Effective evaluation strategies in catholic religious education: A case study in schools in indonesia

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ABSTRACT

Research examines the evaluation of learning in Catholic religious education. Learning evaluation is an important tool for improving the quality of Catholic religious education. This study aims to evaluate the role of religious teachers and parents in guiding students' moral formation. The research method uses a qualitative approach with a phenomenological tradition. Data is collected through interviews at Catholic schools in Indonesia, as well as semi-structured interviews with six senior and junior Catholic religion teachers. Data analysis is carried out by applying Creswell's steps with the help of the ATLAS ti tool and analysis of learning device documents. The findings show that religious education requires a holistic learning approach from teachers to guide students' moral formation with skill reinforcement, holistic assessment, appropriate rubrics, and also an approach tailored to the variations in topography and the role of parents as a cultural asset of students' families, contributing to students' academic achievement.

INTRODUCTION

Learning evaluation, according to Grondlund & Linn (1990), is a process of collecting, analyzing, and interpreting information systematically to determine the extent to which learning objectives are achieved. The achievement of learning objectives refers to the extent to which students succeed in understanding and mastering the material or skills taught in a learning program. Learning objectives are usually designed with specific end goals, such as understanding key concepts, mastering skills, or developing attitudes and values (Elis Ratna Wulan et al., 2013). One of the main objectives of learning is to ensure that students understand the basic or core concepts taught in the subject, such as in the Religion lesson (Paul Vermeer, 2012). Students appreciate and respect the diversity of religious beliefs and practices in society. Students understand the values of tolerance and respect for differences, as well as the importance of interfaith dialogue. When learning objectives are achieved, students have a deep understanding of the subject matter, are able to apply that knowledge in real contexts and have the necessary skills as expected (Stanislaus, 2022).

Evaluation of achievement of learning objectives can involve a variety of methods (Biggs, 1999), including written exams, student projects, presentations, observations, and performance assessments. The results of this evaluation provide educators with an overview of the extent to which students have achieved the learning goals that have been set. These evaluations also provide important feedback to students, help them understand their strengths and weaknesses,

and provide guidance for future improvements. To this end, teachers should use in-depth assessment methods such as written exams, projects, and group discussions to measure students' understanding of basic concepts, including the doctrine of the Trinity, the sacraments, Catholic ethics, and the history of the Catholic Church (Van Eersel et al., 2010).

Evaluation not only checks the theoretical understanding of the concept but also assesses the student's ability to relate the concept to real-world situations (Sultmann et al., 2022). The practical application of religious concepts brings them into students' daily lives as teachers create a learning environment that supports hands-on experiences, deep understanding, and appreciation of religious principles. Students not only grasp the teachings of their religion but also apply them in everyday actions, which expands their understanding of morality and spiritual existence (Mossière, 2009).

Furthermore, students' confidence is strengthened through the development of belief in religious values and their ability to apply Catholic teachings in daily life. The quality of students' work reflects a deep understanding of Catholic religious teachings, while active participation and skill advancement demonstrate their commitment to honing practical skills in accordance with these teachings (Bohigues & Rivas, 2021).

The support of parents and families plays a key role in shaping students' understanding of religion. Open discussions and parental guidance help students navigate spiritual and moral questions. When students are satisfied with their learning, it creates a positive learning environment that strengthens their motivation to explore Catholicism with enthusiasm and dedication. In-depth self-evaluation provides students with opportunities to reflect on their spiritual growth, identify strengths and weaknesses, and plan self-improvement actions. Thus, evaluation encompasses not only the achievement of academic targets but also the spiritual and moral growth of students, guiding them towards a deeper understanding of their faith.

In this overall context, it is necessary to identify and investigate the more in-depth evaluation of students' understanding of the basic concepts of the Catholic religion, such as the teaching of the Trinity, the sacraments, Catholic ethics, and the history of the Catholic Church, needs to be improved and deepened. The extent to which students are able to apply Catholic values and teachings in their daily actions and decisions needs to be further tested. The development of students' confidence through religious values and by supporting their moral character is an important aspect that requires special attention. Therefore, the role of parents and family support in shaping students' religious understanding must be assessed more deeply. How parental involvement can be improved to support students' Catholic religious learning is a question that needs answers. All of these are important challenges that need to be answered in order to improve the quality of Catholic religious education and the development of students' spirituality.

Osewska's (2015) article The Role of Religious Education in Public Schools in Poland suggests an in-depth evaluation of religious education in schools, including internal and external evaluations, by paying attention to the context of public schools. Osewska recommends several changes to improve religious education, such as introducing theological concepts and the role of dialogue in learning, integrating learning with daily life, strengthening the development of students' identity, promoting critical thinking and moral education, and finding new ways of communication and cooperation with families and other educational institutions. Catholic Religious Education in Poland, including identity formation, teaching critical thinking skills and developing cooperation with parents or family.

