



The Implication of Merdeka Belajar on the Evaluation of Islamic Religious Education Learning

Andy Riski Pratama, Wilda Irsyad, Rahmat Hidayat Hasan, Wedra Aprison

Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

Abstract

This article is prepared to examine the form of the policy of the Minister of Education and Culture of the Republic of Indonesia and its implications for the development of Islamic religious education (PAI) evaluation. The research method used in writing this article is a qualitative method with a literature study approach. In the literature study, data are collected through a process of review, analysis, and presentation of results. Based on the literature review, the Ministry of Education and Culture's policy is known as Merdeka Belajar policy. This policy includes 4 things: a national standardised school exam (USBN) developed by each school; the national exam (UN) is changed to a minimum competency assessment and character survey; freedom for educators to design lesson plans (RPP); and flexibility in new student admission regulations (PPDB). Merdeka Belajar policy has characteristics that emphasise creativity, learning orientation towards problem solving, learning based on the demands of society and the world of work, and a comprehensive assessment system. This has an impact on the need to develop PAI learning evaluation. The conclusions of this article are: Evaluation development is based on the purpose of human creation as 'abdun and khalifah; PAI learning evaluation includes aspects of 'aqliya, batinya, and amaliya. The evaluation of PAI learning is carried out to balance the power of thinking, dhikr, and charity.

Keywords

Independent Learning, Learning Evaluation, PAI

Introduction

The development of the world today has entered an era called the Industrial Era 4.0, towards the era of Society 5.0 ([Bhat and Yadav, 2020](#); [Vishal Jadhav, 2023](#)). In the current global era, Muslims face a shift between Islamic and modern forces (secularization and modernization). Most Muslims are more or less influenced by modern life. There is confusion in positioning Islamic values as guidance and guidance for the Caliph and those in his position as a servant of Allah, while the demands of modern life (Western life) are contradictory. ([Baehaqi, 2022](#)).

Penulis Korespondensi:

Andy Riski Pratama, Program Studi Pendidikan Agama Islam, Universitas Islam Negeri Sjech M. Djamil Djambek, Bukittinggi - 26181

Email: andyrezky24@gmail.com

The changes in the world then have positive and negative impacts which then pose a big challenge for educational institutions ([Lestari, 2018](#); [Hajriyah, 2020](#); [Laksana, 2021](#)). The impact of this era is felt by everyone, including the world of education. This era is characterized by the vital role of technology and information in every aspect of human life. The industrial era 4.0 gave birth to the concept of education 4.0. This educational concept emerged to prepare students' knowledge and skills to compete in the modern era. One of the characteristics of the concept of education 4.0 is the position of students as the subject of education (student centered), integration of materials and teaching and learning processes (PBM) with the demands of modern knowledge, society, and the world of work. ([Haryati, 2012](#); [Iman et al., 2021](#); [Anggun Feronika, 2023](#)). The reality of today's educational institutions still places students as objects of education and educators as the highest authority. This has an impact on the weak role of students in the teaching and learning process (PBM) and places the educator as the center of PBM.

This problem is exacerbated by the misconception of educators interpreting the teaching process. The author sees that educators and educational institutions currently focus on learning to achieve minimum graduation standards, so that the impact on PBM in the classroom is only focused on the cognitive aspects. This in turn has an impact on the irrelevance of PBM to prepare students to live in society and the world of work. Based on this problem, it is appropriate to reorient education as a whole. ([Iman et al., 2021](#)). Muslims, as part of the world's universal community, need to find solutions to modern human problems ([Iqbal, 2003](#); [Ayub, 2020](#)). Especially for Muslims in Indonesia, as a country where the majority of people embrace Islam, the reconstruction of an education system based on Islamic values is a necessity that must be done immediately. The reality of education in Indonesia tends to be oriented towards Western theories. This is an irony if we see that the majority of Indonesian citizens embrace Islam.

One example of this is the formulation of curriculum and character education in Indonesia is widely used the theories of western thinkers, even though there are many Islamic thinkers who discuss the concept of education system and character education. Some of these problems require a reorientation of education, as follows: (1) learning orientation is focused on achieving minimum standards that override the overall learning process;

(2) the role of students as objects of education; (3) the relevance of materials and PBM to academic demands, society, and the world of work ([Minarti, 2013](#); [Saihu, 2019](#)).

