EVALUATION OF ISLAMIC EDUCATION LEARNING IN STRENGTHENING STUDENTS' RELIGIOUS MODERATION AT SMP ISLAM TERPADU BANGKINANG

EVALUASI PEMBELAJARAN PENDIDIKAN ISLAM DALAM MEMPERKUAT MODERASI BERAGAMA SISWA DI SMP ISLAM TERPADU BANGKINANG

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Abstract

This study aims to evaluate the implementation of Islamic Religious Education (Pendidikan Agama Islam/PAI) learning in strengthening students' religious moderation at SMP Islam Terpadu Bangkinang. Religious moderation is conceptualized as a religious attitude that emphasizes balance, tolerance, justice, and respect for diversity, which are essential values in maintaining social harmony within pluralistic societies. In the Indonesian educational context, Islamic Religious Education plays a strategic role not only in developing students' religious knowledge but also in shaping moderate religious attitudes that prevent intolerance and extremism. Therefore, systematic evaluation of PAI learning is crucial to ensure that religious moderation values are effectively internalized by students. This study employs a qualitative approach with an evaluative research design to comprehensively examine how religious moderation values are integrated into PAI learning. The evaluation focuses on three main aspects: learning planning, learning implementation, and learning evaluation. Data were collected through classroom observations, in-depth interviews with Islamic Religious Education teachers and students, and documentation analysis of learning instruments such as lesson plans, syllabi, and assessment tools. These data collection techniques were employed to obtain an in-depth understanding of instructional practices, teacher–student interactions, and assessment strategies related to the cultivation of religious moderation values. Data analysis was conducted using an interactive model involving data reduction, data display, and conclusion drawing to ensure systematic and credible findings. The findings reveal that PAI learning at SMP Islam Terpadu Bangkinang has integrated religious moderation values into learning objectives and instructional planning. Teachers explicitly formulate learning goals that emphasize tolerance, balance, and mutual respect, while learning materials are contextualized to students' social realities. During the learning implementation stage, teachers apply dialogical and participatory teaching methods, such as discussions and case-based learning, to encourage students to critically reflect on religious issues and social diversity. These approaches provide students with opportunities to understand differing perspectives and develop

moderate religious attitudes in a reflective and respectful manner. However, the study also identifies several challenges in the implementation of religious moderation-based learning. The use of contextual and innovative instructional methods remains limited, and learning activities tend to rely on conventional approaches. Moreover, the evaluation of religious moderation attitudes has not yet been conducted systematically. Assessment instruments primarily focus on cognitive achievement, while affective and attitudinal dimensions—such as tolerance, openness, and balanced religious behavior—are not comprehensively measured using structured indicators or rubrics. This limitation affects the accuracy of evaluating students' overall development of religious moderation. This study concludes that continuous and systematic evaluation of Islamic Religious Education learning is essential to enhance the effectiveness of strengthening religious moderation among students. The development of more comprehensive, contextual, and sustainable assessment instruments is necessary to holistically measure students' cognitive, affective, and behavioral dimensions. In addition, the adoption of more dynamic and participatory instructional strategies is recommended to support deeper internalization of religious moderation values. The findings of this study contribute to the discourse on Islamic education and religious moderation by providing empirical insights into evaluative practices at the secondary school level and offering practical implications for improving PAI learning in pluralistic educational settings.

Keywords : Islamic Religious Education; Metaphysical Values; Internalisation; Spirituality; Modern Era; Integrative Curriculum.

