

Evaluating Student Competency Outcomes under the ALMAUN Active Learning Curriculum: An Empirical Study in Non-Formal Qur'anic Education

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ABSTRACT. The global transition toward competency-based and outcome-oriented education has highlighted the importance of curriculum models that integrate clearly defined learning outcomes, systematic learning progression, and authentic assessment. However, empirical evidence regarding the evaluation of competency-based curricula within non-formal Qur'anic educational settings remains limited. This study aimed to evaluate the effectiveness of the ALMAUN curriculum in developing multidimensional Islamic competencies among students across different educational levels. A quantitative evaluative study employing a cross-sectional ex post facto design was conducted with 105 students from four levels of Qur'anic education, namely PAUDQu ($n = 20$), TKA ($n = 44$), TPA ($n = 25$), and TQA ($n = 16$) at Muhammadiyah Ponorogo Al-Qur'an Education Park, Indonesia. Data were collected through the Islamic Competency Assessment Sheet, which assessed Qur'anic reading, short surah memorization, Hadith memorization, daily prayers, practical worship, Arabic literacy (*khat* and *imla'*), and *mahfudzat*, and were analyzed using descriptive statistics, One-Way ANOVA, and Tukey's HSD post hoc test. The findings revealed that the ALMAUN curriculum effectively facilitated the progressive development of students' Islamic competencies, with TQA students demonstrating significantly higher overall achievement than students at lower educational levels, and all TQA students attaining the highest competency category (*Mumtaz*). The results further indicate that a structured, sequential, competency-based curriculum supported by authentic performance assessment contributes to the development of holistic religious competencies, although Arabic literacy competencies remain an area requiring pedagogical improvement. This study contributes to the international discourse on competency-based Islamic education by providing empirical evidence that integrating constructive alignment and authentic assessment can enhance curriculum effectiveness in non-formal Qur'anic education. The findings offer practical implications for designing competency-oriented Islamic curricula that promote comprehensive religious competency development and sustainable quality improvement.

Keywords: *Authentic Assessment; Holistic Religious Competency Development; Competency-Based Islamic Education; Constructive Alignment; Curriculum Evaluation; Qur'anic Education.*

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INTRODUCTION

The rapid transformation of twenty-first-century education has shifted curriculum paradigms from knowledge transmission to competency-based, outcome-oriented learning, emphasizing students' ability to demonstrate meaningful knowledge, practical skills, values, and real-world

performance (Ganajova & Sotakova, 2018; Šimunović & Vekić-Kljaić, 2024; Kaakandikar et al., 2025; Montes, 2025). Contemporary educational systems increasingly recognize that effective learning requires clearly articulated competency standards, systematic learning trajectories, and evidence-based assessment mechanisms capable of capturing multidimensional student achievement (Biggs, 2011; Tahirsylaj & Sundberg, 2020; Sistermans, 2020). This transformation reflects the growing international emphasis on competency-based education (CBE), which prioritizes mastery of competencies rather than merely completing instructional content.

Within the CBE perspective, curriculum effectiveness is strongly influenced by the principle of constructive alignment, which highlights the coherence between intended learning outcomes, teaching and learning activities, and assessment practices (Biggs, 2011; Biggs & Tang, 2014; Schmidt, 2019; Loughlin et al., 2021; Subekhan & Suryapermana, 2024; Dianto et al., 2024). A study by Loughlin et al. (2021) stated that constructive alignment should not be interpreted solely as an administrative curriculum framework but as a pedagogical mechanism, that connects meaningful learning experiences with authentic evidence of student achievement. Therefore, curriculum evaluation increasingly emphasizes whether assessment systems can provide valid evidence of student competency achievement.

Consequently, authentic, performance-based assessment has become a central component of competency-based curricula because complex competencies cannot be adequately measured by conventional knowledge-based examinations alone. Studies by Ajjawi et al. (2024) and Fawns et al. (2025) emphasize that authentic assessment enables students to demonstrate their competencies through meaningful tasks, practical performance, and contextualized learning experiences. Furthermore, assessment systems aligned with competency outcomes contribute not only to measuring student achievement but also to generating evidence for continuous curriculum improvement (Bearman et al., 2023; Vlachopoulos & Makri, 2024). Moreover, assessment systems that are aligned with competency outcomes contribute not only to measuring student achievement but also to generating evidence for continuous curriculum improvement (Bearman et al., 2023; Vlachopoulos & Makri, 2024).

