

# Optimization of Islamic Religious Education Graduates Through Outcome-Based Education

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**Abstract:** Until now, religion has been a guideline for most Indonesian people. This indicates that religion is the primary consideration in behavior. On this basis, religious learning is compulsory at all levels of education; therefore, forming religious teachers is necessary. Religious teachers are expected to understand religious material well and be able to convey this understanding well according to the characteristics of students. This study further explores the optimization of Islamic Religious Education graduates through the latest educational demands, called OBE or outcome-based Education. The OBE curriculum emphasizes the sustainability of the learning process in an innovative, effective, and interactive manner. So that students, in this case, prospective religious teachers, can develop new skills that prepare them at a more global level.

## 1 INTRODUCTION


Indonesia has a religious society. It is ranked first with the most religious society, beating other countries. As many as 98% of Indonesian respondents still consider religion necessary. (Pew Research Center, 2020)


The role of religion in Indonesian society is significant and profound because religion is considered a moral and ethical foundation in daily life. From 2007 to 2019, the concept of religion that makes a person more moral was believed by 96 – 98 percent of respondents from Indonesia, so Indonesia always occupies the top position as a country with a religious society. (Pew Research Center, 2020) Religious norms are often referenced when making decisions and behaving in social life. Religion is the coordinator of life and a guide for human life. (Mahrani et al., 2024). Life guidance means that religion can be a reference in behavior. This is in line with the statement that behavior cannot be separated from the values of the teachings embraced by a


person. (Wahid, 2004). Behavior is a set of actions or actions of a person in responding to something and then making a habit because of the value that is believed. Behaviors or activities in individuals or organisms do not arise by themselves but because of the stimulus or stimulus that concerns them, namely the urge to act to meet needs and achieve goals.


Additionally, religion provides the spiritual support individuals need, especially in difficult times. Religious rituals, prayers, and places of worship are often a source of comfort and hope. Religion is not only motives, values, ethics, and expectations in one's life. (Mahrani et al., 2024) On that basis, religious values are taught early and become integral to shaping the character of responsible, disciplined, and empathetic individuals.


Religion in Indonesia is spiritual and plays a broad role in social, cultural, and political life. Therefore, studying religion is mandatory at all school levels, from elementary school to high school and college. This refers to Indonesian State Law Number 20 of 2023 Article 13 point 1, which states, "Every student

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has the right to receive religious education by the religion he adheres to and is taught by educators of the same religion."

The statement "by educators of the same religion" implies that the formation of educators who can teach religion so that students can have a good understanding is necessary. The educator in question is an educator who can help students believe, understand, appreciate, and practice the teachings of Islam optimally through guidance, teaching, and training activities. (Jaelani, 2022) Forming Islamic religious educators or teachers in Indonesia is very important because religious teachers have a significant role in shaping and directing students' moral, spiritual, and intellectual development.

Islamic religion teachers are responsible for ensuring students have comprehensive religious knowledge in worship, *muamalah* (social relations), and other aspects of Islam. This helps students understand Islam as a religion covering all aspects of life, not just worship rituals. A qualified Islamic religion teacher can help students sort out information, understand Islam's teachings, and answer questions related to contemporary religious issues.

Islamic religious teachers also play a role in instilling moral and ethical values in students. They help students understand the religious teachings that form good character, such as honesty, responsibility, tolerance, and kindness to others. Islamic religious teachers educate the younger generation to have good morals and avoid damaging behavior. Effective religious education helps students develop positive behaviors and become individuals who contribute positively to society.

In addition, in a country with a Muslim-majority population like Indonesia, Islamic religious teachers help strengthen students' religious identities. This is important so that they understand and practice religious teachings correctly and in a balanced way and are not influenced by extreme views, which can threaten the harmony and stability of society. Religious teachers are role models who encourage the practice of religious values in daily life, such as helping each other, respecting differences, and maintaining unity. Religious teachers are also spiritual guides for students. They can help students find answers to inner questions, deal with stress, and build closeness to God.

It is crucial to form competent and qualified Islamic religious teachers to support an education system that is not only oriented towards science but also forms human beings with faith, piety, and noble character. Forming good religious teachers requires

formal education, pedagogical training, character development, and a commitment to continuous learning.

