

Comparison of Islamic Education Curriculum Evaluation In 2013 Curriculum and Independent Curriculum School and Madrasah

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ABSTRACT

Curriculum evaluation is an important component in ensuring the achievement of Pendidikan Agama Islam (PAI) learning objectives in schools and madrasahs. The transition from the 2013 Curriculum to the Merdeka Curriculum has brought fundamental changes in the learning evaluation paradigm, in terms of approach, instruments, and the roles of teachers and students. This article aims to comparatively analyze the evaluation of the 2013 Curriculum and the Merdeka Curriculum in the context of Islamic Religious Education learning in schools and madrasahs, highlighting aspects of the concept of evaluation, assessment approaches, implementation in the field, challenges faced, and its application to PAI learning. The research method used is a literature review. Data were obtained from various literature sources in the form of books and national and international journal articles relevant to curriculum evaluation, the 2013 Curriculum, the Merdeka Curriculum, and PAI. The analysis was conducted thematically and comparatively to identify similarities, differences, and evaluation trends in both curricula. The results of the study show that the evaluation of the 2013 Curriculum is more structured and oriented towards achieving Core Competencies and Basic Competencies through the assessment of attitudes, knowledge, and skills. Meanwhile, the Merdeka Curriculum emphasizes flexible, contextual, and student-centered evaluation through diagnostic and formative assessments. Overall, the Merdeka Curriculum is considered more adaptive in supporting meaningful PAI learning, although it still requires improvements in teacher readiness and educational system support.

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1. Introduction

The curriculum is a fundamental component of the education system that serves as the main guideline for planning, implementing, and evaluating learning. Through the curriculum, national education goals are translated into systematic and focused learning experiences. In the context of education in Indonesia, the curriculum is not only oriented towards mastery of knowledge, but also towards shaping the character and moral values of students (Sanjaya 2013). Islamic Religious Education (PAI) has a strategic role in shaping the personality of students to be faithful, pious, and noble. PAI does not merely transmit religious knowledge, but also instills Islamic values in daily attitudes and behavior. Therefore, the PAI curriculum must be designed and evaluated continuously to remain relevant to the times and the needs of students (Muhaimin 2014).

Curriculum evaluation is a systematic process of assessing the effectiveness of the curriculum in achieving predetermined educational goals. Evaluation does not only focus on student learning outcomes but also includes analysis of curriculum design, learning processes, and the context of its implementation. Through curriculum evaluation, the weaknesses and strengths of a curriculum can be identified as a basis for continuous improvement (Arikunto 2011). PAI curriculum evaluation does not only include evaluation of the learning process, learning materials, and learning activities, but also includes evaluation of students. How does the PAI curriculum affect students during a certain period? Do students experience progress or the opposite? If the curriculum is deemed to not provide significant changes and produce students who are not excellent in the field of religion, then the curriculum has not been successful and needs a lot of improvement.

The 2013 Curriculum is a competency-based curriculum designed to balance the development of students' attitudes, knowledge, and skills. In the 2013 Curriculum, learning evaluation is directed at authentic assessment that covers affective, cognitive, and psychomotor aspects. In Islamic Religious Education (PAI) subjects, this curriculum evaluation requires teachers to assess not only students' mastery of Islamic material, but also their internalization of religious values and practices in their daily lives. Although the 2013 Curriculum has a strong conceptual foundation, its implementation in schools and madrasas still faces various challenges, such as the complexity of assessment administration, teachers' limited understanding of authentic assessment, and differences in the characteristics of educational units that affect the effectiveness of PAI learning evaluation. These conditions necessitate a critical review of the evaluation system applied in the 2013 Curriculum (Mulyasa, 2014). Legally, the implementation of learning evaluation in the 2013 Curriculum is based on Law Number 20 of 2003 concerning the National Education System, specifically the provisions regarding educational evaluation, Government Regulation Number 19 of 2005 concerning National Education Standards and its amendments, as well as Minister of Education and Culture Regulation Number 23 of 2016 concerning Education Assessment Standards, which emphasizes that learning outcome assessment must be

carried out systematically, objectively, and continuously to measure the achievement of student competencies (Mulyasa 2014).