An overview of how teachers assess the influence of developmental principles in the Religious Education curriculum where evaluation involves assessing the practical implementation of principles in Catholic schools. Although the study does not focus on formal evaluations of student learning, teacher and developer responses to the curriculum principles

could provide insight into the extent to which student learning is reflected in practical implementation in the classroom. To thoroughly evaluate the impact of student learning, follow-up studies that include direct assessments of students' knowledge and skills may be necessary (Sultmann et al., 2022).

Sejdini et al. (2020) presents a strong foundation for interfaith pedagogy and didactics, emphasizing the importance of building self-confidence and self-understanding among people of different religions. They highlight that religious education faces complex challenges related to religious and cultural diversity. However, despite collaborative efforts, such cooperation still has limitations due to the lack of a proper framework. It is important to build self-confidence and self-understanding among people of different religions and to develop various approaches, including contingency sensitivity, to support the planning, management, and evaluation of the education process in a heterogeneous and plural environment.

This research aims to evaluate the role of Catholic religious teachers and parents in guiding students' moral formation through the learning process. The analysis will investigate how Catholic religious teachers and parents integrate Catholic moral values into the curriculum, teaching methods, and evaluation strategies. The benefits of the research are expected to provide a deeper understanding of effective learning evaluation strategies in Catholic religious education, particularly in the context of student moral formation. By understanding effective evaluation strategies, Catholic religion teachers can more accurately assess students' moral development, identify areas for improvement, and develop more effective learning programs to shape students' morals. This research is also expected to provide practical recommendations for Catholic religion teachers to enhance the quality of their teaching and achieve more comprehensive goals in Catholic religious education, which include cognitive, affective, and psychomotor aspects, including student moral formation.

RESEARCH METHODS

This study uses a qualitative approach with a narrative phenomenology tradition to understand and analyze evaluation practices in Catholic religious education. The researchers conducted semi-structured interviews with six senior and junior teachers via telephone, with a specific focus on religious teachers who teach in junior high schools. The interviews involved three teachers from Western Indonesia, two from Central Indonesia, and one from Eastern Indonesia. To analyze the research data, researchers applied the systematic measures proposed by (Creswell et al. 2007). Researchers analyzed data obtained from six senior and junior teachers using the ATLAS.TI 7 tool. In the first stage, researchers prepare and organize data to ensure it is easily understood and accessible. Researchers transcribe senior group interviews and process other data to ensure systematic and well-structured data. The second stage is data coding, where researchers identify patterns, themes, or categories in the data. Using ATLAS.TI 7, researchers assign codes or labels to units of data that reflect a particular concept or idea. This tool makes it easier to organize and find patterns in large, complex data. The study continued with the theme findings using the encoded data. Researchers collect and reorganize these codes into larger themes or categories. The use of ATLAS TI 7 makes it easier for researchers to group and compile theme findings efficiently. Researchers then carry out an in-depth analysis of the data to understand the meaning of the theme's findings. Researchers can use ATLAS.TI 7 tools to explore and examine the relationship between themes, enabling them to determine the meaning and significance of the results. Narrative creation is the next stage, where researchers combine these findings into a cohesive and comprehensive narrative.

This narrative explains the results of the analysis by providing the context the reader needs to understand the findings thoroughly. To ensure that findings and interpretations match the actual data, researchers return to the primary data with the help of ATLAS. TI 7: To ensure that

findings and interpretations match the actual data. This tool becomes a reliable verification tool, helping to increase the validity and reliability of research results. Researchers then juxtapose the findings with the relevant theory or literature to consider their implications. The use of ATLAS TI 7 makes it easier for researchers to find and compare supporting literature and provides a conceptual basis for findings. Researchers perform conclusion-making by conducting an in-depth analysis of the data with ATLAS. TI 7 and interpretation of the findings and conclusions reflect the extent to which the findings support the objectives of the study. While analyzing the document, the researcher reads the learning tool document thoroughly to understand its content. The researcher then creates categories based on the findings from the text analysis and ensures that the categories cover all aspects relevant to the research objectives. Two tables provide initial data on the interviewed principals and their profiles.

Table 1: Interviewed principals with their profile

Education	Gender	Work experience	Age
Bachelor of Religion (S. Ag)	Female	5	25
Bachelor of Religion (S. Ag)	Female	20	45
Bachelor of Religion (S. Ag)	Male	25	50
Bachelor of Religion (S. Ag)	Male	25	55
Bachelor of Religion (S. Ag)	Female	30	58
Bachelor of Religion (S. Ag)	Male	30	58

RESEARCH METHOD

The research is an evaluation study. The evaluation subjects in this study comprised 322 individuals, including program organizers of the Kejar Paket C, tutors, and learners in the Sragen Regency. The main field trial involved a sample of 84 people, while the operational field trial used a sample of 238 people. The evaluation model of the Kejar Paket C learning program focuses on the dimensions of process and product. The EPPKC model has been developed through ten steps of model development (Gall et al., 1996). The first stage is information gathering, which begins with a literature review, examining relevant research results, and conducting preliminary research.

