



The Effectiveness of Competency-Based Learning Evaluation in PAI Subjects at SMA "MAN 2 Boyolali"

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ABSTRACT

This research is motivated by the importance of competency-based learning evaluation that assesses cognitive, affective, and psychomotor aspects as a whole. In the context of Islamic Religious Education (PAI), evaluation is not only oriented to learning outcomes, but also plays a role in fostering students' Islamic character and values. This study aims to describe the effectiveness of the implementation of competency-based learning evaluation in PAI subjects in MAN 2 Boyolali by referring to the theory of Revised Bloom Taxonomy. The method used is a descriptive qualitative approach with in-depth interview techniques with madrasah heads, PAI teachers, and religious sections, direct observation in class, and documentation studies. The results of the study showed that PAI teachers had applied authentic evaluation models such as projects, portfolios, worship practices, discussions, and attitude observations. Cognitive evaluation runs up to the level of application (C3), while high-level thinking skills (C4–C6) are not optimal. The affective realm reaches the stage of acceptance and response, but the internalization of values towards organization and characterization is still limited. In the psychomotor realm, assessment is at the level of response and guided mechanisms, with opportunities for development towards a level of adaptation and innovation. Overall, Bloom-based evaluation at MAN 2 Boyolali is effective on basic competencies, but requires strengthening of assessment instruments, learning innovations, and broader collaboration to achieve comprehensive and transformative evaluation.

1. Introduction

Education is basically to foster awareness in preparing students for future roles through mentoring, teaching, or training. Human resources (HR) can be improved through education, and the success of nation development depends on human resources (Aspi & Syahrani, 2022). This is in accordance with the ideals of education that develops human beings intellectually, emotionally, and spiritually. Education is an activity that is consciously carried out by everyone to achieve good

norms, ethics, and morals of life in view of the nation's life. Education in schools is always different, but the goal is to create a view of life that is embraced by the nation itself (Firmansyah et al., 2025). Education is the foundation of the nation and is an important instrument to prepare the next generation with current character, knowledge, and skills. In addition to functioning as a process of knowledge transfer, education also functions as a space for the formation of students' character and spiritual values (Pristiwanti et al., 2024). In the Indonesian context, Islamic Religious Education (PAI) in high schools, especially in Madrasah Aliyah Negeri, plays a strategic role in building the personality and morals of the younger generation (Ministry of Religion of the Republic of Indonesia, 2020).

Along with the development of the times and global demands, the national education paradigm has shifted from a content-based approach to a competency-based approach. Looking at the competency-based curriculum (KBK) and the 2013 curriculum, as well as a more up-to-date independent learning policy that emphasizes the importance of mastery of competencies including in the aspects of knowledge, attitudes, and skills in a balanced manner (Anderson & Krathwohl, 2001). Competency-based learning evaluation is essential to ensure that the learning process not only focuses on cognitive outcomes, but also measures students' affective and psychomotor development (Black & William, 2018). In competency-based education, competence consists of three main components: cognitive (knowledge), affective (attitude), and psychomotor (skills). In Islamic religious education, competence also includes strengthening the spiritual and moral principles that are the basis for the formation of students' character. According to Noble (2014), this competency is intended to help students understand religious values in everyday life and understand the class material theoretically.

In the scope of education, learning evaluation is an important component in supporting the process of teaching and learning activities, because evaluation is actually a measuring tool to find out the extent to which students' competency achievement is in accordance with the learning objectives that have been set. Along with curriculum changes that increasingly emphasize a competency approach, learning evaluations are also needed to adjust to measure students' abilities more comprehensively, not only in the cognitive aspects but also in the affective and psychomotor domains. In the modern era of education, competency-based evaluation is becoming an increasingly important method to ensure that students not only memorize the information/knowledge taught, but can also apply it in a real context.

Religious Education Learning has an important and strategic role in shaping the character and spiritual values of students, such as in Madrasah Aliyah Negeri (MAN) 2 Boyolali. The subject of Islamic Religious Education plays an important role in shaping students' character and spiritual understanding, but there are still challenges in conducting this evaluation effectively. Therefore, competency-based evaluation is very important because it not only assesses knowledge information but also assesses students' attitudes and skills in accordance with the core competencies and basic competencies set out in the curriculum.