In response to the dynamics of education and the learning needs of the 21st century, the government then introduced the Merdeka Curriculum. This curriculum emphasizes tension, differentiated learning, and character building through the Pancasila Student Profile. Learning evaluation in the Merdeka Curriculum places more emphasis on formative and diagnostic assessments that focus on the learning development of students (Sukarjono et al. 2021).

In the context of Islamic Religious Education, the Merdeka Curriculum provides more space for teachers to integrate Islamic values into the real-life contexts of students. The evaluation of PAI learning no longer solely assesses academic achievement, but also assesses the process of forming religious character, moderate attitudes, and religious practices. This makes curriculum evaluation an important instrument in maintaining the relevance of PAI to contemporary social challenges (Ramayulis 2012).

Schools and madrasahs have different institutional characteristics in curriculum implementation. Madrasahs, as Islamic educational institutions, have a dual responsibility to meet national education standards while maintaining their Islamic identity. This contextual difference affects the implementation and evaluation of the PAI curriculum, both in the 2013 Curriculum and the Merdeka Curriculum (Hidayat 2020).

The difference in the analytical paradigm between the 2013 Curriculum and the Merdeka Curriculum requires comparison, particularly in terms of learning evaluation. The 2013 Curriculum tends to be structured and standardized, while the Merdeka Curriculum is more flexible and contextual. This difference has an impact on the role of teachers, the form of assessment, and the evaluation strategies used in PAI learning. Studies on the evaluation of the PAI curriculum are becoming increasingly important given the role of evaluation as a tool for controlling the quality of education. Proper evaluation can help teachers and education managers make more effective pedagogical decisions. Conversely, evaluations that are not in line with the characteristics and students have the potential to hinder the achievement of PAI learning objectives (Ismail 2013).

A number of previous studies have shown that the success of curriculum implementation is greatly influenced by the quality of learning evaluation. However, studies that specifically compare the 2013 Curriculum and the Merdeka Curriculum in the context of Islamic Religious Education in schools and madrasahs are still relatively limited. Therefore, a literature-based study is needed to provide a comprehensive overview of the differences and effectiveness of the evaluation of the two curricula (Hamalik 2010).

Based on the above description, this article aims to comparatively analyze the evaluation of the 2013 Curriculum and the Merdeka Curriculum in Islamic Religious Education learning in schools and madrasahs. Through a literature review approach, it

is hoped that this article can provide theoretical and practical contributions to the development of a more effective, contextual, and value-oriented evaluation of the Islamic Religious Education curriculum, as well as mutual learning.

2. Literature Review

A. Curriculum Evaluation in Education.

Curriculum evaluation is a systematic process of assessing curriculum planning, implementation, and outcomes to determine the extent to which established educational goals can be achieved. Evaluation focuses not only on student learning outcomes, but also includes the suitability of learning materials, learning strategies used, and the overall effectiveness of curriculum implementation (Achadah, 2019). According to Elis Ratna Wulan and Rusdiana (2015), curriculum evaluation is a systematic study of the benefits, suitability, effectiveness, and efficiency of the curriculum being implemented.

Curriculum evaluation can also be understood as the process of applying scientific procedures to collect valid and reliable data as a basis for decision-making regarding the curriculum that is being or has been implemented. Thus, curriculum evaluation is closely related to research activities because both use scientific methods and systematic steps. Furthermore, Sianturi et al. (2022) explain that curriculum evaluation can cover the entire curriculum or each component of the curriculum, such as learning objectives, content or learning materials, and the learning methods used. In the context of national education, curriculum evaluation is an important instrument for ensuring the quality of education and ensuring that the curriculum remains relevant to the times and the needs of society. From an Islamic education perspective, curriculum evaluation has its own characteristics because it not only measures cognitive and psychomotor aspects but also the affective and spiritual aspects of students. Islamic Religious Education (PAI) places evaluation as a means to assess the extent to which Islamic values can be internalized in the daily behavior of students (Muhaimin, 2014).

