Transformation Of The University Curriculum: An Evaluation Study Of The Islamic Religious Education Curriculum With The Provus Discrepancies Model

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Abstract

This study evaluates the curriculum of the Islamic Education (PAI) Program at UIN Syarif Hidayatullah Jakarta using the Provus Discrepancy Model to identify gaps between curriculum design and implementation. The evaluation focuses on three components: needs analysis, curriculum design, and implementation. Data were collected through document analysis, observations, and in-depth interviews with stakeholders, and analyzed qualitatively. Findings reveal significant discrepancies. While the graduate profile includes prospective Islamic education teachers, researchers, and counselors, tracer studies show that 86% of graduates become teachers, with limited outcomes in the other roles. Curriculum revision is irregular and not aligned with the standard five-year cycle, leading to misalignment with job market demands. Excessive learning outcomes (CPLs) complicate assessment, and credit loads often exceed regulatory limits. In implementation, teaching remains predominantly teacher-centered, with limited use of Student-Centered Learning (SCL) and minimal emphasis on project-based or socio-emotional assessment. The study recommends regular, stakeholder-driven curriculum updates, reinforcement of research and counseling competencies, adoption of Outcome-Based Education (OBE), and greater integration of technology. A balanced application of cognitive, affective, and psychomotor assessments through SCL methods is essential to achieve a holistic graduate profile.

Keywords: Curriculum Evaluation, Islamic Religious Education, Provus Discretionary Model,

Abstrak

Penelitian ini mengevaluasi kurikulum Program Studi Pendidikan Agama Islam (PAI) UIN Syarif Hidayatullah Jakarta menggunakan Model Diskrepansi Provus

Islamic Education Program
UIN Siber Syekh Nurjati Cirebon, Indonesia

untuk mengidentifikasi kesenjangan antara desain dan implementasi kurikulum. Evaluasi difokuskan pada tiga komponen utama: analisis kebutuhan, desain kurikulum, dan pelaksanaan. Data dikumpulkan melalui studi dokumen, observasi, dan wawancara mendalam dengan para pemangku kepentingan, lalu dianalisis secara kualitatif. Hasil penelitian menunjukkan adanya kesenjangan signifikan. Meskipun profil lulusan mencakup calon guru, peneliti, dan konselor PAI, studi pelacakan alumni menunjukkan bahwa 86% lulusan bekerja sebagai guru, sementara peran lainnya belum optimal. Revisi kurikulum tidak dilakukan secara berkala sesuai siklus lima tahunan, mengakibatkan ketidaksesuaian dengan kebutuhan dunia kerja. Jumlah capaian pembelajaran (CPL) yang terlalu banyak menyulitkan proses asesmen, dan beban SKS per semester melebihi batas regulasi terbaru. Dalam pelaksanaan, pembelajaran masih dominan berpusat pada dosen, dengan penerapan Student-Centered Learning (SCL) yang masih terbatas, serta asesmen yang berfokus pada aspek kognitif. Studi ini merekomendasikan revisi kurikulum berbasis kebutuhan dan perkembangan keilmuan, penguatan kompetensi peneliti dan konselor, penerapan pendekatan Outcome-Based Education (OBE), integrasi teknologi pembelajaran, serta asesmen holistik mencakup aspek kognitif, afektif, dan psikomotorik melalui pendekatan SCL.

Kata Kunci: Evaluasi Kurikulum, Pendidikan Agama Islam, Model Diskrepansi Provus,.

Introduction

Improving the quality of higher education is one of the strategic agendas in creating competitive and adaptive human resources to global challenges.[1] To achieve these goals, the curriculum plays a crucial role as the main instrument that directs the learning process and the development of student competencies.[2] A well-designed curriculum not only ensures the achievement of academic goals but also contributes to the formation of character and moral values based on society's needs. The curriculum has an increasingly significant role in the Islamic Religious Education Study Program (PAI) because it aims to develop students' intellectual abilities and

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[1] Fazli Abdillah, "The Role of Higher Education in Improving the Quality of Human Resources in Indonesia," *EDUCAZIONE: Multidisciplinary Journal* 1, No. 1 (August 4, 2024): 13–24, HTTPS://day.org/10.37985/educazione.V1I1.4.

