



Development of an Evaluation Model for the Islamic Education Curriculum Based on Deep Learning and Panca Cinta in Madrasah

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Abstract. This article aims to develop a conceptual model for curriculum evaluation in Islamic Education based on deep learning and Panca Cinta in madrasah institutions. The study is motivated by the need for Islamic education curriculum evaluation that does not only assess document completeness and cognitive achievement, but also captures the quality of learning processes, assessment practices, value internalization, and students' character transformation. This research employs a library research method using an integrative literature review and policy analysis approach. The data sources include nationally accredited journals (Sinta 1 and Sinta 2), Scopus-indexed international journals, primary books on curriculum and educational evaluation, as well as government policy documents related to the national curriculum and madrasah curriculum. The data were analyzed using content analysis, thematic analysis, and conceptual synthesis. The findings indicate that Islamic education curriculum evaluation needs to be constructed holistically by integrating Tyler's evaluation theory, CIPP, Stake's Countenance Model, and Discrepancy Evaluation Model. This article produces the EKPI-DLPC Model, which stands for Evaluation of Islamic Education Curriculum Based on Deep Learning and Panca Cinta. The model consists of five dimensions: curriculum context, curriculum design, learning process, assessment, and value impact. The EKPI-DLPC Model positions deep learning as a pedagogical foundation and Panca Cinta as an evaluative value framework. This model contributes to shifting Islamic education curriculum evaluation in madrasahs from an administrative-oriented approach toward a more holistic, reflective, and transformative evaluation system.

Keywords: Curriculum Evaluation; Deep Learning; Islamic Education; Madrasah; Panca Cinta.

1. INTRODUCTION

The Islamic Education curriculum in madrasahs possesses a distinctive orientation because it is not only directed toward achieving academic competencies but also toward the formation of faith, morality, spirituality, love of knowledge, social responsibility, ecological awareness, and national commitment. This characteristic distinguishes the madrasah curriculum from general education curricula that tend to position cognitive competence as the primary indicator of educational success. From the perspective of Islamic Education, the curriculum functions as an instrument for the holistic formation of human beings, namely individuals who possess balance among intellectual, spiritual, moral, social, and practical dimensions of life. Syed Muhammad Naquib al-Attas emphasized that the aim of Islamic education is related to the formation of civilized human beings rather than merely technically skilled individuals, because education should guide learners toward recognizing the proper place of knowledge, values, and actions in life (Al-Attas, 1980).

This holistic orientation requires a curriculum evaluation model that goes beyond measuring curriculum implementation documents or students' academic achievement. The evaluation of the Islamic Education curriculum needs to be developed in order to examine the alignment among objectives, content, learning processes, assessment, and the values

internalized within students. In curriculum evaluation theory, Ralph Tyler positioned evaluation as a process for determining the extent to which educational objectives are achieved through systematically designed learning experiences (Tyler, 2013). Meanwhile, Daniel Stufflebeam and Coryn, through the CIPP model, argued that evaluation should not merely measure final outcomes but also assess context, input, process, and product as a basis for educational decision-making (Stufflebeam & Coryn, 2014). Although these foundations are important, in the context of madrasahs they still need to be expanded by incorporating the distinctive values of Islamic Education.

Empirically, the need for a madrasah curriculum evaluation model has become increasingly urgent because madrasahs represent a large and strategic educational sector within the national education system. The Kementerian Agama Republik Indonesia through the Satu Data Indonesia portal provides official datasets regarding the number of RA, MI, MTs, and MA educational institutions as well as student enrollment data, demonstrating that madrasahs constitute a broad educational ecosystem requiring a systematic and academically accountable evaluation framework (Kementerian Agama, 2024a; Kementerian Agama, 2024b). These datasets classify madrasahs based on province, public-private status, educational level, and year of data, thereby emphasizing that curriculum evaluation in madrasahs cannot be designed partially but must consider institutional diversity and students' needs across regions.

