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Evaluation Of The Implementation Of The Islamic Religious Education Curriculum Through The Cipp Model (Context, Input, Process, Product) At SDN 3 Bahaya

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Abstract

This study aims to implement the Islamic Religious Education (PAI) curriculum at SDN 3 Jedang using the CIPP (Context, Input, Process, Product) model. The evaluation was conducted to determine the extent to which the PAI curriculum was able to achieve the goal of developing students' religious, moral, and social character in accordance with the direction of the Merdeka Curriculum policy. This study used a qualitative descriptive approach with data collection techniques through observation, interviews, and documentation of PAI teachers, the principal, and fifth-grade students. The results showed that from a contextual aspect, a religious community environment, support from school policies, and parental involvement were the main supporting factors, although limited infrastructure and student learning motivation remained obstacles. From an input aspect, PAI teacher competence, principal support, and student involvement in religious activities strengthened the curriculum implementation, but limitations in technology-based learning media were still felt. From a process aspect, teachers used a variety of methods such as lectures, discussions, questions and answers, and worship practices oriented towards character building, although limited time and diverse student motivations were challenges. From the product aspect, the implementation of the PAI curriculum has a positive impact on the spiritual development and character of students, marked by increased discipline, politeness, solidarity, and active involvement in religious activities. Therefore, this study confirms that the implementation of the PAI curriculum at SDN 3 Bahaya has been quite effective, but still requires optimization of infrastructure facilities, differentiation strategies, and the use of creative media so that learning objectives can be achieved optimally.

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Keywords: Islamic Religious Education, Independent Curriculum, Curriculum Evaluation, CIPP Model, SDN 3 Danger.

INTRODUCTION

Islamic Religious Education (PAI) in elementary schools plays a fundamental role in shaping the character, morals, and spirituality of students from an early age. The PAI curriculum serves not only as a means of transferring religious knowledge but also as an instrument for fostering religious attitudes, social solidarity, and strengthening humanitarian values. Within the context of the Independent Curriculum, PAI is directed at developing spiritual, social, and academic competencies integrated with daily life. Therefore, the implementation of the PAI curriculum requires systematic evaluation to optimally achieve educational goals.[1]

SDN 3 Bahaya, as an elementary school, has implemented Islamic Religious Education (PAI) in accordance with applicable regulations. However, in practice, its implementation often faces complex challenges. On the one hand, there are supporting factors such as teacher competence, principal support, parental involvement, and the availability of learning media. On the other hand, there are also obstacles such as limited infrastructure, teacher preparedness, diverse student motivations, and time constraints. These conditions require a comprehensive evaluation to determine the extent to which the Islamic Religious Education (PAI) curriculum has been implemented in accordance with its intended objectives.[2]

Curriculum evaluation is an important step in improving the quality of education. [3]According to Stufflebeam (1971), curriculum evaluation can be conducted using the CIPP (Context, Input, Process, Product) model, which emphasizes four main aspects. Context evaluation aims to assess the needs and environment of the school; input evaluation assesses the resources and strategies used; process evaluation assesses the implementation of learning; and product evaluation assesses the results achieved. By using the CIPP model, curriculum evaluation focuses not only on the final results but also on the process and factors that influence

[1] Lucky Luqmanul Hakim and Anie Rohaeni, "From Knowledge Transfer to Character Formation: Challenges of Islamic Education in Elementary Schools: A Theoretical Study of the Challenges of Islamic Education Learning in Elementary Schools," *JOURNAL OF SYNTAX IMPERATIVE: Journal of Social Sciences and Education* 7, no. 2 (2026): 217–27, https://doi.org/10.54543/syntaximperatif.v7i2.1015.

[2] Ahmad Ahmad, "Challenges and Strategies of Teachers in Implementing the Independent Learning Curriculum in Elementary Schools," *Journal of Humanities, Social Sciences, and Education* 1, no. 3 (2025): 65–75, https://doi.org/10.64690/jhuse.v1i3.59.

[3] Amiruddin Siahaan et al., "Curriculum Management in Improving the Quality of Education," *Journal of Education* 5, no. 3 (2023): 9189–96.

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successful implementation.[4]

Observations at SDN 3 Bahaya show that the implementation of the Islamic Religious Education (PAI) curriculum has been running according to regulations, but there are still dynamics that need to be considered. PAI teachers demonstrate commitment to delivering material using a variety of methods such as lectures, discussions, and worship practices, while the support of the principal and parental involvement are significant supporting factors. On the other hand, limited infrastructure, teacher readiness, and uneven student learning motivation are real challenges in the learning process. The classroom atmosphere is generally conducive, but learning effectiveness still needs to be improved through more creative media utilization and differentiation strategies so that all students can be actively involved. This observation provides an initial overview that the implementation of the PAI curriculum at SDN 3 Bahaya has good potential, but requires further evaluation to ensure optimal achievement of educational goals.

