

Aligning Islamic Religious Education Programs with Student Learning Outcomes: An Outcome-Based Education Perspective

Zakariyah¹, Mauhibur Rokhman²,

¹ Universitas Islam Negeri Sunan Ampel Surabaya: riyah.zaka@gmail.com

² Universitas KH. Abdul Chalim; Indonesia

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Abstract

Islamic education plays an essential role in developing students' religious understanding, moral character, and spiritual values. However, traditional approaches often emphasize memorization and knowledge transmission, providing limited opportunities for students to develop critical thinking and apply Islamic teachings in everyday life. This study aims to evaluate the implementation of Islamic education programs through the Outcome-Based Education (OBE) approach at Excellent Children Middle School in Kota Baru Driyorejo, Gresik, Indonesia. The study employed a mixed-methods approach, integrating qualitative data from semi-structured interviews with teachers and the school principal, classroom observations, and quantitative data from student assessments in Qur'anic memorization, fiqh, and ethics. Qualitative data were analyzed thematically, while quantitative data were examined using descriptive and inferential statistics, supported by data triangulation. The findings indicate that OBE encourages teachers to establish measurable learning outcomes, adopt more interactive teaching strategies, and integrate cognitive, affective, and psychomotor competencies into Islamic education. Compared with traditional approaches, OBE-based classes demonstrated more active student participation and a stronger emphasis on applying Islamic values in daily life. The study also reports a 20% increase in average assessment scores related to memorization and the application of Islamic values compared with traditional approaches. Nevertheless, limited teacher training and time constraints remain significant implementation challenges. These findings suggest that effective OBE implementation requires continuous professional development, institutional support, and assessment practices aligned with Islamic educational values. This study contributes to the development of a more measurable, student-centered, and holistic framework for evaluating Islamic education programs.

Abstrak

Kata kunci:
Pendidikan Islam;
Outcome-Based
Education; evaluasi
program; capaian
pembelajaran;
pengembangan
karakter.

Pendidikan Islam memiliki peran penting dalam mengembangkan pemahaman keagamaan, karakter moral, dan nilai-nilai spiritual peserta didik. Namun, pendekatan tradisional cenderung menekankan hafalan dan transfer pengetahuan sehingga memberikan kesempatan terbatas bagi peserta didik untuk mengembangkan kemampuan berpikir kritis dan menerapkan ajaran Islam dalam kehidupan sehari-hari. Penelitian ini bertujuan mengevaluasi implementasi program Pendidikan Agama Islam melalui pendekatan Outcome-Based Education (OBE) di Excellent Children Middle School, Kota Baru Driyorejo, Gresik, Indonesia. Penelitian ini menggunakan pendekatan metode campuran (mixed methods) dengan mengintegrasikan data kualitatif yang diperoleh melalui wawancara semi-terstruktur dengan guru dan kepala sekolah, observasi pembelajaran di kelas, serta data kuantitatif dari hasil penilaian peserta didik dalam bidang hafalan Al-Qur'an, fikih, dan akhlak. Data kualitatif dianalisis secara tematik, sedangkan data kuantitatif dianalisis menggunakan statistik deskriptif dan inferensial dengan dukungan triangulasi data. Hasil penelitian menunjukkan bahwa OBE mendorong guru menetapkan capaian pembelajaran yang terukur, menerapkan strategi pembelajaran yang lebih interaktif, serta mengintegrasikan kompetensi kognitif, afektif, dan psikomotorik dalam pendidikan Islam. Dibandingkan dengan pendekatan tradisional, pembelajaran berbasis OBE menunjukkan partisipasi peserta didik yang lebih aktif dan penekanan yang lebih kuat pada penerapan nilai-nilai Islam dalam kehidupan sehari-hari. Penelitian ini juga

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melaporkan peningkatan rata-rata nilai penilaian sebesar 20% terkait hafalan dan penerapan nilai-nilai Islam dibandingkan dengan pendekatan tradisional. Meskipun demikian, keterbatasan pelatihan guru dan kendala waktu masih menjadi tantangan utama. Temuan ini menegaskan pentingnya pengembangan profesional berkelanjutan, dukungan kelembagaan, dan sistem penilaian yang selaras dengan nilai-nilai pendidikan Islam.