Abstrak

Studi ini bertujuan untuk mengevaluasi pelaksanaan pembelajaran Pendidikan Agama Islam (PAI) dalam memperkuat moderasi beragama siswa di SMP Islam Terpadu Bangkinang. Moderasi beragama dikonseptualisasikan sebagai sikap beragama yang menekankan keseimbangan, toleransi, keadilan, dan penghormatan terhadap keragaman, yang merupakan nilai-nilai penting dalam menjaga keharmonisan sosial di masyarakat yang pluralistik. Dalam konteks pendidikan di Indonesia, Pendidikan Agama Islam memainkan peran strategis tidak hanya dalam mengembangkan pengetahuan agama siswa tetapi juga dalam membentuk sikap agama yang moderat yang mencegah intoleransi dan ekstremisme. Oleh karena itu, evaluasi sistematis terhadap pembelajaran PAI sangat penting untuk memastikan bahwa nilai-nilai moderasi beragama diinternalisasi secara efektif oleh siswa. Studi ini menggunakan pendekatan kualitatif dengan desain penelitian evaluatif untuk secara komprehensif meneliti bagaimana nilai-nilai moderasi beragama diintegrasikan ke dalam pembelajaran PAI. Evaluasi ini berfokus pada tiga aspek utama: perencanaan pembelajaran, pelaksanaan pembelajaran, dan evaluasi pembelajaran. Data dikumpulkan melalui observasi kelas, wawancara mendalam dengan guru Pendidikan Agama Islam dan siswa, serta analisis dokumentasi instrumen pembelajaran seperti rencana pelajaran, silabus, dan alat penilaian. Teknik pengumpulan data ini digunakan untuk memperoleh pemahaman mendalam tentang praktik pengajaran, interaksi guru–siswa, dan strategi penilaian terkait dengan penanaman nilai-nilai moderasi beragama. Analisis data dilakukan menggunakan model interaktif yang melibatkan reduksi data, tampilan data, dan penarikan kesimpulan untuk memastikan temuan yang sistematis dan kredibel. Temuan menunjukkan bahwa pembelajaran PAI di SMP Islam Terpadu Bangkinang telah mengintegrasikan nilai-nilai moderasi beragama ke dalam tujuan pembelajaran dan perencanaan pengajaran. Guru secara eksplisit merumuskan tujuan pembelajaran yang menekankan toleransi, keseimbangan, dan saling menghormati, sementara materi pembelajaran dikontekstualisasikan dengan realitas sosial siswa. Selama tahap pelaksanaan pembelajaran, guru menerapkan metode pengajaran dialogis dan partisipatif, seperti diskusi dan pembelajaran berbasis kasus, untuk mendorong siswa merenungkan secara kritis isu-isu keagamaan dan keragaman sosial. Pendekatan-pendekatan ini memberikan siswa kesempatan untuk memahami perspektif yang berbeda dan mengembangkan sikap

keagamaan yang moderat dengan cara yang reflektif dan penuh penghormatan. Namun, studi ini juga mengidentifikasi beberapa tantangan dalam penerapan pembelajaran berbasis moderasi agama. Penggunaan metode pengajaran kontekstual dan inovatif masih terbatas, dan kegiatan pembelajaran cenderung bergantung pada pendekatan konvensional. Selain itu, evaluasi sikap moderasi beragama belum dilakukan secara sistematis. Instrumen penilaian terutama berfokus pada pencapaian kognitif, sementara dimensi afektif dan sikap—seperti toleransi, keterbukaan, dan perilaku keagamaan yang seimbang—tidak diukur secara komprehensif menggunakan indikator atau rubrik yang terstruktur. Keterbatasan ini mempengaruhi akurasi dalam mengevaluasi perkembangan keseluruhan moderasi beragama siswa. Studi ini menyimpulkan bahwa evaluasi yang berkelanjutan dan sistematis terhadap pembelajaran Pendidikan Agama Islam sangat penting untuk meningkatkan efektivitas penguatan moderasi beragama di kalangan siswa. Pengembangan instrumen penilaian yang lebih komprehensif, kontekstual, dan berkelanjutan diperlukan untuk mengukur secara holistik dimensi kognitif, afektif, dan perilaku siswa. Selain itu, disarankan untuk mengadopsi strategi pengajaran yang lebih dinamis dan partisipatif guna mendukung internalisasi yang lebih mendalam terhadap nilai-nilai moderasi beragama. Temuan dari studi ini berkontribusi pada diskursus tentang pendidikan Islam dan moderasi beragama dengan memberikan wawasan empiris tentang praktik evaluatif di tingkat sekolah menengah dan menawarkan implikasi praktis untuk meningkatkan pembelajaran PAI di lingkungan pendidikan yang pluralistik..

Kata Kunci : Pendidikan Agama Islam; Nilai Metafisik; Internalisation; Spiritualitas; Era Modern; Kurikulum Integratif.