Several previous studies conducted by Dewi Triani Parwak (2024), Wan Azman & Decky Saputra (2025), Akmal Shah et al. (2025) showed that context evaluation emphasized the habituation of religious character, input in the form of a Qur'an reading ability test, a character-based learning process, and the product in the form of internalization of Islamic values. This study also showed that the curriculum was in accordance with the contextual needs of students, but there were still challenges in the input (teacher training, facilities) and process (method flexibility). This third study focused more on the context of independence, emphasized more on religious aspects, and was still theoretical and presented less empirical data. However, there has been no research that comprehensively connects the four CIPP components with real conditions in elementary schools, especially in the context of SDN 3 Bahaya. Therefore, this study has novelty in providing a holistic evaluation based on the CIPP model that not only assesses the effectiveness of the PAI curriculum, but also reveals the dynamics of contextual factors, resource input, learning processes, and learning outcomes at SDN 3 Bahaya.

Based on the description above, the formulation of the problem in this study is: What is the context of the implementation of the Islamic Religious Education curriculum at SDN 3 Jedang?, How does input in the form of resources and strategies support the implementation of the Islamic Religious Education curriculum at SDN 3 Jedang?, How is the learning process of Islamic Religious Education implemented at SDN 3 Jedang?, What are the products or results

[4] Sheila Nabila and Nadlir Nadlir, "Evaluation of the Implementation of the Independent Curriculum Using the CIPP Model (Context, Input, Process, and Product)," *Journal of Educational Research* 6, no. 2 (2025): 302–9, https://doi.org/10.37985/jer.v6i2.2336.

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achieved from the implementation of the Islamic Religious Education curriculum at SDN 3 Jedang?.

In line with the formulation of the problem, the objectives of this study are to describe the context of the implementation of the PAI curriculum at SDN 3 Bahaya, analyze input in the form of resources and strategies that support the implementation of the PAI curriculum, explain the PAI learning process that takes place at SDN 3 Bahaya and evaluate the products or results achieved from the implementation of the PAI curriculum, so that it can provide strategic recommendations for improving the quality of PAI learning in elementary schools.

THEORITICAL REVIEW

The Islamic Religious Education (PAI) curriculum in elementary schools is a set of plans and arrangements regarding objectives, content, and learning materials used as guidelines in the learning process. [5]According to Tyler (1949) in *his Basic Principles of Curriculum and Instruction* , the curriculum must be oriented towards educational objectives, learning experiences, organization of experiences, and evaluation. In the context of PAI, the primary goal is to develop students who are faithful, pious, and have noble character. The Independent Curriculum emphasizes the development of spiritual, social, and academic competencies integrated with everyday life.[6]

Curriculum evaluation is a systematic process to assess the extent to which a designed curriculum can be implemented effectively. [7]According to Stufflebeam (1971), evaluation focuses not only on the final results but also on the processes and factors influencing successful implementation. Curriculum evaluation aims to provide useful information for decision-making, curriculum improvement, and development. In the context of Islamic Religious Education (PAI), evaluation is necessary to ensure that the curriculum is truly capable of shaping students' religious and social character in accordance with national education goals.[8]

The CIPP (Context, Input, Process, Product) model developed by Stufflebeam is a comprehensive evaluation approach. Context evaluation serves to assess needs, problems, and opportunities within the school environment. Input evaluation assesses the resources,

[5] Nurul Anam, "PAI Learning Curriculum Management ," *Ta'limDiniyah: Journal of Islamic Education Studies* 1, no. 2 (2021): 129–143.

[6] Tri Lestari Ningsih, Wiwin Fachrudin Yusuf, and Achmad Yusuf, "Implementation of the Independent Curriculum in Islamic Religious Education to Form the Profile of Pancasila Students from an Early Age," *Andragogy: Journal of Education and Learning* 5, no. 1 (2025): 244–259, https://doi.org/10.31538/adrg.v5i1.1992.

[7] Koko Adya Winata et al., "Evaluation of the Effectiveness of Competency-Based Curriculum (KBK) in Improving Students' Practical Skills," *Al-Qiyam Journal* 6, no. 1 (2025): 41–52.

[8] Isop Syafei, *Development of Islamic Religious Education Curriculum* (Widina Publisher, 2025).

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strategies, and plans used to support curriculum implementation. Process evaluation assesses curriculum implementation, including learning methods, teacher-student interactions, and media use. Product evaluation assesses the outcomes achieved, both in terms of academic competency and student character. This model is relevant because it provides a comprehensive overview of Islamic Religious Education (PAI) curriculum implementation.[9]

The success of Islamic Religious Education (PAI) curriculum implementation is heavily influenced by supporting factors and obstacles. [10]According to Fullan (1991), supporting factors include teacher competence, principal leadership, parental involvement, and the availability of learning media. Conversely, obstacles can include limited infrastructure, suboptimal teacher preparedness, varying student motivations, and time constraints. This view is reinforced by Ornstein & Hunkins (2009), who state that curriculum obstacles often arise from limited resources and resistance to change.

