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Evaluation of Islamic Religious Education Curriculum in Indonesia: Case Study at Elementary and Secondary School Levels

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ABSTRACT

There are many problems and solutions for the development and implementation of the PAI curriculum in schools and madrasahs. This research aims to identify the problems and solutions of the school and madrasah curriculum. This research falls into the category of library research. The evaluation results indicate that it is important for all stakeholders in public schools to pay more attention to students' attitudes in order to create the next generation that is socially and spiritually sensitive. Second, the issues that arise in the development of the Madrasah PAI curriculum should make local governments better understand that Islamic religious education is the responsibility of local governments.

ABSTRAK

Ada banyak masalah dan solusi untuk perkembangan dan implementasi kurikulum PAI di sekolah dan madrasah. Penelitian ini bertujuan untuk mengidentifikasi masalah dan solusi dari kurikulum sekolah dan madrasah. Penelitian ini termasuk dalam kategori penelitian kepustakaan. Hasil evaluasi menunjukkan bahwa penting bagi semua pihak yang berkepentingan pada sekolah umum untuk lebih memperhatikan sikap siswa untuk menciptakan generasi berikutnya yang sensitif secara sosial dan spiritual. Kedua, masalah yang muncul dalam pengembangan kurikulum PAI Madrasah harus membuat pemerintah daerah lebih memahami bahwa pendidikan agama Islam adalah tanggung jawab pemerintah daerah.

INTRODUCTION

It is very important to evaluate the Islamic education curriculum in schools and madrasahs to align it with the goals of Islamic education and development in Indonesia to align with the goals of Islamic education and development in Indonesia. One important aspect in life is the next generation. The generation will be great when educated and receive quality education. Education requires that psychomotor skills must receive attention in addition to cognitive skills and the development of affective aspects to increase the growth of a culture.

Islamic education has important components that must be in accordance with the characteristics of students and the material taught, Islamic education has important components that must be in accordance with the characteristics of students and the material taught. The purpose of evaluating Islamic education is to find out whether the program objectives have been achieved. In addition, Islamic education has educational components such as facilities and infrastructure, Islamic educational environment, and Islamic educational costs. In addition, Islamic education has educational components such as facilities and infrastructure, Islamic educational environment, and Islamic educational financing.

Having a good curriculum must be given to students is very important to create an effective educational process. Educational programs should be able to develop students' personalities in the areas of emotion, work, movement, thinking, and in general should also be in line with student development. Educational programs should be able to develop students' personalities in the following areas: emotion, work, movement, and thinking, and in general should also be in line with student growth.

As time goes by, advances in science, technology, information, and communication will bring significant changes in everyday life, such as how people behave and what they do when problems arise in social life, information, and communication will bring significant changes in everyday life, such as how people behave and what they do when problems arise in social life. This is something that must be expected simultaneously, so that the attitude of caring about all aspects of life can be reflected in the identification of the public is something that must be expected simultaneously, so that the attitude of caring about all aspects of life can be reflected in the identification of the general population.

Advances in science, technology, information, and communication will significantly change the way people live their lives from one generation to the next, especially the way they interact with each other and with social issues. Knowledge, technology, information, and communication will change the way humans live from one generation to the next, especially the way they interact with each other and with social issues. This is expected to be an important step in increasing human self-esteem in all aspects of life is expected to be a significant step towards increasing human self-esteem in all aspects of life (Suryadi, 2020).

The purpose of the PAI education program is to help students learn new things and enable them to adapt to any changes to produce results and outputs that are in accordance with the needs of the times to build resilient human resources. The education program is to help students learn new things and enable them to adapt to any changes to produce results and outputs that are in accordance with the needs of the times. The curriculum also serves as a guide for the school education process. Stated in Law No. 20 of 2003 concerning the National Education System.

Islamic Religious Education Curriculum has undergone several changes throughout history, the traditional model is still used in some aspects to this day. PAI has undergone several changes throughout history, but to this day the traditional education model is still used in some aspects. Over time, many differences have emerged in the implementation of the PAI curriculum in schools and madrasahs.

According to Ira Yuniarti, there are significant differences between the curriculum of Islamic Religious Education schools and madrasahs, especially in 1) the sub-discipline of religious studies; 2) time management; 3) traditions; and 4) educational activities. Yuniarti, there are significant differences between the curriculum of Islamic Religious Education schools and madrasahs, especially in 1) the sub-discipline of religious studies; 2) time management; 3) customs; and 4) educational activities. Based on these differences, the educational programs of schools and Islamic boarding schools have unique curricula and are considered capable of improving the quality of Islamic education in the process of its development. Based on these differences, the educational programs of schools and Islamic boarding schools have unique curricula and are considered capable of improving the quality of Islamic education in the process of its development.

