

ANALYSIS OF CURRICULUM AND LEARNING PATTERNS RELATED TO MORALS IN MADRASAH LEVEL IBTIDAYAH IN 2013

Mulyawan Safwandy Nugraha¹, Yusup Hamdani Bakhtiar²

^{1,2} UIN Sunan Gunung Djati Bandung

E-mail: ¹⁾ mulyawan@uinsgd.ac.id, ²⁾ yusuphamdani703@gmail.com

Abstract

The 2013 curriculum has been thoughtfully created to address the demands and problems of the twenty-first century. To accomplish its goals, an analytical research must, nevertheless, acquire a fresh, all-encompassing viewpoint. Finding the appropriate viewpoint for executing the curriculum at the lower MI level is the goal of this study. This study uses an analytical descriptive methodology and is conducted in a library. The analysis's findings indicate: First, Madrasah Ibtidaiyah's 2013 curriculum for its lower-class Morals topics, which incorporates integrated theme content, is suitable in terms of both psychology and philosophy. Second, this curriculum emphasizes a scientific approach to learning, but in order to assist students engage with the actual world and assess their learning through thorough and genuine assessments, it places a strong emphasis on Contextual Teaching Learning (CTL).

Keywords: *Science and Technology, Curriculum.*

1. INTRODUCTION

The curriculum consists of a number of essential and vital educational components. Since the curriculum serves as a road map to carry out teaching and as a tool to achieve learning objectives, it can be said that the curriculum is the foundation of education. From the curriculum, it is clear that many subjects must be completed or passed by students in order to achieve the goals that have been set (Palmer et al., 2021). Changes in the curriculum from generation to generation are proof that the curriculum is dynamic and always adapts to the needs of the times. For example, the period of globalization presents constant challenges to the Islamic religious education curriculum. In other words, the curriculum of Islamic Religious Education has changed from year to year. The first change occurred in 1946 with a Joint Decree (SKB) of the Minister of PP&K and Religion. Then in 1951 a decree of two ministers appeared, and in 1975 a decree of three ministers appeared. In 2004 the Competency-Based Curriculum (KBK) was introduced, followed by KTSP in 2006, and the curriculum in 2013 (Dhaifi, 2018).

Decree of the Minister of Religious Affairs 143 of 2014 has been amended, and in its place issued Decrees of the Minister of Religious Affairs 183 and 184 of 2019 to answer contemporary problems and relevant to the needs of students in modern times. According to the National Education System Law, the purpose of education is to help students reach their potential so that they can become human beings who believe and are devoted to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and the ability to become democratic and responsible citizens (Khanapi, 2003). In this regard, the achievement of current national goals depends heavily on Islamic religious education through moral learning. Islamic education, according to Oemar Muhammed At-Toumi Al-Syaibani, is a process that changes a person's behavior in his personal life, in society, and in the environment when they learn basic

skills and engage in professional activities related to the core profession of society (Hidayatullah, 2023).

The main step taken in Islamic education is the cultivation of Islamic values, especially in morals gradually with intensive habituation and exemplary methods so that they can be implemented early (Pramono & Risnawati, 2018). Starting early and completing your Islamic education through Madrasah Ibtidaiyah, or primary school, is the best method to make this happen. Of course, the 2013 Curriculum will not work properly if education practitioners who carry out the role of implementing the curriculum are not considered in determining the Moral curriculum that has been carefully prepared with KMA 183–184 to achieve its goals. Teachers must always have a solid understanding of learning and learning theory in order to be able to implement successful teaching strategies and meet desired learning objectives. This is what caused scholars to be interested in studying the curriculum and practice of moral education at the lower level of Madrasah Ibtidaiyah in 2013.

2. IMPLEMENTATION METHOD

This kind of research is carried out in libraries. Research that uses notes and other materials as a source of data is called literature research (Hadi, 2004). The curriculum and learning model of PAI at the lower MI level will be explained using analytical descriptive techniques, after which analysis is carried out. The purpose of content analysis techniques is to review various literary works and provide interpretations to the author that will provide context to the subject under study (Almasdi Syahza, 2021). Regarding the Lower Class Madrasah Ibtidaiyah Moral Curriculum in 2019, information or data will be obtained from research findings and documents of KMA 183 and KMA 184.