Corresponding Author:

Mauhibur Rokhman. Universitas kH. Abdul Chalim

INTRODUCTION

Islamic education plays a fundamental role in developing students' religious understanding, moral character, and spiritual awareness (Fajri et al., 2025; Hakim & Salim, 2024; Muhalli, 2023). However, contemporary educational demands require Islamic education to move beyond the transmission and memorization of religious knowledge toward measurable learning outcomes that integrate cognitive understanding, moral dispositions, and practical application (Ahwan & Karfida, 2025; Cahyani et al., 2026; Permadi et al., 2025). Traditional approaches remain valuable for preserving religious knowledge and Islamic traditions, particularly through Qur'anic memorization, fiqh instruction, and moral education (Amin et al., 2025; Munawir et al., 2025). Nevertheless, when learning evaluation primarily emphasizes recall and textual comprehension, students may have limited opportunities to develop critical thinking, problem-solving, and the ability to apply Islamic values in everyday situations (Muhammad et al., 2025; Mukhoiyaroh et al., 2025). This challenge highlights the importance of evaluating Islamic education programs through approaches that balance religious knowledge with holistic student development. Outcome-Based Education (OBE) offers a relevant framework because it places clearly defined learning outcomes at the center of curriculum planning, teaching, and assessment (Spady, 1994).

Previous studies have established the importance of outcome-oriented learning, constructive alignment, and comprehensive educational assessment. Spady (1994) emphasized that educational processes should be designed around clearly defined outcomes that students are expected to achieve, while (John & Catherine, 2011) highlighted the alignment of learning outcomes, teaching activities, and assessment. In Islamic education, Al-Attas argued for an educational orientation that integrates intellectual, spiritual, and moral development (Al-Attas (Syed.), 1991). These perspectives provide a conceptual foundation for connecting OBE with the broader objectives of Islamic education. Furthermore, (Alimni et al., 2022) discussed the role of Islamic education in students' cognitive and spiritual development, while (Maisura et al., 2026; meirani et al., 2025; Romlah et al., 2025; Syed et al., 2026), as cited in the existing manuscript, highlighted concerns regarding critical thinking and moral development. Taken together, these studies suggest that educational quality should not be assessed solely through the acquisition of religious knowledge but also through students' ability to understand and apply Islamic values (Xu et al., 2024).

Despite these conceptual contributions, further empirical investigation is needed into how OBE is implemented and evaluated within school-based Islamic education programs (Assalihee et al., 2024). In particular, the relationship between explicitly defined learning outcomes, classroom teaching practices, student assessment, and character development requires closer examination within a specific institutional context (Aliyah et al., 2024; Fanani & Ma'arif, 2025). Existing discussions provide a foundation for understanding OBE and holistic Islamic education, but they do not sufficiently establish how these dimensions operate together in the selected school or how

implementation challenges influence program evaluation (Asy'Ari et al., 2025; Ma'arif et al., 2025; Priyantoro et al., 2026). Therefore, the research gap addressed in this study concerns the need for a context-specific evaluation that integrates educators' perspectives, classroom observations, and student assessment data. This study addresses that gap by examining the implementation of OBE at Excellent Children Middle School in Kota Baru Driyorejo, Gresik, Indonesia, while considering both its educational contributions and practical constraints.

Accordingly, this study aims to evaluate the implementation of Islamic education programs through the OBE approach by examining three interrelated dimensions: the alignment of learning activities with measurable outcomes, the contribution of OBE to students' learning achievements and application of Islamic values, and the challenges encountered by educators in implementing the approach. Using a mixed-methods design, the study combines interviews with teachers and the school principal, classroom observations, and quantitative assessment data from Qur'anic memorization, fiqh, and ethics. Unlike studies that primarily discuss OBE as a general educational framework, this research examines its practical implementation within an Islamic education program and compares the observed outcomes with those associated with traditional teaching approaches. This design provides an opportunity to examine not only whether OBE supports learning improvement but also how its implementation is experienced and constrained in practice.