The next stage is planning, which involves preparing a prototype of the Kejar Paket C learning program evaluation model. The result of this stage is a prototype evaluation model. This is followed by developing the initial product to measure the process and product, complete with scoring guidelines and criteria for evaluation and an evaluation implementation guide. The aspects prepared by the researcher refer to the Kejar Paket C program standards using the Delphi technique, which was conducted in two rounds by meeting respondents where they are. The first-round Delphi respondents involved five people, while the second round involved 26. Delphi respondents included experts, practitioners, and managers of the Kejar Paket C program from Sragen Regency.

The next stage is the initial field test. This stage aims to obtain preliminary information about the clarity and limitations of the instruments in the developed evaluation model. The purpose of this stage is to ensure that the evaluation model is clear and comprehensive, and to identify any potential limitations or areas for improvement. This stage is carried out by providing the evaluation model instrument containing questionnaires and documents regarding the Kejar Paket C learning program along with its assessment sheets to experts to assess whether the

model is ready to be used to evaluate the Kejar Paket C learning program. The model implementation stage is the field trial stage, where the model along with its instruments and devices are applied to determine whether the evaluation model can be used effectively to evaluate the Kejar Paket C learning program.

The test subjects in this study consisted of program organizers of the Kejar Paket C, tutors, and learners in the Sragen Regency. According to Teglasi et al (2023), the validity of the data was measured. Empirical validity refers to the notion that validity estimates are expressed by a number, coefficient, or analysis conducted on data obtained empirically from the scores of subjects who took the test. The data from the trials collected were then analyzed quantitatively using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) with the help of SPSS and Lisrel 8.54 programs. CFA was used to examine the construct validity of the instrument (Baharum et al., 2023; Park, 2023).

Table 1. The results of the Exploratory Factor Analysis

Aspects	KMO MSA	Bartlet's test	Df	Sig
Planning	0,607	28,768	21	0.120
Implementation	0,621	217,834	91	0,000
Assessment	0,742	49,973	15	0,000
Personal Skills	0,614	26,851	15	0,30
Social Skills	0,674	121,918	45	0,000
Academic Skills	0,755	221,101	21	0,000
Vocational Skills	0,647	29,779	15	0,13

Based on the testing of the EPPKC Model (Evaluation of the Learning Program for Package C using CFA with SEM overall), it is known that the EPPKC model has a good ability to fit the data (good fit). Based on the standardized loading values of the hypothetical model of the relationships between components and the evaluation process and product variables, as shown in Figure 1, it indicates that the correlation of the indicators with the variables has high loading factors ≥ 0.3 (Tabachnick & Fidell, 2007).

The results of the EFA in Table 1 show that the KMO and Bartlett's test indicate that the KMO Measure of Sampling Adequacy is above 0.5 (> 0.5). The KMO values range from 0 to 1, and the desired value must be > 0.50 for conducting factor analysis (Kara et al., 2022; Nkansah, 2018). This indicates the adequacy of the sample. The KMO and Bartlett's test values (as seen in the chi-square value) with significance values indicate correlations among variables and are suitable for further processing.

The results of the CFA show that the model fit test for the EPPKC evaluation model meets the goodness of fit criteria because the p-value is 0.6094 (p≥0.05), RMSEA is 0.054 (RMSEA ≤ 0.08) (Kara et al., 2022; Tallis, 2008). Additionally, the GFI value is 0.94, AGFI is 0.90, NFI is 0.97, and CFI is 0.99, all with values ≥ 0.90, indicating that the hypothetical EPPKC evaluation model meets the goodness of fit criteria. Moreover, the relationships between the components and variables in the EPPKC process and product evaluation show correlational indicators with variables having high loading factors ≥ 0.3 (Doll et al., 1994; Tabachnick & Fidell, 2007). These results can be interpreted as the main indicators of the latent constructs of the EPPKC model, which have been assessed well, making them suitable for use as they have been empirically tested. The empirical model of the EPPKC evaluation is presented in Figure 1.
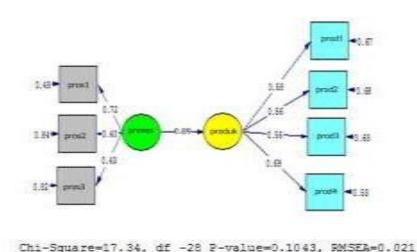
Chi-Square=17.34, df -28 P-value=0.1043, RMSEA=0.021

