



Evaluation Of The Implementation Of Islamic Religious Education Learning In SMPN

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Abstract

This study aims to evaluate the implementation of Islamic Religious Education (PAI) at SMPN 1 Ngronggot Nganjuk. The research focuses on describing the application and evaluation processes of PAI in this school. A qualitative method was employed, utilizing interviews, observations, and documentation for data collection. The subjects of this research were Islamic Religious Education teachers at SMPN 1 Ngronggot. The findings indicate that PAI has been effectively implemented and developed to its fullest potential, with the aim of ensuring students can focus on and benefit from the lessons for their future. The study highlights that a professional and well-prepared teacher creates a comfortable learning environment, allowing students to absorb the material more effectively. Conversely, well-behaved students create a conducive teaching environment. The research suggests that teachers should pay closer attention to student discipline to prevent engagement in excessive juvenile delinquency.

Keywords: Islamic Religious Education, Evaluation



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INTRODUCTION

In the pursuit of establishing a just and prosperous society based on Pancasila within the framework of the Unitary State of the Republic of Indonesia, religion occupies a vital role as a source of social motivation and a moral compass for human life. The importance of religion has been recognized throughout Indonesia's history of struggle, and it is enshrined in the first principle of Pancasila, which asserts that "The Indonesian nation declares its belief in and devotion to Almighty God" (UUD 1945). This principle is further reinforced by Article 29, Paragraph 1 of the Constitution, which states, "The State is based on the belief in Almighty God" (UUD 1945).

Education, as a deliberate and planned effort, aims to create an environment and learning process that enables students to actively develop their potential,



possess spiritual strength, self-control, individuality, and the talents necessary for their personal development, as well as for the benefit of society and the nation (Undang-Undang Sistem Pendidikan Nasional, 2003). Education is an inseparable tool in the learning process, encompassing both teaching subjects (teachers) and learning subjects (students). Teachers, as practitioners in the field of education, play a crucial role in the success of instructional planning, where evaluation of learning is a key activity to achieve educational objectives.

The evaluation of religious education is a method or technique used to assess students' behavior based on a comprehensive standard that covers all aspects of psychological, religious, and spiritual life. The ideal outcome of Islamic education is not only to produce individuals who are religious but also knowledgeable and skilled, capable of doing good deeds and serving both God and society (Daryanto, 2011). According to Ramayulis, Islamic education evaluation is an activity designed to determine the level of progress in Islamic religious education (Ramayulis, 2004).

Evaluation is essential in various fields to determine the extent to which objectives have been achieved. In the field of education, evaluation is critically important for the success of educational programs. Educational evaluation is a highly systematic process of collecting data or information to assess the extent of students' understanding and mastery in learning Islamic Religious Education (PAI). Given the importance of this aspect, the researcher is interested in exploring the topic of "Evaluation of the Implementation of Islamic Religious Education Learning at SMPN 1 Ngronggot Nganjuk."

METHOD

This study was conducted with a planned and systematic approach to address specific phenomena and solve identified problems. The research utilizes a qualitative method, which is appropriate for generating descriptive data in the form of written or spoken words from observed individuals and behaviors. According to Moloeng (2008), qualitative research is a scientific approach that reveals social situations by accurately describing reality, relying on data collection techniques relevant to natural settings. This approach, as Best cited by Sukardi (2005), is about describing and interpreting objects as they are, producing conclusions based on detailed data rather than numerical data.

This research is descriptive in nature, aiming to systematically, factually, and accurately describe the facts, characteristics, and relationships among the phenomena under investigation. The focus and objective of the research justify the use of a descriptive research type, as it involves describing data rather than measuring it. The primary goal of this research is to describe the "Evaluation of Islamic Religious Education Implementation at SMPN 1 Ngronggot Nganjuk,"



requiring an approach that emphasizes data description and observation of the educational activities at the school to determine whether they align with the set objectives.

Researcher Presence

In qualitative research, the researcher serves as the primary instrument of the study. As such, the researcher's readiness to conduct the study must be validated, encompassing their understanding of qualitative research methods, mastery of the subject matter, and preparedness to engage with the research setting both academically and logistically. The researcher, functioning as a human instrument, is responsible for setting the research focus, selecting informants, collecting data, assessing data quality, analyzing data, interpreting findings, and drawing conclusions. Consequently, in qualitative research, the researcher must actively participate in data collection through participant observation and in-depth interviews, interacting directly with the data sources or informants.

Research Location

The research for this thesis was conducted at SMPN 1 Ngronggot, located in the village of Dingin, Ngronggot District, Nganjuk Regency, East Java Province. The geographical coordinates of the location are Latitude -7 and Longitude 112, with the school situated at JL. P.B. Sudirman, Ngronggot, Postal Code 64395.