Evaluation in Islamic education is also beneficial for teachers, students, Islamic education experts, and Islamic education policy makers to improve the learning monitoring system and consider policies to be implemented in the national education system, especially Islamic education. The objectives of evaluation include assessing students, educators, teaching materials, the process of delivering learning materials, and various other components related to the implementation of education (Sawaluddin, 2018). The results of curriculum evaluation can be used by teachers, principals, and other education practitioners to understand student development, determine appropriate teaching materials, select learning methods and media, determine assessment systems, and complete the necessary educational facilities (Adnan, 2017). Therefore, evaluation in Islamic Religious Education needs

to be carried out comprehensively, continuously, and systematically so that educational goals can be achieved optimally.

B. The 2013 Curriculum in Islamic Religious Education

The 2013 Curriculum (K-13) emphasizes an authentic assessment approach, which is an assessment that comprehensively covers the attitudes, knowledge, and skills of students. In Islamic Religious Education (PAI), evaluation is directed at measuring Core Competencies (KI) and Basic Competencies (KD) which include spiritual, social, knowledge, and skill dimensions (Sukarjono et al., 2021). The assessment of spiritual and social attitudes in the 2013 Curriculum is carried out through various techniques, such as observation, journals, self-assessment, and peer assessment. This evaluation model is considered appropriate for the characteristics of PAI, which emphasizes not only cognitive aspects but also the formation of attitudes and character. However, in practice, the 2013 Curriculum assessment system is often considered quite complex and burdensome for teachers, especially in terms of assessment administration and detailed recording of evaluation results (Mulyasa, 2018).

In general, the 2013 Curriculum aims to develop and strengthen the balance between the attitudes, knowledge, and skills of students, with an emphasis on the formation of spiritual and social character in line with the objectives of Islamic Religious Education. This curriculum is expected to be the basis for building a religious culture in the educational environment, especially in schools. This is in line with the national education vision, which is to develop the potential of students to become people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. The innovative and dynamic approach of the 2013 Curriculum is also expected to be able to respond to the demands of the times. This curriculum is designed to produce students who have skills relevant to the future, as well as graduates who are able to compete in various fields of life. Thus, the 2013 Curriculum is expected to be a curriculum that is more responsive to the developments of modern life and technological advances (Muktamar et al., 2024; Hidayati, 2014). In madrasahs, the implementation of PAI evaluation in the 2013 Curriculum is also influenced by the Ministry of Religious Affairs' policy, which emphasizes the integration of Islamic values and the character building of students in the learning and assessment process.

C. Independent Curriculum in Islamic Religious Education.

The Merdeka Curriculum was developed in response to the need for more contextual, flexible, and learner-centered learning and evaluation. In this curriculum, the evaluation of Islamic Religious Education (PAI) learning focuses on diagnostic, formative, and summative assessments tailored to the characteristics of learners and educational units. Diagnostic assessments are conducted to determine the initial abilities of students, formative assessments are used to monitor learning

progress during the learning process, while summative assessments aim to measure the overall achievement of learning objectives (Kemendikbudristek, 2022). In the Merdeka Curriculum, assessment is no longer rigidly tied to Core Competencies (KI) and Basic Competencies (KD), but rather refers to Learning Outcomes (CP) that are compiled based on the developmental phase of students (Anggraena et al., 2022). This approach provides greater flexibility for teachers in designing learning and evaluation according to student needs. In Islamic Religious Education, the Merdeka Curriculum provides more space for teachers to develop project-based evaluation instruments, learning reflections, and real religious practices as part of meaningful learning. This evaluation approach is in line with the Merdeka Belajar principle, which emphasizes character building and the Pancasila Student Profile, especially in the dimensions of faith, devotion to God Almighty, and noble character (Elvina et al., 2025). Thus, the evaluation of PAI learning in the Merdeka Curriculum not only serves as a tool to measure learning outcomes but also as a means to develop the character, religious values, and competencies of students holistically.