The existence of this policy provides great hope for educational institutions to explore and develop the quality of education in their institutions ([Husni and Hamdani, 2023](#)). Among the major changes in Merdeka Belajar policy with the 2013 Curriculum are (1) national standardized school exams (USBN) developed by each school; (2) National exams (UN) turned into minimum competency assessments and character surveys; (3) freedom for educators to design lesson plans (RPP); and 4) flexibility in new student admission regulations (PPSB).⁶ The Ministry of Education and Culture's visionary policy that has kicked off the old curriculum paradigm is interesting to study, so the author tries to reveal the implications of Merdeka Belajar policy on the development of Islamic religious education learning evaluation design in Islamic educational institutions.

Research Methods

The research approach used by researchers in this article is a qualitative approach. Meanwhile, data was collected through the library research method. Library research is conducted by reviewing various literature, both in the form of books, notes, and reports on previous research results focused on disclosing the independent learning policy on the development of PAI learning evaluation. ([Moleong, 2022](#)) The main source in this study is the Merdeka Belajar curriculum policy published by the Ministry of Education and Culture of the Republic of Indonesia. Meanwhile, secondary sources are obtained from national and international journal articles, state laws, and other internet sources that can help researchers reveal the PAI learning evaluation development model.

Result and Discussion

Independent Learning

Self-directed learning is an educational approach in which learners take an active role and are responsible for their own learning process. In self-directed learning, students have the freedom to organise time, choose methods, and determine learning materials according to their needs and interests. This approach emphasises independence, where

students learn to seek information and solve problems without relying entirely on teacher assistance. In addition, students develop effective time management skills to complete tasks and achieve learning goals. Intrinsic motivation is also an important factor, where students are driven by a personal desire to learn and understand the material, rather than solely due to external demands. Thus, independent learning helps students develop critical thinking skills, creativity and lifelong learning ability ([Syaparuddin et al., 2020; Zakaria and Ibrahim, 2018](#)).

The Concept Of Independent Learning

The Independent Learning Policy is an effort by the Ministry of Education and Culture to develop the quality of education in Indonesia. his policy is expected to increase the competitiveness of graduates of educational institutions on a national and global scale. At the beginning of the introduction of this policy, various groups doubted the implementation of Merdeka Belajar. Several fundamental questions arise, including (1) what is the mechanism for implementing this extreme policy in educational institutions? and (2) do major changes in several aspects of the 2013 Curriculum actually not damage and slow down the improvement of the quality of education? These doubts are based on the background of Nadiem Makarim as the Minister of Education and Culture, who does not have a history of studying in education faculties and study programs. Based on the author's research, Nadiem Makarim has an educational background in International Relations and Business majors ([Arifin and Muslim, 2020](#)).

First, changes to the National Standardized School Examination (USBN) mechanism. Some of the shortcomings of the implementation of USBN in the 2013 curriculum are the inability of educational institutions to see and evaluate the achievement of competencies in their students with a centralized USBN mechanism. This is contrary to the 2003 National System Law which provides flexibility to educational institutions to assess the achievement of competency standards independently, comprehensively and systematically ([Departemen Pendidikan Nasional Indonesia, 2003](#)).

Another complaint about Curriculum 2013 is the difficulty of educators assessing the competence of students with a complicated assessment model. Seeing this problem, the Ministry of Education and Culture made changes to the USBN mechanism. The application of centralized USBN was changed to school-based USBN, the assessment was carried out by written tests or other assessment methods that were able to provide a comprehensive assessment.

Second, changes in the form of the national exam (UN). One of the expert criticisms of the implementation of the national exam (UN) is (1) the content of the UN which focuses on mastery of material, not on problem analysis (reasoning), this has an impact on the PBM model which is directed at memorization and reduces reasoning; (2) The UN burden is too heavy for students, educators, and educational institutions; and (3) the focus of assessment on the UN is only focused on cognitive aspects. In the Merdeka Belajar policy, the Ministry of Education and Culture made changes that can be called visionary and extreme changes, namely: The Ministry of Education and Culture abolishes the implementation of the UN and replaces it with a minimum competency assessment and character survey; this assessment is carried out in the middle of each level of education by assessing several aspects including aspects of literacy, numeracy, character, and so on; and the assessment refers to the international standard assessment model ([Dirjen Dikti Kemendikbud, 2020](#)).