The CIPP model provides a systematic evaluation framework for assessing the implementation of the Islamic Religious Education (PAI) curriculum at SDN 3 Danger. By assessing the context, input, process, and product, the study can identify supporting factors that need to be strengthened and barriers that must be minimized. According to Brady (1992), curriculum effectiveness is determined by the extent to which supporting factors can be maximized and barriers can be overcome. Therefore, the application of the CIPP model in evaluating the Islamic Religious Education (PAI) curriculum at SDN 3 Danger is expected to provide strategic recommendations for improving the quality of learning, so that the curriculum not only runs according to regulations but is also effective in shaping students' character and competencies.

RESEARCH METHODS

This research uses a descriptive qualitative approach. According to Bogdan & Taylor (1992), qualitative research aims to produce descriptive data in the form of written or spoken words from people and observed behavior. This approach was chosen because it aligns with the research objective of exploring the reality of Islamic Religious Education (PAI) curriculum implementation through the experiences, perceptions, and practices of actual teachers, students, and school administrators.

The research location was determined at SDN 3 Bahaya with research subjects including

[9] Wan Azman and Decky Saputra, "Evaluation of Islamic Religious Education Learning Program," *EDUKASI* 13, no. 1 (2025): 162–170.

[10] Adelia Andriyani et al., "Effective Strategies in Implementing the Islamic Education Curriculum," *Al-Ilmiya: Journal of Islamic Education* 1, no. 4 (2026): 1405–14.

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Islamic Religious Education teachers, the principal, and fifth-grade students. Subject selection was carried out using a purposive sampling technique, namely selecting informants who were considered to be most knowledgeable and directly involved in the implementation of the Islamic Religious Education curriculum. Thus, the data obtained was expected to be relevant and in-depth in accordance with the research focus.

Data collection techniques included observation, interviews, and documentation. Observations were used to directly observe the Islamic Religious Education (PAI) learning process in the classroom, teacher-student interactions, and the use of instructional media. In-depth interviews were conducted with Islamic Religious Education (PAI) teachers, principals, and parents to explore supporting factors and barriers encountered. Documentation in the form of open modules, learning outcome records, and school policies was used to substantiate the data from the observations and interviews.

DISCUSSION

Evaluation of the Implementation of the Islamic Religious Education Curriculum Through the CIPP Model at SDN 3 Bahaya

Context Evaluation (Context)

SDN 3 Bahaya is located in a religious community, creating a strong religious atmosphere that supports the implementation of the Islamic Religious Education (PAI) curriculum. [11]Mr. Taufikurrahman, the PAI teacher, stated:

> "The children here are accustomed to religious activities at home and in the community, so Islamic Religious Education (PAI) is more easily accepted because it aligns with their daily habits. Students also still need guidance in matters of worship and morals, as they are in the character-building stage. The PAI curriculum helps them understand the fundamentals of religion while also cultivating good behavior."

This shows that social conditions in society are a contextual factor that strengthens the implementation of the Islamic Religious Education curriculum. Elementary school students are at a stage of moral and spiritual development that requires intensive guidance. The statement above also emphasizes that students' need for Islamic Religious Education (PAI) learning is highly relevant to the curriculum's objectives, namely to develop students who are faithful, pious, and have noble character. Mr. Badri S.Pd as the Principal of SDN 3 Danger also stated in an interview,

[11] Umi Khalimatul Dzikriah et al., "Comparative Analysis of the Implementation of Islamic Religious Education Curriculum in Islamic Schools and Public Schools," *QuranicEdu: Journal of Islamic Education* 6, no. 1 (2026): 151–168, https://doi.org/10.37252/quranicedu.v6i1.1971.

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he said that:

> "We always provide space for all religious activities within Islamic Religious Education (PAI) lessons, such as congregational prayer, commemorations of Islamic holidays, and religious competitions. We do this to ensure that PAI learning takes place not only in the classroom but also in other school activities."

This school policy is supported by parental and community involvement, which creates a religious family environment. According to Fullan's (1991) theory, community involvement is a key factor in successful curriculum implementation. The Islamic Religious Education teacher added:

> "The Islamic Religious Education (PAI) material we teach aligns with the national education goals of developing students who are faithful, pious, and have noble morals. The Independent Curriculum also allows us to adapt learning to students' needs."

This shows that the Islamic Religious Education curriculum at SDN 3 Jedang is relevant to the direction of national education policy and the Independent Curriculum, although its implementation still needs to be optimized to better suit the demands of the times.