This study argues that the contribution of OBE to Islamic education depends on the alignment of measurable learning outcomes, interactive teaching strategies, and assessment practices that evaluate both religious knowledge and its practical application. It further proposes that the effectiveness of OBE should be understood not merely through students' assessment scores but also through the development of character-related competencies and the institutional conditions that support implementation. The study therefore examines the proposition that OBE-based Islamic education can provide a more comprehensive framework for evaluating student learning than an approach focused predominantly on memorization, while recognizing that its effectiveness depends on adequate teacher preparation and institutional support. By integrating qualitative and quantitative evidence from a single-school case, this research seeks to contribute empirical insights to discussions of outcome-based evaluation and holistic quality improvement in Islamic education.

RESEARCH METHODS

This study employed a mixed-methods approach using a convergent design to evaluate the implementation of the Outcome-Based Education (OBE) approach in the Islamic education program at Excellent Children Middle School, Kota Baru Driyorejo, Gresik, Indonesia. Following the mixed-methods framework of Creswell and Plano Clark (2017), qualitative and quantitative data were collected in parallel, analyzed separately, and integrated during interpretation. The qualitative component explored how teachers implemented OBE, aligned learning activities with intended outcomes, and addressed implementation challenges. The quantitative component examined students' learning outcomes in Qur'anic memorization, fiqh, and ethics. The research was conducted at Excellent Children Middle School during [specify the actual research period]. The school was selected because it implemented OBE in its Islamic education program, making it a relevant setting for examining the relationship between outcome-oriented instruction and students' religious learning achievements.

Data were collected through semi-structured interviews, classroom observations, and documentation. Interviews were conducted with the school principal and Islamic education teachers to obtain information about curriculum planning, the formulation of measurable learning outcomes, instructional strategies, assessment practices, and challenges in implementing OBE. Classroom observations focused on teacher-student interactions, student participation, the use of interactive learning strategies, and the application of Islamic values during learning activities. Documentation included relevant curriculum documents, lesson plans, learning outcome indicators, assessment instruments, and students' assessment records. Quantitative data were obtained from student assessments in Qur'anic memorization, fiqh, and ethics to examine learning achievement and the application of Islamic values. The informants consisted of the school principal and Islamic education teachers, while the quantitative component involved students whose assessment records were included in the research. The number of teachers, students, and other participants should be specified based on the actual field data. Data from these sources were compared to develop a comprehensive understanding of OBE implementation.

Qualitative data were analyzed thematically through familiarization with the data, coding, categorization, and the identification of recurring themes related to instructional implementation, learning outcomes, character development, and implementation barriers. Quantitative data were analyzed using descriptive statistics to summarize students' assessment results. Where comparable pre-implementation and post-implementation data were available, the scores were compared to examine changes in learning achievement. The results of the qualitative and quantitative analyses were subsequently integrated through triangulation to identify convergent findings, complementary explanations, and differences between reported practices and measured outcomes. Data credibility was supported by comparing information from interviews, observations, and documents, while respondent verification was used where applicable. This analytical procedure enabled the study to evaluate both the educational contributions of OBE and the practical conditions affecting its implementation in the selected school.

RESEARCH RESULTS AND DISCUSSION

Results

Implementation of OBE at Excellent Children Elementary School

The implementation of Outcome-Based Education (OBE) at Excellent Children Elementary School demonstrates a shift toward a more structured, measurable, and student-centered approach to Islamic education (Burns, 1987; Burns & Squires, 1987). The findings indicate that OBE encourages teachers to formulate specific learning outcomes and align instructional activities with the competencies that students are expected to achieve. Rather than focusing exclusively on the delivery of Islamic knowledge, teachers are encouraged to consider how students understand, internalize, and apply religious teachings in their daily lives. This orientation is particularly relevant to Islamic education, which encompasses not only the acquisition of religious knowledge but also the development of moral character, spiritual awareness, and responsible behavior. Through the implementation of OBE, learning activities can be organized around clearly defined objectives, enabling teachers to identify students' learning progress and determine whether the intended competencies have been achieved (Chase Furman, 1994). Consequently, the approach provides a more systematic basis for evaluating the quality of Islamic education and identifying areas requiring further

improvement (Kushari & Septiadi, 2022).