Figure 1. Empirical Model of EPPKC Research Results

Table 2. Lisrel Output for Evaluating the Overall Fit of the SEM Model

Ukuran Uji Kecocokkan Model secara Keseluruhan	Nilai Patokan untuk Kecocokkan Model (rule of thumb)	Nilai Model	Kecocokkan Model terhadap Data
Absolute Fit Measure			
Probabilitas dari χ^2_{hitung}	≥ 0.05	0.1043	Fit
χ^2_{hitung} Df	$\chi^2_{hitung}/df<2$	0.619	Good fit
Goodness of fit index GFI	≥ 0.9	0.97	Fit
Adjusted goodness of fit index (AGFI)	$0.8 \leq AGFI < 0.9$	0.94	Fit
Root Mean Square Residual (RMR)	≤ 0.05	0.046	Fit
Standardized Root Mean Square Residual (SRMR)	≤ 0.05	0.040	Fit
Root Mean Square Error Of Approximation (RMSEA)	≤ 0.08	0.021	Fit
Incremental fit Measure			
Normed fit indexNFI	≥ 0.9	0.93	Good Fit
Non-normed fit index NNFI	≥ 0.9	0.97	Good Fit
Comparative fit index (CFI)	≥ 0.9	0.98	Good Fit
Incremental fit index (IFI)	≥ 0.9	0.98	Good Fit
Relative fit index (RFI)	≥ 0.9	0.89	Fit

This result is interpreted as the main indicators of the latent construct of the EPPKC model have been well assessed and understood by the respondents. The EPPKC model construct is well applied and highly recommended for maintenance and use. The loading factor value in Figure 1 means that the process evaluation against the product has a loading factor value of 0.89 with a squared value of $0.89^2 = 0.7921$. This result means that 79.21% of the process variance affects the product.

Based on the those criteria, the empirical model of the learning evaluation model for the Kejar Paket C program is a good fit. The p-value = 0.1043 > 0.05; GFI value = 0.97 > 0.90; RMSEA value = 0.021 < 0.08; AGFI = 0.94 > 0.90; NFI = 0.93 > 0.90; and CFI value = 0.98 > 0.90. These five elements have been met, categorizing the model as a fit model. In conclusion, the testing of the hypothetical model fit of the EMI-PSPI model refers to the goodness of fit

test criteria as shown in Table 2, reaffirming the model's fit. The assessment results are used as a basis for improving the EPPKC model by also considering the feedback and suggestions from the respondents. Respondent feedback and suggestions serve as material to enhance the EPPKC model; however, not all suggestions can be accommodated concretely as various factors must be considered.

FINDINGS AND DISCUSSION

Findings

In this section, the researcher delves into and discusses research questions by referring to the extracted categories and responses provided by the interviewed individuals. The researcher explores and discusses the research by referencing the responses given by the interviewees. In Table 3, the coding results revealed six codes and 24 quantitations.

Table 3: The coding results of six codes and 24 quantitations

Name	Gro...	De...	Author	Created	Modified	Families
✖ assessment met...	3	0	Super	14/11/20...	14/11/20...	
✖ basic concepts f...	3	0	Super	14/11/20...	18/11/20...	

List of current quotations (24). Quotation-Filter: All

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4:12 written exams have a central r.. (23:23)
4:13 practical projects provide an .. (23:23)
4:14 Group discussions are also an .. (23:23)
4:6 Students are taught how to app.. (16:16)
4:7 context, values and moral mess.. (16:16)
4:5 The essence of religious studi.. (16:16)
4:10 create opportunities for stude.. (19:19)
4:11 also to experience it personal.. (19:19)
4:9 to apply religious teachings i.. (19:19)
4:8 try to create an atmosphere th.. (19:19)
4:17 Family discussions can stimula.. (27:27)
4:15 Active involvement of parents .. (26:26)
4:16 open space for discussion with.. (27:27)
4:20 parental support in students' .. (30:30)
4:19 Parents can provide an underst.. (29:29)
4:18 Parents' participation in fami.. (28:28)
4:23 they also craft creative prese.. (36:36)
4:24 tudents began to form learning.. (37:37)
4:21 formulating in-depth questions.. (34:34)
4:22 Students began to take the ini.. (35:35)
4:3 assessing the curriculum used... (14:14)
4:4 Feedback given to students and.. (14:14)
4:1 learning implementation evalua.. (14:14)
4:2 the extent to which learning o.. (14:14)