Recent curriculum policy developments further strengthen the urgency of formulating a more holistic evaluation model. Permendikdasmen Number 13 of 2025 was enacted as a revision of Permendikbudristek Number 12 of 2024 concerning curricula in early childhood, primary, and secondary education. This regulation serves as an administrative adjustment and policy reinforcement to optimize curriculum implementation. Furthermore, the 2025 Revised Learning and Assessment Guidelines introduce a framework for deep learning, learning and assessment planning, implementation of learning and assessment, as well as assessment processing and reporting (Kemendikdasmen, 2025). This document demonstrates that learning is no longer sufficiently directed toward mastery of content alone, but also toward meaningful understanding, reflection, and the application of knowledge in real-life contexts. Within the madrasah context, KMA Number 1503 of 2025 is also significant because it revises KMA Number 450 of 2024 concerning curriculum implementation guidelines for RA, MI, MTs, MA, and MAK.

Contemporary studies indicate that the evaluation of Islamic Religious Education learning still faces challenges in planning, selecting evaluation techniques, utilizing non-test instruments, and integrating cognitive, affective, and psychomotor assessments. Adiyono,

Fadhilatunnisa, Rahmat, and Munawwaroh found that evaluating Islamic Religious Education learning outcomes should include planning educational objectives, evaluation techniques, and the use of instruments relevant to the characteristics of Islamic Religious Education learning; furthermore, non-test techniques such as observation, interviews, and portfolios are needed to capture students' attitudes and skills (Adiyono et al., 2023). Another systematic review by Nurdin et al. revealed that the development and implementation of Islamic Religious Education curricula in schools and madrasahs should be adapted to students' needs, learning strategies, media, and diverse evaluation techniques (Nurdin et al., 2024). Meanwhile, Fatmawati emphasized that assessment in Islamic education at madrasahs needs to be recontextualized in accordance with the demands of the twenty-first century and should not merely serve administrative purposes (Fatmawati, 2025). These findings demonstrate that Islamic Education evaluation requires a more comprehensive framework than simply assessing learning outcomes.

Based on these conditions, three research gaps need to be addressed. First, theoretically, established curriculum evaluation models such as Tyler's Model, CIPP, Stake Countenance, and the Discrepancy Evaluation Model have not explicitly integrated deep learning and Panca Cinta values as evaluative foundations for madrasah curricula. Second, from a policy perspective, recent curriculum regulations have provided direction toward deep learning and value reinforcement, yet an academic construction is still needed to translate these policies into a systematic curriculum evaluation model. Third, practically, madrasahs require a conceptual framework capable of evaluating curriculum documents, learning processes, assessments, and value impacts in an integrated manner.

The novelty of this article lies in the development of a conceptual model for evaluating the Islamic Education curriculum that integrates curriculum evaluation theory, deep learning, and Panca Cinta as foundational values for madrasahs. This model is not only intended to assess curriculum implementation but also the depth of learning, value internalization, and character transformation among students. Therefore, this article aims to analyze the theoretical construction of Islamic Education curriculum evaluation, examine the relevance of deep learning and Panca Cinta in madrasah curriculum evaluation, and formulate a conceptual model for evaluating the Islamic Education curriculum based on deep learning and Panca Cinta in madrasahs.

2. LITERATURE REVIEW

Curriculum evaluation is a systematic process of assessing the alignment between curriculum objectives, design, implementation, and outcomes. In the context of Islamic Education in madrasahs, evaluation is not only directed toward academic achievement but also toward the development of character, morality, spirituality, and the application of Islamic values. Tyler places the achievement of educational objectives as the foundation of evaluation, while the CIPP model evaluates the curriculum through the aspects of context, input, process, and product (Tyler, 2013; Stufflebeam & Coryn, 2014). Stake further emphasizes the relationship between initial conditions, the learning process, and outcomes, while the Discrepancy Evaluation Model is used to identify gaps between established standards and actual practices (Stake, 2004; Provus, 1971). These four approaches can serve as a foundation for developing a more comprehensive evaluation of the Islamic Education curriculum.