Interviews with teachers revealed that one of the main benefits of OBE was its emphasis on specific and measurable learning outcomes. Teachers reported that the approach helped them identify students' strengths and weaknesses more systematically, allowing them to provide guidance according to individual learning needs. One teacher explained, OBE makes it easier for us to identify students' weaknesses, allowing us to provide more targeted guidance. This statement illustrates how clearly formulated learning outcomes can support teachers in recognizing learning difficulties and planning appropriate instructional responses. When expected competencies are explicitly defined, teachers can compare students' actual performance with established learning objectives and identify aspects that require additional attention. Such a process also enables teachers to provide more focused feedback rather than relying solely on general judgments about students' academic performance. These findings are consistent with Spady's (1994) conceptualization of OBE, which emphasizes the importance of designing educational processes around clearly defined outcomes that every student is expected to achieve. In this context, OBE functions not merely as a curriculum framework but also as a practical guide for instructional planning, learning assessment, and continuous improvement.

Classroom observations further indicated that the implementation of OBE encouraged teachers to employ more varied and interactive instructional strategies, including group discussions, simulations, and project-based learning. These approaches provided opportunities for students to participate more actively, exchange ideas, and engage with Islamic educational materials through collaborative and practical activities. Compared with instructional practices that rely predominantly on lectures and memorization, interactive learning strategies can create opportunities for students to explain religious concepts, consider different perspectives, and connect classroom learning with everyday experiences. For example, group discussions can be used to explore the application of Islamic ethical principles in social relationships, while simulations can provide opportunities to examine appropriate behavior in situations involving honesty, responsibility, and cooperation. Project-based learning can similarly encourage students to investigate and demonstrate the practical relevance of Islamic values. These examples illustrate potential applications of the observed instructional strategies rather than additional activities independently established by the research. The findings are conceptually consistent with Biggs and Tang's (2011) emphasis on constructive alignment, in which learning outcomes, teaching and learning activities, and assessment methods should support one another. When instructional strategies are aligned with intended outcomes, students have greater opportunities to demonstrate their understanding through meaningful learning activities.

Another important finding concerns the integration of cognitive, affective, and psychomotor dimensions into Islamic education. Interview results indicated that teachers found it easier to align their instructional practices with learning outcomes that extended beyond the acquisition of knowledge. The cognitive dimension concerns students' understanding of Islamic teachings, the affective dimension relates to the development of attitudes and internalization of Islamic values, and the psychomotor dimension involves the demonstration of relevant practical skills and behaviors (Ahmad Kusaini et al., 2024; Jensen & Thomsen, 2024). Integrating these dimensions provides a broader perspective on student achievement because understanding religious principles does not necessarily mean that students can consistently apply them in practice. For this reason, learning assessment should consider not only students' ability to explain

religious concepts but also appropriate evidence of their attitudes and practical application. This multidimensional orientation is compatible with the broader aims of Islamic education, which seek to cultivate intellectual development alongside spiritual and moral growth. It also provides a conceptual connection with *maqasid al-shariah*, particularly the emphasis on protecting religion, intellect, life, wealth, and lineage (Farag & Rashed, 2023; Makhsin et al., 2026). However, the relationship between OBE and *maqasid al-shariah* should be understood as a conceptual alignment that requires careful curricular interpretation rather than an automatic outcome of adopting OBE. Al-Attas (1993) similarly emphasizes the importance of integrating intellectual, spiritual, and moral dimensions within an Islamic philosophy of education.

Overall, the findings suggest that OBE contributes to a more systematic approach to Islamic education at Excellent Children Elementary School by strengthening the alignment between learning objectives, instructional strategies, and student assessment. Its contribution lies in encouraging teachers to define expected competencies, identify individual learning needs, adopt interactive teaching methods, and consider the broader dimensions of student development. Nevertheless, these findings should be interpreted in relation to the evidence obtained from teacher interviews and classroom observations. The reported benefits indicate positive experiences and observed instructional changes, but they do not, by themselves, establish a causal relationship between OBE implementation and improvements in student learning outcomes. Further evaluation using documented assessment results, clearly specified indicators, and systematic comparisons across learning periods would provide stronger evidence of its effectiveness. Therefore, sustaining the implementation of OBE requires not only clear learning outcomes but also consistent assessment practices, appropriate teacher preparation, and institutional support. With these elements in place, OBE can serve as a useful framework for strengthening the quality of Islamic education while maintaining its distinctive commitment to religious understanding, character formation, and the practical application of Islamic values.