Assessment Methods

In the assessment of religious learning, junior high school teachers use a variety of different methods to ensure a comprehensive evaluation that is tailored to the needs of students. The "assessment method {3-0} code highlights the written exam as a central instrument while also integrating practical projects and group discussions to achieve a deeper understanding of students. The assessment method {4-0} code in regions with difficult topography, such as Papua, emphasizes the adaptation of assessment methods. Integrate manual project assignments such as writing essays and presentations directly in class to ensure equal access for all students. A different approach is seen in the assessment method {6-0} code, where written exams remain a key element, but practical projects, group discussions, and the use of online platforms are added. Teachers strive to create a holistic and diverse assessment experience, reflecting the diversity of ways students understand the material. Meanwhile, the assessment method with the code "assessment method {2-0} in areas with difficult topographic conditions also recognizes the importance of written exams, manual project assignments, and direct group discussions in class. Here, awareness of the challenges of the geographical environment is seen in the assessment approach taken. Overall, all of these assessment methods rely on common elements, such as written exams, practical projects, and group discussions, but are applied with different emphasis and adaptation according to the geographical context and needs of students in each region. This approach reflects teachers' efforts to create relevant, fair, and supportive evaluations that support students' holistic development in understanding religious values. The findings are presented visually through Figure 2, providing a clear and structured picture of the patterns and relationships between the variables identified in the study
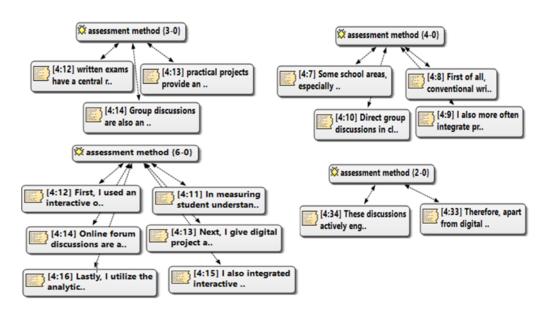

Figure 2. Assessment Method

Basic Concepts of Evaluation

The code basic concepts for evaluating {2-0} emphasizes the importance of evaluation as a tool to understand the extent to which students understand and internalize religious teachings. This evaluation involves the cognitive, affective, and psychomotor aspects of students. More than just religious theory or knowledge, this evaluation also assesses how these values can shape students' character, ethics, and moral behaviour in daily life. Code Basic concepts of religious education {3-0}; the findings show that students are taught how to apply basic religious values

in daily relationships with fellow humans. This reflects the importance of applying religious values in daily life. Then, with the same code, it highlights the importance of context, values, and moral messages in the teaching of religious lessons. Tolerance and respect for diversity of beliefs are recognized as important values, where students are taught to respect differences in beliefs and build harmony in a society that has a diversity of beliefs. The passage (P 4:5) focuses on the worship of God or divine power in a religion. In addition, ethics and morals are taught as the basis of good behaviour, and aspects of spirituality are also integrated as an important part of the basic concepts of religious studies. In the code "basic concepts for evaluating the implementation of religious education {4-0} (P 4:4-7), teachers highlight basic concepts related to the evaluation of the implementation of religious learning. It includes an understanding of the concept of God or divine power, an understanding of scripture, worship practices, and rituals as part of the basic concepts. In addition, the values of tolerance and respect for diversity of beliefs are recognized as key elements in religious learning. The findings of this study (Figure 3) reveal that religious learning is not only about understanding the basic concepts of religion but also about the application of these values in daily life, the holistic evaluation of students, and the development of moral and ethical character.
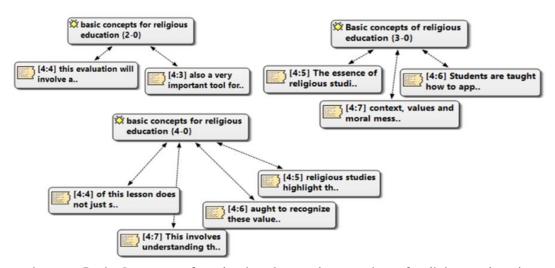

Figure 3. Basic Concepts of Evaluating the Implementation of Religious Education Learning

Create Learning Experiences

The result of Create Learning Experiences can be seen in Figure 4. In the code create learning experiences {4-0}, there is an emphasis on the importance of creating hands-on experiences for students. Both highlighted efforts to provide in-depth and applicable experiences related to religious principles. They create learning experiences {4-0} and create learning experiences {2-0} codes both highlight the integration of moral and ethical values in religious learning. The religious values-based hygiene campaign project in Create Learning Experiences {4-0} shows a commitment to not only create physical change but also root moral meaning in the activity. Meanwhile, Create Learning Experiences {2-0} describes the use of technology and simulation to introduce religious values and ethics in the context of modern ethical dilemmas. The learning experience {4-0} and create learning experiences {4-0} codes both emphasize the importance of reflection as an integral part of religious learning. After the hygiene campaign project, students were asked to reflect on their experiences, underlining how religious values influenced their views on social and moral responsibility.

The code learning experience {4-0} more commonly discusses creating an atmosphere for a deep understanding of religious principles without detailing specific initiatives. On the other hand, create learning experiences {4-0} and create learning experiences {2-0}. More specifically, talk about hygiene campaign projects and the use of technology/simulation as a learning tool. Learning experience {4-0} highlights personal experiences, religious practices, and deep spiritual experiences as the focus of learning. Meanwhile, Create Learning Experiences {4-0} focuses on the experience of a cleaning campaign project, and Create Learning Experiences {2-0} emphasizes experiences through case studies, technology, and simulations. Create Learning Experiences {2-0} highlights the use of technology and simulation as additional learning tools, while Create Learning Experiences {4-0} focuses more on field projects involving community and student reflection.