MAN 2 Boyolali as one of the State Aliyah Madrasah under the auspices of the Ministry of Religion of the Republic of Indonesia (RI) has implemented a competency-based curriculum in its learning process, including in PAI learning subjects. However, the effectiveness of the implementation of competency-based learning evaluations in practice is still a question that needs to be studied more deeply. Is the evaluation conducted in accordance with the principles of authentic assessment? Do teachers use appropriate evaluation instruments to measure all aspects of student competence? Starting from this background, this study aims to describe the effectiveness of competency-based learning evaluation in PAI students at MAN 2 Boyolali by referring to the Bloom Revision theory. The results of this study are expected to provide a real picture of the implementation of evaluations carried out by PAI teachers and provide constructive input to improve the quality of learning at MAN 2 Boyolali.

2. Methodology

This study uses a qualitative approach with a descriptive type of research because the purpose of this research is to comprehensively understand and describe the phenomenon that occurs in the implementation of competency-based learning evaluation in the Islamic Religious Education (PAI) course at MAN 2 Boyolali. Descriptive research methods allow researchers to interact directly with other research subjects and obtain naturalistic, contextual, and reflective data (Moleong, 2018). This research was conducted at MAN 2 Boyolali, Boyolali Regency, Central Java. The research will run from January to July 2025. During this period, researchers conducted hands-on observations in the classroom, in-depth interviews with key informants, and collected learning documents to get a complete picture of the implementation of competency-based learning evaluations. The research subject was determined using *purposive sampling technique*, that is, the deliberate selection of informants based on certain considerations, especially their involvement and understanding of the topic being studied. The informants in this study consisted of 3 PAI teachers, 1 madrasah head, and 1 madrasah section officer. They were chosen because they have a direct role in the implementation and policy of learning evaluation.

Three main methods were used to collect data in this study: in-depth interviews, direct observations, and documentation studies. Interviews were conducted directly and semi-structured to the head of the madrasah, PAI teachers, and the religious section of the madrasah. The interview questions were focused on their experience and understanding of the concept of competency-based learning evaluation, the strategies used, the challenges faced, and the extent of the effectiveness of the practice. Observations were carried out in several classrooms during the learning process, where the researcher recorded the application of evaluation by teachers in various forms such as project assignments, presentations, and attitude observations. The researcher also paid attention to the interaction between teachers and students as well as the learning dynamics that occurred during the evaluation process. Meanwhile, the documentation study was carried out by collecting documents such as syllabus, lesson plans, question grids, student evaluation results, and religious

activity documents related to PAI learning. All of these documents are analyzed to assess the suitability between the results of planning, implementation, and evaluation with the principles of competency-based learning evaluation. The main instrument in this study is the researcher himself (human instrument). The researchers conducted observations and interviews, collected documentation, and analyzed data. To maintain data validation, the researcher conducted data triangulation through comparison between the results of interviews, observations, and documentation. Thematic analysis is used to identify important patterns, categories, and themes from the data collected. This analysis is carried out through data reduction, presentation, conclusions drawn, and repeated verification (Miles et al., 2014).

3. Results and Discussion

Education etymologically comes from the Greek language which contains the meaning of the process of assisting students in learning. In Latin, the term *educate* means "unleash" potential on students. Therefore, education aims to maximize the potential of individuals in order to make a positive contribution to society. Education is a systematic effort by individuals, communities, and nations to develop human beings holistically through various forms of lifelong learning. In the context of Islamic Religious Education (PAI), education has a deep meaning because it includes not only theoretical knowledge, but also spiritual, ethical, and social moral aspects. In Arabic, education is called *the word Tarbiyah*, which refers to the process of developing students physically, spiritually, and intellectually so that they become individuals who are not only intellectually intelligent, but also strong in good faith and morals. The importance of understanding the meaning of education is the basis for designing a learning evaluation that not only assesses cognitive aspects, but also reaches the realm of values and students' spirituality.

Islamic religious education in schools aims to instill and develop Islamic values in students so that they become Muslim individuals who have faith, piety, and noble character, and are able to live the life of the nation and state in harmony. The cultivation of these values is also an effort to achieve worldly success as well as the goodness of the hereafter (Sulistyowati et al., 2025). This is in line with the vision of national education which places religious education as a medium to shape the character of a civilized, tolerant, and peace-loving nation. Therefore, the content of PAI is not only aimed at strengthening religious understanding in theory, but also as a means of internalizing values in students' daily lives.