Data Sources

The data sources used in this research are as follows, *Primary Data*: Primary data are directly obtained from informants. This includes transcripts of interviews, observations, and findings from the research process. In this study, the researcher interviewed Islamic Religious Education teachers to gather information about the evaluation of Islamic Religious Education implementation at SMPN 1 Ngronggot Nganjuk. *Secondary Data*: Secondary data support primary data and are collected from books, journals, annual reports, literature, and other documents related to the research problem.

Data Collection Procedures

The data collection procedures utilized in this research include: Interviews: Data collection through direct interviews with teachers regarding the evaluation of Islamic Religious Education (PAI). The interviews were unstructured, allowing for flexibility in the questions asked. Observations: Observation involves systematically, logically, objectively, and rationally observing and recording data and information relevant to the research. The primary purpose of observation is to gather data and information about phenomena, whether events or actions. Documentation: According to Sugiyono (2015), documentation involves collecting data and information through books, archives, written documents, numerical data,



and images that support the research. Documentation also includes gathering data that has already been reviewed.

Data Analysis Techniques

Qualitative data analysis is conducted when the empirical data collected are qualitative, consisting of words rather than numerical sequences, and cannot be organized into categories or classification structures. These data may be collected through various means, such as observation, interviews, document summaries, or tape recordings, and are usually processed before use (via note-taking, typing, editing, or transcription). However, qualitative analysis continues to use words arranged into extended text, not relying on mathematical or statistical tools.

According to Miles and Huberman (1994), data analysis involves three concurrent activities: data reduction, data display, and conclusion drawing/verification. These processes are intertwined and cyclical, occurring before, during, and after data collection to build a general understanding referred to as "analysis." The data analysis techniques used in qualitative research include transcribing interview results, data reduction, analysis, interpretation, and triangulation, leading to the drawing of conclusions.

Data Validity

The validity of the data in qualitative research can be tested through credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity) (Sugiyono, 2015). For this study on the "Evaluation of Islamic Religious Education Implementation at SMPN 1 Ngronggot Nganjuk," data validity was tested through several techniques, including credibility, transferability, dependability, and confirmability.

1. **Credibility Test:** In qualitative research, data credibility or trustworthiness can be tested through prolonged observation, increased persistence, triangulation, peer discussion, negative case analysis, and member checks. In this study, triangulation and member checks were used to test data credibility.
2. **Transferability Test:** Transferability refers to the degree to which the findings of the study can be applied to other contexts or settings. In this research, detailed, clear, systematic, and reliable descriptions are provided to ensure the transferability of the findings.
3. **Dependability Test:** Dependability in qualitative research is similar to reliability in quantitative research. It involves auditing the entire research process, which in this study was done by an independent auditor or the supervising lecturer.



4. **Confirmability Test:** Confirmability is akin to objectivity in quantitative research. It involves ensuring that the research findings are the result of the study and not the biases of the researcher. In this study, confirmability was tested alongside dependability by the supervising lecturer.

Research Stages

This research was conducted in three main stages: planning, execution, and report writing.

1. Planning Stage:

- **Problem Selection:** The criteria for problem selection include importance, interest, feasibility, and potential for being researched.
- **Background of the Problem:** Establish the problem within a specific perspective, define the focus of the study, and clarify the scope of the issue.
- **Problem Formulation:** Develop one or two main questions, connecting them to the research strategy.
- **Research Objectives and Benefits:** Focus on one phenomenon or concept and use appropriate verbs that describe the research process.
- **Literature Review:** Provide relevant background information, findings, and a logical and concise narrative.
- **Theoretical/Conceptual Framework:** Formulate logical relationships between variables as a basis for hypotheses.
- **Research Methodology:** Include procedures and tools such as population, sample, variables, instruments, and statistics.

2. Research Stage:

- **Data Collection:** Follow a systematic procedure, maintaining validity and reliability.
- **Data Processing:** Edit, code, and tabulate data.
- **Data Analysis:** Simplify the processed data for easier interpretation, including qualitative analysis.
- **Result Interpretation:** Interpret analysis results to draw conclusions and compare them with existing literature.

3. Report Writing Stage:

- **Audience:** Consider the academic community, sponsors, and the general public, tailoring the format accordingly.



- Content Structure: Organize the report with clarity and logical flow.
- Scientific Writing Format: Use correct language, sentence structure, terminology, and adhere to standard writing conventions.