Comparison with Traditional Approaches

Field observations revealed notable differences between classroom practices using traditional teaching approaches and those implementing Outcome-Based Education (OBE) at the school. Traditional classes tended to rely heavily on teacher-centered instruction, particularly lectures and rote memorization. In these classrooms, teachers played the primary role in explaining learning materials, while students were mainly expected to listen, memorize, and reproduce the information provided. Although these practices can support the transmission and retention of religious knowledge, they may provide fewer opportunities for students to engage in critical discussion, collaborative problem-solving, and the practical application of Islamic teachings (R & Thohir, 2024; Zainuddin et al., 2026). Classroom observations also indicated relatively limited interaction between teachers and students, with students frequently appearing passive during learning activities. These findings highlight the importance of reconsidering instructional strategies to ensure that Islamic education develops not only students' knowledge of religious teachings but also their capacity to understand and apply Islamic values in different contexts.

The limitations observed in traditional classroom practices are consistent with the concerns discussed by Ahmed and Shafique (2020), who emphasized the challenges of developing critical and analytical thinking through approaches that predominantly emphasize knowledge transmission. When learning activities focus primarily on

memorization, students may demonstrate the ability to recall religious concepts without necessarily developing a deeper understanding of their meaning or practical implications. In Islamic education, this distinction is particularly important because religious knowledge is expected to inform students' attitudes, decisions, and behavior. For example, understanding the concept of honesty involves more than memorizing its definition; students should also be able to recognize situations that require honesty and demonstrate responsible behavior in their interactions with others. Therefore, although memorization remains an important component of Islamic learning, it should be complemented by instructional activities that encourage reflection, interpretation, and practical application. From this perspective, the challenge is not to eliminate traditional methods but to integrate them with learning strategies that support broader educational outcomes.

In contrast, classrooms implementing OBE demonstrated more dynamic learning interactions and greater opportunities for student participation. Teachers employed strategies such as role-playing and problem-based learning to help students explore Islamic values through situations that required interpretation, discussion, and decision-making. Role-playing can provide opportunities for students to examine appropriate responses to social situations, while problem-based learning can encourage them to identify ethical issues and consider possible solutions in light of Islamic principles. These approaches position students as active participants in the learning process rather than passive recipients of information. They also enable teachers to observe how students explain their reasoning, collaborate with peers, and connect religious knowledge with practical situations. Such instructional practices are consistent with the central principle of OBE, which emphasizes the alignment of learning activities with clearly defined competencies and expected learning outcomes. Accordingly, the value of these methods lies not simply in making lessons more engaging but also in creating opportunities for students to demonstrate what they understand and how they can apply it.

Quantitative findings further supported the observed differences, indicating that students in OBE classes achieved an average assessment score increase of 20% in Qur'anic memorization and the application of Islamic values compared with students taught through traditional approaches. This result suggests that outcome-oriented instruction may offer advantages in supporting both the retention of religious knowledge and its practical application. The finding is consistent with Gibbs and Simpson's (2004) discussion of the relationship between assessment practices and student learning, particularly the importance of designing assessment to support meaningful engagement with learning materials. When assessments are aligned with learning outcomes, students receive clearer expectations regarding what they need to know and demonstrate. Teachers can also use assessment results to identify learning gaps and adjust their instructional strategies accordingly. Nevertheless, the reported 20% difference should be interpreted carefully because the strength of this comparison depends on the comparability of the student groups, the assessment instruments used, and the procedures for calculating the difference. Without further statistical information, the result indicates a reported difference in average scores rather than definitive evidence that OBE alone caused the improvement.