3. RESULTS AND DISCUSSION

The 2013 curriculum is an example of the government's innovative efforts in improving education in Indonesia. In line with the directive of the Minister of Education and Culture point (1), "from students told to students to find out", this curriculum has been modified to meet the demands of the twenty-first century. It tends to incorporate student-centered learning (Kemdikbud.go.id, 2016)&(Tatang Muh Nasir, 2022). The learning process that must be built in this curriculum is an effort to develop creative thinking that can improve the ability of learners to reconstruct new knowledge.

Learning can be interpreted as the teacher's effort to provide stimulation, direction, guidance, and motivation to students so that the learning process occurs (Minister of Religion, 2019). As the term of expression from Ki Hadjar Dewantara, "*in ngarsa sung tulada, in the middle of mangun karsa, tut wuri handayani*" (Rusydiyah, 2019). This means that teachers set an example through words and deeds that inspire students to live in reason. Teachers are always seen as teachers who work and inspire and nurture who bring intention and action to continue working. Teachers should give them constant encouragement and support. Always be consistent along the path of values and governing rules. So that when learning with this curriculum, teacher efforts require students to have skills, knowledge and skills in the fields of technology, media and information, learning and innovation skills, as well as life and professional skills. (Minister of Religious Affairs, 2019).

When viewed from the Graduate Competency Standards (SKL in the 2013 curriculum, Akhlak subjects are expected to develop in the cognitive (knowledge), affective (attitude) and

psychomotor (skills) domains. According to Benjamin Bloom, the cognitive domain involves the memory or recognition of certain facts, processes, and concepts that allow the development of intellectual skills and abilities (Huda, 2016). While this affective realm includes views or opinions and attitudes or values. The psychomotor realm is something related to muscle movement or activity (Arikunto, 2013).

To achieve SKL, Core Competencies (IC) are formulated that must be achieved at each grade level. It is formulated into KI-1 for mental attitudes, KI-2 for social attitudes, KI-3 for knowledge (understanding concepts), KI-4 for skills. The division and order of each IP has been regulated in the National Education System Law No. 20 of 2003 which divides the competencies achieved are affective, cognitive and psychomotor competencies (*National Education System No. 20*, 2003).

If we look at the Core Competencies of Madrasah Ibtidaiyah (MI) in low grades, it is not much different from grade 1 to grade 3 because this is adjusted to the psychological conditions of Madrasah Ibtidaiyah students. The competence of class 1 madrasah ibtidaiyah is expected to reach the four ICs above with the elaboration; KI-1 Accept and implement the teachings of the religion he adheres to. KI-2 Accept and practice honest, disciplined, responsible, courteous, caring and trusting behavior in dealing with family, friends and teachers. Understanding factual information through observation [listening, seeing, reading] and asking questions that stimulate curiosity about oneself, God's created beings and activities, as well as objects encountered in home and school-based, KI-4 presents factual information clearly and in logical language in works and aesthetics, in gestures that reflect the child's reason, and in actions that reflect the beliefs of the believer and the noble behavior of the child. At the KI level grade 2 has no difference related to the four core competencies to be achieved. While in KI grade 3 already has an improvement that must be achieved, namely in KI-1, in addition to accepting and carrying out but they are expected to be able to appreciate and pay attention to the teachings of the religion they follow, in KI-2 it is expected to expand the scope of social attitudes in addition to accepting, practicing and assessing honest behavior, discipline, responsibility, courtesy, care and confidence in dealing with family, teachers, friends, and neighbors. Meanwhile, KI-3 and KI-4 still have similarities with Class 1 and 2 (Minister of Religious Affairs, 2019).