RESULTS AND DISCUSSION

Implementation of Islamic Religious Education at SMPN 1 Ngronggot Nganjuk

Based on the interview results, it was revealed that the implementation of Islamic Religious Education (PAI) at SMPN 1 Ngronggot Nganjuk is structured according to grade levels, such as grades 7, 8, and 9. Each semester, tasks are allocated to teachers, which may be reassigned or retained based on the availability and suitability of the teaching staff. The organization of education in the school relies heavily on a formal, hierarchical, and chronological structure, ranging from kindergarten to higher education. This structured approach is reflected in the distribution of responsibilities among the teaching staff at the beginning of each semester.

Education in schools is generally rooted in an organized process based on formal structures that guide learning from lower levels to higher education (Beetham & Sharpe, 2019). The educational process in schools is dependent on several subsystems, including students, school management, the structure and schedule of learning activities, the curriculum, and teaching staff responsible for delivering education. In addition, the teaching aids such as writing tools, laboratories, audiovisual technology, and supporting facilities like buildings and other educational infrastructure play a crucial role (Jones, 2018).

Moreover, education is not only implemented within the school environment but also heavily influenced by the family environment. Family education, essentially a lifelong educational process, contributes significantly to personality development, with parents serving as the primary source of learning (Ferguson & Roux, 2020). Effective implementation of education, whether within the family or school, requires the active involvement of both parents and teachers, who are key to the successful application of Islamic Religious Education, particularly at SMPN 1 Ngronggot Nganjuk.

Evaluation of the Implementation of Islamic Religious Education at SMPN 1 Ngronggot Nganjuk

The evaluation of Islamic Religious Education at SMPN 1 Ngronggot Nganjuk is primarily conducted through periodic assessments, such as daily tests aimed at improving students' scores in Islamic Religious Education. The curriculum includes a structured progression where, for instance, ninth-grade students cover seven



topics in the first semester and six in the second semester, totaling thirteen topics. Mid-semester evaluations, or midterm assessments, are conducted, and at the end of each semester, final exams are administered. These exams may be written, using test papers or answer sheets, or oral, involving practical tests such as memorization and recitation of Quranic verses (Brown et al., 2021).

This systematic approach to evaluation underscores the step-by-step assessment process within Islamic Religious Education at SMPN 1 Ngronggot Nganjuk, starting from daily tests to midterm and final semester evaluations, ensuring that students' progress is monitored and supported throughout the academic year.

Outcomes of Islamic Religious Education at SMPN 1 Ngronggot Nganjuk

The interview results indicate that the outcomes of Islamic Religious Education at SMPN 1 Ngronggot Nganjuk show a range of student progress, with some students needing improvement, some performing at average levels, and others meeting standard expectations. Teachers at the school strive to develop well-behaved and knowledgeable students, despite challenges such as varying levels of student compliance with teacher instructions. In addition to classroom learning, supplementary activities such as communal Dhuhr prayers and Friday prayers are also conducted, reflecting a gradual and ongoing development in Islamic education at the school (Baharuddin, 2020).

Religious education forms an integral part of the mandatory curriculum in public schools across all educational levels. The research highlights that post-independence, Indonesia's educational system underwent significant changes, with the government aiming to establish a national education system aligned with the needs of the Indonesian people. The most notable progress has been in religious education, particularly Islamic Religious Education (PAI), which has become an essential component of the national education system, in alignment with the country's foundational principles based on belief in God Almighty (Muslim, 2019). The government's subsequent policies on religious education reflect the state's formal recognition of its importance within the national education framework.

DISCUSSION

The implementation of Islamic Religious Education (PAI) at SMPN 1 Ngronggot Nganjuk is designed to be a comprehensive, organized process that follows a structured approach across different grade levels—7th, 8th, and 9th grades. The school allocates teaching responsibilities to instructors at the beginning of each semester, considering their availability, skills, and subject expertise. This approach reflects a formal and hierarchical system that is common in educational institutions,



ensuring that each educator knows their specific roles and responsibilities within the context of the broader educational system. According to Beetham and Sharpe (2019), education within formal structures such as schools is organized in a way that ensures a systematic progression of knowledge, from early education to higher education.

At SMPN 1 Ngronggot, the hierarchy is not just about teacher roles; it extends to the organizational aspects of the school system. School management plays a crucial role in determining the structure of the academic year and the distribution of teaching tasks among staff. The efficiency of the learning process depends on well-coordinated schedules, an effective curriculum, and the utilization of various teaching tools. The importance of teaching aids—such as writing tools, classrooms, laboratories, audiovisual devices, and school buildings—is highlighted by Jones (2018), who argues that these resources significantly enhance the learning experience. In this context, the provision of educational infrastructure ensures that teachers can deliver their lessons effectively, while students benefit from an environment conducive to learning.