Overall, the main similarities lie in the emphasis on hands-on experience, the integration of moral and ethical values, and deep reflection. The main differences include the focus and type of learning experience, as well as the learning methods used. All of these approaches, while distinct, reflect an overarching effort to create meaningful and applicable religious learning experiences in students' daily lives.
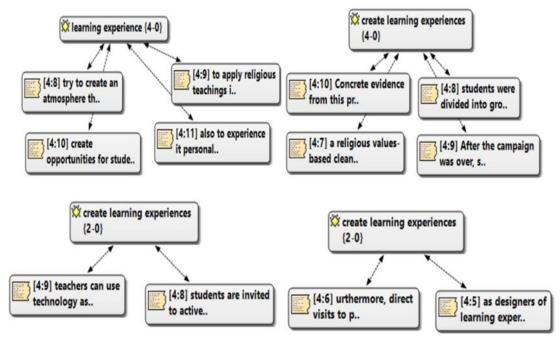

Figure 4. Create Learning Experiences

Parental Role and Support

The parental role and support code in various contexts emphasizes the active role of parents in supporting religious learning. This includes attendance at school activities, participation in family religious activities, and support for students' religious assignments and projects. In all codes, there is an emphasis on the importance of open dialogue between parents, teachers, and students. Family discussions about religious values, participation in joint religious activities, and parent-teacher meetings are examples of this approach. The parental role and support {4-0} and parental role and support {5-0} codes highlight the collaboration between schools and parents in the planning and implementation of religious activities. This creates a strong sense of ownership and responsibility from parents towards their child's school life. The "parental role and support {6-0} code emphasizes the personal experience of parents in

supporting religious learning, such as through joint prayer and family discussions. Meanwhile, the codes parental role and support {4-0} and parental role and support {5-0} focus more on collaboration between schools and parents in formal activities and discussions. The parental role and support {4-0} code highlights the challenges faced by parents, such as busy lives, so they may have difficulty providing adequate support regarding their child's religious learning. This is not explained much in the parental role and support {6-0} and parental role and support {5-0} code.

Overall, all codes affirm the crucial role of parents in supporting their children's religious learning. Similarities include an active approach, open dialogue, and parental inclusion in the development of religious activities. The main difference lies in the focus on the parents' personal experiences and recognition of the challenges they faced, which are more profound in the "parental role and support {6-0} and parental role and support {4-0} codes. Despite the differences in focus, all codes demonstrate the importance of parental collaboration and support in achieving effective and meaningful religious learning (Figure 5).
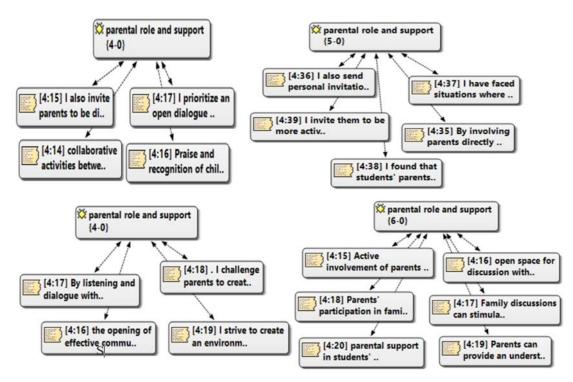

Figure 5. Parental Role and Support

Student Participation and Motivation

Code 4-0 indicates the active participation of students in exploring religious values (Figure 6). The 3-0 and 6-0 codes also emphasize the importance of active student participation, whether through creative projects, positive support, or overcoming decreased motivation. The 3-0 and 6-0 codes both highlight the importance of open communication and joint activities, such as reading together or planning visits to places of worship. Code 4-0 highlights students' initiative to explore more religious values outside of the classroom, while Code 6-0 emphasizes the influence of negative social interactions on student motivation. Code 3-0 focuses more on positive support and creative projects in response to decreased motivation, while Code 6-0 highlights in-depth measures to detect and respond to changes in student behavior, emphasizing

student empowerment through the establishment of an inclusive environment and extra support in managing stress from unhealthy relationships.