At the level of Madrasah Aliyah such as MAN 2 Boyolali, Islamic religious education is an integral part of the national education system. This is based on Law Number 20 of 2003 concerning the National Education System (sisdiknas) which states that religious education is one of the paths in the formal, non-formal, and informal education system. The PAI curriculum at this level includes the subjects of Hadith of the Qur'a, Aqidah Akhlak, Fiqih, and Islamic Cultural History (SKI). Since the 2020/2021 school year, the curriculum used has been adjusted to the Decree of the Minister of Religion (KMA) No. 183 of 2019 which replaced KMA

No. 165 of 2014 with the aim of adapting teaching materials to the times without changing the structure of the subjects (Ministry of Religion of the Republic of Indonesia, 2020). This curriculum is designed to answer the needs of the times by emphasizing a balance between strengthening Islamic values and 21st-century skills, such as good communication, critical thinking, constructive collaboration, and high creativity. That way, PAI is not only a forum for religious knowledge transfer, but also a forum for forming students who are relevant to global challenges.

To obtain in-depth data on the implementation of competency-based learning evaluation at MAN 2 Boyolali, the researcher used three data collection techniques, namely interviews, observations, and documentation. Interviews were conducted with the Head of the Madrasah, PAI teachers, and the religious section as the main speakers (Table 1). Through this interview, the researcher explored information about curriculum implementation, assessment strategies, as well as supporting and inhibiting factors in the evaluation process. Observations are carried out in the madrasah environment to see firsthand how teachers evaluate in the classroom, as well as how students respond to learning activities. Meanwhile, documentation was obtained from various school archives and documents, such as lesson plans, assessment instruments, student learning outcomes, and religious activity programs. These three techniques complement each other so that the data obtained is more accurate and reflects real conditions in the field.

Table 1 Research Interview Question List

Yes	Source	Interview Questions
1	Head of Madrasah	What is the policy of madrasas in supporting the implementation of competency-based learning evaluation in PAI subjects?
2	Head of Madrasah	What steps are taken by madrasas to ensure that learning evaluations run in accordance with the expected curriculum goals and competencies?
3	A Good Teacher	How do you implement competency-based evaluation in PAI learning activities in the classroom?
4	A Good Teacher	What instruments are used to assess students' knowledge, abilities, attitudes, and skills in PAI?
5	A Good Teacher	What are the obstacles faced in implementing competency-based evaluation, and how can you overcome them?
6	Religious Section	What is the role of the religious section in supporting the implementation of activities related to the development of students' character and spirituality?
7	Religious Section	Are the results of the PAI learning evaluation taken into consideration in madrasah religious activities? If so, what is the form of implementation?

The implementation of the curriculum at MAN 2 Boyolali is directed to form students who are able to maintain a strong spiritual relationship with Allah (*hablun minallah*), as well as maintain harmonious social relationships with fellow humans (*hablun minannas*). This madrasah uses a globalization approach, which is integrating local values in a global context through the cultivation of tolerance, mutual cooperation, and religious moderation. This approach aims to equip graduates with spiritual and intellectual competencies that are in line with the challenges of the Industrial Revolution 4.0. The curriculum applied emphasizes the integration of spiritual, social, knowledge, and skills competencies as a form of

holistic learning. Character strengthening is an integral part of the madrasah policy strategy, including in the preparation of teaching tools and annual activity plans that combine intracurricular and extracurricular learning. For example, the involvement of PAI teachers in designing madrasah programs that unite religious and social aspects of society, which can make students' learning experiences more contextual and based on real practices. The application of this principle makes PAI learning at MAN 2 Boyolali have its own peculiarities, because it does not only rely on a textual approach, but also contextual. Teachers are trained to incorporate actual issues, such as radicalism, digital literacy, and social diversity into teaching materials. Thus, the learning process becomes more meaningful and relevant to students' real lives.

After understanding the curriculum design used, it is important to see how learning evaluation plays a role in ensuring that the goals of Islamic religious education are achieved. Evaluation is not only an activity that measures learning outcomes, but also a means to monitor the development of students' overall competencies. In the context of MAN 2 Boyolali, the urgency of learning evaluation is getting greater, considering that Islamic religious education does not only aim to transfer knowledge, but also to form religious attitudes and worship skills correctly. A good evaluation will allow teachers to know the extent to which students understand the teachings of Islam, then internalize their values, and be able to practice them in daily life.