Deep learning in education refers to a learning process that emphasizes meaningful understanding, reflection, critical thinking, knowledge integration, and application in real-life contexts. This approach requires alignment among learning objectives, learning activities, and assessment so that students do not merely acquire knowledge at a superficial level but are able to understand and apply it (Biggs & Tang, 2011). In Islamic Education, deep learning is highly relevant because religious learning needs to encourage students to understand the meaning of religious teachings, connect them with everyday life, and apply Islamic values in their daily behavior. Studies by Fauzi et al. (2024) and Sidik et al. (2024) also highlight the importance of innovation and integration in the development of Islamic Religious Education curricula so that learning becomes more contextual and relevant.

Panca Cinta serves as a value foundation that provides a distinctive character to curriculum evaluation in madrasahs. Panca Cinta encompasses love for Allah and His Messenger, love of knowledge, love for oneself and others, love for the environment, and love for the homeland. These values can be used as a basis for assessing the extent to which the curriculum is able to develop students' spirituality, appreciation of knowledge, social concern, ecological awareness, and commitment to national values. This is consistent with Al-Attas's (1980) view that Islamic education is not merely oriented toward the transfer of knowledge but also toward the formation of human beings who possess adab. Research by Maksudin (2023) and Afif et al. (2024) further emphasizes the importance of integrating moral and Islamic values into the educational process.

Previous studies indicate that the evaluation of Islamic Religious Education needs to be conducted more comprehensively. Adiyono et al. (2023) highlight the importance of using both test and non-test techniques to assess students' cognitive, affective, and psychomotor aspects. Nurdin et al. (2024) emphasize the need to develop Islamic Religious Education curricula that are adapted to students' characteristics, learning strategies, media, and evaluation techniques. Meanwhile, Fatmawati (2025) demonstrates that assessment practices in Islamic Education in madrasahs need to be directed beyond administrative purposes so that they can effectively address the demands of twenty-first-century education.

Based on the above review, the evaluation of the Islamic Education curriculum needs to integrate the dimensions of context, curriculum design, learning processes, assessment, and value-based impacts. Deep learning serves as a pedagogical foundation for assessing the quality of learning processes and the depth of learning, while Panca Cinta serves as a value foundation for assessing the internalization of spiritual, intellectual, social, ecological, and national values. The integration of these two foundations provides the conceptual basis for developing the EKPI-DLPC Model as a holistic, reflective, and transformative curriculum evaluation model for Islamic Education.

3. RESEARCH METHODS

This study employed a library research method using an integrative literature review and policy analysis approach. This method was selected because the article does not aim to empirically test the model in the field, but rather to construct a conceptual model for evaluating the Islamic Education curriculum based on deep learning and Panca Cinta in madrasahs. Library research can be utilized as a research methodology when researchers seek to map, evaluate, and systematically synthesize knowledge that has developed within a particular field of study (Snyder, 2019). Meanwhile, the integrative literature review approach is considered relevant because it enables researchers to integrate theoretical, empirical, and conceptual literature in order to generate new perspectives or models (Torraco, 2016).

The data sources in this study consisted of primary and secondary sources. Primary data sources included nationally accredited journal articles indexed in Sinta 1 and Sinta 2, as well as international journal articles indexed in Scopus published within the last five years. These articles were selected because they were directly relevant to curriculum evaluation, Islamic Education curriculum, Islamic Religious Education assessment, deep learning, value education, and madrasah curriculum studies. In addition to journal articles, primary sources also included authoritative books on curriculum, educational evaluation, Islamic Education,

and library research methodology. Secondary sources consisted of government regulations and official policy documents, including Permendikdasmen Number 13 of 2025, KMA Number 1503 of 2025, and the 2025 Revised Learning and Assessment Guidelines.

Data collection was conducted through document review. Glenn A. Bowen explains that document analysis is a systematic procedure for reviewing and interpreting documents in order to obtain meaning, understanding, and empirical knowledge from written sources (Bowen, 2009). The stages of data collection included determining keywords, searching for primary articles and books, collecting regulations and policy documents, critically reading abstracts, introductions, methods, findings, discussions, and conclusions, and extracting key concepts. The keywords used in this study included Islamic education curriculum evaluation, madrasah curriculum, deep learning, authentic assessment, Islamic value education, Panca Cinta, and love-based curriculum.