Basically, the Islamic education curriculum aims to strengthen values through identification of values, integration of values in the classroom, strengthening understanding of religious principles, and developing morals and ethics. This is in accordance with the relationship between the nation and Islam (Rahman & Nasryah, 2021).

METHOD

This study uses a library research methodology, namely qualitative research, to collect data on the Evaluation of the Islamic Education Curriculum in Schools and Madrasahs. This data

is collected through documentary studies, where relevant books or journals are analyzed. The focus of this study is the evaluation of the Islamic education curriculum in schools and Madrasahs, which provides an overview of the advantages and disadvantages of the curriculum. Library research uses documentation methods to collect information on a particular topic. This documentation method includes books, articles, manuscripts, newspapers, and magazines. Descriptive analysis is the chosen data analysis technique, which produces ideas through several logistical considerations. Some important aspects of the library methodology are as follows: (a) The researcher is the main tool that will read the literature accurately; and (b) The research is conducted descriptively. meaning describing in the form of words and pictures, not numbers; c) Greater emphasis is placed on the process than on the results because literature has many interpretations; d) The analysis is inductive; and e) Thinking is the main point.

FINDINGS AND DISCUSSION

Islamic Religious Education Curriculum

Article 37 on "National Education", paragraphs 1 and 2, stipulates that Islamic religious education is part of the curriculum. The designation of the National Education System for Islamic Religious Education shows how important it is for every citizen to receive religious education. Religious education is the basis for the moral development of every student in accordance with national standards. The Islamic religious education curriculum is a set of action plans and arrangements for Islamic teaching materials and contents used by religious education teachers to help students or groups of students understand, apply, and develop Islamic values.

The goal of the PAI education plan is to educate Indonesians with a firm mindset and morals, namely a moderate, meticulous, refined, firm mindset, able to live independently, a loyal, pious, noble, useful, resourceful, creative, and cooperative personality. They can also contribute to solving various humanitarian problems around the world.

It is hoped that students will achieve nine metrics of success after studying Islamic Religious Education (PAI): (a) Students will have useful knowledge about the Islamic religion and its practices. (b) Students believe in Islamic teachings and respect other people of other religions. (c) Worship with enthusiasm and devotion. (d) Students are used to reading and trying to understand the Koran. (e) Among the students there is an Islamic character (moral character). (f) Students enjoy doing good and try hard to learn. (g) Students can say thank you for the blessings given by Allah SWT. (h) Students can understand, appreciate, and benefit from Islamic Dates. (i) Students have knowledge about how to create a harmonious religious environment in society, nation, and state.

The learning objectives to be achieved depend on these indicators. Students must be critical, creative, communicative, cooperative, and confident. This can be used to evaluate how well the learning objectives in Islamic religious education are achieved. Students focus more on Islamic religious education learning materials that are in accordance with the sources and bases, as well as the Islamic religious education learning theories that have been studied. Creative students, such as creating works and having many innovative ideas, can be the basis for achieving pure Islamic education goals. In addition, the objectives of Islamic education can show students that they must be positive, understand, and behave consciously.

In Islamic teachings, good behavior not only focuses on the relationship with the Creator, but also strengthens good relationships between fellow human beings in the process of life. Therefore, in the process of achieving the goals of Islamic religious education, the relationship between humans and God, fellow human beings, and other creatures must be balanced. Islamic Religious Education serves as a tool to educate the younger generation well, encourage them to open and develop their various desires, talents, strengths, and abilities, and prepare them well to fulfill their responsibilities as provisions. Thus, the goal of the Islamic education curriculum is to achieve happiness not only in this world, but also in the afterlife by increasing students' understanding in addition to increasing faith, spirituality, morality, and noble character (Prabowo et al., 2022).

According to Ali Mustafa's research, from independence to reform, the PAI curriculum in public schools experienced the following changes: first, PAI had not been developed after independence in 1945, and the curriculum was still simple. Second, Curriculum (1951): Religious education is available from elementary school to college but can still be chosen. Third, Religious education is like character education in the past, which is part of the education of love for the homeland and is still influenced by communism. Fourth, TAP MPRS Number TAP MPRS No. XXVII/1968 was revoked. Because both TAPs were in effect at the same time, in the 1968 curriculum, the status of PAI as an elective or compulsory subject became unclear. XVI/MPRS/1966.

