which has been considered too focused on memorization. This evaluation is expected to produce a system that prioritizes the development of student competencies, such as critical thinking and problem-solving skills. Overall, the Independent Learning Curriculum Policy is a comprehensive approach designed to create a more meaningful, relevant, and engaging learning experience for students in Indonesia (Ummah, 2019)

The Independent learning Curriculum, initiated by Minister of Education Nadiem Makarim, aims to create a freer and more enjoyable learning environment for students. The program encourages educators to be more flexible and creative in delivering student-centered learning. By improving educators' competence, Independent learning seeks to foster a more engaging and motivating atmosphere, encouraging students to be more active and enthusiastic in their learning process (Atin Sri Handayani et al., 2023).

The Independent Learning Policy, introduced in 2019, aims to create a flexible, inclusive education system focused on developing students' competencies. One key change is replacing the National Standard School Examination (USBN) with a School Examination managed by schools, allowing teachers to choose diverse assessment methods like written tests, portfolios, or group assignments. This policy reduces reliance on written exams, provides varied assessments, and enables deeper evaluation. However, challenges include the readiness of teachers and schools and the availability of necessary facilities to support these assessments.

The policy replacing the National Examination (UN) with the Minimum Competency Assessment (AKM) and Character Survey aims to assess students' basic competencies without determining graduation. AKM focuses on literacy, numeracy, and critical thinking, while the Character Survey evaluates aspects like cooperation and diversity. This shift moves away from memorization-based exams to higher-order thinking skills. However, challenges include regional disparities in educational infrastructure and teachers' readiness to process the necessary data for this assessment. The policy allowing flexibility in preparing the Learning Implementation Plan (RPP) gives teachers the freedom to adjust the format to class needs, reducing administrative burdens and enabling more creative teaching. This approach fosters innovation and reduces time spent on rigid RPP preparation. However, it may lead to inconsistencies in RPP quality across schools, especially among less experienced teachers.

The flexible New Student Admissions Regulation (PPDB) Zoning policy aims to reduce educational disparities by setting specific quotas: 50% for zoning, 15% for affirmative action, 5% for transfers, and 30% for achievement. This policy aims to provide more equitable access to education, particularly for underprivileged students. However, it may cause dissatisfaction among parents hoping for achievement-based admissions, and reducing the zoning quota could worsen access for poor students unless school quality is improved region-wide (Kemendikbud, 2019)

Table 2: Percentage of various criteria in determining school zoning or student admission:

No.	Criteria	Percentage
1.	Zoning Path	50%
2.	Affirmative	15%
3.	Transfer	5%
4.	Achievement	30%

2. Implementation of the Independent Learning Curriculum in Islamic Religious Education Learning in Schools

Curriculum implementation is the process of putting a designed curriculum into practice through real learning activities in classrooms and other educational settings. According to J.P. Miller and W. Seller (1985), it must involve innovations that change teaching methods and materials. These innovations include improving educator-student interactions and delivering content in ways that are more effective and aligned with advancements in science and technology (Salim Salabi, 2022). The general objective of the Independent Curriculum is to optimize the distribution of education in Indonesia by providing more diverse and relevant learning. This curriculum supports learning recovery, which is one of its main characteristics, after the major disruption caused by the COVID-19 pandemic. With a more flexible approach and based on the needs of learners, the Independent Curriculum aims to integrate various aspects of ability, including literacy, knowledge, skills, and attitudes, as well as the ability to use technology (ananda Muhamad Tri Utama, 2022). The concept of independent learning applied in education in Indonesia aims to create a learning system that is more flexible, open, and oriented towards developing students' character and skills. This curriculum emphasizes the importance of a learning process that not only focuses on mastering academic material, but also on forming students' character and social skills, such as the ability to communicate, think critically, and work together in a learning environment (Wahyuni et al., 2023)

Based on the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System, the curriculum is defined as a collection of plans and regulations that direct the objectives, content, materials and learning methods, which are used as guidelines in implementing learning activities to achieve educational goals (Wildan Thobibi Bahja et al., 2023). The stages of implementing

the Independent Learning Curriculum in Islamic Religious Education learning can be described as follows (Utomo, 2020):

A. Planning Stage

At this stage, the planning process is carried out with various steps to prepare mature learning components that are by the curriculum objectives, namely as follows:

1. Strategic Planning

Setting competency standards to be achieved by students. This process involves policy makers in educational institutions, such as foundation boards, principals, and school committees. Competency standards are determined based on the institution's vision, mission, philosophical stream, and community expectations and government policies.

2. Program Planning

Designing basic competencies and materials for each subject. This process involves the principal, curriculum field, and teachers according to their areas of expertise. Basic competencies are formulated for each subject according to the desired learning objectives.