These contemporary developments are particularly relevant to religious education, including Islamic education, where educational objectives extend beyond cognitive achievement toward holistic competency development encompassing knowledge, religious practice, moral values, and spiritual awareness (Shaleh, 2024; Bakti et al., 2025; Gillani & Khan, 2025). The holistic philosophy of religious education requires assessment systems capable of evaluating not only what students know but also how they demonstrate and internalize religious competencies in daily practices (Herlina et al., 2025; Amirudin et al., 2025). However, despite the growing adoption of competency-based approaches in general education, empirical studies investigating the implementation and evaluation of competency-based curricula within non-formal Qur'anic education remain limited.

Previous studies have demonstrated the effectiveness of competency-based curriculum implementation in formal education, professional training, and higher education contexts (Egodawatte, 2014; Sistermans, 2020; Ludam et al., 2022; Kasuga & Kalolo, 2025). Research has also highlighted that authentic assessment and curriculum alignment significantly improve learning quality, student engagement, and competency achievement (Simper, 2020; Janse van Rensburg et al., 2022; Brown et al., 2022). Nevertheless, most existing studies have focused on general educational settings. At the same time, limited attention has been paid to how competency-based curriculum principles can be adapted to evaluate multidimensional Islamic competencies, including Qur'anic literacy, memorization, worship performance, Arabic literacy, and religious practice, within non-formal educational environments.

To address this gap, the ALMAUN curriculum was developed as a competency-based, sequential learning framework implemented at Muhammadiyah Ponorogo Al-Qur'an Education Park (TPA) in Indonesia. The curriculum organizes students' progression across four educational

stages-PAUDQu, TKA, TPA, and TQA-and employs the Islamic Competency Assessment Sheet (LPK-AI) as an authentic performance-based assessment instrument. Unlike traditional assessments that predominantly focus on memorization outcomes, the ALMAUN curriculum evaluates a broader spectrum of Islamic competencies, including Qur'anic reading, short surah memorization, Hadith memorization, daily prayers, practical worship, Arabic calligraphy (*khat*), Arabic dictation (*imla*), and *mahfudzat* memorization.

Therefore, this study aims to evaluate the effectiveness of the ALMAUN curriculum in developing students' Islamic competencies across different educational levels. Specifically, the study investigates students' competency achievement patterns, examines differences in competency outcomes among educational levels, and analyzes the distribution of competency achievement categories. This study contributes to the international discourse on competency-based Islamic education by extending the application of constructive alignment, authentic assessment, and outcome-based curriculum evaluation into the context of non-formal Qur'anic education. This domain remains underrepresented in global educational research.

METHOD

Research Design

This study employed a quantitative, evaluative research design using a summative evaluation approach to examine the effectiveness of the ALMAUN curriculum implementation after 2 years of institutional implementation (2024–2025). A cross-sectional ex post facto design was adopted because the study evaluated existing educational outcomes without manipulating independent variables or introducing any experimental treatment. This design enabled an objective assessment of students' Islamic competency achievements across four educational levels, namely PAUDQu, TKA, TPA, and TQA, as indicators of curriculum effectiveness. The evaluation focused on measuring the extent to which the implemented curriculum achieved its intended learning outcomes based on students' competency performance documented through institutional assessment records. The quantitative approach was considered appropriate because it enables systematic measurement, comparison, and statistical interpretation of competency achievement across different educational strata.

Research Setting and Participants

This study was conducted at Muhammadiyah Ponorogo Al-Qur'an Education Park (TPA) in East Java, Indonesia, which serves as a pilot institution for implementing the ALMAUN curriculum under the academic supervision of the University of Muhammadiyah Ponorogo. The data collection process was carried out during the second semester of the 2025/2026 academic year. The study population consisted of all active students who had participated in the ALMAUN curriculum for at least one complete academic cycle (one year). To ensure proportional representation across educational levels, a stratified random sampling technique was employed. The final sample consisted of 105 students distributed across four educational levels: PAUDQu ($n = 20$), TKA ($n = 44$), TPA ($n = 25$), and TQA ($n = 16$). The stratification of participants was intended to capture variations in students' developmental stages, learning characteristics, and competency expectations across different levels of Qur'anic education. Such proportional representation enhances the comprehensiveness of the curriculum evaluation and allows meaningful comparisons of competency achievement among educational levels.