Although all codes focus on increasing student participation and motivation in religious learning, there are variations in strategies and focus between the codes. Code 4-0 emphasizes more on student initiative and exploration of religious values, while Code 6-0 focuses more on responding to decreased motivation caused by the influence of negative social interactions. Code 3-0 highlights positive support and creative projects, while Code 1-0 provides general observations about student engagement levels.
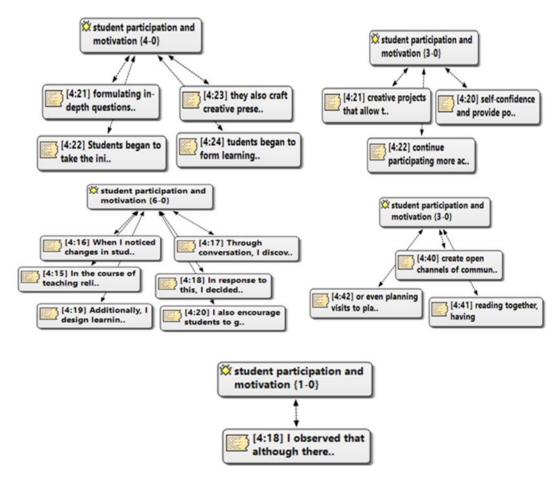

Figure 6. Student participation and motivation

Understanding Learning Evaluation

All codes emphasize the importance of evaluation in the context of religious learning, highlighting evaluation as a tool for measuring the success and effectiveness of learning. Each code recognizes the important role of the curriculum in religious learning, emphasizing the importance of ensuring that the materials taught are in accordance with curriculum standards and can meet the needs and diversity of students. The focus on evaluation involves assessing student involvement in the learning process, emphasizing the importance of understanding the extent to which students are engaged and enthusiastic about the subject matter. The 4-0 code highlights the evaluation of learning implementation, emphasizing awareness of its significance in measuring the effectiveness of the educational process (Figure 7). It focuses more on the extent to which learning objectives are achieved and provides a comprehensive view of the elements involved in the learning context. While Code 3-0 focuses more on a systematic

approach to evaluating learning outcomes and processes, it involves assessing the teaching methods used by teachers and the extent to which these methods can stimulate student understanding and engagement. Code 2-0 emphasizes evaluation that involves a thorough analysis, from the achievement of learning objectives to daily interactions in the classroom, with the aim of understanding and improving the effectiveness of teaching methods. The 3-0 code also includes qualitative dimensions in evaluation, such as student involvement in class discussions, questions asked, and the emotional impact of the material. Meanwhile, Codes 2-0 and 3-0 emphasize the role of teachers as the key to learning success, highlighting teachers' responses to individual student needs, their ability to create a supportive learning environment, and creativity in delivering material as the focus of evaluation.

Although all codes share a general view of the importance of evaluation in the context of religious learning, variations appear in the focus and approach of evaluation between codes. Code 4-0 emphasizes more on the evaluation of overall learning implementation, while Codes 3-0, 2-0, and 3-0 add a systematic, qualitative dimension and emphasis on the role of teachers in evaluation. Thus, it can be concluded that each code has a unique and comprehensive approach to the evaluation of religious learning.
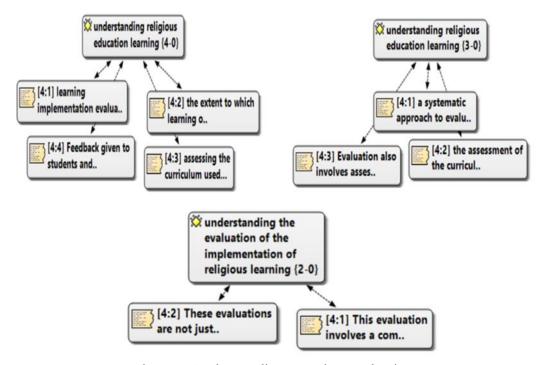

Figure 7. Understanding Learning Evaluation

Discussion

Based on the analysis of 24 evaluation aspects, the majority of aspects showed good to very good performance. These findings indicate that the Kejar Paket C program in Darussalam has Religious education, as part of the realm of pedagogical education, demands a very careful approach, given the absence of a universal method that can systematically insert religious principles into the educational process of students. Ene & Barna (2015), in their research, developing and applying curriculum theories and methodologies, instruction, and evaluation, Religious Education teachers must play a special role and be equipped with specific skills and adapt to the unique needs of each individual, the ability to be flexible and adaptive in various learning situations, as well as the ability to provide a holistic assessment of student performance. In contrast, Imbler et al. (2023) focus more on holistic learning assessment. Teachers evaluate student development, consider assessment objectives, and select the most appropriate rubric to

meet the learning assessment objectives. Imbler et al. (2023) emphasized that holistic assessments provide an overview of a student's overall quality, while analytical assessments allow for a more detailed assessment of a student's specific strengths and weaknesses. By considering the goals of holistic assessment, teachers can determine the most relevant assessments to provide feedback that is appropriate to the aspect they want to pay attention to. For example, if the teacher is more interested in getting an overall picture of the student's abilities, a holistic rubric may be more suitable. However, if the teacher wants to provide more detailed feedback and focus on certain elements in the writing, the analytical rubric will be more effective. However, the results of Chan & Chen (2022) research show that there is a lack of attention to holistic competency recognition, so there is a need for a systematic process in documenting, reporting, and educational institutions that consider the overall level of recognition and holistic competency assessment. Despite the importance of holistic competencies, educational institutions have not fully succeeded in integrating holistic competencies as part of student assessments in the curriculum. Holistic competencies are often part of the hidden curriculum, tend to be assessed alongside academic knowledge and are not explicitly assessed (Chan & Yeung, 2021).