3. Learning Activity Planning

Teachers are tasked with designing competency achievement indicators, determining learning materials and strategies, and determining evaluation tools. Achievement indicators serve as a guide for students to know the focus of learning, and help teachers in choosing the right strategy and measuring success.

B. Implementation Stage

In the implementation stage, the designed curriculum is applied in the learning process. The teacher chooses the learning model that best suits the characteristics of the curriculum that has been prepared. Some curriculum implementation models that can be applied are:

1. Individual Based Education Program.

Learning is tailored to the individual needs of students. Teachers ensure that textbooks, media, strategies, and learning environments are relevant to the needs of each student.

2. Module-Based Learning.

Modules are used as the main reference in learning. Teachers provide modules containing learning objectives, materials, and evaluations to help students understand the material more independently.

3. Competency-Based Education.

The focus is on achieving student competencies in terms of knowledge, skills, attitudes, and values. Teachers use various learning methods such as simulation and collaboration to ensure students achieve the expected competencies.

4. School-Based Entrepreneurship.

Entrepreneurial activities are brought into the school environment, such as opening restaurants, shops, or other businesses. Teachers collaborate with business actors in the surrounding environment to provide practical guidance to students.

C. Evaluation Stage.

Evaluation is conducted to assess the effectiveness of the curriculum, planning, implementation, and the results of the learning process. One of the commonly used evaluation models is the CIPP Model (Context, Input, Process, Product) (Rama et al., 2023). The evaluation of the CIPP model is presented as follows:

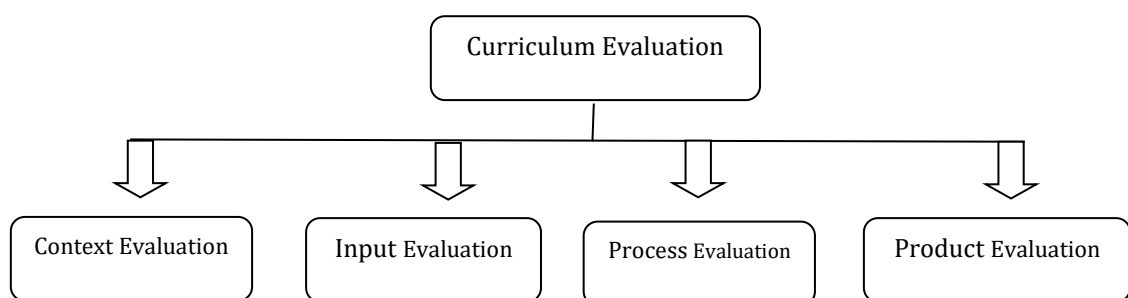


Figure 1. Evaluation Result

The CIPP (Context, Input, Process, Product) curriculum evaluation model includes four main aspects that focus on assessing curriculum planning and implementation. Here is an explanation of each aspect from the image above:

1. **Context Evaluation.** Context evaluation focuses on ensuring curriculum objectives are clear, understandable, and aligned with student needs. It involves collecting data from curriculum documents, including institutional and learning objectives, and considers factors such as the rationale for the objectives, their fit with student characteristics, the relevance of learning materials, and community demands.
2. **Input Evaluation.** Context evaluation ensures curriculum objectives are clear, understandable, and aligned with student needs. It involves collecting data from curriculum documents and considering factors such as the rationale, student fit, relevance of materials, and community demands.
3. **Process Evaluation.** Process evaluation assesses the curriculum's implementation, including textbook use, learning environments, student performance, staff support, and student satisfaction. It focuses on the impact of the curriculum on student behavior and learning experiences.
4. **Product Evaluation.** Product evaluation assesses the impact of the curriculum on graduates' performance and societal roles. It collects data on the number of graduates, their job performance, diploma value, and societal satisfaction. This evaluation determines the quality of graduates produced by the curriculum.

D. Characteristics of the PAI Curriculum

The implementation of the Islamic Religious Education (PAI) curriculum begins with understanding its characteristics, which focus on religion and morals as the main goals, guided by the Qur'an, Hadith, and scholarly ijihad. The curriculum must integrate intellectual, psychological, social, and spiritual development, balancing knowledge, and experience to foster noble morals. Understanding these characteristics helps curriculum developers create a curriculum aligned with Islamic values (Haryati, 2012).