Fifth, According to TAP MPRS No. 1, it is still included in the 1968 curriculum. XXVIII/1968, revoking TAP MPRS No. II/MPRS/1960, which explains the status of PAI as a required subject. Sixth, the 1975 Curriculum for the Pelita 1 program (1969-1973), GBHN 1973, and the Development of Science and Technology, the position of PAI has an academic basis, is results-oriented, efficient-effective principles, and is a lesson unit. Seventh, the 1984 Curriculum in the next Pelita program, GBHN 1978, and GBHN 1983 are efforts to simplify the 1975 curriculum with the aim of building process skills known as CBSA.

Eighth, the 1994 Curriculum was created by GBHN 1988, which combined the 1975 and 1984 curricula, so that they are full of material and interact with each other. Ninth, the 2004 KBK Curriculum and the 2006 KTSP curriculum focus on quality. Tenth, the K13 Curriculum which places more emphasis on cognitive, affective, and psychomotor. Eleventh, the Independent Learning Curriculum is an effort to change education so that Indonesia has Superior Human Resources (HR) with the Pancasila Student Profile (Magdalena et al., 2024).

By looking at the history of curriculum development in Indonesia from time to time, we can see how the curriculum has changed due to various dynamics, including political, technological, and cultural dynamics. This is shown by changes in the structure of the curriculum, which includes changes in objectives, competencies, procedures, and learning assessment systems. The policy of developing the Islamic education curriculum is based on the values and assessment of situational factors to achieve educational goals optimally. Curriculum development includes the process of educational policy through the stages of formulation, implementation, and evaluation. Political and power paradigms have influenced the history of the development of the Indonesian national education curriculum.

The implementation of the Islamic religious education curriculum is highly dependent on various factors. One of them is the school's facilities and infrastructure; the environment in which the school is located; the family background of the students; and the way the teacher views the lesson. All these factors have a significant impact on the implementation of the Islamic religious education curriculum. Education teachers must have the ability to understand the vision of the curriculum so that the views formed by religious teachers are related to the objectives of the education curriculum.

It is very important to implement the curriculum in a way that is in accordance with national education goals and provides the best benefits for students. Teachers must also continue to follow changes in education policies so that they can adjust their methods to these changes. Therefore, teachers will be responsible for bringing about change and improving the quality of education in Indonesia (Rasam et al., 2019).

In general, the Quran-Hadith, Aqidah, Morals, Fiqh, and History of Islamic Culture are PAI materials from elementary school to high school. These materials are combined to become compulsory subjects. Aqidah, the basis of their faith, the Quran and Hadith as guidelines or guidelines for life, Fiqh, which is the basis of religion, and Islamic history, which is a study of the role models of the Prophet Muhammad and other pious people around the world, are taught to students. Therefore, the main goal of PAI education is to build the character and personality of students, which is reflected in their daily actions and ways of thinking.

When viewed from the success of Islamic religious education, the objectives of PAI are as follows: (a) First, the efforts of the Ministry of Religion to regulate religious education in schools

have succeeded in realizing the goal of unification through the introduction of Islamic religious education programs. Children in this country begin to know and learn religion in their own schools, not only in public schools, after understanding the principles of national education. (b) Second, schools are not completely secular because students learn about their religion and practice it. (c) Third, Madrasah students do not always consider worldly knowledge as a secular subject that should not be studied. On the contrary, students in these institutions have gained a reasonable understanding of general knowledge.

The goal of religious education can be achieved very well through public schools. Providing religious-based Islamic Education materials can help people to be faithful and pious. Schools are one of the educational places that are committed to providing Islamic education to their students. In elementary schools, Islamic religious lessons take place four hours a week, and in secondary and vocational schools, three hours a week. The time needed to disseminate Islamic religious education materials varies according to the scope.

Schools offer Islamic religious education that has several characteristics, including: (a) Elementary school materials contain an overview of Islamic subjects, such as aqidah (pillars of faith) and shari'ah (pillars of Islam). (b) Education in middle and high schools emphasizes the importance of understanding, developing, and practicing Islamic aqidah. (c) The Qur'an-hadith, aqidah, morals, fiqh, and SKI are combined into one textbook that covers all Islamic Religious Education subjects. (d) Greetings spoken when meeting teachers at school are more varied, for example by saying Assalamu'alaikum Wr. Wb. or with good morning greetings that are appropriate to the context.