3. Method

The method used in this article is library research (Zed 2004; Mahmud 2011). Library research is defined as an effort to examine, analyze, and collect data relevant to the issue being studied from books, articles, journals, or other written sources, both physical and electronic. It uses clear and repeated search techniques that combine critical evaluation procedures in the selection study and convey the findings and their consequences (Ula 2023). The data sources for the literature review used in this journal were accessed from Google Scholar using keywords relevant to the issues in this research journal. The data taken from journals and books contained data on topics relevant to the study being discussed (Safitri et al. 2023). Data analysis in this study was conducted using content analysis techniques. Content analysis was used to identify, categorize, and interpret the main concepts found in the literature related to the Islamic Religious Education curriculum. The stages of analysis included critically reading all sources, grouping the main themes, and synthesizing findings relevant to the research focus (Adlini et al. 2022).

4. Results and Discussion

Concepts and Paradigms of the 2013 Curriculum and Merdeka Curriculum Evaluation

Curriculum evaluation is an integral part of curriculum development that aims to assess the effectiveness, relevance, and sustainability of a curriculum. In the 2013 Curriculum, evaluation is positioned as a tool to measure the achievement of Core Competencies (KI) and Basic Competencies (KD) that have been set nationally. This paradigm places evaluation as a systematic and standardized process that must be carried out by teachers in accordance with official guidelines (Mulyasa 2014).

The 2013 Curriculum adopts a competency-based evaluation approach with an emphasis on authentic assessment. Authentic assessment is defined as an evaluation process that measures students' abilities comprehensively, covering aspects of attitude, knowledge, and skills. In PAI learning, this evaluation is aimed at assessing religious understanding as well as the internalization of Islamic values in student behavior (Sukarjono et al. 2021). Unlike the 2013 Curriculum, the Merdeka Curriculum promotes a more flexible and student-centered evaluation paradigm. Evaluation is no longer oriented towards the achievement of rigid curriculum targets, but rather towards the individual learning development of students. Diagnostic and formative assessments are the main instruments for mapping learning needs and providing continuous feedback (Kemendikbudristek 2022).

In the context of Islamic Religious Education, the Merdeka Curriculum's evaluation paradigm provides more space for teachers to tailor assessments to the characteristics of students and the context of the educational unit. Evaluation not only serves as a tool for measuring learning outcomes but also as a means of fostering religious character and strengthening religious moderation (Azra 2019). The 2013 Curriculum evaluation paradigm tends to be normative and administrative, requiring PAI teachers to follow relatively complex assessment procedures. In contrast, the Merdeka Curriculum emphasizes evaluation as a reflective process that encourages teachers to be more adaptive and creative in designing learning assessments (Sukmadinata 2020). Thus, the difference in the evaluation paradigm between the 2013 Curriculum and the Merdeka Curriculum shows a shift from standards-based evaluation to student development-based evaluation. This shift has a significant impact on the implementation of PAI learning evaluation in schools and madrasas. The following is a comparison of evaluation paradigms in Table 1.

Table 1. Comparison of Evaluation Paradigms

Aspect	2013 Curriculum	Merdeka Curriculum
Orientation	KI and KD	Student development
Approach	Authentic assessment	Diagnostic & formative assessment
Nature of evaluation	Standardized	Flexible and contextual

Approaches and Instruments for Evaluating PAI Learning

The evaluation approach in the 2013 Curriculum is designed to measure learning achievement comprehensively through various assessment instruments. These instruments include observation, written tests, assignments, and practical assessments. This approach requires PAI teachers to have adequate pedagogical and administrative skills (Arikunto 2011). In practice, the evaluation of PAI learning in the 2013 Curriculum often faces obstacles, especially in assessing religious attitudes. Attitude assessment requires continuous observation and valid instruments so that the evaluation results truly reflect the character of the students (Hamalik 2010).

The Merdeka Curriculum offers a simpler and more meaningful evaluation approach through formative assessment. This assessment aims to provide feedback to students during the learning process, not merely to determine the final grade (Kemendikbudristek 2022). The evaluation instruments in the Merdeka Curriculum are adaptive and can be developed by teachers as needed. In PAI learning, teachers can use self-reflection, religious journals, Islamic projects, and contextual discussions as forms of meaningful evaluation (Mulyasa 2018).