In support of core competencies, the learning outcomes of subjects are divided into basic competencies. Core competencies are obtained by studying the basic competencies taught in Moral subjects. The design was developed by considering the characteristics of students, their basic knowledge and the characteristics of subjects, especially the Morals class. Regarding the basic qualifications of the subject of Akhlak Madrasah Ibtidaiyah for lower grades 1 to 3, it can refer to the Decree of the Minister of Religious Affairs Number 183. (Minister of Religious Affairs, 2019). We can observe and analyze, that low-grade MI level moral subjects guide students easily to acquire basic skills to familiarize Islamic morals in a simple way which is used as behavior in everyday life and as a provision for the next level of education.

Moral aspects are: accustomed to gratitude, praying before and after studying, accustomed to reading basmalah, honest, respectful and obedient to parents, family members, having a forgiving attitude, respecting each other's confidence, diligent, being clean, disciplined, having an attitude of cooperation and help, surrendering to Allah SWT., caring, *tawaddhu'*, Have curiosity and hard work. Add to that the example of the prophets. According to Supandi, the so-called low class in elementary school is the first, second and third grades, while the fourth, fifth and sixth grades are categorized as

high classes (Supandi, 1992). The psychological perspective of the development of students by age at the MI level which ranges from the age of 6-12 years is referred to as the intellectual phase. At this stage, children begin to show great interest in science and the world around them. In general, children aged 6-7 years are ready to take part in learning in elementary school. At this time, children are usually easier to direct, give them tasks to do and learn various habits such as eating, sleeping, waking and learning at the right time and place than they are at preschool age (Ruhimat et al., 2017).

In addition, the development of MI children's learning behavior cannot be separated from the influence of several aspects that come from within themselves and their environment. These two things cannot be separated because learning takes place in the interaction of students with their environment. As Piaget notes, each child has his own way of interpreting and adapting to his environment (Rusman, 2010). Furthermore, it was explained that students at the MI level have three prominent characteristics, namely: (1) Concrete, where the learning process moves on concrete things and the use of the environment as a means of learning. (2) Integrative, looking at the subject matter as a whole and integrated. In this case, students who sit on MI benches do not have the ability to sort and choose concepts and from various disciplines, so the learning carried out must be integrated into a meaningful learning experience. (3) Hierarchies, experiencing a gradual development from simple things to complex (Rusman, 2010).

Through the characteristics conveyed by Rusman, it will unconsciously affect all learning activities that must be considered by teachers and will be a reference for teachers in the development of materials, strategies, approaches, media, and in learning evaluation. The suitability of the material with the psychological foundation of low-grade MI students can form the three domains to be achieved, for example in the cognitive realm from grade one to grade three still presenting material in the realm of understanding and memory in an integrative factual manner. In the psychomotor realm, students are led to be able to carry out the basics of morals such as reciting, writing, modeling, and telling. While in the affective realm that is expected is also still simple, namely in the form of familiarizing yourself with moral material such as having an honest attitude, having a respectful and obedient attitude to parents, family members, having a forgiving attitude, confident, diligent, being clean, disciplined, having a cooperative and helpful attitude, surrendering to Allah SWT., caring, *tawaddhu'*, Have curiosity and hard work. Therefore, government policy in responding to the learning presented in the 2013 Curriculum in MI lower grades based on the psychological condition of students is very appropriate that learning activities in Madrasah Ibtidaiyah use thematic-integrative learning.

The integration is carried out through intra-disciplinary, multidisciplinary, inter-disciplinary and trans-disciplinary approaches. Intra-disciplinary integration is an effort to integrate the competencies of attitudes, knowledge, and skills into a unified whole, multi-disciplinary is combining several disciplines to overcome certain problems together, Trans-disciplinary is an effort to develop a theory by building links and connections between various disciplines

Philosophically, thematic moral learning in Madrasah Ibtidaiyah emphasizes progressivism, namely developing creativity, offering various activities, natural atmosphere and considering the experience of students who collaborate children's habits at home or the environment that may study at TPA / TPQ so that when material such as habituation of filial morals to parents, friends, family is again presented at the MI level it will become more meaningful and Considering that it is not just memorized but tends to be applied at home, community and school. Plus constructivism, children

can be directed to construct their knowledge through interaction with objects, phenomena, experiences and their environment (Akhiruddin et al., 2019).