In interviews with several fifth-grade students, they shared their experiences learning Islamic Religious Education (PAI) at school. Fifth-grade student Zia Alhaq said:

> "I enjoy studying religion because I learn how to pray properly and recite prayers. My parents also teach me at home, so it's easier to understand at school. When studying Islamic Religious Education, we're often asked to practice, such as praying in congregation or reading the Quran together. That makes me more confident and accustomed to it."

This statement demonstrates that Islamic Religious Education (PAI) learning in schools aligns with the religious customs already established within the family and community. It also confirms that a hands-on approach to Islamic Religious Education (PAI) learning helps students internalize religious values in a practical way, not just in theory.

Additionally, several students expressed that Islamic Education learning made them more disciplined and polite. One student stated:

> "My religious studies teacher always reminds us to help each other and not to fight. This makes us more harmonious with our friends. However, sometimes when religious studies involve a lot of memorization, I find it difficult. But when there are stories or practical exercises, I'm more enthusiastic."

This statement illustrates that the Islamic Religious Education curriculum impacts the development of students' social character, particularly in terms of solidarity and brotherhood.

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However, challenges also arise in terms of student motivation, which can decline when learning is too memorization-oriented. Therefore, teachers need to balance cognitive aspects with contextual practice.

Interviews with the principal, Islamic Religious Education teachers, and students confirmed the finding that the implementation of the Islamic Religious Education curriculum at SDN 3 Jedang has a strong contextual foundation based on the environment, student needs, school and community policy support, and relevance to national education goals. However, challenges such as limited infrastructure and differences in student motivation still need to be addressed to ensure curriculum implementation is more effective and meets expectations.

Input Evaluation (Input)

Input aspects in implementing the Islamic Religious Education (PAI) curriculum at SDN 3 Jedang include human resource readiness, infrastructure availability, and structural support from the principal and education staff. [12]These aspects include:

First, Islamic Religious Education (PAI) teacher competence is a key determinant of successful learning. Islamic Religious Education (PAI) teachers at SDN 3 Bahaya demonstrated the ability to plan learning based on the applicable curriculum and adapt to student characteristics. Interviews revealed that Islamic Religious Education (PAI) teachers emphasized that lesson planning focuses not only on cognitive achievement but also on developing religious attitudes and noble morals. This aligns with the objectives of the national curriculum, which emphasizes a balance between knowledge, attitudes, and skills. [13]However, teachers also face challenges in the heterogeneity of student abilities, necessitating strategic differentiation in learning methods and media to ensure that all students are served according to their level of readiness.[14]

Second, the availability of supporting infrastructure is a factor that influences the effectiveness of the Islamic Religious Education curriculum implementation. SDN 3 Danger has adequate classrooms, but technological facilities such as projectors, audio-visual equipment, and internet access are still limited. In an interview with the Islamic Religious Education teacher,

[12] Arif Gunawan Santoso, "Implementation of the Independent Curriculum in Islamic Religious Education (PAI) Learning at the As-Surkati Quran Memorization Elementary School (SDTQ) in Salatiga," *Edutrained Journal: Journal of Education and Training* 9, no. 1 (2025): 1–18, https://doi.org/10.37730/edutrained.v9i1.397.

[13] Isnaliati Isnaliati, Novikasari Novikasari, and Sri Wulandari Tumaleno, "Implementation of Holistic Curriculum in Improving the Balance Between Knowledge, Skills, and Attitudes," *Jurnal Sultra SD* 5, no. 2 (2024): 881–93, https://doi.org/10.64690/jses.v5i2.414.

[14] Agus Purwowidodo and Muhamad Zaini, "Theory and Practice of Differentiated Learning Models for Implementing the Independent Learning Curriculum," *Yogyakarta: Penebar Media Pustaka* 65 (2023).

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he stated:

> "When planning lessons, I focus not only on cognitive achievement but also on how to help children develop good behavior in accordance with Islamic teachings. The biggest challenge is the differences in student abilities, requiring me to use a variety of methods to ensure everyone can follow along. Furthermore, the limitations of digital learning media make the learning process more reliant on conventional methods like lectures."

Despite this, schools are attempting to provide alternatives in the form of textbooks, worksheets, and religious activities such as congregational prayer and commemoration of Islamic holidays. While existing infrastructure supports basic learning, it is not yet fully capable of integrating modern, technology-based approaches as emphasized in the Independent Curriculum.

Third, the support of the principal and educational staff is a crucial factor in ensuring the continued implementation of the Islamic Religious Education (PAI) curriculum. [15]The principal of SDN 3 Jedang consistently supports religious activities, both inside and outside the classroom. In an interview, the principal emphasized that:

> "We always strive to provide space and opportunities for religious activities, both in and outside of class. Group Dhuha prayers, Quran recitation, and religious competitions are part of the school culture, encouraging students to become familiar with Islamic values. Islamic Religious Education (PAI) learning should not be limited to the theoretical realm but rather internalized through a religious school culture."