Factors such as observation skills, self-motivation, and previous experience are symbolic features of Islamic Religious Education observation. They also include the complexity and relevance of the observed behavior to the observer. The characteristics of the observed behavior affect the attention process, and the observer is an important component in the success of the observation. To produce an accurate analysis, proper interpretation of the observed behavior is also very important. Therefore, teachers will conduct Islamic Religious Education observations to improve the understanding and quality of Islamic religious education (Ulya & Syafei, 2022).

If someone has a strong and persistent personality, good cognitive values cannot be used as a benchmark. Conversely, having a positive attitude and skills but lacking cognitive does not mean that someone has understood Islam. Success is measured by acquiring all the knowledge available. Almost every member of the Muslim community in Indonesia wants their children to be able to study the Qur'an. However, there is a question whether parents can rely on schools despite their weaknesses.

There are several reasons why the implementation of Islamic Religious Education in public schools has failed: first, Islamic Religious Education does not have the ability to transform cognitive knowledge into meaning and values. In addition, Islamic Religious Education does not provide support to instill religious values in students. Second, students do not really understand principles such as faith, honesty, responsibility, politeness, mutual respect, and concern for the environment. Love for the nation and state is still a value that has not been fully implemented by students. As shown in the visualization, several conditions cause these values to not be realized.

Third, the weekly study time is still insufficient to convey the Islamic message that students expect. Fourth, the level of religious teachers is still low in terms of mastery of material, methodology, and religious beliefs. Fifth, when Islamic Religious Education is taught and assessed, the cognitive component tends to be prioritized over the affective and psychomotor components. Sixth, the Ministry of National Education, which functions as the umbrella organizer, and the Ministry of Religion, which functions as the implementer of Islamic Religious Education in schools, do not work together well.

Seventh, the lack of collaboration between Islamic Religious Education teachers and other teachers in building religious-spiritual attitudes. Non-religious teachers agree that Islamic Religious Education teachers have a duty to improve students' faith and piety. Eighth, Islamic Religious Education management is often less proportional, but is considered important and is

often not prioritized in institutions. Learning usually does not have significant results. Ninth, the Islamic Religious Education mission is difficult to realize because there is an imbalance between the Islamic Religious Education vision and what happens in everyday life.

Efforts to improve quality itself refer to the quality of learning outcomes. Improving the quality of learning outcomes of Islamic religious education for students is very important for the overall development of students. Effective management of Islamic religious education is very important to instill Islamic teachings as a way of life for students, both in schools and in everyday life (Al Fajri et al., 2022). Therefore, it is very important for all parties responsible to pay more attention to Islamic religious education to create a generation that has social and spiritual awareness (Alfie Ridho et al., 2023).

Islamic Religious Education Curriculum for Madrasahs

1. Evaluation of the Development of the Islamic Religious Education Curriculum in Madrasahs

Teachers have a very important role in creating a young generation who love and care about their country and nation by providing examples and guiding students to understand the importance of love for the homeland and nation and encouraging them to implement these values in everyday life. In addition, Islamic religious education can also be a means to strengthen the sense of love for the homeland and nation. The Madrasah curriculum now includes general subjects and a modern class system such as MI equivalent to SD, MT equivalent to SMP, and MA equivalent to SMA. This combination is so strong in subsequent developments that the differences are almost no longer there. Since the beginning, most Madrasahs were private and had limited capabilities.

The requirements of PP No. 19 of 2005 concerning SNP are clearly very few for Madrasah facilities and infrastructure, learning facilities, learning media, and teaching staff. Most state schools, including private schools, still lack the facilities, infrastructure, and teaching staff regulated in the National Education Standards (SNP). This is different from state schools because state schools were originally private institutions founded and built by the community, while state schools are usually built directly by the government, involving education, teaching staff, and infrastructure. In Law No. 20 of 2003 concerning the National Education System and Law No. 22 of 1999 concerning Regional Autonomy, the Ministry of Education and Culture is responsible for organizing Islamic education, both under the auspices of the Ministry of Education and Culture (schools) and under the auspices of the Ministry of Religion (Madrasahs).