Third, the freedom of educators in designing lesson plans (RPP). The holistic and rigid approach to the preparation of Curriculum 2013 lesson plans creates a huge burden for educators. The detailed analysis of each component in the 2013 Curriculum lesson plans was felt by educators to be very draining and time-consuming to compile, which had an impact on the lack of time for educators to prepare learning activities and evaluate activities ([Japar, Zulela, and Mustoip, 2018](#); [Hasbullah, 2020](#)). The Ministry of Education and Culture then tried to change this by giving educators the freedom to design their lesson plans independently, with mandatory components on objectives, activities, and assessments that are sufficient for only 1 page. Fourth, changes to the New Student Admission Regulation (PPSB) mechanism.

The zoning system policy on new student admissions from the previous Minister of Education was one of the policies criticized by many. In the practical realm, many schools experience an excess of students or a shortage of students. The different geographical locations of each school are not accommodated in this policy, so the implementation of this policy is ineffective in several schools in underdeveloped, outermost, and deepest areas. Merdeka Belajar policy provides flexibility for schools and regions to manage the zoning system according to the conditions of schools and each region. One of the changes is the change in the percentage of student admissions for zoning lines, affirmation lines, and achievement lines.

Islamic Education Learning Evaluation

Islamic Religious Education (PAI) is a subject that has different characteristics from other subjects. The characteristic of Islamic Education is the inclusion of divine values as core values in PBM. This divine aspect is then elaborated in the realm of 'aqliya (cognitive), qalbiya (affective), and 'amaliya (psychomotor) ([Hayati and Fadriati, 2023](#); [Hudri and Umam, 2022](#)).

The concept of 'aqliya has a different value from the cognitive aspect, as well as the concepts of qalbiya and 'amaliya are different from the affective and psychomotor aspects. In PAI learning, these three domains are always related to the purpose of human creation as servants of Allah and khalīfah on earth. The application of these three educational concepts can be effective with the evaluation of educational programs in educational institutions. Learning evaluation (learning assessment) is the process of collecting information, processing, and analyzing data to see the achievement of student learning outcomes. Meanwhile, the purpose of PAI learning evaluation has a vital position to see the achievement of competency standards that must be possessed by students both in the aspects of 'aqliya, 'amaliya, and qalbiya.

Therefore, the evaluation developed by educators must cover all three domains. The functions of PAI learning evaluation are (1) to assess the achievement of competency standards and (2) to support the preparation of learning plans. The results of the

assessment are used to see the results of PAI learning that has been carried out based on the learning objectives that have been formulated. Continuous learning evaluation can facilitate educators and schools to develop models of planning, implementation, and learning outcomes. This process is then able to improve the PAI learning program for the better ([Aripin, Ruswandi, and Muhammad, 2022](#); [Zainal et al, 2024](#)).

The PAI learning evaluation model includes planning evaluation, development evaluation, monitoring evaluation, efficiency evaluation, and comprehensive program evaluation. Meanwhile, the techniques that can be used are test techniques and non-test techniques ([Miftahul, Lumajang, and No, 2022](#)). Test techniques can be used to see the level of understanding of students. While non-test techniques can be used to see 3 domains of learner competence, especially in the realm of 'amaliya and qalbiya, because these 2 domains are difficult to assess with written tests. Meanwhile, specifically in the Regulation of the Minister of Education and Culture Number 66 of 2016, assessment in the 2013 Curriculum called authentic assessment is an assessment model that is carried out to assess input, learning process, and output. Authentic assessment is also known as performance-based assessment. This assessment is developed to assess the process of learner activities comprehensively from the beginning of the learning process to the final stage. The entire assessment process can provide a complete picture of the development of learner competencies ([Yusuf and Hamami, 2022](#)).

Authentic assessment is a learning assessment design based on real-world problem solving. Learners are directed to solve problems found in the learning process. Problem solving allows for several problem-solving options. An assessment model that emphasizes real-life contexts and is based on problem solving is expected to train students to have reasoning skills in solving problems in their daily lives. Seeing the characteristics of Merdeka Belajar policy which is characterized by the creativity of educators, contextualization of material with competencies needed by society and the environment, freedom in learning design, flexibility in assessment design, and orientation to problem solving, authentic assessment is the right assessment technique to continue to be developed and implemented in PBM. The characteristics of authentic assessment are (1) learning design based on real experience; (2) assessment is carried out at all

stages of learning; (3) assessment is measured thoroughly on the overall competence of students; (4) assessment is carried out to assess the meaningfulness of students' understanding not only on memorization (quantity).