This is realized through routine policies such as congregational prayer, Quranic recitation, collective Yasinan (the recitation of the Yasin) every Friday morning, and student participation in religious competitions. Furthermore, educational staff assist with administration, activity management, and coordination with parents. This structural support strengthens Islamic Religious Education (PAI) as a subject that is not only taught but also practiced in students' daily lives.[16]

One of the fifth-grade students shared their views reflecting their direct experiences in Islamic Religious Education (PAI) learning. One student said:

> "I enjoy studying religion because I learn how to pray properly and recite prayers. My parents also teach me at home, so it's easier to understand at school. When we study

[15] Rezi Ahmad Zaeni et al., "THE ROLE OF SCHOOL PRINCIPALS IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM," *Wahana Islamika Journal of Islamic Studies* 11, no. 1 (2025): 40–53, https://doi.org/10.61136/qhc1sf08.

[16] Encep Sidik Ramdani, Hannah Nurshobahi, and Khoiril Bariyah, *Innovation Policy in the Management of Islamic Religious Education* (PT Arr Rad Pratama, 2025).

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Islamic Religious Education (PAI), we often practice, such as praying in congregation or reading the Quran together. That makes me more confident and accustomed to it. However, sometimes when religious studies involve a lot of memorization, I find it difficult. But when there are stories or practical examples, I'm more enthusiastic."

This indicates that student motivation is higher when learning is conducted using a hands-on and interactive approach. Third-party interviews indicate that the input aspect in the implementation of the Islamic Religious Education curriculum at SDN 3 Jedang is supported by teacher competence, principal support, and student involvement in religious activities. Teachers play a role in planning learning that balances cognitive and affective aspects, the principal provides policy support and facilities, while students demonstrate a positive acceptance of contextual learning. Despite limitations in technological media and differences in student motivation, the synergy between teachers, the school, and students is able to maintain the sustainability of the effective implementation of Islamic Religious Education.

Evaluation Process (Process)

The implementation of Islamic Religious Education (PAI) learning at SDN 3 Danger demonstrates teachers' efforts to integrate diverse strategies, methods, and approaches according to student characteristics. This is consistent with interviews with Islamic Religious Education (PAI) teachers, who stated:

I use lectures, discussions, Q&A sessions, and religious practices. The goal is for the children to not only understand the theory but also become accustomed to practicing it. I always try to provide moral advice and motivation to encourage them to study religion. Some children are very enthusiastic, but others lack focus. Therefore, I try to adapt my methods to ensure everyone is involved. However, he also acknowledged the challenges of time and student motivation.

From the interview above, it is clear that Islamic Religious Education teachers at SDN 3 Danger not only rely on lectures but also utilize group discussions, Q&A sessions, and hands-on practice, such as prayer simulations, in their learning. The approach used tends to be oriented toward fostering religious attitudes and internalizing Islamic values in everyday life. [17]This aligns with the principles of the Independent Curriculum, which emphasizes contextual and student-centered learning. However, time constraints often force teachers to balance achieving material

[17] Moh Nawawi and Muhammad Hufron, "Implementation of Islamic Character Values Based on Habituation," *Muaddib: Journal of Islamic Religious Education* , 2025, 185–91.

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objectives with strengthening affective and spiritual aspects.[18]

The interaction between teachers and students during teaching and learning activities was quite active, although there was still variation in the level of student participation. Islamic Religious Education teachers strive to build warm and inclusive communication, so that students feel comfortable asking questions and expressing opinions. [19]Based on observations, the interactions were not only instructional, but also educational and motivational. Teachers often provided moral advice relevant to students' lives, so that Islamic Religious Education learning was not merely a transfer of knowledge but also a process of character building. Interview results showed that the principal emphasized the importance of varying learning strategies used by Islamic Religious Education teachers. He said:

> "I see that religious education teachers don't just lecture; they also engage the children in discussions and hands-on learning. This makes learning more engaging and easier for the children to understand. However, some children still remain passive due to limited digital learning media, which may be a barrier. Therefore, schools are trying to support routine religious activities as an alternative learning resource."

From this explanation, it can be concluded that there are still some students who are less motivated to be actively involved, so teachers need to use differentiation strategies so that interactions are more even.

The use of media and learning resources in the learning process is still dominated by conventional media such as textbooks, whiteboards, and student worksheets. Islamic Religious Education (PAI) teachers occasionally use simple visual media, but technological limitations in schools prevent optimal use of digital media. [20]Nevertheless, teachers strive to utilize alternative learning resources in the form of religious activities at school, such as congregational prayer, Quran recitation, and commemoration of Islamic holidays, which serve as contextual learning media. Fifth-grade students shared their direct experiences in Islamic Religious Education (PAI) learning. One student said:

> "When it comes to religious studies, I really enjoy practicing prayer or reading the Quran together. The religious teachers often ask questions and give advice, encouraging us to help each other and avoid arguing. This makes us more harmonious with our friends. However, if the lessons involve a lot of memorization, I sometimes find it difficult. But if

[18] Syahru Ramadhan, Yayuk Kusumawati, and Rasti Aulia, *Education and Learning in the Independent Curriculum in Elementary Schools* (K-Media Publisher, 2024).