The primary thing that a good religious teacher must have is a relevant educational background. Prospective religious teachers must have formal education in the Islamic religion, such as graduating from the Islamic Religious Education (IRE) study program at an accredited Islamic university or higher education institution with an explicit curriculum in forming Islamic religious teachers. The curriculum in question is a curriculum that contains graduate learning outcomes that ensure that graduates have the necessary competencies to become effective, professional, and integrity religious educators. To ensure these achievements, an educational approach that focuses on the end of learning is better known as OBE (Outcome-Based Education). (OBE) has an essential role in determining Program Learning Outcomes (PLO).

OBE helps formulate Program Learning Outcomes clearly, where each graduate is expected to have specific competencies after completing the educational program. PLO is an indicator of expected outcomes, which includes the knowledge, skills, and attitudes that graduates must have. In OBE, all academic activities are directed to achieve specific and measurable results. This allows educational institutions to design more effective learning programs. The curriculum based on the OBE ensures that the desired core competencies (such as critical thinking skills, communication skills, and field-specific knowledge) are integrated into learning. With the OBE approach, educational institutions can identify areas that need improvement based on evaluating learning outcomes. This helps improve the quality of the learning and teaching process on an ongoing basis. In addition, OBE ensures that graduates have competencies relevant to the needs of the world of work and society. CPL produced through OBE is adjusted to competency standards recognized by the industry or related profession.

OBE ensures that Program Learning Outcomes (PLO) are designed and achieved effectively. This approach helps to ensure that the educational process is not only about knowledge transfer but also about developing relevant and measurable abilities that prepare students to play an active role in society and the world of work. By focusing on precise results, OBE makes the education system more directed, transparent, and responsive to the needs of the times. This article will provide a little overview of the implementation of OBE in the Islamic Religious Education Study Program at Public Universities.

## 2 RESEARCH METHODS

The researcher applied a qualitative method with a case study design. The subject of this research is PLO in the Islamic Studies Program at Public Universities, especially the State University of Jakarta. Data collection in this study uses Document Analysis and observation. The data analysis techniques are transcription and coding to analyze document data and observations.

## 3 FINDINGS

The Program learning outcomes (PLO) in forming Islamic religious teachers are designed to form educators with high academic competence, strong character, and the ability to contribute to schools and society positively. Graduates must be ready to face the challenges of modern education while still prioritizing peaceful and inclusive Islamic teachings and values. The Islamic Religious Education Study Program plays a vital role in shaping prospective teachers' character, morals, and tolerance towards cultural and religious diversity in society. They are the ones who will instill the same values in future generations. The development of a curriculum based on local wisdom in the IRE Study Program at State Universities is expected to be able to increase tolerance for differences to be able to live in harmony in a global society, respect local culture, strengthen religious identity, as well as reduce prejudice and increase understanding of diversity. Students will become more intelligent and open with this curriculum based on local wisdom, inclusion, and tolerance. They will appreciate cultural and religious diversity, thus contributing to building a harmonious and dignified society. (Narulita et al., 2024)

The ideal learning outcomes of Islamic Religion Study Program graduates are those that contain competencies that IRE graduates, including must possess,

1. Scientific and Religious Competence, including a comprehensive, in-depth understanding of the principles of Islamic religion, including the Qur'an, Hadith, Fiqh, Aqidah, Morals, and History of Islamic Civilization; analytical skills so that graduates can analyze contemporary religious issues and provide solutions based on moderate and contextual Islamic thought and master the relationship between Islamic teachings and social, cultural, and