The success of learning evaluation at MAN 2 Boyolali is certainly greatly influenced by the academic culture and conducive learning climate, such as an inclusive learning environment, support for madrasah heads, and the spirit of teacher innovation are determining factors in the implementation of competency-based evaluation. In addition, support for infrastructure facilities and the use of digital technology also help teachers conduct assessments in a more varied and accurate manner. To assess the effectiveness of competency-based learning evaluation in MAN 2 Boyolali, this study uses the Revised Bloom Taxonomy theory developed by (Anderson & Krathwohl, 2001). This theory is considered relevant because it emphasizes that learning success cannot be measured through just one aspect, but must be assessed comprehensively, covering three main domains: cognitive, affective, and psychomotor. These three domains complement each other and form the basis for the formation of a complete graduate profile, in accordance with the goals of Islamic religious education and madrasah curriculum policies.

In the cognitive realm, the Revised Bloom Taxonomy outlines six levels of thinking ability, namely remembering C1 (remembering), *understand* C2 (understand), *Apply* C3 (apply), *Analyze* C4 (analyze), *Evaluate* C5 (evaluate), and *create* C6 (create) (Anderson & Krathwohl, 2001). In PAI learning at MAN 2 Boyolali, the results of observations showed that the evaluation carried out by the teacher had just reached *Implementation Level* (C3). Teachers are able to design assessments that test the understanding and application of religious concepts in a social context, but there are rarely evaluation instruments that encourage students to analyze, evaluate, or create new ideas based on Islamic values. For example, in fiqh

assignments, students are asked to correctly identify worship procedures, but they are still rarely given the task of analyzing and evaluating scholars' disagreements or devising solutions to modern religious problems. Other things are also found in other subjects in the PAI family, for example in the courses of Islamic Cultural History (SKI) and Aqidah Akhlak, where teachers still tend to use questions that are in the nature of remembering historical facts or reexplaining the concept of faith, namely at the level of C2 (understanding) to C3 (applying) in Bloom's Taxonomy. For example, the SKI teacher asked *'Mention the main figures during the time of Khulafaur Rasyidin and their roles'*, or the teacher of Aqidah Akhlak gives questions *'Explain the meaning of gratitude and set an example in daily life'*. These questions show that, in the subjects of Fiqih, SKI, and Aqidah Akhlak, the form of evaluation tends to stop at testing the ability to remember, understand, and apply, rather than systematically directing students to analyze, evaluate, or create.

This limitation is partly influenced by the habits of teachers who focus on delivering material according to the textbook and the demands of the final exam that still focus on memorization and basic understanding. The teacher admits that designing the evaluation up to the stage *high-level thinking skills* (HOTS) such as analyzing (C4), evaluating (C5), and creating (C6) requires training and longer time. In fact, this high-level competence is important to prepare students who are able to face the complexity of religious and social problems in society (Munandar et al., 2023). Efforts to improve the cognitive realm can be seen through small innovations such as fiqh case study assignments that require students to analyze and solve daily problems with reference to postulates, as well as in learning beliefs, teachers use the method of critical analysis of the phenomenon of deviations from aqidah on social media and in the community. So that students are trained to identify elements that are contrary to the principles of monotheism and formulate the right attitude according to Islamic teachings. Although not perfect, this strategy begins to lead to the level of analysis (C4) because students are required to understand the context of the problem, choose relevant postulates, and put forward logical arguments. However, the implementation of tasks that reach the evaluation and creation levels (C5 and C6) is still rare. Teachers have not given many creative projects such as designing da'wah media or writing critical religious articles, even though this type of task can develop high-level thinking skills while honing students' digital literacy (Madson, 2021).

Although learning outcomes involving high-level thinking skills (C4) have begun to be pursued by teachers through the innovation of instruments and evaluation strategies, in practice most of the instruments used in the classroom are still dominated by the measurement of basic abilities at the C1 (remembering), C2 (comprehension), and C3 (applying) levels. This is due to time constraints, administrative demands, and conformity with the assessment format regulated by the curriculum and madrasah exams. In other words, the application of instruments at the C4 level is more complementary to strengthen learning, while the main evaluation still relies on the C1-C3 indicators as the minimum standard that must be mastered by all students. In the aspect of cognitive assessment, PAI teachers generally use written exams, quizzes, and oral questions and answers. This method effectively assesses the ability to remember, understand, and apply concepts (C1-

C3), but does not require analytical and evaluative skills. Some teachers try to use the classroom discussion and debate method to spark critical thinking, but it has not yet become a structured part of the evaluation curriculum. In fact, the internationalization of character education emphasizes the importance of project-based evaluation to train critical thinking and problem-solving skills in religious learning (Sri-gran et al., 2024).