Humanism, views students based on their uniqueness, potential and motivation so that this theory holds that human behavior is determined by themselves (Ruhimat et al., 2017). Therefore, in this 2013 curriculum, focusing learning on students by viewing students as a potential learning resource for themselves. Furthermore, if it is related to the principles of curriculum development, there is conformity with plural and integrated principles such as moral values towards others and the environment. Likewise, about the principle of relevance and continuity where the material presented in the low-class MI Basic Competencies (KD) is not only about morals, but discusses broadly about morals to unite the interests of the world and the hereafter. Meanwhile, in the principle of continuity, the systematics of material presentation is always continuous and gradual among low-level class materials (Ruhimat et al., 2017).

Low-Level MI Moral Learning Patterns

The learning process of the 2013 Curriculum uses learning strategies tailored to the needs of students and subjects; is also interactive, motivating, fun, and challenging, encouraging students to be actively involved and giving them plenty of space to take initiative, creation, and independence in accordance with their understanding, interests, and physical and psychological development (Ministry of Education and Culture, 2013).

Psychologically, the material presented thematically becomes an option for teachers in approaching Akidah Akhlak learning at the lower level of MI. Among them besides the peculiarities of this curriculum with a scientific approach. *Scientific Knowledge* is an approach that produces valid, tested and objective, rational, coherent, correspondent, systematic, and comprehensive science based on the study of natural phenomena and social phenomena using empirical research in the form of observation, inductive experiments, and research of existing theories in a deductively rationalistic manner, so as to produce hypotheses that can be tested for truth henceforth known as hypothetical-inductive (Nata, 2022).

It is highly recommended to use learning approaches that produce work based on problem solving, such as inquiry-based learning or research learning, and encourage students to produce contextual work both individually and in groups. This scientific method can be applied in five steps: observation, inquiry, data collection/trying, discussing/associating, and communication. But in this case, not all content can be explained logically, therefore teachers usually need to be educated to facilitate learning in the classroom (Mundir, 2017). In developing the realm of attitudes, namely KI-1 and KI-2, the 2013 curriculum through a scientific approach can be obtained with 5 processes in the implementation of a scientific approach, namely by receiving, applying, appreciating, living and practicing. While knowledge can be obtained through remembering, understanding, applying, analyzing, evaluating and creating.

The skills can be developed through observing, questioning, trying, discussing, presenting, and creating. In addition, it is also recommended to use cooperative, contextual learning methods and several other learning methods (Zainuri, 2018). In addition, students certainly have a variety of competencies when considering the requirements of the learning process, which includes understanding individual variations and cultural backgrounds. In this regard, it is very important for a teacher to be aware of the specific competence of each student and follow the correct procedure in

terms of teaching methods and strategies. According to Howard Gardner's theory of multiple intelligences, which is based on the identification of eight different types of intelligence, teachers can naturally help students improve their dominant intelligence while also trying to maintain other basic intelligences at the minimal level required by the school (Kusumawati, 2020).

According to the 2013 Curriculum, educators should create lesson plans to meet the required competencies before starting the learning process. Based on the direction of content standards, learning plans are made in the form of syllabi and Learning Implementation Plans (RPP). Lesson plans, lesson scenarios, assessment tools, and learning media and resources are all included in lesson planning. The Learning Implementation Plan (RPP) contains three main components of learning implementation, namely the introduction, core, and closing activities. These components are described and regulated in KMA 183 of 2019 (Minister of Religious Affairs, 2019).

Preliminary activities, preparing students mentally and physically to follow the learning, praying for the benefits and blessings of the knowledge learned, and praying to the Prophet Muhammad as the source of Islamic teachings learned, to motivate students contextually to learn according to the usefulness and application of teaching materials in everyday life, by providing examples and comparisons locally, nationally and internationally and adjusting them to the characteristics and the level of students through questions that relate previous knowledge to learning materials, clarify learning objectives or basic skills to be achieved, and convey various materials and references related to the activities carried out by students to achieve learning objectives.