- humanitarian sciences, to be able to integrate religious teachings in various aspects of life.
2. Pedagogical and Didactic skills, namely, graduates must be able to apply effective teaching methods and strategies to convey religious material in a clear, interesting, and following student needs. Graduates are also expected to be able to design a structured and creative Learning Implementation Plan and apply it in the teaching and learning process in the classroom. They will also be expected to master various evaluation techniques to assess students' understanding and development objectively and holistically. (Bhandurge & Suryawanshi, 2024)
3. Communication and Social Relations Skills. This is intended so religious teachers can deliver material in the classroom and interact with students, parents, and fellow educators. Spiritual teachers can also empathize and respond to student needs, creating a comfortable and supportive learning environment. In addition, with good collaboration, graduates can work with peers, religious leaders, and communities to develop sustainable and inclusive religious education.
4. Integrity and Professional Ethics. Graduates are expected to be able to become role models in morals and ethics by Islamic teachings, both in the educational environment and personal life, as well as comply with the professional, ethical standards of teachers, which include responsibility, honesty, and fairness in carrying out their duties as educators, equipped with high discipline in carrying out teaching duties and managing classes and showing commitment to self-development and lifelong learning.
5. Adaptability and Innovation. Graduates must be able to utilize educational technology in the teaching process, including software, digital media, and online learning resources. In addition, religious teachers are expected to create creative learning methods and materials to foster students' interest and participation in learning religion. For this reason, today's religious teachers should adapt to changes, be ready to face challenges and changes in the world of education, and overcome problems with relevant solutions.

6. Multicultural Understanding and Tolerance. Religious teachers are expected to teach the values of tolerance and understand the importance of harmony between religions in a plural society. In addition, they are expected to promote healthy and constructive dialogue about differences of opinion in religious teachings.
7. Leadership and Self-Development. Graduates must have leadership skills to manage the classroom well, be a positive role model for students, and commit to continuous learning and competency development through training, seminars, and further education
8. Guidance and Counseling Skills. Religious teachers should be able to provide spiritual and moral guidance to students, assist them in overcoming personal problems, and provide advice that supports good character development by seeing students as whole individuals with academic, emotional, and spiritual needs that need attention.

To ensure the achievement of PLO, the OBE approach was prepared. The implementation of Outcome-Based Education (OBE) in the study program is carried out through various steps that ensure that all elements of education are directed to achieve the desired learning outcomes. The steps in question are 1) Formulation of Program Learning Outcomes; 2) Results-Based Curriculum Design by establishing courses and learning materials designed to support each other in meeting the set outcomes; 3) Learning Planning and Implementation that focuses on the active involvement of students and the application of knowledge in practical situations. Learning methods can include projects, case studies, simulations, or group discussions; 4) The use of an Outcome-Based Assessment designed to evaluate the extent to which students have achieved PLO. This includes formative and summative assessments that align with the targeted learning outcomes; 5) Continuous Evaluation and Feedback to measure the effectiveness of the curriculum and teaching methods in achieving PLO. Feedback from students, alums, and other stakeholders is used to improve the program; 6) Collaboration with Industry and Stakeholders to ensure the relevance of PLO to real-world needs. This collaboration can be in the form of internships, industry visits, or guest lecturers; 7) Soft Skills Development by including learning activities that encourage the development of interpersonal, communication, teamwork, and leadership skills; 8)

Continuous Monitoring and Improvement of the effectiveness of the learning process and its results. Learning outcome data is analyzed to improve the curriculum and teaching methods.

Referring to the 2024 IRE UNJ Curriculum Document, it is stated that the profile of IRE UNJ graduates is an elaboration of the mission, vision, and goals of the study program by considering input from stakeholders, namely alums who work in the fields of education and business, entrepreneurs, practitioners in the field of education (schools), and practitioners in the Business and Industrial World (DUDI) as well as the Association of Islamic Religious Education Study Programs (APPKI). The profile of graduates of the IRE UNJ Study Program are IRE educators, education experts, researchers in Islamic studies and diversity, and entrepreneurs in the field of IRE. To realize this, 5 (Five) Program Learning Outcomes are compiled as follows,

1. Mastering knowledge in Islamic studies as analytical material to answer current issues, show religious attitudes, uphold human values, and act as a citizen who loves the homeland.
2. Apply education and understand themselves as educators with professional responsibility and ethics.
3. Able to communicate effectively in Arabic-English and appreciate the diversity of cultures, views, religions, and beliefs based on Pancasila.
4. Able to apply the concept of sociology of religion to analyze the phenomenon of community diversity by using interdisciplinary and multidisciplinary approaches in Indonesian and global contexts through research designs accompanied by appropriate methodologies
5. Able to apply technology-based entrepreneurial principles in the elements of IRE Education and learning as well as develop networks with mentors and colleagues both inside and outside the institution with a responsible attitude

Based on the Program Learning Outcomes, courses are determined to meet the set outcomes with the following mapping,