Authentic assessment is designed based on the following principles: integration, authentic assessment is an integrated assessment system of the entire learning process and is carried out continuously; validity, assessment is able to assess all competencies possessed by students in depth; reliable, assessment results can be relied upon and accounted for by the school, students, and their parents; fairness, there are no differences in assessment standards for each learner; flexible, authentic assessment can be carried out throughout the learning process and carried out with various assessment methods; meaningfulness, authentic assessment is designed to see the reasoning power of students to solve the learning problems faced ([Rusadi, Widiyanto, and Lubis, 2019](#)).

The main objective of the application of authentic assessment in PAI learning is the comprehensive assessment of the aspects of 'aqliya, qalbiya, and 'amaliya carried out throughout the teaching and learning process. However, the author considers that the application of assessment conducted by PAI educators is still far from fulfilling the principles of authentic assessment. The reality in schools today is that educators focus on assessment only on written exams conducted in the middle and end of the semester, which certainly causes the fading of the validity and reliability of the assessment results. The UN and USBN paradigm, which only focuses on cognitive aspects as in the previous discussion, is recognized to have contributed greatly to the current misconceptions of educators ([Hudri and Umam, 2022](#)).

This problem seems to be one of the focuses of improvement carried out by the Ministry of Education and Culture. It is hoped that the independent learning policy can provide insight into how an effective evaluation should be carried out. Effective PAI learning assessment has 4 main stages, as follows. First, the development of the evaluation model, the evaluation model is determined based on the educator's analysis of the curriculum (competency standards), the characteristics of the material, and the capacity of the learners. The evaluation model is closely related to the overall PBM. Learning activities,

evaluation models, and assessment results are three aspects that cannot be separated from one another.

Second, the design of assessment items, the development of assessment items is carried out by specifying test items (written, oral, portfolio, or project tests), determining test items according to Bloom's taxonomy or other taxonomies, and determining the difficulty of test items. Third, recapitulation of information and data processing, the test results that have been carried out are then recapitulated to make it easier for educators to assess and analyze the results ([Wilson, 2016](#)). Fourth, analysis and feedback, the recap of the assessment results is then analyzed to see the achievement of students' competencies and feedback is given to participants on the problems encountered during PBM. Based on the form of independent learning policy, the characteristics of authentic assessment, and the objectives of Islamic religious education, educators need to develop authentic assessment that is able to assess the entire learning process of PAI in order to form *insān kāmil* (perfect human being).

The evaluation of PAI learning can be effective if educators are able to assess the entire learning process not only in the midterm exam (UTS) or final exam (UAS). However, educators must also be able to assess the development of piety (morality) and the extent to which students are able to practice the teachings of Islam as well as possible. The concept of charity in Islam becomes the final stage of the process of 'aqliya and qalbiya. The evaluation of PAI learning in educational institutions covering all aspects of Islamic knowledge, Islamic religious skills, Islamic religious appreciation, as well as Islamic religious habituation and practice is expected to realize a meaningful life. Furthermore, the teachings of Islam can be the basis of a Muslim living a balanced life between the realms of dhikr, thought, and charity that can lead to success in undergoing competition in the global era.

The Merdeka Belajar policy implemented by the Ministry of Education and Culture of the Republic of Indonesia brings a number of significant changes in the education system, including in the evaluation of Islamic Religious Education (PAI) learning. This policy focuses on increasing creativity, problem solving, and learning that is relevant to the

needs of society and the world of work. This has several implications for Islamic Education learning evaluation, including the implementation of a more comprehensive evaluation system that measures not only cognitive aspects but also affective and psychomotor aspects. In the context of PAI, evaluation includes aspects of 'aqliya (thought), batiniya (spiritual), and amaliya (practice). This ensures that the evaluation is more holistic and reflects the objectives of Islamic education which include a balance between knowledge, appreciation, and practice of religious teachings.

Conclusions

One focus of improvement in Merdeka Belajar policy is on the aspect of learning assessment. Learning assessment is a vital element in education, through this assessment, it is then known to what extent the students' competency standards have been achieved, which is then carried out to develop a learning model to improve students' competencies on an ongoing basis. Authentic assessment seems to be an assessment model that will continue to be used in the future, this assessment has flexible characteristics, based on solving real-life problems, multiple evaluation designs, and assessment of all aspects of learner competence.