This evaluation approach allows students to be more active in the learning and assessment process. Evaluation is no longer understood as pressure, but as a learning tool that helps students understand their strengths and weaknesses in understanding Islamic teachings. Thus, the differences in evaluation approaches and instruments between the two curricula show that the Merdeka Curriculum emphasizes evaluation as part of a humanistic and reflective learning process. A brief explanation of the PAI evaluation instrument is provided in Table 2 below:

Table 2. PAI Evaluation Instruments

Instrument	2013 Curriculum	Merdeka Curriculum
Written	tests Dominant	Supporting
Attitude	Observation Mandatory	Contextual
Projects	Limited	Emphasized

Implementation of PAI Learning Curriculum Evaluation 2013 Curriculum

Curriculum is defined as an educational program that regulates, and implementation is viewed as a system. Management functions (planning, implementation, and evaluation) are viewed as elements or subsystems of the curriculum implementation system (Maulida et al. 2022). Each subsystem process is related to and influences one another. Planning is related to and influences implementation, and individually or together, these two subsystems influence the assessment of the curriculum implementation process as follows:

- a. Implementation Planning Stage This stage aims to outline the vision and mission or develop the (operational) implementation objectives to be achieved. This effort considers the methods (techniques), means and facilities for achievement that will be used, the time required, the budget, the personnel involved, and the evaluation system, taking into account the objectives to be achieved as well as the situation, conditions, and internal and external factors.
- b. Implementation Execution Phase This phase aims to execute the blueprint developed in the planning phase, using the techniques and resources available and determined in the previous planning phase. The types of activities may vary, depending on the existing conditions. The techniques used, the tools employed, the length of time required to complete the activities, the parties involved, and

the budget that has been formulated in the planning stage are translated into practice.

- c. Implementation Evaluation Stage The evaluation is carried out using a method, facilities and infrastructure, personnel budget, and time determined in the planning stage.

According to the Ministry of Education and Culture in Agustinova (2015), the characteristics of evaluation in implementing the 2013 curriculum are as follows:

- a. Mastery learning is when students can achieve the specified competencies as long as they receive the right assistance and are given the time they need.
- b. Authenticity views assessment and learning as two interrelated things; authentic assessment must reflect real-world problems, not school problems. It uses various methods with holistic competency criteria to reflect knowledge, skills, and attitudes.
- c. Continuous assessment is intended as assessment that is carried out continuously and sustainably throughout the learning process. The goal is to obtain a complete picture of the progress of student learning outcomes, monitor the process of progress and continuous improvement in the form of process assessment and various types of continuous tests such as daily tests, mid-semester tests, end-of-semester tests, and promotion tests.
- d. Using various assessment techniques in the form of written, oral, products, portfolios, work demonstrations, observation projects, and self-assessment. Assessment criteria are based on predetermined competency achievement measures. Students' abilities are not compared to their peers but to predetermined criteria, such as the minimum competency requirements (KKM) set by each educational unit, taking into account the characteristics of the basic competencies to be achieved, the supporting facilities and teachers, and the characteristics of the students.

The characteristics of evaluation in the implementation of the 2013 curriculum according to Siregar (2023) include the existence of evaluation, in this case, classroom assessment in the 2013 curriculum has the following characteristics:

- a. Mastery learning. The assumption used in mastery learning is that students can achieve the specified competencies as long as they receive the right assistance and are given the time they need. Students who learn slowly need to be given more time for the same material than students in general.
- b. Authentic. Viewing assessment and learning as two interrelated things. Authentic assessment must reflect real-world problems, not school problems. Using various methods and holistic criteria (complete competencies reflecting knowledge, skills, and attitudes), authentic assessment not only measures what students know, but also emphasizes measuring what they can do.
- c. Continuous. Continuous assessment is intended to be assessment that is carried out continuously and sustainably throughout the learning process. The goal is to obtain a complete picture of the development of student learning outcomes,

monitor the process, progress, and continuous improvement of results in the form of process assessment and various types of continuous tests (daily tests, midterm tests, final exams, or promotion tests).