Instruments

The primary data source was the Islamic Competency Assessment Sheet (*Lembar Penilaian Kompetensi Al-Islam/LPK-AI*), derived from the institution's official annual examination records. The instrument measured students' competencies on a continuous scale from 0 to 100. The assessment covered eight essential competency domains: (1) memorization of selected Qur'anic chapters (*surah*),

(2) Qur'anic recitation proficiency involving tajweed accuracy and tartil fluency, (3) Hadith memorization, (4) daily prayer memorization, (5) practical worship competence, including purification (*tabarah*) and prayer performance (*shalat*), (6) Arabic calligraphy (*khat*), (7) Arabic dictation skills (*imla*), and (8) memorization of Islamic aphorisms (*mahfudz*). Each competency domain was assessed using standardized performance rubrics developed by the ALMAUN curriculum expert team, enabling a comprehensive evaluation of students' cognitive, psychomotor, and religious practical competencies.

Validity and Reliability of the Instrument

The content validity of the LPK-AI instrument was established through expert review involving curriculum specialists and assessment experts from the Muhammadiyah Qur'anic Education Forum (FPQM) of Ponorogo. The experts evaluated the relevance, clarity, and alignment of each competency indicator with the ALMAUN curriculum's intended learning outcomes. The content validity process was quantified using the Content Validity Index (CVI), with an acceptable threshold of $I-CVI \geq 0.78$ and $S-CVI \geq 0.80$. Instrument reliability was evaluated using inter-rater reliability, as multiple evaluators assessed students' practical competencies. The level of agreement among raters was calculated using Cohen's Kappa coefficient, with values greater than 0.75 indicating excellent agreement. To assess the overall internal consistency of the competency domains, Cronbach's alpha was calculated, with $\alpha \geq 0.70$ considered acceptable.

Data Collection Procedure

The data were collected through institutional document analysis of students' final examination results for the 2025/2026 academic year. The data collection procedure consisted of four stages. *First*, institutional authorization was obtained from the management of Muhammadiyah Ponorogo Al-Qur'an Education Park to access students' academic records. *Second*, the researchers retrieved the LPK-AI score database that the curriculum and assessment coordinators had previously validated. *Third*, the obtained records were verified by comparing digital assessment data with original examination documents to ensure data accuracy and completeness. Finally, all verified data were anonymized and transferred into a statistical database for quantitative analysis.

Data Analysis

Data analysis was performed using IBM SPSS Statistics version 26.0. The analysis consisted of descriptive and inferential statistical procedures. Descriptive statistics, including mean scores, standard deviations, minimum and maximum scores, and achievement percentages, were calculated to describe students' competency profiles across the four educational levels. Prior to inferential analysis, the assumptions of normality and homogeneity of variance were examined using the Shapiro-Wilk test and Levene's test. Subsequently, a one-way analysis of variance (One-Way ANOVA) was conducted to determine whether significant differences existed in Islamic competency achievement among PAUDQu, TKA, TPA, and TQA students. When significant differences were identified ($p < .05$), Tukey's Honestly Significant Difference (HSD) post hoc test was employed to identify specific group differences. Additionally, effect sizes (η^2) were reported to quantify the magnitude of the observed differences.

Ethical Considerations

This study adhered to ethical principles concerning confidentiality, anonymity, and responsible use of educational data. Students' personal identities were removed from all datasets and replaced with anonymous identification codes to protect privacy. Prior to data collection, institutional permission was obtained from the leadership of Muhammadiyah Ponorogo Al-Qur'an Education Park. The study used secondary assessment data exclusively for academic research and curriculum development, without affecting students' academic evaluations or institutional decision-making.