Overall, the comparison suggests that OBE provides a useful framework for addressing some limitations associated with predominantly teacher-centered approaches to Islamic education (Abdullah, 2024; Hussain, 2025). Its emphasis on measurable outcomes, active participation, and practical application can help connect religious knowledge with the development of students' analytical abilities and ethical

understanding. However, traditional approaches should not automatically be regarded as ineffective, since lectures and memorization remain relevant for introducing foundational concepts and preserving accurate religious knowledge. A more productive approach is to integrate these methods within a broader instructional framework that includes discussion, reflection, problem-solving, and outcome-aligned assessment. The findings also indicate the importance of preparing teachers to design appropriate learning activities and assessment instruments. Future evaluations should examine learning outcomes across longer periods and use clearly documented assessment procedures to determine whether the observed differences remain consistent. Through such improvements, Islamic education can maintain its emphasis on religious knowledge while providing students with greater opportunities to develop the competencies needed to apply Islamic values meaningfully in everyday life.

Table 1. Overall Synthesis of Research Findings

Research Dimension	Principal Finding	Contribution to Islamic Education
Program implementation	OBE encouraged clearer learning outcomes and more interactive teaching.	Strengthens systematic and measurable program evaluation.
Student learning	The study reported a 20% increase in average assessment scores compared with traditional instruction.	Suggests potential benefits for religious knowledge and the application of Islamic values.
Character development	OBE emphasized the integration of knowledge, attitudes, and practical competencies.	Supports a more holistic approach to Islamic education.
Implementation barriers	Limited training, time constraints, and administrative workload affected implementation.	Highlights the importance of teacher competence and institutional readiness.
Quality improvement	Alignment among outcomes, instruction, and assessment emerged as a key consideration.	Provides a basis for continuous improvement of Islamic education programs.

Challenges in Implementation

Despite its potential benefits, the implementation of Outcome-Based Education (OBE) at Excellent Children Elementary School continues to face several challenges that affect the consistency and quality of its application. The findings indicate that limited teacher training is one of the primary obstacles to effective implementation. Teachers reported difficulties in understanding the practical principles of OBE, particularly in translating general educational objectives into specific, measurable, and achievable learning outcomes. This difficulty is significant because successful OBE implementation requires teachers to establish clear expectations regarding what students should know, understand, and be able to demonstrate after completing learning activities. In Islamic education, these outcomes must encompass not only the mastery of religious knowledge but also the development of appropriate attitudes, moral character, and the ability to apply Islamic values in everyday situations. Without adequate preparation, teachers

may struggle to formulate appropriate indicators, select suitable instructional strategies, and develop assessment instruments that accurately measure the intended competencies. Consequently, the potential benefits of OBE may not be fully realized when its underlying principles are understood conceptually but are not consistently translated into classroom practice.

The challenges associated with teacher preparation also extend to the assessment of learning outcomes. Teachers need to distinguish between measuring students' knowledge of Islamic teachings and evaluating their ability to interpret and apply those teachings in practical contexts. For example, assessing students' understanding of ethical principles may require a combination of written tests, classroom observations, reflective activities, and performance-based assessments. Each method serves a different purpose and provides evidence of particular learning competencies (Alam et al., 2026; Madkan et al., 2025). However, designing and implementing multiple assessment methods requires pedagogical knowledge, careful planning, and sufficient preparation time. When teachers lack specialized training, assessment practices may continue to emphasize easily measurable aspects, such as memorization and factual knowledge, while affective and practical competencies receive less systematic attention (Priyantoro et al., 2026). This situation can create a gap between the intended outcomes of the curriculum and the actual evidence used to evaluate student achievement. The findings therefore suggest that professional development should address not only the general concepts of OBE but also the practical skills required to formulate learning outcomes, align teaching activities with assessment criteria, and interpret assessment results for instructional improvement.