1. Courses related to Islamic and religious studies are Islamic Religious Education, Ulumul Quran, Qira'ah Al Qur'an, Fiqh, Islamic Theology, Ulumul Hadith, Usul Fiqh, Citizenship, Sufism, Masail Fiqhiyah, Tafsir Maudhu'i, Hadith Maudhu'i,



- Nusantara Ulama Thought, Basics of Social Sciences, Practical Worship.
2. Courses related to Education and Education are Student Development, Educational Insights, Learning Theory, IRE Curriculum Development, IRE Learning Planning, IRE Learning Strategies, Basic IRE Teaching Skills, IRE Material Review, IRE Learning Evaluation, Islamic Education Management, IRE Learning Technology Media, Educational Sociology, Teaching Competency Development, Teaching Activity Practice, Teaching Material Development, Media Development Learning, Development of Learning Instruments.
3. communication and cultural diversity courses are Pancasila, Foundations of Education, English Grammar, Arabic Grammar, Indonesian, Communicative Arabic, Philosophy of Religion, Contemporary Arabic, Contemporary English, and Intercultural Communication.
4. Interdisciplinary and multidisciplinary courses related to IRE are Introduction to Research Methodology, Philosophy of Science, Logic and Reasoning, Religious Studies, Big Data and Programming, Statistics, Islamic Psychology, History of Islamic Civilization, Islamic Studies Methodology, IRE Research Methodology, Sociology of Religion, Writing Manuscripts and Articles, Proposal Seminars.
5. Courses related to entrepreneurship and technology are Leadership and Entrepreneurship, Media and Learning Technology IRE.

The Learning Planning and Implementation course focuses on students' active involvement and application of knowledge in practical situations. Learning methods can include projects, case studies, simulations, or group discussions. Most IRE courses are based on PBL (Problem-Based Learning) and PjBL (Project-Based Learning), where students understand the material by analyzing problems in the field and creating projects to solve these problems.

To ensure this understanding, an Achievement-Based Assessment is developed to evaluate the extent to which students have achieved GLO. This includes formative and summative assessments that align with the targeted learning outcomes. The assessments implemented in the IRE study program are based on the learning process and outcomes. The learning

process assessment uses rubrics, while the learning outcomes assessment uses portfolios.

The next step is continuous evaluation and feedback to measure the effectiveness of the curriculum and teaching methods in achieving GLO. Feedback from students, alums, and other stakeholders is used to improve the program. Therefore, collaboration with Industry and Stakeholders is needed to ensure the relevance of CPL to real-world needs. The partnership in the IRE Study Program was an internship as a teacher at various public and private high schools in the DKI Jakarta area.

To strengthen graduates' quality, Soft Skills development is carried out by including learning activities that encourage the development of interpersonal skills, communication, teamwork, and leadership. To support this, the learning process is carried out by collaborative work in groups to take turns presenting the results of their group discussions to foster confidence and get used to interacting with others. A religious teacher who has confidence when interacting with students from different cultures and the willingness to understand the primary language and culture will be able to make IRE teachers and lecturers understand the characteristics of students so that they can determine suitable strategies so that students can absorb learning well. (Narulita et al., 2023)

The final step is monitoring and continuously improving the effectiveness of the learning process and its results. Learning outcome data is analyzed to enhance the curriculum and teaching methods. This is done every four (four) years with the support of the University.

Applying the Outcome-Based Education (OBE) principle in the curriculum of the Study Program reflects a commitment to the quality of Education. It maintains the relevance of the study program to the needs of industry and society. Curriculum formulation applies principles and practices such as details in each course and learning activity, active learning approach, use of technology, integration of formative assessment, orientation to Outcome-Based Education (OBE), curriculum structure oriented to competency development, and application of content relevant to the real world. The evaluation system implemented aims to assess student achievement, as well as ensure that the curriculum used is appropriate and adequate and prepares graduates to succeed in their careers and make a positive contribution to the development of society. (Allo et al., 2024).