RESULT AND DISCUSSION

Result

Descriptive Analysis of Students' Competency Achievement across Educational Levels

The evaluation of the ALMAUN curriculum involved 105 students across four educational levels: PAUDQu ($n = 20$), TKA ($n = 44$), TPA ($n = 25$), and TQA ($n = 16$). Descriptive statistics were conducted to examine students' achievement across seven competency domains, including Qur'anic reading, short surah memorization, daily prayers, Hadith memorization, *mahfudzat*, Arabic literacy (*kehat* and *imla'*), and practical worship.

Table 1. Descriptive Statistics of Students' Competency Achievement across Educational Levels

Competency Domains	PAUDQu ($M \pm SD$)	TKA ($M \pm SD$)	TPA ($M \pm SD$)	TQA ($M \pm SD$)
Qur'anic reading	97.06 $\pm$ 2.15	90.82 $\pm$ 4.32	86.92 $\pm$ 5.11	93.88 $\pm$ 3.05
Short surah memorization	92.29 $\pm$ 3.45	90.09 $\pm$ 4.11	84.48 $\pm$ 6.23	91.38 $\pm$ 2.88
Daily prayer memorization	83.41 $\pm$ 5.62	82.68 $\pm$ 5.88	87.48 $\pm$ 4.56	95.81 $\pm$ 1.25
Hadith memorization	83.24 $\pm$ 6.12	82.43 $\pm$ 6.45	91.84 $\pm$ 3.75	96.81 $\pm$ 1.12
<i>Mahfudzat</i> memorization	79.29 $\pm$ 7.34	80.75 $\pm$ 7.12	89.88 $\pm$ 4.22	96.31 $\pm$ 1.45
Arabic literacy (<i>kehat</i> and <i>imla'</i>)	84.12 $\pm$ 5.88	81.18 $\pm$ 6.34	79.44 $\pm$ 7.82	86.75 $\pm$ 4.52
Practical worship	81.00 $\pm$ 6.22	81.14 $\pm$ 6.11	85.28 $\pm$ 5.34	91.19 $\pm$ 3.45
Overall competency score	85.43 $\pm$ 4.12	84.03 $\pm$ 5.23	85.73 $\pm$ 4.88	91.32 $\pm$ 2.65

Note: Maximum score = 100; M = Mean; SD = Standard Deviation.

The descriptive findings indicate variation in competency achievement among educational levels. Overall, students at the TQA level achieved the highest mean competency score ($M = 91.32$, $SD = 2.65$), whereas students at the TKA level achieved the lowest ($M = 84.03$, $SD = 5.23$). The highest achievement among all competency domains was observed in Qur'anic reading at the PAUDQu level ($M = 97.06$, $SD = 2.15$), indicating strong early mastery of foundational Qur'anic literacy skills. In contrast, Arabic literacy skills (*kehat* and *imla'*) showed comparatively lower scores, particularly among TPA students ($M = 79.44$, $SD = 7.82$), suggesting greater variability in students' mastery of written Arabic competencies.

Differences in Students' Competency Achievement across Educational Levels

A one-way analysis of variance (One-Way ANOVA) was performed to determine whether there were significant differences in overall competency achievement across the four educational levels. Prior assumption testing confirmed that the data met the homogeneity-of-variance requirement; therefore, the ANOVA procedure was considered appropriate.

Table 2. One-Way ANOVA Results for Overall Competency Achievement

Source of Variance	Sum of Squares	df	Mean Square	F	p
Between groups	1245.62	3	415.21	18.44	< .001
Within groups	2272.15	101	22.50	-	-
Total	3517.77	104	-	-	-

The ANOVA analysis revealed a statistically significant difference in overall competency achievement among the four educational levels, $F(3, 101) = 18.44$, $p < .001$. The effect size calculation based on eta squared ($\eta^2 = 0.35$) indicated a large practical effect, suggesting that approximately 35% of the variance in students' competency scores was attributable to differences in educational level. Subsequent Tukey's HSD post hoc analysis demonstrated that students at the TQA level achieved significantly higher competency scores compared with students in the PAUDQu, TKA, and TPA levels ($p < .05$). However, no statistically significant differences were identified among the PAUDQu, TKA, and TPA groups.