The affective realm emphasizes the development of attitudes, values, and character through five levels. First *receive* (A1) means a person's willingness to accept and pay attention to certain values. Second *Respond* (A2) indicates active involvement in responding to grades. Third *judge* (A3) means that a person begins to appreciate the value received. Fourth *organization* (A4) is the ability to organize these values into a consistent system within oneself. Fifth *Characterization* (A5) is the highest level, where the value has become an inherent character of the individual (Anderson & Krathwohl, 2001). Based on the results of observations and interviews, PAI teachers at MAN 2 Boyolali are quite successful in instilling basic religious values in students, especially at the stage *acceptance* and *response*. Values such as worship discipline, social care, and tolerance have begun to be seen in student behavior. For example, most students participate in congregational prayer and show mutual respect in disagreements (Rofiah & Munadi, 2024). This success is supported by the habituation carried out by the school, such as the scheduling of worship together and the involvement of students in religious activities.

To support the level *valuation*, teachers use a combination of assessment methods, including attitude observation, reflection journals, and monitoring student participation in religious activities. This approach encourages students to actively demonstrate religious behavior and foster an appreciation for Islamic values. For example, students who consistently fill out a reflection journal about their worship experience show a stronger process of internalizing values. However, although this method is effective for measuring *response* and *valuation*, assessment instruments that can explore deeper stages of internalization are still limited (Amani & Shobahiya, 2025).

Phase *Organizing* and *Characterization*, where religious values have become part of the personality and life of students, still needs to be strengthened. This can be seen from the phenomenon that some students carry out congregational prayers at school due to obligations, but not all do it consistently outside school hours. Activities such as cults and religious discussions are expected to form a religious character, but teachers do not yet have a specific measuring tool to assess the extent to which these values are truly internalized. The affective realm should also include the student's ability to regulate religious values and make moral decisions that are consistent with Islamic teachings. In practice, reflective tasks that encourage students to reevaluate behaviors or decisions based on religious values are still rarely given. For example, the task of writing a reflection essay about honest experiences or helping others can be a strategy that helps teachers assess achievement *organization* and *Characterization Stages* more accurately (Jaya et al., 2025). Thus, affective evaluation is not only passive observation, but also encourages students to introspect more deeply about values.

The psychomotor domains in the Revised Bloom Taxonomy include seven levels of physical skill development: *Perception* (P1) the ability to recognize required cues or movements, *set* (P2) mental and physical readiness to act, *Guided response* (P3) the ability to perform movements with guidance or examples, *mechanism* (P4) the ability to perform movements with sufficient skill, *Complex open response* (P5) the ability to perform complex movements smoothly, *adaptation* (P6) the ability to adapt movement to new situations, and *Origination* (P7) the ability to create innovative new movements (Anderson & Krathwohl, 2001).

The application of seven levels of psychomotor in PAI learning in MAN 2 Boyolali can be identified through real activities in the classroom. At the P1 stage, students demonstrate the ability to recognize correct prayer movements by observing the teacher's demonstration. The P2 stage can be seen when students prepare their own worship equipment before the exercise. When they are able to perform prayer movements sequentially with guidance, this reflects P3. If the movement is done without guidance and with smoothness, then it shows P4. In P5 practice, some students display more complex skills, such as being a priest or leading prayers smoothly and according to the rules. While P6 appears when students are able to adjust the implementation of worship in different situations, for example when traveling or in emergency conditions, and in the P7 stage it is seen in students who are able to initiate religious activities outside the classroom, such as leading tadarus or becoming a committee of religious activities in madrasas. This proves that the psychomotor dimension is not only understood in theory, but also embodied in authentic religious practice.

However, the task of formal psychomotor assessment at MAN 2 Boyolali is currently mostly at the level of *response and mechanism Guided*. Students are able to perform prayer movements correctly and recite the Qur'an with tajweed, but there are not many opportunities to achieve *Adaptation Rate* or *Origination*. To encourage skill development to the highest level, teachers can be given the task of leading religious activities, designing creative da'wah programs, and training peers in worship skills. Assessment rubrics covering aspects of leadership, courage, creativity, and teaching ability will provide more complete data on students' psychomotor skills (Macy et al., 2016).

In addition, teachers can design multi-level exercises that gradually take students from *guided responses* to complex open-ended *responses and adaptations*. For example, after students have mastered the basic movement mechanisms of worship, they are given the challenge of leading a public service or adapting prayer readings in the context of different religious events. This step not only tests technical skills, but also develops students' confidence and flexibility in dealing with new situations. As an additional strengthening, collaboration between students in the form of *peer teaching* can be used to achieve the level of origination. In this scheme, students who have mastered a particular skill are asked to create a variation of a new movement or teaching method and teach it to peers. These activities encourage innovation and show the extent to which they can adapt and develop worship skills creatively.