Data analysis was carried out using three techniques. First, content analysis was employed to interpret concepts related to curriculum evaluation, deep learning, Panca Cinta, and madrasah curriculum policies. Content analysis is appropriate for systematically, replicatively, and contextually interpreting textual meaning (Krippendorff, 2018). Second, thematic analysis was used to classify findings into themes related to context evaluation, curriculum design, learning processes, assessment, and value impacts. This technique enables researchers to identify patterns of meaning within qualitative data sets (Braun & Clarke, 2022). Third, conceptual synthesis was utilized to formulate a conceptual model for evaluating the Islamic Education curriculum based on deep learning and Panca Cinta. Data validity was strengthened through source triangulation, theory triangulation, and an audit trail of the processes of literature selection, classification, and synthesis.

4. RESULT AND DISCUSSIONS

Theoretical Foundations of Islamic Education Curriculum Evaluation

The synthesis of the literature indicates that the evaluation of the Islamic Education curriculum needs to be constructed upon established curriculum evaluation theories while simultaneously contextualized within the distinctive character of madrasahs as Islamic educational institutions. Curriculum evaluation cannot merely be understood as an activity to assess the achievement of learning outcomes; rather, it is a systematic process for examining the relationship among objectives, content, learning strategies, assessment, and the value impacts generated by the curriculum. Within Tyler's framework, educational evaluation begins

with fundamental questions concerning educational objectives, selected learning experiences, the organization of learning experiences, and methods for determining the attainment of these objectives (Tyler, 2013). This framework is relevant to Islamic Education because the madrasah curriculum possesses strong normative objectives, namely developing students who are faithful, knowledgeable, morally upright, and capable of practicing Islamic values in everyday life.

However, Tyler's objective-oriented approach is insufficient when applied independently. The Islamic Education curriculum requires not only the measurement of formal goal attainment but also an evaluation capable of examining institutional contexts, resource readiness, learning processes, and the transformative impact of values. Therefore, Stufflebeam's CIPP model becomes relevant as a foundational framework. The CIPP model positions evaluation as a decision-making process through four major components: context, input, process, and product (Stufflebeam & Coryn, 2014). In the context of madrasahs, the context dimension can be utilized to assess the alignment of the curriculum with the madrasah vision, students' needs, Islamic culture, and curriculum regulations. The input dimension assists in evaluating curriculum design quality, teaching materials, teacher competence, and assessment instruments. The process dimension evaluates instructional implementation, while the product dimension assesses academic outcomes as well as value and character impacts.

Stake's model also provides an important contribution by emphasizing the relationship among antecedents, transactions, and outcomes (Stake, 2004). In the evaluation of the Islamic Education curriculum, antecedents may refer to students' initial conditions, teacher readiness, madrasah culture, and curriculum tools. Transactions refer to learning processes, teacher–student interactions, pedagogical strategies, and religious experiences occurring within classrooms and the broader madrasah culture. Outcomes refer not only to academic scores but also to changes in attitudes, *adab* (ethical conduct), spirituality, social responsibility, and religious behavior. Provus' Discrepancy Model may also be employed to assess the gap between curriculum standards established in policy and actual curriculum practices in madrasahs (Provus, 1971). This approach is significant because curriculum policies are often normatively ideal but not necessarily fully realized in learning and assessment practices.

Recent literature on Islamic Religious Education reinforces the need for a more comprehensive curriculum evaluation. Adiyono et al. found that the evaluation of Islamic Religious Education learning outcomes must include planning, objectives, evaluation techniques, and the use of both test and non-test instruments in order to assess students' cognitive, affective, and psychomotor dimensions more holistically (Adiyono et al., 2023).

This finding demonstrates that Islamic Education evaluation is inadequate if it relies solely on written examinations or memorization-based assessments. Nurdin et al. further emphasized that the development of Islamic Religious Education curricula in inclusive schools or madrasahs should be adapted to students' characteristics, learning needs, instructional strategies, media, and diverse evaluation techniques (Nurdin et al., 2024). Therefore, the evaluation of the Islamic Education curriculum must move from an administrative model toward one that is more responsive to student contexts and the characteristics of madrasahs.