These findings are consistent with the discussion by Shah and Saleem (2022), which identifies limited training and resources as barriers to OBE implementation in educational institutions. The challenges experienced at Excellent Children Elementary School illustrate how the effectiveness of an educational framework depends partly on the readiness of the teachers responsible for implementing it. Even when a school adopts an outcome-oriented curriculum, its success depends on whether teachers understand the framework and have the resources necessary to apply it. Therefore, professional development should be continuous, practical, and closely connected to teachers' classroom responsibilities (Munir & Solihah, 2026; Sholihah & Lailiyah, 2025). Training activities could include workshops on developing measurable learning outcomes, collaborative preparation of lesson plans, the design of assessment rubrics, and the evaluation of cognitive, affective, and psychomotor competencies. Teachers could also participate in peer discussions and lesson reviews to exchange experiences and identify practical solutions to implementation difficulties. Such activities would enable teachers to develop a shared understanding of OBE while adapting its principles to the specific objectives and characteristics of Islamic education (Aziz et al., 2025).

Another significant challenge identified through interviews with the school principal concerns time constraints and the administrative workload experienced by teachers. These conditions can reduce the time available for curriculum planning, the preparation of learning materials, the development of assessment instruments, and the evaluation of students' progress. Implementing OBE requires teachers to undertake activities beyond delivering classroom instruction, including reviewing learning outcomes, monitoring individual student achievement, providing feedback, and modifying teaching strategies when students have not achieved the expected competencies. When these responsibilities compete with administrative tasks and other institutional obligations, teachers may find it difficult to maintain consistent outcome-

oriented practices. The problem is therefore not exclusively related to individual teacher competence but also reflects the institutional conditions in which teaching takes place. Effective implementation requires school leadership to recognize the additional planning and assessment demands associated with OBE and provide an organizational environment that enables teachers to fulfill these responsibilities.

The importance of continuous professional development is supported by Darling-Hammond et al. (2017), who emphasize the role of effective teacher learning in supporting educational improvement. In this context, institutional support should include allocating sufficient time for professional development, reducing unnecessary administrative demands where possible, providing relevant instructional resources, and establishing opportunities for collaboration among teachers. School leaders can also facilitate regular evaluation meetings in which teachers review assessment evidence, discuss implementation difficulties, and develop appropriate improvement strategies. These activities can help ensure that OBE is implemented as an ongoing process of educational improvement rather than merely a formal curriculum requirement. In Islamic education, such support is particularly important because teachers must balance measurable learning outcomes with the broader objectives of religious understanding, moral development, and the internalization of Islamic values.

Overall, the findings indicate that the principal challenges to OBE implementation at Excellent Children Elementary School involve limited teacher training, difficulties in developing and assessing measurable learning outcomes, time constraints, and administrative workload. Addressing these challenges requires coordinated efforts between school leadership and teachers. Professional development must be accompanied by practical guidance, appropriate resources, and institutional policies that support consistent classroom implementation. Nevertheless, the available findings do not establish the relative contribution of each barrier or demonstrate the effectiveness of specific interventions. Further evaluation is therefore needed to determine which forms of teacher training and institutional support most effectively improve implementation. By addressing both pedagogical and organizational constraints, the school can strengthen the alignment between curriculum objectives, teaching practices, and assessment procedures, thereby supporting a more consistent and comprehensive implementation of OBE in Islamic education.

CONCLUSION

This study found that the Outcome-Based Education (OBE) approach supports the improvement of Islamic education programs by promoting measurable learning outcomes, active student participation, and the integration of cognitive, affective, and psychomotor competencies. The reported 20% increase in average assessment scores suggests that OBE may offer advantages over traditional approaches, particularly in strengthening students' understanding and application of Islamic values in everyday life. However, limited teacher training and time constraints remain significant barriers to its consistent implementation.

Scientifically, this study contributes to the discussion of Islamic education program evaluation by demonstrating the relevance of an outcome-based framework that integrates measurable learning achievements with religious values and character development. These findings extend the discussion beyond memorization-oriented assessment and emphasize the importance of evaluating students' ability to apply Islamic teachings in practical contexts. Nevertheless, the findings should be interpreted cautiously because the study focuses on a single school, and the available evidence does

not establish the extent to which the results can be generalized to other educational settings. Further research involving larger and more diverse samples, different school levels, and variations in students' gender and age is needed to strengthen the evidence and provide a more comprehensive understanding of OBE implementation in Islamic education.

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