

Evaluation of Planning, Implementation, and Assessment of Islamic Religious Education Learning in State Elementary School 193 Barru

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ABSTRACT

This study aims to evaluate the planning, implementation, and assessment of Islamic Religious Education (PAI) learning at 193 Barru State Elementary School. The research uses a descriptive qualitative approach to gain an in-depth and contextual understanding of PAI learning practices that take place in schools. Data was collected through observation, in-depth interviews, and documentation, then analyzed through the stages of data reduction, data presentation, and conclusion drawing using source and method triangulation techniques. The results of the study show that the PAI learning plan has been prepared according to the curriculum and meets administrative completeness, but it is still normative and less innovative and not fully oriented to students. The implementation of learning is conducive and religious, but it is still dominated by a teacher-centered approach with limited variations in learning methods and media. Meanwhile, PAI learning assessments tend to focus on cognitive aspects, while affective and psychomotor assessments have not been carried out systematically and measurably. This research emphasizes the importance of developing more creative, participatory, and holistic PAI learning in order to be able to form students who have faith, noble character, and are able to practice Islamic teachings in daily life.

1. INTRODUCTION

Islamic Religious Education (PAI) has a strategic role in shaping the character, religious attitudes, and noble morals of students from an early age (Judrah et al., 2024). At the elementary school level, religious learning is the main foundation in instilling Islamic values of faith, piety, and morality that will influence students' mindsets, attitudes, and behaviors in daily life (Kamila, 2023; Karadona, 2025; Karadona et al., 2022; Karadona & Sari, 2025; Puja et al., 2025; Rahma et al., 2024; Rahmawati et al., 2025; Susono et al., 2025). PAI learning is not only directed at mastering the cognitive aspect in the form of religious knowledge, but also at the formation of spiritual and social attitudes that are reflected in the practice of worship, discipline, honesty, responsibility, and concern for others (Alda et al., 2025; Arqam et al., 2025, 2026a, 2026b; Hartina et al., 2025; Munawarah, Ismail, et al., 2025; Natasya et al., 2025).

The quality of PAI learning in elementary school is highly determined by three main components, namely planning, implementation, and learning assessment. Learning planning serves

as a foundation for determining learning objectives, materials, methods, media, and strategies that are in accordance with the characteristics of students (Ismail, Ammar, et al., 2025; Ismail, Ar-Rahman, et al., 2025; Ismail, Putra, et al., 2025; Ismail, Ramadhan, et al., 2025; Munawarah, Jannah, et al., 2025; Pahmi et al., 2025). The implementation of learning is the implementation stage of the plan that has been prepared, where teachers play the role of facilitators, guides, and role models in instilling Islamic values (Azis et al., 2025; Karadona, 2025; Lestari et al., 2025). Meanwhile, learning assessment functions to measure the achievement of learning objectives, both in cognitive, affective, and psychomotor aspects, so that the level of overall learning success can be determined (Faelasup & Astuti, 2025; Mainah & Wahyuni, 2025; Nisa & Hamami, 2023; Rizki et al., 2025; Zahroh & Hilmiyati, 2024).

However, in practice, PAI learning in elementary schools still faces various challenges. Teachers are often faced with limitations in the variety of innovative learning methods, so the learning process tends to be dominated by lecture and memorization methods. In addition, the use of learning media that is relevant to the development of students is also not optimal, even though the right media can increase interest and motivation to learn. On the other hand, the PAI learning assessment system still often focuses on cognitive aspects, while assessments of religious attitudes and skills have not been carried out systematically and well documented. This condition shows the importance of learning evaluation as an effort to assess and improve the quality of the PAI learning process. Evaluation not only functions as a tool to measure learning success, but also as a means of reflection for teachers and schools in making the right decisions to improve the quality of learning. Through a comprehensive evaluation of the planning, implementation, and assessment of learning, it can be determined to what extent PAI learning has been carried out in accordance with the expected goals and what aspects still need to be developed.

Based on this background, this study focuses on the evaluation of the planning, implementation, and assessment of Islamic Religious Education learning in 193 Barru State Elementary School using qualitative methods. A qualitative approach was chosen to gain a deep and contextual understanding of PAI learning practices that take place in real life in the school environment. This research not only explores learning documents and procedures, but also examines teachers' perceptions, learning strategies used, and students' learning experiences in participating in PAI learning. With this research, it is hoped that a complete picture can be obtained of the quality of PAI learning in elementary schools, especially related to planning, implementation, and assessment of learning. The findings of this research are expected to be evaluation and recommendations for teachers, school principals, and education stakeholders in an effort to improve the quality of Islamic

Religious Education learning so that it is more effective, meaningful, and oriented towards the formation of students' Islamic character as a whole.