As mentioned earlier, the hallmark of the 2013 Curriculum in Core Activities is its emphasis on a scientific approach. However, when considering moral education techniques for lower grades, it becomes clear that the Contextual Teaching and Learning (CTL) approach is a common approach that can be used. When a teacher integrates the outside world into the classroom and encourages students to draw connections between the material they have learned and its relation to their daily lives, this is known as contextual learning. Little by little, through self-construction and limited connections, students gradually acquire knowledge and skills (Fathurrohman & Sulistyorini, 2012).

Thus, contextual learning prioritizes knowledge and experience i.e. real world, forward-thinking, student-centered, active students, critical, creative, solving skills, students learn in a fun, exciting and not boring way. So this approach can help learning to grow their attitudes, knowledge, and skills. But basically the method or technique in teaching can be adjusted to the needs and characteristics of students.

Closing Activities, the entire series of learning activities and results obtained, so that we can continue to seek direct and indirect benefits from learning outcomes that occur together, provide feedback on learning processes and outcomes, and carry out follow-up activities as exercises. Work, as well as individual and group assignments, share lesson plans for the next meeting and conclude the learning process by inviting gratitude for successful learning and praying together.

Of the activities above, what is no less important in the implementation of learning presented by the 2013 curriculum is the ability of an educator to manage the class from the beginning of the preliminary activity to the closing activity as explained in the three processes of the learning activity. Where the attraction of learning is not limited to the classroom but learning can occur anywhere that allows a meaningful learning process to occur. Educational psychologist David Ausubel created a theory of meaningful learning where he distinguishes between learning to perceive and learning to

accept (Rahmah, 2013). According to him, in order for learning to be meaningful, if it meets the requirements, for example the material studied, it must be potentially meaningful and children have meaningful learning goals, so they are ready and willing to learn meaningfully. Meaningful learning is an active process by which individuals acquire all learning or receive feedback and evaluation through life experiences, the process by which the reason for new knowledge is linked to the right concepts in a person's cognitive structure, including facts, concepts and generalizations learned and remembered by learners (Burhanudin & Wahyuni, 2010).

In other words, learning is more meaningful when the child experiences firsthand what he is learning by activating his senses more than just listening to the teacher explain the learning material. There are many learning styles or strategies that teachers can use to create a learning climate in the classroom that allows meaningful learning to occur, including the following: (1) Accept students as they are. (2) Identify and nurture students through self-discovery. (3) Trying to find learning resources that can be chosen and used by students. (4) using research-discovery methods; and (5) emphasize the importance of self-direction and enable students to take responsibility for themselves in order to achieve learning objectives. Based on that, the role of an educator in the classroom to create meaningful learning must also be had. To implement Ausubel's theory in learning, several principles must be considered, namely initial regulation, progressive differentiation, superordinate learning, integrative adjustment (Dahar, 2011).

It seems that what Ausubel said is relevant to KMA 183 regarding classroom management that must be carried out by teachers. (1) Teachers must create a conducive atmosphere so that the learning process becomes comfortable, joyful and fun so as to motivate students. (2) Teachers must establish harmonious relationships with students that prioritize student openness to information, advice and guidance and prioritize teacher responsibility. (3) Teachers should be role models for students in terms of honesty, anti-corruption, discipline, responsibility, care (mutual assistance, cooperation, tolerance, peace), courtesy, responsive, and proactive and show attitude as part of the solution to various problems in interacting effectively with the social and natural environment and in positioning themselves as a reflection of the nation in world unity. (4) The teacher makes seating arrangements and other student resources in accordance with the objectives and characteristics of learning. (5) The teacher begins the learning process by praying. (6) Teachers always prioritize a compassionate approach to overcome students' delinquency or deviant behavior. (7) The volume of the teacher's voice and intonation in learning must be clearly audible to students. (8) The teacher's appearance is attractive, polite, straightforward and easy to understand. (9) The teacher adapts the subject to the rhythm and learning ability of the students. (10) Teachers create order, discipline, comfort and safety during the learning process. (11) The teacher begins and ends the lesson by calling students to pray. (12) During the learning process, the teacher provides confirmation and feedback on the answers and learning outcomes of students. (13) Teachers encourage and reward students to ask questions and express their opinions. (14) Teachers should dress modestly, neatly and modestly. (15) At the beginning of each semester, lecturers present and explain the curriculum to students. (16) The teacher starts and ends the lesson according to the agreed time. (17) The teacher ends the learning process by giving thanks for the success of the learning and praying together.