The basic concept of learning should be based on moral values or moral education, which is applied thoroughly in the learning process. The importance of applying values is to encourage the implementation of correct behaviour, which is an integral part of student development in facing cultural and educational changes. However, religious education in public schools is now questionable. Religious practice in schools as an ideological terrain (Roszak & Kudla, 2023) highlights the important role of faith-based religious education as a strategy to stem cultural change. According to Manea (2014), the efficiency in the use of religious education to strengthen the morals and morality of the younger generation is highly dependent on the ability of teachers. Teachers need to have sufficient skills and knowledge to design learning activities that not only include general ethical values but also integrate religious principles as a solid moral foundation. Teachers who have accumulated diverse experiences during their educational careers have the responsibility to integrate their knowledge and skills in a tangible way in the implementation of the learning process. They must be able to transfer not only information but also practical values and skills to students. The teacher's ability to build relationships with students has a significant influence on student learning outcomes. Thijssen et al. (2022) highlight that although there is extensive evidence of variation in teacher-added value, there is still limited understanding of why only some teachers are more effective than others.

Although the need for these skills is critical, there are gaps in understanding, teaching strategies, and obstacles faced by teachers in classrooms in regions with different topography and indoor learning facilities, which are inadequate (Varas et al., 2023). The researcher highlighted that teachers varied in understanding skills in the absence of a clear general understanding. There are obstacles to reaching an understanding of skills that should be taught in areas with different topographic conditions, as illustrated by the lack of emphasis on the popular framework of the 4 Cs (Communication, Collaboration, Critical Thinking, and Creativity). Additionally, research shows that teachers tend to use similar teaching strategies without considering the differences in skills taught. Commonly used religious teaching strategies, including project-based learning, speaking activities, literacy strategies, and group work, have not been implemented appropriately. This is because understanding of skills is still minimal or uncommon, and effective teaching strategies for developing them are still unclear.

Top of Form

The role of parents in supporting religious learning involves various aspects, including attendance in school and family religious activities, support for student assignments and projects, and the importance of open dialogue between parents, teachers, and students.

Collaboration between schools and parents, especially in the planning and implementation of religious activities, can create a sense of ownership and responsibility for their children's school life. However, challenges such as the busyness of parents are also acknowledged, especially in terms of difficulties in providing adequate support regarding their children's religious learning. Tang et al. (2022) discussed the role of parents in supporting religious learning, emphasizing various aspects of support, attendance, and open dialogue between parents, teachers, and students. Collaboration between schools and parents is also emphasized as an important element in creating a sense of ownership and responsibility for their children's school life. Challenges such as the busyness of parents are also recognized as factors that can affect their ability to provide adequate support regarding their child's religious learning. Meanwhile, Yu et al. (2022) the results of his research discussed that family cultural capital has a positive impact on students' academic achievement. In addition, parental participation serves as a mediator for schools and families from institutionalized family cultural capital.

Understanding the evaluation of learning implementation, especially in the framework of character education in junior high schools, is seen as a reflection of awareness in assessing the effectiveness of the educational process. The approach used is systematic, focusing on the evaluation of the results and the learning process as a whole (Mirascieva et al., 2011). Evaluation of learning implementation as a comprehensive process involving various aspects to measure the success and effectiveness of learning. In this understanding, the evaluation process involves not only reflecting on the final result but also paying attention to aspects such as the achievement of learning objectives.

CONCLUSION

In the context of religious education, a holistic approach is essential, especially with an intense focus on the central role of teachers in guiding the formation of morals and values in students. Strengthening teachers' skills and knowledge is emphasized, as well as the importance of holistic assessment. Instead, it emphasizes more on the assessment of learning as a whole, utilizing appropriate rubrics to achieve a comprehensive picture. Challenges arise in the integration of holistic competencies and religious values in the curriculum, as acknowledged by the lack of understanding of religious skills and unclear teaching strategies. Variations in the understanding of teachers' skills in different regions with different topography are an important highlight, demonstrating the need for an approach tailored to the geographical and cultural context.

The role of parents in religious learning involves attendance, support, and open dialogue. However, challenges such as the busyness of parents are also recognized, especially with regard to the understanding of holistic competence and religious values. On the contrary, there is a positive view that family cultural capital contributes to students' academic achievement, with parental participation as a mediator playing a central role in this process. This creates complex dynamics in the context of religious learning, which requires the involvement of all stakeholders to achieve optimal outcomes.

Conflict of interests

There are no known conflicts of interest associated with this publication.

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