2. METHODS

This study uses a qualitative method with a descriptive approach. The qualitative approach was chosen because it allows researchers to comprehensively and contextually understand the phenomenon of PAI learning (Qomaruddin & Sa'diyah, 2024). The research was conducted at the 193 Barru State Elementary School with the research subjects being Islamic Religious Education teachers and students. Informants are selected purposively based on direct involvement in the learning process.

Data collection techniques include observation, in-depth interviews, and documentation. Observations are carried out to directly observe the process of planning, implementing, and assessing PAI learning in the classroom (Dewi & SH, 2025). Interviews were conducted with PAI teachers and the school to explore information related to learning planning, implementation strategies, and the assessment system used. Documentation is used to examine learning tools such as syllabus, Learning Implementation Plans (RPP), teaching materials, and assessment instruments. Data analysis is carried out through the stages of data reduction, data presentation, and drawing conclusions. To maintain the validity of the data, this study uses the triangulation technique of sources and methods, so that the results of the research can be scientifically accounted for (Kusumastuti & Khoiron, 2019).

3. RESULTS AND DISCUSSION

3.1. Evaluation of Islamic Religious Education Learning Planning

The results of the study show that the learning plan of Islamic Religious Education (PAI) at the 193 Barru State Elementary School has been prepared by PAI teachers with reference to the applicable curriculum. Teachers have prepared various learning tools which include the syllabus, Learning Implementation Plan (RPP), annual programs, and semester programs. The tool is prepared as a guideline in the implementation of learning so that the learning objectives of PAI can be achieved systematically and in a directed manner. The planning document contains the basic components of learning, such as core competencies, basic competencies, achievement indicators, learning objectives, teaching materials, learning activity steps, as well as assessment techniques and instruments. Although administratively the learning planning has been fulfilled, the results of the evaluation show that the quality of PAI learning planning still needs to be improved. The lesson plans prepared by teachers tend to be normative and administrative, and do not fully reflect innovative and student-centered learning planning. The formulation of learning objectives still predominantly emphasizes cognitive aspects, while the integration of affective and psychomotor goals, such as the

habituation of noble morals, the practice of worship, and the strengthening of religious attitudes, has not been explicitly and measurably formulated in learning planning.

In addition, the selection of learning methods in planning is still dominated by lecture and question and answer methods. This method is indeed relevant for the delivery of certain materials, but if used continuously, it can cause learning to be monotonous and less involving student activity. Learning planning has not optimally integrated active learning models such as project-based learning, problem-based learning, contextual learning, and collaborative learning which actually have great potential to instill Islamic values in an applicative manner in students' daily lives. From the aspect of learning media, the results of the evaluation show that the planning of media use is still limited and has not been optimally adjusted to the characteristics of elementary school students. The planned learning media are generally still in the form of textbooks and student worksheets, while the use of visual, audio, or simple technology-based learning media has not been systematically designed in the lesson plan. In fact, the use of varied and contextual media can help students understand abstract religious concepts to be more concrete and easy to understand. These findings show that PAI learning planning needs to be developed in a more creative, adaptive, and responsive manner to the needs of students. Learning planning should not only function as an administrative document, but as a pedagogical guide that is able to direct teachers in creating an active, meaningful, and oriented learning process that is oriented towards the formation of Islamic character. With careful and innovative planning, PAI learning in elementary schools is expected to be able to instill Islamic values more effectively, sustainably, and relevant to the development of students.

The results of this study are in line with the findings of research conducted by several previous researchers who examined the learning planning of Islamic Religious Education at the elementary school level. That PAI teachers in general have prepared learning tools such as syllabus and lesson plans in accordance with the applicable curriculum provisions. However, the learning plan is still administrative and has not been fully developed as an innovative pedagogical guide. The lesson plan is more focused on the completeness of the documents than on the development of learner-centered learning strategies (Fauzi & Suryadi, 2020; Rahmah et al., 2021; Trihantoyo et al., n.d.). This finding has similarities with the results of research at SD Negeri 193 Barru, where learning planning has met the formal aspect, but there is still a need for improvement in terms of quality and creativity of planning. Based on the comparison with the previous research, it can be concluded that problems in PAI learning planning do not only occur in SD Negeri 193 Barru, but also become a common phenomenon in various elementary schools. PAI learning planning still tends to be administrative, less innovative, and not fully oriented to the formation of students' Islamic character. Therefore, efforts are needed to develop PAI learning planning that is more creative, adaptive, and

contextual so that learning not only focuses on cognitive achievement, but also on the internalization of Islamic values in a sustainable manner.