Unfortunately, however, local governments have not yet realized that Islamic religious education is not only the responsibility of the Ministry of Religious Affairs (central), but also the responsibility of local governments in terms of teacher training, financing, and curriculum development. As a result, local governments must better understand Islamic religious education in their regions so that in the future they will pay greater attention to Islamic religious education supervised by the Ministry of Religious Affairs (Aiman, 2016).

2. Evaluation of the Implementation of PAI Material in Islamic Religious Education Madrasah

The PAI material taught in the teaching and learning process is the content and meaning to achieve learning objectives, still directed at the Islamic religious education subjects listed in the RPP. PAI material also includes relevant facts, ideas, principles, and procedures. In accordance with the way competency performance indicators are formulated. Islamic religious education is arranged in the form of points in schools and Madrasahs. Competency Performance Indicators (IPK) describe a person's perspective, knowledge, and skills (Munadi, 2021). Madrasah education is combined with a modern education system. Education in schools shows a direct relationship between religious knowledge and general knowledge. Skills, general knowledge, and religious knowledge, such as the Qur'an, Hadith, Aqidah Akhlak, History of Islamic Culture, and Fiqh, are three aspects that are trying to be

developed in the PAI subjects taught in schools. These four areas of education consider the needs of students, survival, and development of knowledge and knowledge.

The Islamic Religious Education Content Standards in Madrasahs are based on PP Number 57 of 2021 concerning National Education Standards, which has been amended by PP Number 4 of 2022 Amendment to PP Number 57 of 2021 concerning National Education Standards. The scope of the Islamic religious education curriculum in Madrasahs is designed to provide teachers with greater flexibility to assist diverse students in context, based on the principle of differentiation. strengthening their abilities. For the scope of Islamic religious education, the content standards are set based on the path, level of RA, MI, MT, MA/MAK, and type of education. Based on the evaluation results, the content standards for students with disabilities can be adjusted according to their characteristics and conditions. In terms of education, Raudhatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah each have unique approaches related to Islamic religious education and subjects related to Arabic. They include the Quran, Hadith, Aqidah, Akhlak, Fiqh, and History of Islamic Culture.

Islamic religious education aims to create individuals who are critical, positive, religious, and able to adapt to cultural diversity. Islamic education encourages students to improve their IQ (Intelligence Quotient), EQ (Emotional Quotient), CQ (Creativity Quotient), and SQ. Students are educated about Islam to form strong characters and noble morals. Therefore, the young generation who are well educated in Islam are expected to become responsible leaders who care about the sustainability of their country and nation. It is very important to realize how important Islamic religious education is as a moral foundation in everyday life to build a harmonious and cultured society.

It is very important for students to understand all aspects of Islamic religious education materials. to produce a generation that is not only intellectually intelligent but also full of feelings and religion. The Islamic Religious Education curriculum in Madrasahs usually has materials that are supported by a relatively long-time allocation. With this basic understanding, the implementation of Islamic Religious Education content in Madrasahs usually does not cause problems. This is because the materials and time provided are considered sufficient to prepare students to become good people. This is in accordance with the basic idea that the Madrasah curriculum is part of Islamic education that has a greater religious content because it was established with the aim of providing knowledge and improving character.

Islamic values formed through culture, as well as the time given to provide a longer understanding, clearly support this. So, Madrasah has always been a place to maintain Islamic culture and traditions. Here, knowledge is not only learned and developed, but also applied in practice (Yasir, 2022).

CONCLUSION

Based on the description above, it is concluded that the Islamic Religious Education curriculum in public schools tends to experience changes and improvements since independence to reform. However, there are many complex problems related to the implementation of Islamic Religious Education materials in schools. This is indicated by the difference between the objectives of Islamic religious education and the real situation in schools, where there is a difference between the knowledge gained and their application. Therefore, to produce a generation that is socially and intellectually sensitive, it is important for all those responsible for education to pay more attention to the attitudes of students.

Unlike the school curriculum, the Islamic religious education curriculum in schools faces difficult problems. Basically, the goal of the Islamic religious education curriculum is to build good character. However, many local governments do not yet understand that Islamic religious education is not only the responsibility of the Ministry of Religion (central), but also the local government. The local government is also responsible for financing, curriculum development,

and teacher training. As a result, local governments must better understand Islamic religious education in their areas in order to improve Islamic religious education organized by the Ministry of Religion in the future. Because the time and materials provided to prepare students to become good people, the implementation of Islamic Religious Education in schools tends not to cause problems.

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