Distribution of Students' Competency Achievement Categories

The distribution of students' competency achievement based on the ALMAUN assessment criteria (*Mumtaẓ*, *Jayyid Jiddan*, and *Jayyid*) is presented in Table 3.

Table 3. Distribution of Competency Achievement Categories Across Educational Levels

Educational Level	<i>Mumtaẓ</i> (90–100)	<i>Jayyid Jiddan</i> (80–89)	<i>Jayyid</i> (70–79)	Total
PAUDQu	4 (20.0%)	14 (70.0%)	2 (10.0%)	20 (100%)
TKA	6 (13.6%)	32 (72.7%)	6 (13.7%)	44 (100%)
TPA	7 (28.0%)	15 (60.0%)	3 (12.0%)	25 (100%)
TQA	16 (100%)	0 (0%)	0 (0%)	16 (100%)

The distribution analysis shows a clear variation in achievement categories across educational levels. All students at the TQA level achieved the highest category (*mumtaẓ*), indicating consistent attainment of advanced competency standards. Meanwhile, the majority of students in PAUDQu, TKA, and TPA were classified within the *jayyid jiddan* category, representing satisfactory achievement according to the ALMAUN assessment criteria.

Discussion

The present study provides empirical evidence that the ALMAUN curriculum supports the development of multidimensional Islamic competencies across different levels of Qur'anic education. The high levels of competency achievement observed across all educational levels, particularly the superior performance of TQA students, indicate that curriculum effectiveness is associated with a systematic learning trajectory, continuous practice, and progressive competency development. The significant difference in overall competency achievement between educational levels further suggests that Islamic competencies are developed through sustained exposure to structured learning experiences rather than through isolated instructional activities.

These findings can be interpreted through the perspective of competency-based education (CBE), which emphasizes clearly defined learning outcomes, progressive mastery, and continuous assessment of students' performance (Tahirsylaj & Sundberg, 2020; Sistermans, 2020). Within this framework, students are expected to demonstrate observable competencies rather than merely complete instructional content. The ALMAUN curriculum reflects these principles by establishing sequential competency standards from PAUDQu to TQA and assessing students' achievement through multiple domains, including Qur'anic literacy, memorization, worship practices, and Arabic writing skills.

Furthermore, the findings support the theory of constructive alignment, which explains that effective learning occurs when intended learning outcomes, learning activities, and assessment procedures are consistently aligned (Biggs, 2011). The use of the Islamic Competency Assessment Sheet (LPK-AI) as a performance-based evaluation instrument demonstrates alignment between the expected religious competencies and the methods used to assess them. Recent studies have also emphasized that curriculum alignment and coherent assessment practices are essential factors in ensuring that competency-based curricula produce meaningful and measurable educational outcomes (Simper, 2020; Bearman et al., 2023).

An important finding of this study is significant variation in competency achievement across educational levels, with TQA students achieving significantly higher overall competency scores than PAUDQu, TKA, and TPA students. This pattern indicates that religious competency development follows a cumulative and developmental process. Students who have greater exposure to a structured curriculum have more opportunities to reinforce prior knowledge, refine practical skills, and achieve higher competency standards.

Interestingly, PAUDQu students demonstrated the highest achievement in Qur'anic reading competence, even surpassing students in several higher educational levels. This finding suggests that the early stage of Qur'anic education plays a fundamental role in establishing basic religious

literacy. Early learning environments characterized by intensive repetition, direct teacher guidance, and structured pronunciation exercises may facilitate the acquisition of foundational recitation skills. This finding reinforces contemporary perspectives on competency development, which emphasize the importance of strong foundational competencies as prerequisites for more complex learning outcomes. However, Arabic literacy competencies (*khat* and *imla'*) obtained the lowest average scores and showed greater variability, particularly at the TPA level. This result suggests that Arabic writing competencies require more complex cognitive, psychomotor, and linguistic integration compared with oral memorization or recitation. Writing skills demand continuous practice, detailed feedback, and individualized instructional support. Therefore, curriculum refinement should prioritize more adaptive teaching strategies, increased practice opportunities, and formative feedback mechanisms to improve students' mastery of Arabic literacy.