[2] I. Gusti Ngurah Santika, Ni Ketut Suarni, and I. Wayan Lasmawan, "Analysis of Curriculum Changes Reviewed from Curriculum as an Idea," *JURNAL EDUCATION AND DEVELOPMENT* 10, no. 3 (September 14, 2022): 694–700, https://doi.org/10.37081/ed.v10i3.3690.

form a moderate and contextual understanding and practice of Islamic values.[3]

Along with the development of science, technology, and social and cultural dynamics, the community's needs for graduates of the PAI Study Program are increasingly complex. [4] This requires a curriculum that is responsive to changes and can produce graduates with superior academic competence who can contribute positively to a multicultural society. [5] Furthermore, higher education institutions are increasingly challenges regarding their expected role in overcoming short-term and long-term sustainable development challenges. Socio-political needs and aspirations heavily influence decisions about what to teach.[6]

Therefore, curriculum evaluation is crucial to ensure that the educational programs offered remain relevant and effective in achieving the expected goals. Curriculum evaluation serves to assess the success of the program that has been running and identify strengths, weaknesses, and potential improvements that can be made.[7]

One of the approaches to curriculum evaluation that can provide a comprehensive picture is the Provus Discrepancies Model. This model was introduced by Malcolm M. Provus.[8] This model analyses the discrepancy between the standards or criteria set and the actual implementation in the field.[9] This approach helps evaluate the extent to which the curriculum has

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[3] Siti Sumadiyah and Sri Wahyuni, "Development of a Multicultural Islamic Religious Education Curriculum in Building Religious Moderation at UNISKA Kediri," *Proceedings of the National Seminar on Religious Education and Philosophy* 1, no. 1 (June 22, 2024): 15–33, https://doi.org/10.61132/prosemnasipaf.v1i1.2.

[4] Sudur Sudur et al., "Implementation of Islamic Education Curriculum Policy in a Practical Approach," *Innovative: Journal Of Social Science Research* 4, No. 4 (August 21, 2024): 13375–91, HTTPS://day.org/10.31004/Innovative.V4I4.14672.

[5] Aisah Aisah et al., "Changes in the Dynamics of Islamic Education in the Context of Globalization: An In-Depth Review," *National Seminar of Paedagoria* 4, no. 1 (August 19, 2024): 24–35.

[6] Stephen - Joseph, "Curriculum Politics in Higher Education: What Educators Need to Do to Survive," *International Journal of Higher Education* 4, no. 3 (April 28, 2015): p14, https://doi.org/10.5430/ijhe.v4n3p14.

[7] Mardiah Mardiah et al., "Evaluation of Islamic Education Curriculum," *El-Darisa: Journal of Islamic Education* 2, No. 1 (August 30, 2023): 1–15.

[8] Malcolm M Provus, "The Discrepancy Evaluation Model: An Approach to Local Program Improvement and Development," *Washington D.C.: Pittsburgh Public Schools*, July 14, 2016, https://eric.ed.gov/?id=ED030957.

[9] D. L. Stufflebeam and Anthony J. Shinkfield, *Systematic Evaluation: A Self-Instructional Guide to Theory and Practice* (Springer Science & Business Media, 2012).

been implemented by its original design and identifies the factors that cause such differences.[10] Thus, the Provus Discretionary Model allows for more comprehensive and evidence-based evaluations to use the results as a basis for better decision-making in curriculum development.[11]

In the context of the PAI Study Program, curriculum evaluation based on the Provus Discipline Model can contribute to ensuring the compatibility between the ideal goals formulated in the curriculum document and its implementation in the classroom. By exploring the existing gaps, this study has the potential to provide concrete and strategic recommendations for curriculum improvement. That way, graduates of the PAI Study Program will not only have competencies that are by academic standards but also be able to face the challenges and needs of the increasingly complex world of work and society.