[19] Fitrianti Fitrianti and Nurul Hidayati, "The Role of Teachers in Increasing Student Learning Engagement in the Classroom," *Damhil Education Journal* 5, no. 1 (2025): 64–73, http://dx.doi.org/10.37905/dej.v5i1.2788.

[20] M. Arif Khoiruddin, *Islamic Education Learning Media* , 2025.

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there are stories or practical experiences, I'm more enthusiastic. It's easier to understand than just listening to explanations."

Thus, even though the limitations of digital media are an obstacle, teachers' creativity in utilizing learning resources based on religious practices is able to maintain the relevance of learning to students' real lives. Obstacles that emerged in the implementation of Islamic Religious Education (PAI) learning at SDN 3 Jedang included diverse student motivations, time constraints, and teacher preparedness in dealing with classroom dynamics. Most students showed high enthusiasm, especially during religious practice activities, but some lacked focus during class. Time constraints presented a challenge, as teachers had to balance material delivery, attitude formation, and religious activity implementation. [21]Furthermore, teacher preparedness in dealing with student heterogeneity required careful planning and a consistent approach to the use of methods. Islamic Religious Education (PAI) teachers recognized that successful learning depended not only on mastery of the material but also on the ability to manage the classroom and motivate students sustainably.[22]

The evaluation process demonstrated that the implementation of Islamic Religious Education (PAI) at SDN 3 Jedang was successful, demonstrated by a variety of learning strategies, active interaction, and the use of contextual learning resources. However, challenges such as limited media, varying student motivations, and limited time require further attention. This confirms that the effectiveness of the Islamic Religious Education (PAI) learning process is determined not only by the methods used, but also by the teacher's ability to manage interactions, utilize learning resources, and overcome obstacles that arise in the field.

Product Evaluation (Product/Result)

Students' spiritual competency achievements at SDN 3 Jedang have shown significant progress. The principal stated that the implementation of the Islamic Religious Education curriculum has had a significant impact on student character. He stated:

"We see the children becoming more disciplined, polite, and responsible. The religious culture we cultivate through routine activities like congregational prayer and Quran recitation has created a more welcoming and character-building school atmosphere.

[21] Asep Nursobah et al., "Implementation of Islamic Religious Education in the National Curriculum," *Pendas: Scientific Journal of Elementary Education* 10, no. 01 (2025): 210–235.

[22] Al-Thariqah Journal of Indonesian Science Education and Islamic Religious Education, "Arifin, Z. (2020). Development of Active Learning with ICT. Jakarta: Deeppublish, p. 67. Asrizal, Amran, A., Ananda, A., Festiyed, & Sumarmin, R. (2021). Development of Integrated Science Teaching Materials to Improve Students' Digital Literacy in a Scientific Approach.," *Islamic Religious Education Learning Approaches and Strategies* , 2026, 65.

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Through Islamic Religious Education (PAI) learning, students are guided to increase their faith and piety in Allah SWT and to cultivate behavior in accordance with noble morals. [23]Observations and interviews with Islamic Religious Education (PAI) teachers indicate that most students have become accustomed to performing daily religious practices such as prayer, reading the Quran, and praying before and after learning activities. This indicates that Islamic Religious Education (PAI) learning not only successfully transfers knowledge but also internalizes religious values in students' daily lives. Thus, spiritual competence, the primary goal of the Islamic Religious Education (PAI) curriculum, can be said to be gradually achieved.[24]

In addition to spiritual aspects, students' social competence is also evident in solidarity, brotherhood, and cooperation. Students are accustomed to working in groups, helping each other in religious activities, and demonstrating tolerance toward others. [25]This aligns with the statement of a PAI teacher who stated:

> "Most students are accustomed to performing daily religious duties, such as praying and reciting prayers. They are also beginning to demonstrate noble morals in their daily lives, such as respecting teachers and helping one another. Through group activities and religious practices, children learn solidarity, brotherhood, and cooperation. The value of mutual respect is an important part of my teaching."

Routine activities such as congregational prayer, group recitation of the Koran, and commemoration of Islamic holidays are effective ways to foster a sense of togetherness and Islamic brotherhood. Islamic Religious Education (PAI) teachers emphasize that the values of mutual assistance and social solidarity are integral to learning, ensuring that students not only understand the concepts but also practice them in their daily interactions. [26]This demonstrates that the PAI curriculum is capable of developing students who are not only religious individuals but also possess a strong social awareness.