From a policy perspective, the urgency of evaluating the madrasah curriculum is also supported by empirical facts indicating that madrasahs constitute a vast educational ecosystem. Official datasets from Indonesia's One Data Portal provide data on the number of RA, MI, MTs, and MA educational institutions by province, public-private status, level, and year. These data demonstrate that madrasahs possess extensive and diverse institutional distributions, thereby requiring a systematic and contextual curriculum evaluation framework capable of examining quality variations across regions and educational levels. Moreover, Ministerial Decree of Religious Affairs (KMA) Number 1503 of 2025 officially revises KMA Number 450 of 2024 concerning curriculum implementation guidelines for RA, MI, MTs, MA, and MAK. This regulatory status strengthens the need for an evaluation model capable of translating madrasah curriculum policy directions into more operational evaluative indicators.

Based on this synthesis, the evaluation of the Islamic Education curriculum should be formulated as a holistic-transformative evaluation. Holistic evaluation means that evaluation does not merely assess curriculum documents but also evaluates contexts, designs, learning processes, assessments, and value impacts. Transformative evaluation means that evaluation does not stop at asking, "Has the material been taught?" or "Have learning outcomes been achieved?" but also asks, "Does the curriculum shape students into individuals who are more religious, reflective, knowledgeable, morally upright, socially responsible, environmentally aware, and patriotic?" Within the framework of Islamic Education, curriculum evaluation must address the dimension of ta'dib, namely the cultivation of ethical conduct, intellectual order, and moral consciousness. Al-Attas asserted that Islamic education fundamentally concerns the formation of civilized human beings rather than merely the transfer of knowledge (Al-Attas, 1980). Therefore, Islamic Education curriculum evaluation models must integrate the rationality of modern evaluation with the orientation of Islamic values.

Table 1. Mapping of Curriculum Evaluation Theories and Their Contributions to the Model.

Theory/Model	Evaluation Focus	Contribution to the Islamic Education Curriculum Evaluation Model
Tyler	Achievement of educational objectives	Evaluates the alignment between Islamic educational goals and curriculum outcomes
CIPP	Context, input/design, process, product/impact	Serves as the fundamental structure of curriculum evaluation dimensions
Stake	Antecedent, transaction, outcome	Strengthens evaluation of processes, learning interactions, and value outcomes
Discrepancy	Gap between standards and reality	Assesses gaps between madrasah curriculum policies and learning practices

The table demonstrates that the Islamic Education curriculum evaluation model should not depend on a single evaluation theory. Tyler provides the basis for aligning goals and outcomes; CIPP offers a comprehensive structure; Stake strengthens process analysis; and the Discrepancy Model assists in identifying gaps between regulations and practice. The integration of these four approaches forms the foundation for an Islamic Education curriculum evaluation model that is not only systematic but also responsive to the needs of madrasahs.

Deep Learning and Panca Cinta as Pedagogical and Value Foundations of Evaluation

The synthesis of literature and policies indicates that the Islamic Education curriculum evaluation model requires two major foundations: deep learning as a pedagogical basis and Panca Cinta as a value basis. In the educational context, deep learning should not be narrowly interpreted as artificial intelligence technology but as a learning approach emphasizing meaningful understanding, reflection, critical thinking, knowledge integration, and practical application in life. The 2025 Learning and Assessment Guidelines explicitly include frameworks for deep learning, instructional and assessment planning, implementation of learning and assessment, and the processing and reporting of assessment outcomes. This confirms that Indonesian educational policy is moving toward learning that is more meaningful, reflective, and integrated with assessment.

In Islamic Education, deep learning is highly relevant because Islamic teachings are not sufficient when studied merely as textual information or normative memorization. Students need to understand the meanings of teachings, connect them with real-life situations, reflect upon their values, and apply them in practice. Biggs and Tang explained that quality learning requires alignment among objectives, learning activities, and assessment so that students achieve deep understanding rather than surface-level outcomes (Biggs & Tang, 2011). This principle aligns with the needs of Islamic Education curriculum evaluation because curriculum success is not only reflected in students' ability to answer questions but also in their ability to interpret Islamic values and apply them in social life.