E. Establishing the Basics of the PAI Curriculum

The basics of the Islamic Religious Education (PAI) curriculum serve as a reference for designing and developing a curriculum that aligns with the goals of Islamic education (Muhammad, 2019):

1. Religious Basis, The Islamic Religious Education curriculum aims to strengthen students' faith, cultivate noble character, and equip them with valuable knowledge for both this world and the hereafter. It seeks to foster students who are obedient and consistent in practicing Islamic teachings.
2. Philosophical Basis, Islamic education must be based on the revelation of Allah, the guidance of the Prophet Muhammad SAW, and the legacy of thought from scholars. This philosophical basis ensures that the curriculum is rooted in authentic sources of Islamic teachings and serves as a guide for students' lives by Islamic values.
3. Psychological Basis, this basis emphasizes that the curriculum must be adjusted to the characteristics of student development, maturity level, and other aspects of development. The psychological basis aims to ensure that the curriculum is in line with the stages of student development so that the learning process is effective and by their psychological needs.
4. Social Basis, The PAI curriculum is expected to support the process of student socialization, help them adapt to their surroundings, and provide provisions to become useful members of society. This social basis focuses on curriculum efforts to foster students to have knowledge and skills that are useful for the people and the nation.
5. The basis of Pancasila, is the foundation in developing the PAI curriculum because it can unite the diversity in Indonesian society. This basis is important to ensure that the PAI curriculum not only teaches Islamic teachings, but also instills national values that respect differences and support national unity.
6. Technology Basics, Technology is used as a medium in the process of developing the PAI curriculum. This basis recognizes the important role of technology in facilitating the delivery of learning materials, increasing the effectiveness of learning, and connecting students with various sources of relevant knowledge.

F. Basic Principles of Islamic Religious Education Curriculum Development.

The basic principles of Islamic Religious Education (PAI) curriculum development cover various aspects to ensure that the curriculum is relevant, effective, efficient, sustainable, flexible, and integrated. The following is an

explanation of these principles (Prasetyo & Hamami, 2020): 1. Principle of Relevance, this principle emphasizes the suitability of education to the students' living environment, including their needs in the present and the future. 2. Principle of Effectiveness, this principle prioritizes the achievement of educational goals optimally so that Islamic religious learning takes place meaningfully and the results are as expected. 3. Principle of Efficiency, the principle of efficiency demands that the Islamic Religious Education curriculum use resources, such as time, energy, and funds, carefully and appropriately. 4. Principle of Continuity, this principle emphasizes the existence of a continuous relationship between various levels of education and types of programs. In the PAI curriculum, this continuity is important so that each stage of education can build a deeper and more structured understanding for students from elementary to advanced levels. 5. Flexibility Principle, flexibility provides room for movement in curriculum development, both in choosing educational programs, developing teaching programs, and adjusting the curriculum development stage to dynamic needs. This allows the PAI curriculum to be adjusted to the local context and individual differences of students. 6. Principle of Integrity, Integrity here means that there is integration between the subjects, experiences, and activities in the curriculum.

G. PAI Curriculum Approach

The approach in developing the Islamic Religious Education (PAI) curriculum includes five types, each of which has a focus and specific objectives. The following is an explanation of each approach (Muhammad, 2019): 1. Field of Study Approach (Discipline Approach), 2. Interdisciplinary Approach, 3. Reconstructionist Approach (Social Reconstruction), 4. Humanistic Approach. 5. National Development Approach.

H. Implications of the Independent Learning Policy for the Design of Islamic Religious Education Learning Evaluations

The Independent Learning Policy shifts evaluation from memorization to holistic assessments, focusing on literacy, numeracy, and character. It replaces the National Examination with the Minimum Competency Assessment (AKM) and encourages real-life projects, portfolios, and assignments. Teachers have flexibility in choosing evaluation tools, while the simplified Learning Implementation Plan

(RPP) fosters creativity. This policy also emphasizes constructive feedback and the use of technology, such as online quizzes, electronic portfolios, and digital platforms for analyzing student data.

I. PAI Learning Evaluation Design Form

The design of Islamic Religious Education (PAI) learning evaluation can be done with several planned approaches and by learning objectives. Here are some forms of evaluation design that can be applied:

- 1) Formative Evaluation.** Formative evaluation in Islamic Religious Education (PAI) is an ongoing assessment to monitor student progress and provide feedback, aiming to improve learning. Methods include quizzes, discussions, and group assignments focused on faith, worship, and morals. It helps teachers identify areas for clarification and encourages active student participation, aiding in the application of Islamic teachings to daily life and learning from mistakes (Taqiyuddin et al., 2024).
- 2) Summative evaluation.** Summative evaluation in Islamic Religious Education (PAI) takes place at the end of a learning period to measure student achievement. It often involves exams, projects, or presentations covering topics like faith, worship, and morals. The results, usually in the form of grades, reflect student performance and teaching effectiveness, guiding future teaching and student progression.
- 3) Performance Evaluation.** Performance evaluation in Islamic Religious Education (PAI) assesses students' abilities through real practice, focusing on actions in worship and religious activities. Examples include prayer, Qur'an reading, and social activities reflecting Islamic values. Students are evaluated on skills, accuracy, and understanding of worship and morals. This method provides direct feedback, helping students improve and encouraging active participation in worship and applying Islamic teachings, making learning more relevant and meaningful to their lives (Akbar & Jamilus, 2024).
- 4) Portfolio.** Portfolio evaluation in Islamic Religious Education (PAI) collects various student works over time, documenting their learning progress. It includes written assignments, projects, reflections, and worship practices, reflecting their understanding of faith, worship, and morals. This method allows