The Minister of Education and Culture's policies regarding Merdeka Belajar include (1) national standardized school exams (USBN) developed by each school; (2) National exams (UN) turned into minimum competency assessments and character surveys; (3) freedom for educators to design lesson plans (RPP); and (4) flexibility in new student admission regulations (PPSB). This Merdeka Belajar policy deserves to be appreciated, especially with the background of the Minister of Education and Culture, who is not from the world of education, being able to provide a policy breakthrough that is felt by various groups to be able to bring progress to Indonesian education.

Merdeka Belajar policy brings significant changes in the Islamic Religious Education (PAI) learning evaluation system by emphasising a comprehensive and holistic approach. The implications of this policy include the implementation of evaluations that measure not only cognitive aspects, but also affective and psychomotor aspects, thus covering

'aqliya (thought), batiniya (spiritual), and amaliya (practice). The strong connection between self-directed learning and PAI evaluation is seen in how this policy encourages students to take an active and responsible role in their learning process. The self-directed learning approach emphasises independence, time management, and intrinsic motivation, all of which contribute to the development of critical thinking skills, creativity, and lifelong learning ability. The evaluation of PAI learning in the Merdeka Belajar framework must be able to reflect and measure students' ability to integrate knowledge, appreciation, and practice of Islamic teachings in a balanced manner, in accordance with the holistic goals of Islamic education.

References

- Feronika, S. A. (2023). "Isu-Isu Kritis Kebijakan Pendidikan dan Relasinya dan Pendidikan Islam (Kebijakan Merdeka Belajar dan Dampaknya Bagi Pendidikan)", *Journal of Applied Transintegration Paradigm*, 3, No. 1(1), pp. 1–9.
- Arifin, S., and Muslim, M. (2020). "Tantangan Implementasi Kebijakan Merdeka Mengajar", *Jurnal Pendidikan Islam*, 3(1), pp. 1–11.
- Ayub, S. I. (2020). "Challenges Confronted By Contemporary Muslim World and Their Solution in the Light of Seerah", *The Scholar Islamic Academic Research Journal*. doi: [10.29370/siarj/issue10aren24](https://doi.org/10.29370/siarj/issue10aren24).
- Baehaqi. (2022). *Pesantren Gen-Z: Re-Aksentuasi Nilai Moderasi Beragama pada Lembaga Pendidikan*. Sleman: Deep Publisher.
- Bhat, N.A. and Yadav, N. (2020). "Dilemma of Diversity for India: Traditional and "new" themes in 21 st Century", *Ijrar*, 7(3), pp. 544–554.
- Dirjen Dikti Kemendikbud. (2020). "Buku Panduan Pelayanan Merdeka Belajar dan Kampus Merdeka", *Merdeka Belajar-Kampus Merdeka*, pp. 1–33.
- Aripin, Z. F., Ruswandi, U., and Muhammad, A. A. (2022). "Desain Pembelajaran Model Dick and Carey Pada Mata Pelajaran Pendidikan Agama Islam", *Islamic Religion Education Conference*, 10(1), pp. 68–79.
- Hajriyah, H. B. (2020). "Modernisasi Pendidikan Agama Islam Di Era Revolusi Industri 4.0", *MOMENTUM: Jurnal Sosial dan Keagamaan*, 9(1), pp. 42–62.
- Haryati, T. A. (2012). "Modernitas Dalam Perspektif Seyyed Hossein Nasr", *Jurnal Penelitian*, 8(2), pp. 65–78.
- Hasbullah. (2020). "Pendampingan Menggunakan Metode Diskusi Kelompok untuk Menyusun RPP Kurikulum 2013 Melalui MGMP Sekolah", 2(3), pp. 524–542.
- Hayati, S. and Fadriati, F. (2023). "Pendidikan Karakter melalui Proyek Penguatan Profil Pelajar Pancasila pada Mata Pelajaran Pendidikan Agama Islam di Sekolah Dasar", *Jurnal Basicedu*, 7(6), pp. 3959–3969. doi: [10.31004/basicedu.v7i6.6521](https://doi.org/10.31004/basicedu.v7i6.6521).
- Hudri, S. and Umam, K. (2022). "Konsep dan Implementasi Merdeka Belajar pada Evaluasi Pembelajaran Pendidikan Agama Islam", *Moderasi: Journal of Islamic Studies*, 2(1), pp. 51–59. doi: [10.54471/moderasi.v2i1.22](https://doi.org/10.54471/moderasi.v2i1.22).
- Iman, N. et al. (2021). "Generosity Education for Children (Case Study At Mi