## 4 DISCUSSION

Outcome-based education (OBE) is an educational approach that focuses on achieving specific learning outcomes, such as the skills, knowledge, and attitudes expected of students. (Joseph et al., 2024). In the context of Islamic Religious Education (IRE), implementing OBE can significantly impact equipping prospective religious teachers with relevant skills and competencies. Results-based education ensures the clarity of the desired learning outcomes, including the skills of understanding and practicing worship such as tajwid, tafsir, and fiqh, the implementation of Islamic moral values and pedagogical competencies that a religious teacher should possess; a religious teacher is given the ability to be able to integrate Islamic values in various subjects or the context of daily life.

Improving the skills of prospective religious teachers through OBE is carried out through results-based planning, student-centered learning, authentic assessment, and soft-skill development of prospective teachers. What is meant by results-based planning is that teachers are taught to be able to design learning plans with specific goals, such as forming students with Islamic character, noble character, and a good understanding of Islamic laws. They also learn using measurable indicators of learning outcomes, such as da'wah skills, the ability to analyze contemporary issues in Islam, or mastery of creative learning methods.

In the classroom, learning methods related to OBE, namely Project-Based Learning and Problem-Based Learning, encourage prospective teachers to think critically when solving problems related to Islamic education. They are trained to be facilitators who encourage students to internalize Islamic values independently, not just give instructions.

The most effective pedagogical approach to teaching IRE through OBE is student-centered, encourages relevant and meaningful learning experiences, and ensures the achievement of learning outcomes that include cognitive, affective, and psychomotor aspects; an approach that focuses on achieving specific and relevant learning outcomes, while ensuring that students not only understand religious teachings conceptually but are also able to internalize and apply them in everyday life. By combining project-based, problem-based, reflective, and technology-based approaches, teachers can create engaging learning experiences and reinforce Islamic values in life.

The learning approaches used include Problem-based learning which makes students able to observe

real problems that are relevant to Islamic values to be analyzed and solved collaboratively; A reflective approach that encourages students to reflect on the understanding and application of Islamic values in their lives; contextual approach, which enables students to implement real-life understood theories; Project-Based learning that involves students in projects that allow them to explore, apply, and practice Islamic values in real-world contexts; A collaborative approach that enables students to learn together in a team; experiential learning approach: Where students learn from direct experience to understand and practice Islamic values; Differentiated Instruction approach, where students learn according to the needs, interests, and abilities of each student as well as technology-based learning, namely using technological tools to support religious learning.

Integrating technology into Islamic Religious Education can increase student engagement, make learning more interesting, and support learning outcomes. Technology allows for teaching that is more creative, interactive, and relevant to the needs of students in the digital age. The characteristics of current students who are very attached to technology make students more interested in being able to learn the material presented. The use of interactive media in learning or even in assessments makes students more excited. In addition, learning using LMS (Learning Management System) allows students to learn anywhere and anytime; platforms such as Google Classroom, Moodle, or Schoology can be used to deliver materials, assignments, and exams online. In addition, technology-based evaluations also increase student interest. Platforms like Kahoot, Quizizz, or Google Forms can be used to hold interactive quizzes. In addition, college students can keep digital records of their religious learning, such as reflective essays, project assignments, or worship reports.

Technology has great potential to make religious learning more engaging, relevant, and effective. Teachers can create immersive and enjoyable learning experiences using interactive media, gamification, VR, and LMS. However, successful technology integration requires teacher training, adequate access, and an ethical approach to ensure technology supports religious learning without sacrificing the essence of Islamic values.

In learning evaluation, prospective religious teachers focus on real applications, such as microteaching, which assesses the ability of prospective teachers to teach Islamic values. Portfolios, reflections, or case studies evaluate their

understanding of religious issues and how to solve them with an Islamic approach.

In the framework of OBE, the evaluation of Islamic religious education outcomes is designed to ensure that students achieve targeted learning outcomes that include cognitive, affective, and psychomotor aspects. In the context of Islamic Religious Education (IRE), the evaluation must reflect the holistic learning objectives of IRE, including knowledge, attitudes, and skills. Written and oral assessments for knowledge level assessment, observation and reflection for attitude assessment, and practical demonstrations for skill assessment can carry out Evaluation Methods. The assessment approach includes tasks that reflect real-life situations, such as projects, portfolios, or simulations.