In addition, the learning model presented in the 2013 curriculum must meet the following criteria: (1) Learning opportunities and activities are varied and not monotonous. (2) Students' critical thinking skills can be considered in the learning process. (3) Learning that uses a variety of different

subjects. (4) Learning that connects knowledge with the real world. (5) Utilization of technology to achieve learning objectives. (6) Project- or problem-based learning. (7) Correlation between curricula (relationships between studies). (8) Focus on students' research and study. (9) Use cooperative learning that encourages student participation and builds good learning relationships. (10) To promote creativity and innovation. (11) Proper use of learning tools. (12) Use of visual media to improve understanding. (13) Use of formative assessment, including self-assessment.

The final stage is the evaluation of results related to the curriculum that is implemented is the process of collecting and managing data to measure student learning outcomes in Moral subjects. Based on the characteristics of Islamic religious subjects, the assessment or evaluation ultimately aims to know and encourage students to behave and behave religiously and reflects the extent to which students understand the Akhlaq material, internalization in students who are taken into consideration in thinking, behaving and acting, being able to express their religious understanding and being able to inspire and be an example for others (Religion., 2019).

In the 2013 Curriculum to provide assessment to achieve the objectives of the three areas of competence, authentic and comprehensive assessment is needed. Sigit conveys the understanding that authentic assessment is a comprehensive assessment from input to process to output, and attaches great importance to student learning outcomes in the fields of attitudes, skills and knowledge (Sigit, 2014). Nurgiantoro explained that authentic assessment emphasizes more on delegation of tasks that require learning to demonstrate, practice or present learning outcomes that reflect real needs meaningfully while demonstrating mastery of knowledge and learning skills (Labudasari, E., & Rochmah, 2018).

Authentic assessment in Akhlak lessons is very important, because assessment is not only emphasized on cognitive aspects but assessment must be carried out comprehensively in affective and psychomotoric terms because in this Akhlak lesson in achieving learning objectives. For example, students are not just doing good to their parents, family and friends. So that in operation, authentic assessment should be a guideline for a teacher in evaluating student learning outcomes. An example of authentic assessment is performance (*performance assessment*), Performance appraisal, project appraisal, portfolio (*portfolio*), self-assessment (*student self-assessment*) and written assessment (Ratnawulan & Rusdiana, 2020).

There are several principles that must be considered by an educator in carrying out assessments in this curriculum including: valid, objective, fair, integrated, open, comprehensive and continuous, systematic, referring to criteria, accountable, educative (Ratnawulan & Rusdiana, 2020). Some approaches that can be taken are using the Benchmark Reference Assessment (PAP) and learning completeness. The characteristics of assessment according to the 2013 curriculum are complete, authentic, continuous learning, based on reference criteria, using various assessment techniques (Ratnawulan & Rusdiana, 2020).

4. CONCLUSION

Based on the results of the analysis, the development of the 2013 curriculum tailored to the needs of the 21st century that positions students as a *student center with* thematically integrated material treats in low-level moral subjects is considered very appropriate. The content offered has

a compatibility with the psychological development of children who tend to think concretely, integratively, hierarchically plus the low class in MI is a transition period from Early Childhood Education (PAUD). Philosophically, this curriculum helps creativity with the activities provided combined with a natural atmosphere to make learning more meaningful, students can be directed to construct learning by directly interacting with environmental objects and phenomena. With that, the tendency of low-grade MI students can be a reference for curriculum implementers in determining the appropriate learning opportunities in addition to the scientific approach that characterizes this curriculum, but other approaches such as *Contextual Teaching Learning* (CTL) need to be considered, because this CTL approach will help low-grade students to interact with the real world and encourage students to make connections between their potential and its implementation in everyday life.

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