for holistic assessment, focusing on the learning process rather than just the result. It encourages active participation, reflection, and creativity, helping students apply Islamic teachings in daily life (Nisrofah, 2024).

B. Stages of PAI Learning Evaluation

The stages of Islamic Religious Education (PAI) learning evaluation can be divided into several important steps that support an effective assessment process. The following are the stages (Saifulloh & Safi'i, 2017):

- 1) Evaluation Planning.** Evaluation planning in Islamic Religious Education (PAI) involves setting clear learning objectives and selecting the appropriate evaluation type; formative, summative, performance, or portfolio based on student needs. Teachers prepare assessment tools such as exams, rubrics, or portfolio criteria aligned with the material. Proper planning ensures accurate measurement of student achievement, provides feedback, and helps improve future learning (Saifulloh & Safi'i, 2017).
- 2) Implementation of Evaluation.** The implementation of evaluation in Islamic Religious Education (PAI) involves carrying out assessments based on the plan, using exams, projects, or practice. Teachers provide clear instructions and create a conducive environment with strict supervision. Afterward, results are collected, analyzed, and used to provide feedback and inform future improvements (Rezeki, 2020).
- 3) Data Collection.** Data collection in Islamic Religious Education (PAI) involves gathering student assessment results from various instruments like exams, assignments, and projects. Accurate data helps reflect student achievements objectively, and analysis of this data identifies patterns, strengths, and weaknesses, which guide feedback and future learning improvements (Tsani et al., 2021).
- 4) Analysis of Results.** Analysis of results in the evaluation stage of Islamic Religious Education (PAI) helps assess how well students have met learning objectives. After collecting evaluation data, teachers analyze student performance based on set criteria, using both quantitative methods (e.g., averages, score distributions) and qualitative analysis (e.g., evaluating portfolios). This analysis helps identify student patterns, strengths, and

weaknesses, guiding constructive feedback and the development of more effective teaching strategies for future improvement in students' understanding of Islamic teachings (Adinda & Supendi, 2023).

5) Feedback. Feedback in the evaluation stage of Islamic Religious Education (PAI) learning is the process of providing information to students about their performance after the evaluation is carried out. This feedback is very important because it functions to help students understand their strengths and weaknesses in understanding Islamic teaching materials (Eva Safitri et al., 2023).

6) Revise the Learning Plan. Revision of the lesson plan in the evaluation stage of PAI learning involves refining teaching strategies based on evaluation results and student feedback. Teachers identify areas for improvement, such as ineffective methods or unclear materials, and adjust the lesson plan accordingly. This may include changing teaching approaches, adding resources, or creating more interactive activities. Such revisions enhance learning quality, make the process more responsive to students' needs, increase engagement, and help achieve better outcomes in the future (Dr. Farida Jaya, 2019)

So, we can conclude that, this stage forms an evaluation cycle that not only focuses on assessing learning outcomes, but also on improving the quality of the learning process. By involving comprehensive and constructive evaluation, it is hoped that PAI learning can have a positive impact on the development of students' knowledge, skills, and attitudes in accordance with the values of Islamic teachings.

Conclusion

The Independent learning policy introduced by the Ministry of Education and Culture of the Republic of Indonesia has brought significant changes to the education system, especially in the design of Islamic Religious Education (PAI) learning evaluations. This policy emphasizes flexibility, creativity, and character development of students, and gives teachers the freedom to choose more holistic evaluation methods, such as portfolios and group assignments, replacing more traditional written test-based exams.

Although there are many opportunities to improve the quality of learning through this approach, challenges remain, including the readiness of teachers and schools to implement various forms of assessment, as well as the gap in educational

infrastructure in various regions. Comprehensive and constructive evaluation is expected to increase student engagement and help them understand Islamic teachings better, as well as support better achievements in the future. Thus, the implementation of the Independent Learning Policy is expected to create a more responsive learning environment that is oriented towards student needs.

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Implications of Independent Learning Policy on PAI Learning Evaluation Design

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