Implementing OBE in higher education is an innovation that will help form prospective religious teachers who can measure measurable learning outcomes relevant to the content of Islamic religious education. However, its application in schools has challenges related to resource variation, teacher readiness, and socio-cultural complexity. Many religious teachers do not fully understand the concept of OBE, such as how to design measurable and relevant learning outcomes for Islamic Religious Education. Teacher training in implementing OBE is often uneven, especially in remote areas, making it challenging to develop appropriate results-based curricula. This makes religious teachers accustomed to the lecture method and tend to find it difficult to switch to a student-centered approach in OBE. With the implementation of OBE in higher education, it is hoped that students will be able to understand the concept of OBE and share these experiences with their peers at school.

Another problem that makes OBE challenging to implement is limited resources. Some schools do not have supporting facilities, such as technology, libraries, or interactive classrooms that support OBE learning. In addition, the lack of technology-based learning media or material sources relevant to the OBE curriculum is another obstacle. This happens because schools in urban areas have better access to resources than schools in rural or remote areas. However, with the creativity of students who have understood OBE, the development of teaching materials and learning media can still be developed even in a simple way, but still effective. Simple technology, such as mobile phones or free applications, can still support learning.

Another challenge that OBE faces in its implementation is the diversity of student ability levels. Students may have very different levels of

ability and understanding within a class, making it difficult to achieve uniform learning outcomes. This becomes even more difficult when some students are less motivated to actively engage in outcome-based learning, especially if this method feels new or different from their previous learning experience. Therefore, students who understand OBE are directed to be able to differentiate learning to adjust to students' ability levels and develop approaches that motivate students through discussions, projects, or activities that are relevant to their lives.

Another challenge in implementing OBE in Islamic religious learning in Indonesia is the diversity of religions and cultures that often affect the way PAI is taught, making it challenging to design universal learning outcomes. In addition, if not appropriately managed, OBE-based religious learning that raises interfaith issues or multiculturalism can cause resistance from the community or parents. For this reason, adapting learning to the local context without sacrificing inclusive values is an alternative so that the implementation of OBE can run well.

Wider stakeholder involvement ensures that the implementation of OBE in religious education is relevant and functional. Teachers provide practical perspectives, students reflect on the approach's effectiveness, and administrators support implementation with policies and resources. This collaboration creates synergies to overcome challenges, such as resource gaps or diversity of needs, while maximizing the potential of OBE in shaping a generation of religious educators who are competent, relevant, and ready to face real-world challenges.

The involvement of all relevant parties ensures that the implementation of OBE is appropriate, sustainable, and contextual to real needs in religious education. Religious teachers are the primary implementers of the OBE curriculum in the classroom, so their views are crucial to ensure implementation success. They have insight into operational bottlenecks in the field, such as resource availability, student ability gaps, and classroom dynamics. Teachers can try new methods, such as project-based or reflective learning, to internalize religious values, and experienced teachers can guide prospective religious educators to understand the actual application of OBE.

Students are central to the OBE approach, so their experience is a key indicator of its success. Through reflection and self-assessment, students can provide insights into how effective the OBE method is in helping them understand and internalize religious values.

School administration supports OBE implementation through policies, resource provision, and teacher capacity building. They are crucial in bridging teachers, students, and communities to ensure effective implementation. Administrators can encourage the experimentation of new methods, such as integrating technology into religious education or community-based learning, and they can set up holistic evaluation mechanisms to ensure that OBE truly supports religious learning goals.

In addition, parents also play a role in providing moral and material support in religious learning at home and feedback on changes in student behavior due to the OBE approach. Religious communities support the University in delivering real learning experiences and authentic context for religious learning relevant to the local community. Government and Non-Profit Institutions support teacher training, curriculum development, and research on the effectiveness of OBE in religious education; they also provide additional policy guidance and resources for OBE implementation.

## 5 CONCLUSIONS

Implementing OBE (Outcome-based Education) requires collaboration with various parties: A curriculum team that can compile learning outcomes and competencies of graduates according to the needs of the community and the world of work, lecturers who can adjust materials and methods that are by the characteristics of students and the competencies needed; Alumni who are willing to provide productive input for the benefit and goodness of the study program and the business world which offers opportunities for graduates to develop. With good collaboration, effective religious teachers who can give students a good understanding of Islamic teachings are necessary.

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