Although the curriculum is one of the most vital components of the education system, its implementation does not always follow the set plan. The Islamic Religious Education Study Program (PAI) of UIN Syarif Hidayatullah Jakarta faces similar challenges, where potential inconsistencies between the curriculum design and its implementation can hurt the quality of education provided. This problem is increasingly complex and in line with the dynamics of the development of science and technology, as well as the needs of society, which continue to change. One indication of this problem is the possibility that graduates do not fully meet the competency profile formulated in the curriculum. The results of the tracer study also showed that of the three graduate profiles set, namely Islamic religion teachers, researchers and consultants, only Islamic religion teachers were achieved.[12]

This imbalance requires an in-depth evaluation to understand the factors that cause the gap and its implications for the quality of graduates.

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[10] Malcolm M Provus, "The Discrepancy Evaluation Model: An Approach to Local Program Improvement and Development," *Washington D.C.: Pittsburgh Public Schools*, July 14, 2016, https://eric.ed.gov/?id=ED030957.

[11] Erica Wimbush, Steve Montague, and Tamara Mulherin, "Applications of Contribution Analysis to Outcome Planning and Impact Evaluation," *Evaluation* 18, no. 3 (July 1, 2012): 310–29, https://doi.org/10.1177/1356389012452052.

[12] Tracer study results of PAI Study Program in 2024.

The Provus Discrepancies Model offers a systematic evaluation framework by highlighting the conformity between the formulated curriculum standards and the actual implementation in the field. By analyzing aspects of design, process, and results, this model can identify weaknesses and provide evidence-based recommendations for curriculum improvement. Therefore, this research is essential to ensure the successful implementation of the PAI curriculum and maintain the relevance of the study program in facing the demands of the ever-evolving world of education.

This study aims to evaluate the curriculum of the Islamic Religious Education Study Program (PAI) using the Provus Discipline Model. This evaluation is carried out to identify the extent of compatibility between the curriculum design that has been formulated and its implementation in the field, as well as to understand the factors that cause the potential gap. With a systematic and evidence-based approach, this study is expected to provide a comprehensive overview of the strengths, weaknesses, and aspects that need to be improved in the PAI curriculum to increase its relevance and effectiveness.

By exploring and identifying gaps in the PAI curriculum, this study has the potential to provide concrete recommendations that can be used as a reference for the development of academic policies in higher education institutions. In the end, this study's findings are expected to benefit the PAI Study Program and contribute to developing a curriculum evaluation model based on gap analysis in various other fields of study.

Academic studies on evaluating higher education curricula have been carried out a lot, including research from Leatwood and Philips, which focuses on curriculum development strategies in higher education.[13], research from Riu et al., which focuses on introducing new methodologies in evaluating skills training curricula for the labour market[14], Noaman et.al

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[13] Carole Leathwood and D. Phillips, "Developing Curriculum Evaluation Research in Higher Education: Process, Politics and Practicalities - Consensus," accessed February 9, 2025, https://consensus.app/papers/developing-curriculum-evaluation-research-in-higher-leathwood-phillips/bdf8a5bbd6955700b1c93928b0f7bae4/.

[14] David Riu, Monica Casabayo, and Josep M. Sayers, "A New Method to Assess How Curricula Prepare Students for the Workplace in Higher Education: Educational Review: Vol 74 , No 2 - Get Access,"

research which focuses on developing evaluation models for higher [15]education, research from Zuo and Wang that focuses on evaluating the university curriculum with *a deep learning model*[16], research from Spiel that focuses on evaluating the curriculum of medical programs[17], research from Paudel that focuses on the description of various curriculum evaluation models in universities[18], research from Fu that analyzes various problems in the evaluation of the university [19]curriculum, Mahmouei's research which analyzes various challenges in evaluating the university curriculum [20], research from Dai et.al which evaluates the university curriculum as a reform and innovation of higher education[21], research from Coyle which focuses on evaluating courses and learning processes in higher education[22], research from Nouraey which focuses on the evaluation of educational programs and curriculum in higher [23]education, research from Green, which focuses on

accessed February 9, 2025, https://www.tandfonline.com/doi/full/10.1080/00131911.2020.1713050?scroll=top&needAccess=true.