- d. Using a variety of assessment techniques. The assessment techniques chosen can be written, oral, product, portfolio, work, project, observation, and self-assessment.
- e. Based on criteria Assessment is based on the established competency achievement measures.

Evaluation of Independent Curriculum Learning

Learning evaluation is a professional competency for educators. This competency is in line with the assessment instruments for educators' abilities, one of the indicators of which is conducting learning evaluations. In the learning evaluation process, the role of an educator as an evaluator is to assess the success of the learning process. This evaluation also serves to determine whether teaching methods need to be maintained or improved (Anizar and Sardin 2023).

Learning evaluation in educational units implementing the Merdeka Curriculum is also carried out by the Ministry of Education, Culture, Research, and Technology, and may involve: the Ministry of Religious Affairs, education agencies, educational unit committees, education councils, and is carried out by community students. Educational units implementing the Merdeka Curriculum conduct independent and periodic learning evaluations. To determine the next steps in developing their respective educational unit curricula, educational units are responsible for conducting independent and periodic learning evaluations. These evaluations are conducted to assess the success of the learning process and to determine the next steps in curriculum development in each educational unit.

Educational units that implement the Merdeka Curriculum conduct independent learning evaluations, meaning that they assess the learning process that takes place in their own school environment. Evaluations are conducted periodically, which means they are carried out regularly within a certain period of time, perhaps every semester or every school year, to ensure continuous monitoring of the quality of learning. The purpose of this evaluation is to ensure that the learning process is carried out in accordance with the standards set out in the Merdeka Curriculum, as well as to identify areas that need improvement or enhancement. The results of the evaluation are then used as a basis for determining the next steps in curriculum development in each educational unit, so as to improve the quality of education provided.

In implementing the Merdeka Curriculum, according to the Ministry of Education, Culture, Research, and Technology (2022), there are several characteristics of evaluation that can be applied. The following are some of the characteristics of evaluation in implementing the Merdeka Curriculum:

- a. **Competency-oriented:** Evaluation in the Merdeka Curriculum emphasizes the development of student competencies. Evaluation is carried out to measure

- the extent to which students have achieved the competencies set out in the curriculum.
- b. **Formative and Summative:** Evaluation in the Merdeka Curriculum can be carried out formatively and summatively. Formative evaluation is carried out continuously during the learning process to provide feedback to students and teachers. Meanwhile, summative evaluation is carried out at the end of a learning period or stage to assess students' overall achievement.
 - c. **Diverse and Contextual:** Evaluation in the Merdeka Curriculum can be carried out using various methods and instruments that are appropriate to the learning context. Evaluation can be carried out through assignments, projects, presentations, or other forms of evaluation that are relevant to the learning material.
 - d. **Emphasis on the Learning Process:** Evaluation in the Merdeka Curriculum focuses not only on the final results, but also on the learning process of students. Evaluation is carried out to see the extent to which students have developed the expected skills, understanding, and attitudes in the learning process.
 - e. **Involving Students:** Evaluation in the Merdeka Curriculum actively involves students in the evaluation process. Students are given the opportunity to take part in evaluating themselves, providing feedback to classmates, or participating in evaluation discussions.
 - f. **Continuous:** Evaluation in the Merdeka Curriculum is carried out continuously and integrated into the learning process. Evaluation is carried out not only at the end of a learning period, but also during the learning process to identify student needs and provide appropriate support.

Curriculum development is an important stage before the curriculum is implemented nationally. The new curriculum is designed and tested in a limited environment before being disseminated to all educational institutions. Evaluation and improvement are carried out during this phase to adjust the curriculum to the evaluation results before it is widely implemented. Curriculum evaluation plays an important role in the development phase. Through appropriate and continuous evaluation, developers can make improvements and adjustments before the curriculum is implemented nationally. Teachers also need to master curriculum evaluation as curriculum implementers. The assessment evaluation process is carried out by classifying each grade level and involving the community at the central and regional levels. Teachers are also involved in identifying students' interests from the appropriate level. Interest decisions involve students as subjects (Magdalena et al. 2020).