1. INTRODUCTION

Education plays a strategic role in shaping students' character and personality. Islamic Religious Education (PAI) is directed not only toward mastery of religious knowledge but also toward the formation of moderate, tolerant, and ethical religious attitudes. In the context of Indonesia's pluralistic society, strengthening religious moderation through education has become an urgent necessity to prevent the emergence of intolerance and extremism. Theoretically, learning evaluation functions to assess the effectiveness of the teaching–learning process, measure competency achievement, and provide feedback for instructional improvement. In the context of PAI, evaluation has an additional dimension, namely assessing the internalization of moral values and Islamic character.

Evaluation based on religious moderation requires an approach that integrates modern educational evaluation theories—such as formative, summative, authentic, and competency-based evaluation—with the values of wasathiyah in Islam. This approach is essential so that evaluation does not merely focus on final outcomes but also monitors the process of forming moderate religious attitudes and behaviors (Shofyan, 2022).

Islamic Religious Education is an educational process aimed at guiding students to understand, internalize, and practice Islamic teachings in their daily lives. PAI functions to shape Muslim personalities with noble character and harmonious social attitudes. Under the Merdeka Curriculum, PAI learning is oriented toward developing students in accordance with the Pancasila Student Profile, including faith in God, piety, and moral integrity. Indicators of this profile include respect for diversity, dialogical competence, and avoidance of extreme

attitudes. Achieving these competencies requires evaluation models capable of measuring the development of moderation values both objectively and subjectively, not merely through instructional strategies (Hilmin et al., 2023).

The term "religious moderation" was popularized by Lukman Hakim Saifuddin during his tenure as Indonesia's Minister of Religious Affairs (2014–2019). Today, religious moderation has become a national priority program, reinforced by Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation. As a policy framework, religious moderation seeks to prevent religious adherents from falling into two extreme poles—excessive rigidity or excessive laxity. It emphasizes balance (tawazun), justice (i'tidal), tolerance (tasamuh), and respect for diversity, which are fundamental to social harmony in a pluralistic nation.

The importance of assessment models for religious moderation also lies in their capacity to foster a peaceful and inclusive school culture. Schools, as miniature representations of society, play a crucial role in cultivating awareness of diversity through fair and inclusive educational practices. Fitriani (2024) found that schools integrating moderation values into their assessment systems tend to develop more harmonious and participatory learning environments, as assessment focuses not only on outcomes but also on social interaction processes and ethical conduct among students.

As an Islamic-based educational institution, SMP Islam Terpadu Bangkinang bears responsibility for internalizing religious moderation values through PAI learning. To determine the effectiveness of this process, comprehensive learning evaluation is required. Such evaluation should assess not only students' cognitive achievement but also their affective and behavioral dimensions that reflect moderate religious attitudes. Accordingly, this study focuses on evaluating Islamic Religious Education learning in strengthening students' religious moderation at SMP Islam Terpadu Bangkinang.

2. RESEARCH METHOD

This study employs a qualitative approach with an evaluative research design, aimed at an in-depth examination of Islamic Religious Education (PAI) learning processes in strengthening students' religious moderation. The qualitative approach was chosen because this study does not seek to measure phenomena statistically but rather to understand learning practices, educational interactions, and the internalization of religious moderation values within the school context (Nugraha, 2025). The evaluative design was applied to assess the extent to which PAI learning has been implemented in accordance with educational objectives, particularly in shaping moderate, tolerant, and ethical religious attitudes.

The research subjects include Islamic Religious Education teachers and students at SMP Islam Terpadu Bangkinang. PAI teachers were selected as the primary subjects due to their strategic role in designing and implementing instruction and serving as role models in instilling religious moderation values. Students were involved as supporting subjects to obtain insights into their understanding, attitudes, and experiences related to religious moderation acquired

through PAI learning. Subject selection was conducted purposively based on active involvement in the learning process.

Data collection techniques consisted of observation, interviews, and documentation to ensure data validity and comprehensiveness. Observations were conducted to examine PAI classroom activities, including instructional methods, teacher–student interactions, and behaviors reflecting religious moderation. In-depth interviews were carried out to explore teachers' and students' perspectives on the implementation and evaluation of PAI learning. Documentation analysis involved reviewing syllabi, lesson plans, and assessment instruments used by teachers.