Fifth-grade students shared their firsthand experiences related to Islamic Religious Education (PAI) learning outcomes. One student said:

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[23] Nazwa Azzahra Siregar et al., "Project-Based Islamic Religious Education Learning Model for Strengthening Faith, Piety, and Noble Morals in Schools," *Al-Maidah Journal of Islamic Religious Education* 1, no. 01 (2025).

[24] Oktio Frenki Biantoro and Asep Rahmatullah, "Internalization of Islamic Religious Education Values in the Moral Development of Students in Schools," *Pelita: Journal of Islamic Studies of UII Dalwa Students* 2, no. 2 (2025): 225–41.

[25] Abdul Haris and Moh Nurhakim, *THE URGENCY OF CHARACTER EDUCATION OF STUDENTS' SOCIAL ATTITUDES IN SCHOOLS* (UMMPress, 2026).

[26] Mochamad Puja Primadani, "Implementation of Collaborative Learning Design to Strengthen Islamic Social Attitudes in the MTs Manbail Futuh Environment," *At-Ta'lim: Islamic Religious Education Studies* 7, no. 2 (2025): 199–209.

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"I've become more diligent in praying and reciting prayers before studying. My religious teacher always reminds us to remember to pray. Religious studies have made us more harmonious. If a friend is having trouble, we're taught to help each other. My religious teacher often advises us to be polite and not to fight. Now I'm more mindful of respecting my teachers and friends."

These statements from students show that Islamic Education learning not only increases knowledge, but also shapes their religious and social character.

Interviews with third parties revealed that the implementation of the Islamic Religious Education (PAI) curriculum at SDN 3 Danger successfully achieved its primary goal, namely developing students with spiritual competencies (faith, piety, noble character) and social competencies (solidarity, brotherhood, and cooperation). The principal emphasized the impact on a religious school culture, teachers highlighted the achievement of religious and social values, while students directly experienced changes in their behavior in their daily lives. Although challenges persisted, including diverse motivations and limited media, overall, the outcomes of Islamic Religious Education (PAI) learning aligned with the objectives of the national curriculum and the Independent Curriculum.

The impact of implementing the Islamic Religious Education curriculum on student character and behavior at school is evident in increased discipline, responsibility, and politeness. Students are more focused on behaving in accordance with religious norms, such as respecting teachers, maintaining cleanliness, and showing concern for their peers. [27]The principal emphasized that the religious culture fostered through the Islamic Religious Education curriculum contributes significantly to creating a conducive and character-based school climate. Therefore, the Islamic Religious Education curriculum serves not only as a subject but also as an instrument for developing a religious and character-based school culture.

The alignment of learning outcomes with the objectives of the Islamic Religious Education (PAI) and Independent Curriculum (Kulum Merdeka) curriculum can be seen from the achievement of a balance between knowledge, attitudes, and skills. [28]The Islamic Religious Education (PAI) curriculum at SDN 3 Jedang aligns with the national education goals, namely to shape students who are faithful, pious, and have noble morals, while also possessing social competencies that support community life. The Independent Curriculum, which provides space

[27] Ika Kartika and Opan Arifudin, "Implementation of the Love Curriculum in Islamic Religious Education to Improve Student Character," *Anthology of Multidisciplinary Studies (Al-Kamil)* 4, no. 1 (2026): 1–15.

[28] Achmad Abdul Azis, "Integration of Religious Moderation in the Development of the Independent Learning Curriculum for Islamic Religious Education in Forming a Strengthening Profile of Pancasila Students," *Tadbir Muwahhid* 8, no. 2 (2024): 323–53, https://doi.org/10.30997/jtm.v8i2.15809.

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for teachers to adapt learning to students' needs, has also proven effective in supporting the achievement of relevant outcomes. [29]Although there are still challenges such as limited media and diverse student motivations, overall, the Islamic Religious Education (PAI) learning outcomes at SDN 3 Jedang align with the direction of the national curriculum policy.

Thus, the product evaluation shows that the implementation of the Islamic Religious Education curriculum at SDN 3 Jedang successfully achieved its primary objective, namely developing students with spiritual and social competencies and character in line with Islamic values. These results confirm that the Islamic Religious Education curriculum focuses not only on academic achievement but also on developing individuals who are religious, have noble morals, and are able to live in community.

Synthesis and Recommendations

A synthesis of the evaluation results of the implementation of the Islamic Religious Education (PAI) curriculum at SDN 3 Jedang shows a close relationship between supporting factors and obstacles to learning effectiveness. PAI teacher competence, principal support, and the school's religious culture have proven to be key factors strengthening the curriculum's successful implementation. Teachers are able to plan learning according to student characteristics, the principal provides supportive policies, and a religious school environment strengthens the internalization of Islamic values. [30]However, this effectiveness is still influenced by constraints such as limited infrastructure, diverse student motivations, and limited time for learning. Thus, the effectiveness of PAI curriculum implementation depends heavily on the balance between institutional support and teacher competence in overcoming existing limitations.