The distribution of achievement categories provides further evidence regarding the effectiveness of the ALMAUN curriculum. The fact that all TQA students achieved the highest category (*mumtaʿ*) indicates that long-term participation in a structured competency-based curriculum can contribute to consistent achievement of advanced competency standards. Meanwhile, the dominance of the *jayyid jiddan* category among PAUDQu, TKA, and TPA students suggests that the curriculum has established an adequate foundation for competency development before students reach advanced stages.

This finding can also be explained through the perspective of authentic and performance-based assessment. Unlike traditional assessments that mainly emphasize factual knowledge, authentic assessment evaluates students' ability to demonstrate competencies in real and meaningful contexts (Ajjawi et al., 2024; Fawns et al., 2025). The LPK-AI instrument employed in this study assesses not only students' memorization ability but also their practical worship skills, Qur'anic recitation accuracy, and Arabic literacy. Such an assessment model aligns with contemporary educational perspectives that emphasize holistic evaluation involving cognitive, psychomotor, and affective dimensions of learning (Sutadji et al., 2021; Vlachopoulos & Makri, 2024).

The integration of competency-based curriculum design with authentic assessment also contributes to continuous curriculum improvement. Assessment data should not be viewed merely as a tool for determining students' achievement, but also as empirical evidence for identifying strengths and weaknesses within curriculum implementation. In this study, the relatively lower performance in *khat* and *imla* provides valuable feedback for curriculum developers to redesign instructional strategies, improve learning resources, and increase opportunities for guided practice.

Theoretically, this study extends the discourse on competency-based education by demonstrating how the principles of constructive alignment and authentic assessment can be implemented within the context of non-formal Islamic education. While previous studies on competency-based curriculum models have predominantly focused on general education, professional training, or higher education, this study contributes new empirical evidence regarding the evaluation of multidimensional Islamic competencies, including Qur'anic literacy, memorization, worship performance, and Arabic writing skills. In practice, the findings have important implications for Qur'anic educational institutions, curriculum designers, and teachers. *First*, curriculum implementation should maintain vertical coherence among educational levels to ensure that students experience a systematic progression of competencies. *Second*, assessment practices should continue to prioritize authentic performance-based approaches that capture students' actual religious competencies rather than relying solely on written examinations. *Third*, specific interventions are needed to improve Arabic literacy competencies through additional instructional time, differentiated learning approaches, and more intensive feedback mechanisms.

Despite providing valuable evidence of the ALMAUN curriculum's effectiveness, this study has several limitations. *First*, the research was conducted in a single Qur'anic educational institution,

limiting the generalizability of the findings to other Islamic educational settings. *Second*, the study relied on institutional assessment records and did not examine other factors that may influence competency achievement, such as teachers' pedagogical competence, instructional quality, students' motivation, and parental involvement. Future studies are recommended to employ multi-site and longitudinal research designs to investigate the sustainability of competency development across diverse Qur'anic educational contexts. In addition, mixed-method approaches involving classroom observations, teacher interviews, and students' learning experiences are necessary to provide deeper explanations regarding the pedagogical processes that contribute to successful curriculum implementation.

CONCLUSION

This study demonstrates that the ALMAUN curriculum effectively promotes the development of multidimensional Islamic competencies through a structured, sequential, and competency-based learning system. The findings indicate that sustained engagement with the curriculum contributes to progressive improvement in students' Qur'anic literacy, memorization, worship practices, and Arabic literacy, with the highest level of competency achieved at the advanced TQA level. Theoretically, this study extends the application of competency-based education, constructive alignment, and authentic assessment frameworks within the context of non-formal Qur'anic education by demonstrating the importance of aligning learning objectives, instructional processes, and performance-based assessment to achieve holistic religious competencies. Practically, the study emphasizes the need to maintain curriculum coherence across educational levels and to strengthen instructional strategies in competency areas that remain challenging, particularly *khat* and *imla*. Although the findings provide meaningful evidence of the ALMAUN curriculum's effectiveness, further multi-site and longitudinal studies incorporating broader pedagogical and contextual factors are necessary to enhance the generalizability and understanding of competency-based Islamic curriculum implementation.

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