By explaining each affective and psychomotor stage in detail and adding practical development strategies, teachers can design more accurate and progressive evaluations. This approach supports the implementation of authentic assessments that assess character and skill development on an ongoing basis, so that the effectiveness of Bloom-based evaluations at MAN 2 Boyolali can be significantly increased (Fajri et al., 2025). In terms of effectiveness, the application of competency-based evaluation according to Bloom's theory as revised in MAN 2 Boyolali shows strength in the basic cognitive, affective, and psychomotor domains, but is still weak in high-level skills. Teachers are able to assess memorization, comprehension, basic attitudes, and worship skills, but have not developed much evaluation for critical thinking, deep value internalization, and religious leadership skills (Gunagraha & Pramono, 2025).

This weakness is not only due to teacher limitations, but also curriculum policy factors that emphasize academic achievement and written exams. As a result, teachers are more focused on ensuring the achievement of minimum standards than developing in-depth evaluations. More authentic approaches such as projects, portfolios, and performance appraisals can help achieve higher levels of evaluation (Taufik, 2022). However, there are positive indications that teachers and madrasahs are committed to improving the quality of evaluation. The head of the madrasah periodically provides training every two years to update teachers' understanding of competency-based evaluation. This training can be a means to integrate Bloom-based evaluations in more depth, including the development of HOTS instruments and advanced affective-psychomotor assessments (Gunagraha & Pramono, 2025).

A more comprehensive integration of Bloom also requires collaboration between PAI teachers, parents, and the community. Effective affective and psychomotor evaluation requires supervision outside the madrasah, for example through reports of worship at home or student involvement in social activities. By involving families, teachers can assess the consistency of students' religious character outside of school. This holistic approach is also relevant to the principles of the Pancasila Student Profile and Learning Outcomes in KMA No. 183/2019, which demands a balance of knowledge, attitudes, and skills. By developing evaluations down to the HOTS level, internalizing deep values, and religious leadership skills, madrasahs can produce graduates who are not only academically competent, but also spiritually and socially mature (Zulaeha et al., 2025).

The effectiveness of competency-based evaluation in PAI courses at MAN 2 Boyolali generally shows positive results, namely effective in achieving core competencies of students. This can be seen from the achievement of student competencies in various domains. In the cognitive realm, the majority of students are able to answer evaluation questions up to the C3 level (apply) in the revised Bloom Taxonomy, for example applying the concept of fiqh in case studies, using the postulates of the Qur'an and hadith to solve problems, and practicing worship procedures according to the provisions. In the affective realm, most students are in the *Assessment level*, which is reflected in their seriousness in participating in religious activities at school, respect for teachers, and enthusiasm in discussing Islamic moral values in the classroom. In the psychomotor domain, more than 70%

of students have reached the *Guided response*, especially in the skills of worship practices such as ablution, prayer, and reciting the Qur'an with tartil. With these achievements, the effectiveness of learning evaluation can be said to be good and directed, showing that the competency-based approach has been successfully implemented consistently and measurably in the field, although continuous improvement is needed so that the implementation of evaluation can reach full standards based on the revised Bloom Taxonomy theory. With innovations in high-level cognitive assessment, in-depth affective instruments, and advanced psychomotor skill development, this madrasah has the potential to become an effective and transformative model of competency-based PAI learning evaluation (Fajri et al., 2025).

4. Conclusion

Based on the results of the research on the effectiveness of competency-based learning evaluation in Islamic Religious Education (PAI) subjects at MAN 2 Boyolali, it can be concluded that the current application of evaluation has covered the cognitive, affective, and psychomotor domains, but is still dominant at the basic level. In the cognitive realm, evaluation reaches the level of application (C3), while high-level thinking skills such as analyzing (C4), evaluating (C5), and creating (C6) are not optimal. The affective realm shows good achievement at the stage of accepting and responding to religious values (A1–A2), but internalizing values to become strong characters (A4–A5) still needs to be improved. In the psychomotor realm, students' abilities are in guided responses (P3) and mechanisms (P4), but the opportunities to adapt (P6) and innovate (P7) are still limited. Overall, the evaluation of Bloom-based learning at MAN 2 Boyolali showed a fairly good achievement of basic competencies, with significant development potential towards a more comprehensive and in-depth evaluation. With continuous improvement and innovation measures, this madrasah has the potential to become a model for implementing competency-based PAI evaluation that is effective and transformative.

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