Recent studies further highlight the importance of shifting Islamic Education from informative learning patterns toward reflective and contextual learning. Fauzi et al. demonstrated that innovation in the Islamic Religious Education curriculum must encompass objectives, materials, media, methods, and evaluation so that religious education does not become trapped in formalistic routines (Fauzi et al., 2024). Sidik et al. emphasized that Islamic Religious Education curricula integrated with general sciences can strengthen the relevance of Islamic education in addressing contemporary student needs (Sidik et al., 2024). These findings support the notion that deep learning can serve as a pedagogical orientation in curriculum evaluation because evaluation must assess depth of understanding, interdisciplinary connections, and the quality of students' learning experiences.

Panca Cinta, on the other hand, serves as the evaluative value foundation distinguishing the madrasah curriculum evaluation model from general curriculum evaluation models. The five values of Panca Cinta love for Allah and His Messenger, love of knowledge, love for oneself and others, love for the environment, and love for the homeland can function as value indicators assessing the curriculum's impact on student formation. In this framework, curriculum evaluation does not merely ask whether students understand materials related to *aqidah*, *fiqh*, Qur'an-Hadith, Islamic Cultural History, or Arabic language, but also whether the curriculum cultivates spiritual awareness, scientific ethos, social ethics, ecological responsibility, and national commitment.

The need for integrating these values is supported by several studies. Maksudin emphasized that morality, *akhlaq*, and character in Islamic Religious Education must be conceptually understood as inseparable from the educational process (Maksudin, 2023). Ilyas et al. demonstrated that inclusive curriculum models in Islamic educational institutions must accommodate students' needs and humanitarian values in both design and implementation (Ilyas et al., 2022). Afif et al. further emphasized that the integration of Islamic values in learning, including online learning contexts, is essential so that educational processes do not lose their ethical-spiritual orientation (Afif et al., 2024). These studies reinforce the argument that Islamic Education curricula should be evaluated not only from the perspective of instructional structure but also from the quality of value internalization.

The integration of deep learning and Panca Cinta results in a more focused evaluation orientation. Deep learning evaluates the quality of pedagogical processes: whether learning fosters meaningful understanding, reflection, critical thinking, knowledge integration, and concrete action. Panca Cinta evaluates the quality of value orientation: whether learning produces spirituality, love of knowledge, empathy, environmental awareness, and patriotism.

Thus, the two form a relationship between pedagogy and values. Deep learning answers how students learn deeply, whereas Panca Cinta answers which values should emerge through the learning process.

Table 2. Matrix of Deep Learning and Panca Cinta in the Evaluation Model.

Aspect	Function in the Evaluation Model	Conceptual Indicators
Deep learning	Pedagogical basis	Meaningful understanding, reflection, critical thinking, knowledge integration, concrete action
Panca Cinta	Value basis	Spirituality, love of knowledge, empathy, environmental awareness, patriotism

The matrix indicates that the Islamic Education curriculum evaluation model based on deep learning and Panca Cinta must simultaneously assess two dimensions: the quality of learning processes and the quality of value impacts. If only deep learning is used without Panca Cinta, evaluation risks becoming pedagogically oriented but lacking the value identity of the madrasah. Conversely, if only Panca Cinta is used without deep learning, evaluation risks becoming normative but insufficiently operational in assessing learning quality. Therefore, both must be integrated as the foundation for developing a holistic, reflective, and transformative Islamic Education curriculum evaluation model.

5. CONCLUSION AND SUGGESTIONS

The Islamic Education curriculum in madrasahs needs to be developed beyond administrative and cognitive aspects, as it is oriented toward the formation of faith, morality, spirituality, and social as well as national values. Curriculum evaluation must assess the integration among objectives, design, learning processes, assessment, and value impacts. The EKPI-DLPC model was developed based on the integration of Tyler's, CIPP, Stake's, and Discrepancy evaluation theories with a deep learning approach and the values of Panca Cinta. This model encompasses five dimensions: context, curriculum design, learning process, assessment, and value impact. EKPI-DLPC contributes theoretically, policy-wise, and practically to the evaluation of madrasah curricula. However, the model remains conceptual and therefore requires empirical validation and further instrument development.

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