The absorption of knowledge by students is important and involves comparing theory and practice in the field as well as the specificity of the knowledge applied. A balanced learning between theory and practice allows students to absorb knowledge well. Evaluation involves students and the community in making interest decisions. It

is important for students to absorb knowledge well through a balanced comparison of theory and practice. Merdeka Belajar aims to make learning more meaningful and improve the existing system. This program does not aim to replace existing programs, but rather to improve the system. In the context of assessment in Merdeka Belajar, the authentic assessment that was implemented in the 2013 curriculum is still relevant and can be integrated with this program (Kemendikbudristek 2022).

Challenges and Issues in Curriculum Evaluation

The implementation of curriculum evaluation, both in the 2013 Curriculum and the Merdeka Curriculum, is not without challenges and issues. One of the main challenges is the readiness of teachers to understand the concepts and techniques of evaluation that are in line with the characteristics of the curriculum. Many PAI teachers still experience difficulties in designing valid and reliable evaluation instruments (Hamalik 2010). In the 2013 Curriculum, the main problem lies in the complexity of the assessment system. Teachers must continuously assess various aspects of competence, which often results in a high administrative burden. As a result, PAI learning evaluations sometimes focus more on documents than on measuring student development (Mulyasa, 2018).

On the other hand, the Merdeka Curriculum presents new challenges related to understanding the concepts of formative and diagnostic assessments. The flexibility given to teachers requires higher professional skills in designing learning evaluations. Without adequate understanding, this anxiety has the potential to cause inconsistencies in the implementation of evaluations (Sukmadinata 2020). Another challenge is the limited facilities and infrastructure to support evaluation, especially in madrasahs located in rural areas. Limited technology, learning resources, and teacher training are factors that affect the quality of PAI learning evaluation. This condition shows that the success of evaluation is greatly influenced by the context of the educational unit (Hidayat 2020).

In addition, resistance to climate change is also a problem in itself. Most teachers are still accustomed to conventional evaluation patterns and feel less confident in applying the new evaluation approaches offered by the Merdeka Curriculum. This can hinder the optimization of PAI learning evaluation (Sugiyono 2018). Therefore, the challenges and problems of curriculum evaluation need to be overcome through improving teacher competence, continuous mentoring, and consistent policy support. Without these efforts, evaluation has the potential to not achieve its expected goals in improving PAI learning.

5. Conclusion

Curriculum evaluation is a strategic component in ensuring the quality of Islamic Religious Education in schools and madrasahs. Through this study, it can be concluded that the 2013 Curriculum and the Merdeka Curriculum have fundamental differences in their paradigms and practices of learning evaluation. The 2013 Curriculum

emphasizes standardized and structured competency-based evaluation through the assessment of attitudes, knowledge, and skills. Evaluation in this curriculum serves to systematically measure the achievement of Core Competencies and Basic Competencies, but in practice, it often faces complex administrative challenges for Islamic Religious Education teachers. Meanwhile, the Merdeka Curriculum presents a more flexible, contextual, and learner-centered approach to evaluation. Learning evaluation in the Merdeka Curriculum emphasizes diagnostic and formative assessments as a means to understand learning needs and students on an ongoing basis. In the context of Islamic Religious Education, this approach provides more space for teachers to integrate Islamic values, religious character building, and the strengthening of religious moderation into the learning evaluation process, both in schools and madrasas.

Based on this comparative analysis, it can be concluded that the success of curriculum evaluation is highly dependent on teacher readiness, policy support, and the context of the educational unit. The 2013 Curriculum and the Merdeka Curriculum each have their strengths and limitations, requiring an adaptive and reflective attitude in their implementation. Therefore, the development of Islamic Religious Education learning evaluation in the future needs to be directed towards evaluation that not only measures learning outcomes but also supports a meaningful, contextual learning process oriented towards holistic character building and Islamic values.

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