3.2. Evaluation of the Implementation of Islamic Religious Education Learning

Based on the results of direct observation in the classroom and interviews with teachers and students, the implementation of Islamic Religious Education (PAI) learning at 193 Barru State Elementary School took place in a fairly conducive and orderly atmosphere. PAI teachers show good mastery of the material and have basic skills in managing the classroom. The learning process begins with an opening activity that reflects religious values, such as joint prayer, attendance checks, perception, and motivation to learn. This activity serves as an initial conditioning so that students are mentally and spiritually ready to take part in learning. In the core activity, teachers deliver PAI material sequentially and systematically in accordance with the order listed in the Learning Implementation Plan (RPP). The explanation of the material is carried out in a language that is relatively simple and easy to understand by elementary school students. Teachers also occasionally provide examples related to daily life, especially in moral and worship materials, so as to help students relate learning materials to real experiences. This shows that there are efforts by teachers in implementing contextual learning, even though it has not been done optimally.

The interaction between teachers and students during the learning process is relatively good, but it is still dominated by one-way communication. Teachers play more of a role as the primary source of information, while students tend to listen, take notes, and answer questions if appointed. The opportunity for students to ask questions, discuss, or express opinions spontaneously is still relatively limited. This condition shows that the implementation of PAI learning is still teacher-centered, so that the activeness and independence of students' learning has not developed optimally. From the aspect of learning methods, teachers still rely on lectures, questions and answers, and individual assignments. This method is quite effective for delivering basic materials, but it is less able to stimulate students' critical thinking, collaboration, and creativity skills. Activity-based learning such as group discussions, worship practice simulations, educational games, or project-based learning has not been widely implemented. In fact, these active learning models are very relevant to instill Islamic values in a deeper and more meaningful way in elementary school-age students.

The use of learning media in the implementation of PAI learning is also still relatively simple. Teachers generally use package books, whiteboards, and verbal explanations as the main medium. The use of visual media such as images, learning videos, posters, or worship props has not been used optimally. Similarly, the use of simple technology-based media such as educational videos or digital presentations has not become a regular part of learning. This limitation affects the level of

interest and focus of students during learning. Nevertheless, the implementation of PAI learning has reflected teachers' efforts in instilling religious values and noble morals through exemplary attitudes, polite language, and habituation of Islamic behavior in the classroom. Teachers act as role models who not only teach material, but also show religious attitudes in daily life. However, in order for PAI learning to be more effective and student-centered, it is necessary to develop more varied, interactive, and innovative learning strategies, as well as the use of learning media that is in accordance with the characteristics of elementary school students.

The results of this study are in accordance with the findings of previous research that examined the implementation of Islamic Religious Education learning in elementary schools. That the implementation of PAI learning in elementary schools generally takes place in a conducive and religious atmosphere. PAI teachers start learning with opening activities such as prayer, perception, and learning motivation as a form of spiritual conditioning of students (Achmad et al., 2022; Jamiat, 2025; Sriani, 2022). This finding is in line with the results of research at SD Negeri 193 Barru, where PAI teachers have implemented early learning activities that are oriented towards instilling religious values and students' learning readiness. Based on a comparison with the previous research, it can be concluded that the implementation of PAI learning in elementary schools in general has gone quite well in terms of mastery of the material and the habituation of religious values. However, learning still faces challenges in terms of student activity, variety of learning methods, and the use of learning media. Therefore, more participatory and contextual learning innovations are needed so that the implementation of PAI learning is able to form students who not only understand Islamic teachings cognitively, but are also able to practice them in daily life.

3.3. Evaluation of Islamic Religious Education Learning Assessment

The results of the study show that the learning assessment of Islamic Religious Education (PAI) at the 193 Barru State Elementary School has been carried out by teachers using several assessment techniques that are commonly applied in elementary schools. The most dominant assessment techniques used are written tests, individual assignments, and daily tests. The assessment aims to measure the level of students' mastery of the PAI learning materials that have been taught, such as understanding the concept of faith, knowledge of worship, and moral material. In addition to cognitive assessment, teachers also conduct informal assessments of students' attitudes through observation during the learning process. This attitude assessment includes aspects of discipline, politeness, activeness in learning, and religious behavior of students in class. Teachers usually record general impressions of students' behavior as a consideration in the final assessment. However, the assessment of these attitudes has not been equipped with standard and systematically documented assessment instruments.