[15] Amin Y. Noaman et al., "Higher Education Quality Assessment Model: Towards Achieving Educational Quality Standard," *Studies in Higher Education* 42, no. 1 (January 2, 2017): 23–46, https://doi.org/10.1080/03075079.2015.1034262.

[16] Mei Zuo and Jixiang Wang, "Higher Education Curriculum Evaluation Method Based on Deep Learning Model," *Computational Intelligence and Neuroscience* 2021, no. 1 (2021): 9036550, https://doi.org/10.1155/2021/9036550.

[17] Christiane Spiel, Barbara Schober, and Ralph Reimann, "Evaluation of Curricula in Higher Education: Challenges for Evaluators," *Evaluation Review* 30, no. 4 (August 1, 2006): 430–50, HTTPS://thee.org/10.1177/0193841X05285077.

[18] P. Paudel, "Models of Evaluating Curriculum for Language Education in Higher Education," *AWADHARANA*, 2022, https://doi.org/10.3126/awadharana.v7i1.49158.

[19] Yingjie Fu, "A Study on Curriculum Evaluation Methods in Higher Education" (2016 3rd International Conference on Management, Education Technology and Sports Science (METSS 2016), Atlantis Press, 2016), 576–79, https://doi.org/10.2991/metss-16.2016.117.

[20] Momeni Mahmouei, "Pathology of Curriculum Evaluation in Higher Education," *Education Strategies in Medical Sciences*, July 15, 2011, https://www.semanticscholar.org/paper/Pathology-of-curriculum-evaluation-in-higher-Mahmouei/ba7a8596b302ca20277770d655c0a2b73194a4d4.

[21] JIangwei Dai, Yingzhi Wang, and Xin GUan, "On the Reform and Innovation of Teaching Quality and Curriculum Evaluation in Colleges and Universities," in *2020 International Conference on Educational Training and Educational Phenomena (ICETEP2020)* (2020 International Conference on Educational Training and Educational Phenomena, Scholar Publishing Group, 2020), https://doi.org/10.38007/Proceedings.0000981.

[22] James P. Coyle et al., "Evaluation of Course Curriculum and Teaching: Guidelines for Higher Education Instructors," chapter, https://services.igi-global.com/resolvedoi/resolve.aspx?doi=10.4018/978-1-4666-4458-8.ch017 (IGI Global Scientific Publishing, January 1, 1AD), evaluation-course-curriculum-teaching, https://doi.org/10.4018/978-1-4666-4458-8.ch017.

[23] Peyman Nouraey et al., "Educational Program and Curriculum Evaluation Models: A Mini Systematic Review of Recent Trends," *Universal Journal of Educational Research* 8 (2020): 4048–55, https://doi.org/10.13189/ujer.2020.080930.

evaluation in undergraduate study programs in San Francisco[24], research from Mejia and Flores, which focuses on curriculum evaluation with the previous model of direpansi provus[25], Saleh's research which focuses on evaluating tahfiz programs with a firepans model[26]

However, most of the above studies still focus on a descriptive approach without an in-depth exploration of the gap between curriculum design and implementation. In the context of the Islamic Religious Education Study Program (PAI), research that evaluates the curriculum with a comprehensive and evidence-based perspective is still minimal. Previous studies have tended to highlight theoretical aspects of curriculum design without analyzing the extent to which the curriculum is implemented by the goals that have been formulated. As a result, potential inconsistencies between design and field practice are not well detected, so academic policy improvements are often not based on real needs.