Data analysis was conducted interactively and continuously throughout the research process, following the stages of data reduction, data display, and conclusion drawing. Data reduction involved selecting and focusing on information relevant to the research objectives. Data were then presented in descriptive-analytical narratives to facilitate interpretation. Conclusions were drawn based on patterns, relationships, and meanings emerging from the data, resulting in a comprehensive understanding of the evaluation of Islamic Religious Education learning in strengthening students' religious moderation.

3. RESULT AND DISCCUSSION
a. Learning Planning

During the learning planning stage, Islamic Religious Education (PAI) teachers at SMP Islam Terpadu Bangkinang demonstrated a conscious effort to integrate religious moderation values into instructional objectives. Learning objectives were not limited to cognitive competency achievement but also emphasized the formation of moderate, tolerant, and balanced religious attitudes. This integration is reflected in objectives that stress respect for diversity, avoidance of extreme behavior, and proportional application of Islamic teachings in daily life. Consequently, learning planning serves as a foundational stage in internalizing religious moderation values among students.

The preparation of lesson plans (RPP) also incorporated attitude indicators reflecting religious moderation values, such as tolerance toward differing opinions, fairness, and balanced religious practice. Learning materials were selected and organized with consideration of students' social contexts, ensuring that PAI instruction was not merely normative but also contextual and relevant to real-life situations. This planning approach indicates that teachers utilized lesson plans as strategic instruments for developing inclusive and moderate religious understanding.

Nevertheless, the findings indicate that the variation of evaluation indicators for religious moderation attitudes in learning planning still requires more systematic development. Existing indicators tend to be general and have not fully captured the multidimensional nature of religious moderation attitudes. Therefore, more structured evaluation planning with specific, measurable, and sustainable indicators is necessary to accurately monitor students' attitude

development and enhance the effectiveness of PAI learning in strengthening religious moderation.

b. Learning Implementation

In the implementation stage, PAI teachers sought to actualize the religious moderation values designed during the planning phase. Instruction was oriented not only toward content delivery but also toward shaping moderate, tolerant, and balanced religious attitudes. Teachers acted as facilitators and role models by demonstrating mutual respect, openness, and constructive dialogue throughout the learning process, thereby creating an inclusive and conducive learning environment.

Instructional methods included interactive lectures, group discussions, and case studies related to socio-religious life. Through discussion and case analysis, students were encouraged to critically and wisely understand differing perspectives and to express opinions respectfully. This dialogical approach provided opportunities for reflective thinking while fostering moderate religious attitudes, making PAI learning more meaningful and less doctrinal.

Teachers also contextualized learning materials by linking them to social phenomena relevant to students' lives. Such contextualization enabled students to apply religious moderation values in daily interactions within school and community settings. Consequently, learning implementation played a vital role in shaping students' moderate and ethical character.

c. Learning Evaluation

Evaluation of Islamic Religious Education learning at SMP Islam Terpadu Bangkinang aimed to assess the achievement of learning objectives, particularly in strengthening students' religious moderation. Evaluation encompassed not only cognitive mastery but also affective and behavioral aspects reflecting moderate religious attitudes. Teachers employed various assessment forms, including written tests, attitude observation, and participation assessment, to determine the extent of internalization of religious moderation values.

However, the evaluation of religious moderation attitudes was not yet optimally and systematically conducted. Assessment instruments tended to be general and lacked structured rubrics or indicators, resulting in limited representation of students' holistic attitude development. This condition underscores the need for more comprehensive evaluation strategies.

Therefore, PAI learning evaluation should be enhanced through more planned, contextual, and sustainable assessment instruments. Teachers need to formulate clear, measurable indicators of religious moderation attitudes. Techniques such as reflective journals, project-based assessment, and continuous observation may strengthen attitude assessment and enable schools to monitor students' development more accurately and improve instructional practices.

4. CONCLUSION

Islamic Religious Education learning at SMP Islam Terpadu Bangkinang contributes significantly to strengthening students' religious moderation. Teachers' integration of

moderation values—such as tolerance, balance, and mutual respect—into learning planning is evident in objective formulation, material selection, and attitude indicators guiding students toward inclusive religious understanding. During implementation, participatory methods such as discussion and case studies foster reflective learning and discourage extreme attitudes. However, evaluation instruments for religious moderation require further systematic development to holistically measure affective and behavioral outcomes. Strengthening evaluation strategies and employing dynamic instructional methods are essential for sustaining the internalization of religious moderation values among students.

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