Further evaluation shows that PAI learning assessments still tend to focus on cognitive aspects. Assessments of affective and psychomotor aspects have not been carried out in a structured and sustainable manner. Assessment of worship practices, such as the ability to read prayers, perform prayers, or apply moral values in daily life, has not used clear assessment indicators and rubrics. As a result, the assessment of attitude and skill aspects is more subjective and depends on the teacher's perception. The limitations in this assessment system cause the assessment results to not fully reflect the holistic learning objectives of PAI. PAI learning is actually not only aimed at increasing students' knowledge of Islamic teachings, but also forms religious attitudes, noble morals, and skills in practicing Islamic teachings in daily life. When the assessment is more focused on the ability to do written questions, the development of students' religious attitudes and practices is less optimally measured. In addition, teachers have not optimally utilized various forms of alternative assessments that are in accordance with the characteristics of PAI learning in elementary schools. Portfolio assessments, student reflection journals, self-assessments, and peer assessments have not been implemented systematically. In fact, these assessment techniques can provide a more comprehensive picture of student development over time, both from cognitive, affective, and psychomotor aspects.

The findings of this study show the need to develop a more comprehensive and balanced PAI learning assessment system. Teachers need to compile and use assessment instruments that are clear, measurable, and in accordance with the competencies they want to achieve. The use of religious attitude assessment rubrics, observation sheets on worship practices, portfolios of students' work, and behavioral development journals can help teachers in assessing learning outcomes more objectively and sustainably. With a more planned and comprehensive assessment system, the results of the PAI learning assessment are expected to not only be a measuring tool for academic achievement, but also a means of character development and strengthening of students' Islamic values. A comprehensive assessment will provide meaningful feedback for teachers, students, and schools in an effort to improve the quality of Islamic Religious Education learning in a sustainable manner. The results of this study are in accordance with the findings of previous research that examined the learning assessment system of Islamic Religious Education in elementary schools. That PAI learning assessment in elementary schools is generally still dominated by cognitive assessment through written tests and daily tests. Teachers tend to use assessment instruments that are practical and easy to apply, but do not fully reflect comprehensive assessments according to the characteristics of PAI learning (Fauzi & Suryadi, 2020; Rasyidi, 2024; Sholahudin et al., 2025). This finding is in line with the results of a study at SD Negeri 193 Barru which shows the dominance of cognitive aspects assessment compared to affective and psychomotor aspects.

Assessment of religious attitudes in PAI learning is often carried out informally through teacher observation without using standard assessment instruments. Attitude assessment depends more on the teacher's general impression of the student's behavior in the classroom. This condition causes the results of the assessment to be subjective and difficult to trace systematically (Jamiat, 2025). These findings strengthen the results of this study which shows that the assessment of students' attitudes at SD Negeri 193 Barru has not been well documented and has not used a clear assessment rubric. PAI teachers rarely use measurable assessment indicators and rubrics to assess the ability to read prayers, practice prayers, or apply moral values in daily life. As a result, psychomotor assessments in PAI learning are less than optimal and do not reflect overall learning outcomes (Achmad et al., 2022; Jamiat, 2025; Sriani, 2022). This finding is in line with the results of research at SD Negeri 193 Barru which shows that the assessment of students' worship practices and religious skills has not been optimal.

Based on the comparison with the previous research, it can be concluded that the problems in the assessment of PAI learning found in SD Negeri 193 Barru are a common phenomenon that also occurs in many other elementary schools. The dominance of cognitive assessment, the limitations of affective and psychomotor assessment instruments, and the lack of use of authentic assessments are the main challenges in PAI learning. Therefore, efforts are needed to improve teacher competence in designing and implementing a comprehensive, objective, and sustainable assessment system so that the holistic learning objectives of PAI can be achieved optimally.

4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that the learning of Islamic Religious Education at the 193 Barru State Elementary School in general has gone quite well, but it still needs to be improved in the aspects of planning, implementation, and learning assessment. From the planning aspect, PAI teachers have prepared learning tools in accordance with the applicable curriculum provisions, but the planning still tends to be administrative and does not fully reflect innovative, contextual, and student-centered learning. The integration of learning objectives that include cognitive, affective, and psychomotor aspects has not been explicitly and measurably formulated in learning planning. In the implementation aspect, PAI learning takes place in a conducive and religious atmosphere with good mastery of the material from the teacher. However, the implementation of learning is still dominated by a teacher-centered approach with limited variations in active learning methods and the use of learning media that are relevant to the characteristics of elementary school students. This condition causes the activeness, independence, and creativity of students to not develop optimally. Meanwhile, in the assessment aspect, PAI learning still focuses on cognitive assessment through written tests and assignments, while the

assessment of affective and psychomotor aspects has not been carried out systematically, structured, and well documented. The assessment of students' worship practices and religious attitudes has not used clear assessment instruments and rubrics, so that the holistic learning outcomes of PAI have not been fully measured. Thus, continuous efforts are needed to improve the quality of PAI learning through the development of more creative and adaptive learning planning, the implementation of participatory and contextual learning, and a comprehensive and authentic assessment system. These efforts are expected to be able to improve the quality of Islamic Religious Education learning and form students who have faith, noble character, and are able to implement Islamic values in daily life.

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