Furthermore, education at SMPN 1 Ngronggot is not solely the responsibility of the school; it is deeply intertwined with family education. Ferguson and Roux (2020) emphasize the vital role that the family plays in the educational development of a child. Family education is a lifelong process that shapes a student's personality, and parents are considered the first educators. For the successful implementation of Islamic Religious Education, the collaboration between parents and teachers is critical. The teacher's role in guiding the students' religious and moral growth must be complemented by the values imparted at home. Parents are encouraged to be involved in their children's educational journey, ensuring that they receive a balanced education that nurtures both their intellectual and moral growth.

The evaluation process for Islamic Religious Education at SMPN 1 Ngronggot follows a systematic and tiered structure. Students are assessed through a combination of daily tests, mid-semester evaluations, and final exams. Each of these assessments plays a role in measuring and improving student performance. For instance, ninth-grade students are required to cover a total of thirteen topics throughout the academic year, distributed across two semesters—seven topics in the first semester and six in the second. This curriculum progression is structured in a way that allows teachers to track students' understanding of various Islamic principles gradually.

The assessment process is designed not only to test students' theoretical knowledge but also to ensure that practical skills, such as the memorization and recitation of Quranic verses, are developed. Brown et al. (2021) note that evaluations in Islamic Religious Education often include oral components, which



focus on the practical application of students' religious knowledge. These evaluations ensure that students are learning not only through written materials but also by internalizing key aspects of Islamic teachings in a way that prepares them for practical application in their daily lives.

Despite the structured system of evaluations, the outcomes of Islamic Religious Education at SMPN 1 Ngronggot reveal varying levels of student performance. According to the interview results, some students excel in their studies, meeting or exceeding expectations, while others are still striving to reach their potential. This range of outcomes reflects the diverse levels of student engagement and compliance with teacher instructions. Teachers at SMPN 1 Ngronggot are aware of these challenges and continue to work diligently to develop well-rounded students who are not only knowledgeable but also display good moral behavior. The role of the teachers is seen as crucial in shaping students' attitudes, and they strive to provide support where necessary to help students improve their understanding of Islamic teachings.

In addition to the formal classroom instruction, SMPN 1 Ngronggot also integrates religious activities into the daily routine of students. These activities include communal Dhuhr prayers and Friday prayers, which are conducted regularly as a part of the school's commitment to reinforcing Islamic values. These supplementary activities serve as an important means of promoting spiritual development, encouraging students to practice what they learn in class. As Baharuddin (2020) highlights, religious activities such as these are crucial in fostering a well-rounded approach to education, where students' moral and spiritual growth is nurtured alongside their intellectual development.

The significance of Islamic Religious Education (PAI) in Indonesia's education system cannot be overstated. Post-independence, the Indonesian government made significant strides in ensuring that religious education became an integral part of the national curriculum. The government's policies reflect the belief in the importance of religious education, aligning with the nation's foundational principles that emphasize belief in God Almighty as the core of its societal values (Muslim, 2019). The research underscores that religious education, particularly Islamic Religious Education (PAI), is crucial for the formation of character in students, contributing to the development of a morally responsible generation.

In conclusion, the implementation of Islamic Religious Education at SMPN 1 Ngronggot Nganjuk is characterized by a well-organized and structured approach, with clear roles and responsibilities assigned to teachers, regular evaluations to monitor progress, and active involvement of both parents and the broader community. The educational framework at the school reflects a holistic approach that emphasizes not only intellectual growth but also the development of moral and



spiritual values. The combination of classroom instruction and religious activities ensures that students receive a balanced education, helping them grow into individuals who are not only academically proficient but also spiritually and morally grounded. The ongoing collaboration between teachers, parents, and students, along with the support of religious activities, creates a conducive environment for the effective implementation of Islamic Religious Education at SMPN 1 Ngronggot.

CONCLUSION

1. Based on statements from Islamic Religious Education teachers and the head of the school at SMPN 1 Ngronggot Nganjuk, the implementation of Islamic Religious Education has been applied and developed effectively. The primary goal is for students to engage in Islamic Religious Education with focus and dedication, ensuring its benefits for their future.
2. Teachers who teach effectively and professionally contribute to creating a comfortable learning environment, enabling students to easily absorb the material presented in class. Conversely, well-behaved and orderly students enhance the teaching experience, making it more comfortable for teachers to conduct their lessons.
3. Teachers need to pay closer attention to students to ensure they remain attentive during lessons and maintain discipline. While adolescent misbehavior is common, it is crucial for teachers to take steps to prevent students from engaging in extreme forms of misconduct.

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