- Muhammadiyah Dolopo Madiun)", I (July 2018), pp. 65–66. doi: [10.4108/eai.27-10-2020.2304184](https://doi.org/10.4108/eai.27-10-2020.2304184).
- Departemen Pendidikan Nasional Indonesia. (2003). "Undang-undang republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional".
- Iqbal, M. (2003). "Challenges to Islam and Muslims: What Is to Be Done?", *Islamic Studies*, 4, pp. 595–637.
- Japar, M., Zulela, M. S., and Mustoip, S. (2018). *Implementasi pendidikan karakter*. Jakad Media Publishing.
- Laksana, S. D. (2021). "Pentingnya Pendidikan Karakter Dalam Menghadapi Teknologi Pendidikan Abad 21", *Jurnal Teknologi Pembelajaran*, 1(01), pp. 14–22. doi: [10.25217/jtep.v1i01.1289](https://doi.org/10.25217/jtep.v1i01.1289).
- Lestari, S. (2018). "Peran Teknologi dalam Pendidikan di Era Globalisasi", *Edureligia; Jurnal Pendidikan Agama Islam*, 2(2), pp. 94–100. doi: [10.33650/edureligia.v2i2.459](https://doi.org/10.33650/edureligia.v2i2.459).
- Miftahul, S., Lumajang, M. and No, J. M. (2022). "Basic Concepts Of Evaluation And Its Implications In Introduction Education in a country must be considered both in terms of planning, implementation, and evaluation, because education is one of the fields that will produce quality human resources th", 1(17), pp. 1–9.
- Minarti, S. (2013). *Ilmu Pendidikan Islam: Fakta Teoretis-Filosofis dan Aplikatif-Normatif*. Jakarta: Amzah.
- Moleong, L. J. (2022). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- Husni, M., and Hamdani, M.Z. (2023). "Implementasi Kebijakan Merdeka Belajar terhadap Proses Reslaj: Religion Education Social Laa Roiba Journal", 5, pp. 930–934.
- Rusadi, B. E., Widiyanto, R. and Lubis, R. R. (2019). "Analisis Learning and Inovation Skills Mahasiswa Pai Melalui Pendekatan Saintifik Dalam Implementasi Keterampilan Abad 21", *Conciencia*, 19(2), pp. 112–131. doi: [10.19109/conciencia.v19i2.4323](https://doi.org/10.19109/conciencia.v19i2.4323).
- Saihu, S. (2019). "Konsep Manusia Dan Implementasinya Dalam Perumusan Tujuan Pendidikan Islam Menurut Murtadha Muthahhari", *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam*, 1(2), pp. 197–217. doi: [10.36671/andragogi.v1i2.54](https://doi.org/10.36671/andragogi.v1i2.54).
- Syaparuddin, S., Meldianus, M., and Elihami, E. (2020). "Strategi Pembelajaran Aktif Dalam Meningkatkan Motivasi Belajar Pkn Peserta Didik", *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar*, 1(1), pp. 30–41. doi: [10.33487/mgr.v1i1.326](https://doi.org/10.33487/mgr.v1i1.326).
- Vishal Jadhav, S. P. (2023). "The e-PG Pathshala Sociology Syllabi: Context, Contradictions, Failures and Successes El programa de estudios de sociología e-PG Pathshala", *Revista Brasileira De Sociologia | Vol 11, No. 27| Jan-Abr/2023* [Preprint].
- Wilson, L. O. (2016). "Anderson and Krathwohl Bloom's Taxonomy Revised Understanding the New Version of Bloom's Taxonomy", *The Second Principle*, pp. 1–8.
- Yusuf, M. and Hamami, T. (2022). "Peran Guru Pendidikan Agama Islam Menyiapkan Peserta Didik dalam Menghadapi Tes Asesmen Kompetensi Minimum", *Jurnal Basicedu*, 6(2), pp. 3012–3024. doi: [10.31004/basicedu.v6i2.2571](https://doi.org/10.31004/basicedu.v6i2.2571).
- Zainal, Z., et al. (2024). "Implementasi Kurikulum Merdeka Belajar Pada Pembelajaran Pai Di Sekolah Pada Pendidikan Abad Ke 21", *Multidisciplinary Indonesian Center Journal (MICJO)*, 1(2), pp. 1068–1079.
- Zakaria, D. and Ibrahim, S. (2018). "Peserta Didik Di Smk Negeri 3 Gorontalo", *Jurnal Ilmiah Al-Jauhari (JIAJ) Studi Islam dan Interdisipliner*, 3(2), pp. 1–18.