Optimizing the PAI curriculum implementation strategy at SDN 3 Jedang can be done through several steps, including:[31]

1. Strengthening teacher competencies through ongoing training, particularly in the use of active methods and digital media to make learning more interactive.

[29] Meilan Utia, Sitti Roskina Mas, and Arifin Suking, "Implementation of the Independent Curriculum in Improving Student Learning Independence," *Journal of Equity in Education* 6, no. 2 (2024): 69–76.

[30] Ipa Salma Alhamid and Indria Nur, "Internalization of Islamic Educational Values in Character Formation of Students at SD Inpres 2 Wagom," *Transformasi: Jurnal Pemimpin & Pendidikan Islam* 7, no. 2 (2024): 29–56, https://doi.org/10.47945/transformasi.v7i2.1550.

[31] Anis Sukmawati, Anis Kurnia Alviatin, and Ahmad Hasin Mubarok, "Readiness of Islamic Education Teachers in Utilizing ICT: Competency Analysis, Challenges, and Solution Strategies in the Digital Era," *Scientific Journal of Educational Professions* 10, no. 3 (2025): 2858–68, https://doi.org/10.29303/jipp.v10i3.3545.

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2. Utilization of contextual learning resources such as school religious activities, so that learning remains meaningful even though technological facilities are limited.
3. Learning time management by integrating cognitive, affective, and psychomotor aspects in a balanced manner.
4. Increasing student motivation through approaches, awards, and religious project-based learning.
5. Collaboration between schools and the community to strengthen support for infrastructure and expand students' religious practice space.

Based on this synthesis, recommendations can be made to three main stakeholders. Islamic Religious Education (PAI) teachers need to develop a variety of more interactive learning strategies, utilize simple technology, and conduct regular reflection on teaching practices. Schools, particularly principals and education staff, need to provide consistent policy support for religious activities, improve learning infrastructure, and build a religious school culture through routine activities. Meanwhile, education policymakers need to provide training and mentoring for Islamic Religious Education (PAI) teachers regarding the Independent Curriculum, allocate a dedicated budget for infrastructure development, and encourage the integration of local values and cultural wisdom into the PAI curriculum to make it more relevant to the community context.

From the explanation above, this synthesis and recommendations confirm that the successful implementation of the Islamic Religious Education (PAI) curriculum at SDN 3 Jedang depends not only on the technical aspects of learning but also on the synergy between teachers, the school, and policymakers. With the right strategy, the PAI curriculum can be even more effective in developing students who are religious, have noble morals, and possess a strong social awareness, in line with the objectives of the Independent Curriculum.

CONCLUSION

The conclusions of the study regarding the implementation of the Islamic Religious Education (PAI) curriculum at SDN 3 Jedang through the CIPP model can be explained as follows. From a contextual perspective, the religious social environment of the community, support from school policies, and parental and community involvement are factors that strengthen the implementation of PAI. This condition aligns with the goals of national education and the Independent Curriculum, although challenges remain in the form of limited infrastructure and diverse student learning motivations. From an input perspective, the success of the curriculum implementation is supported by teacher competence, who are able to plan balanced learning between cognitive and affective aspects, and the support of the principal through a policy of

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routine religious activities. Basic infrastructure is available, but limited digital learning technology is a barrier that needs to be overcome.

Furthermore, from a process perspective, Islamic Religious Education teachers use a variety of methods, such as lectures, discussions, Q&A sessions, and religious practices, to adapt to student characteristics. Teacher-student interactions are quite active and focused on developing religious character, despite challenges such as limited time, diverse student motivations, and the limited availability of digital media. Teachers' creativity in utilizing religious activities as contextual learning resources maintains the relevance of learning to students' real lives. From a product perspective, the implementation of the Islamic Religious Education curriculum has had a significant impact on students' spiritual development and character. Children demonstrate increased discipline, courtesy, solidarity, and involvement in religious activities. Although there are still challenges in memorization and motivation, learning outcomes demonstrate significant internalization of Islamic values.

Based on the above information, we can conclude that the implementation of the Islamic Religious Education (PAI) curriculum at SDN 3 Jedang through the CIPP model has shown considerable success. A supportive social context, teacher competence, and school and community support are key factors for success. Meanwhile, obstacles such as limited infrastructure, diverse student motivations, and time constraints need to be addressed through differentiation strategies, the use of creative media, and strengthening school culture. Thus, the Islamic Religious Education (PAI) curriculum not only complies with regulations but is also effective in shaping students' religious and social character, while also providing strategic recommendations for improving the quality of learning in the future.

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