This research aims to fill this gap by applying the Provus Discretionary Model in evaluating the curriculum of the PAI Study Program. With a structured analysis, this research is expected to significantly contribute to the curriculum evaluation literature, especially in Islamic religious education, and produce findings that can be a reference in improving the curriculum in other higher education institutions.

This study offers an innovative evaluative approach to assessing the effectiveness of the Islamic Religious Education Study Program (PAI) curriculum by applying the Provus Discretionary Model. This model provides a systematic framework for evaluating the gap between the curriculum design that has been formulated and its implementation in the field. By highlighting aspects of planning, implementation, and outcomes

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[24] Joan L. Green, "Models for Curriculum Evaluation in Higher Education.," *California Journal of Teacher Education*, 1975, https://consensus.app/papers/models-for-curriculum-evaluation-in-higher-education-green/a2ed4e5119435e74b3cdd2a06df3e23b/.

[25] Elias Mejia-Mejia and Francis Díaz-Flores, "Discrepancy Analysis in University Curriculum Evaluation," *Health, Science and Technology - Lecture Series* 2 (November 11, 2023): 541–541, https://doi.org/10.56294/sctconf2023541.

[26] Muhammad Hafiz Saleh, Zawawi Ismail, and Zaharah Hussin, "EVALUATION MODEL OF TAHFIZ AL-QURAN PROGRAM IN NUSANTARA BASED ON THE PROVUS EVALUATION MODEL (DISCREPANCY EVALUATION MODEL)," *JuPiDi: Journal of Educational Leadership* 5, no. 2 (April 5, 2018): 64–75.

achieved, the model helps identify potential discrepancies and offers evidence-based guidance for curriculum improvement.

The novelty of this study lies in the application of the Provus Discipline Model, which has not been widely adopted in the evaluation of the PAI curriculum. In addition to providing new insights into curriculum effectiveness, this study also has the potential to offer theoretical contributions to the literature on gap-based educational evaluation. With a comprehensive and evidence-based approach, the findings of this study are expected to provide strategic and applicable recommendations for the development of higher education curricula, especially in the field of Islamic religious education.

Method

This study uses an evaluative approach by applying the Provus Discretionary Model. This model emphasizes identifying and analysing gaps between standards established in the curriculum and their implementation in the field. This research is included in the category of descriptive qualitative study with a focus on three evaluation stages: curriculum design, implementation process, and achieved results.[27]

The data in this study were obtained through various triangulation data collection techniques: a) In-depth Interviews: Conducted with lecturers, education staff, and students of the Islamic Religious Education Study Program to explore information about the implementation of the curriculum and their perception of the suitability between curriculum design and practice in the field, b) Participatory Observation: Carried out during the learning process to obtain direct data related to curriculum implementation, learning methods, and interactions between learning components, c) Documentation: Includes analysis of curriculum documents, syllabus, semester learning plans (RPS), and academic evaluation reports to assess the suitability between planning and implementation. The data obtained was

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[27] Malcolm M. Provus, "The Discrepancy Evaluation Model: An Approach to Local Program Improvement and Development," *Washington D.C.: Pittsburgh Public Schools*, July 14, 2016, https://eric.ed.gov/?id=ED030957.

analyzed using thematic analysis techniques involving the following stages: a) Data Reduction: Screening and selection of data relevant to the focus of the research; b) Categorization: Grouping data based on themes related to curriculum design, implementation process, and learning outcomes, c) Concluding: Identify gaps based on data analysis and preparation of strategic recommendations for curriculum improvement.

Result And Discussion

The curriculum of the PAI Study Program of UIN Syarif Hidayatullah Jakarta was evaluated using the Provus Discretion model. The evaluation is carried out by comparing the achievement of the quality performance of the evaluated aspects with the standards that have been set. The standards that have been set are in the form of Permendikbud No. 53 of 2023, Higher Education Curriculum Guidebook (KPT) of 2024, Law No. 12 of 2012 concerning Higher Education, Indonesian National Qualifications Framework (KKNI), Vision and Mission of Universities, Faculties and Study Programs, Decree of the Rector of UIN Syarif Hidayatullah Jakarta Number 1469 of 2024 concerning the Basic Framework of the Curriculum of UIN Syarif Hidayatullah Jakarta, and PAI Study Program Curriculum Documents. The gap between quality performance and standards is considered for modification. Modifications are made to the performance that are not by the standards that have been set, or they can also be modified standards if the performance has exceeded them.

The following are the results of evaluating the curriculum of the PAI Study Program UIN Syarif Hidayatullah Jakarta with the Provus Discipline model.

Table 1 Results of PAI Curriculum Evaluation with Provus Discretionary Model

No	Aspects Evaluated	Performance	Quality Performance Standards (*Standard*)		Discrepancy	Follow-up
1.	*Needs Analysis*	Based on *the tracer study*, 86% of graduates work as teachers, 10% of office staff, and 4% of entrepreneurs.	a.	Objectives of the Study Program b. Graduate Profile	One of the graduate profiles is that counsellors are irrelevant to users' needs.	Review and revise the graduate profile.

2.	*Curriculum Design and Development*	The last Curriculum Revision was carried out in 2018.	a. Permendikbud No. 53 of 2023 b. Higher Education Curriculum Guidebook (KPT) in 2024 c. Law No. 12 of 2012 d. Presidential Decree No. 8 of 2012 concerning the Indonesian National Qualifications Framework (KKNI) e. Vision and Mission of the University, Faculties and Study Programs f. Decree of the Rector of UIN Syarif Hidayatullah Jakarta Number 1469 of 2024 concerning the Basic Framework of the Curriculum of UIN Syarif Hidayatullah Jakarta	The curriculum has not been updated, so some things are irrelevant to current conditions.	Carry out curriculum development with the mandate of the 2024 Higher Education Curriculum Guidelines, namely the OBE approach.
		Graduate Profile		Of the three graduate profiles listed in the 2018 curriculum, only the profile of graduates as PAI teachers was achieved up to 86%. Meanwhile, the profile of other graduates, namely researchers and counsellors, has not been completed.	Review and revise graduate profiles.
		The CPL formulation amounted to 45. From the analysis of the 2018 PAI curriculum documents, it was obtained that the CPL for attitude amounted to 12, the knowledge CPL amounted to 14, the General Skills CPL (KU) amounted to 12, and the Special Skills CPL amounted to 7.		There are too many CPL formulas that are difficult to measure	a. Review and revise the formulation of CPL. Of the existing 45 CPLs, it is necessary to summarize and simplify them to a maximum of 15 CPLs. b. Formulating a more measurable CPL, which includes aspects of Attitude, Knowledge, General Skills, and Special Skills, is necessary.
		Courses		a. Some courses have not been synchronized with the graduate profile b. In terms of determining credits, the depth and breadth of the material have not been considered c. The distribution of courses in semesters 1 and 2 is more than 20 credits.	a. Review and revise the determination of the weight of credits and courses that can support the achievement of graduate profiles. b. Determine courses based on the Graduate Profile so that the Graduate Profile is achieved.
		Learning tools: still using the old template without CPMK and Sub CPMK		a. Learning tools in the form of Study Program Plans (RPS) do not yet have CPMK and sub-CPMK formulations. b. The learning tools have not been synchronized with the	Revise the learning tool document.

					CPL charged on each course.
				c.	The learning activities in the RPS have not accommodated learning with *the blended learning* method.
3.	*Curriculum Implementation Process*	Learning process;	KPT Guidebook 2024	a.	Learning methods that are less innovative and varied. Lecture activities are more than just paper presentations.	Conduct training related to more varied *student-centred Learning* (SCL) learning methods and the development of learning evaluation instruments.
		Learning Evaluation		b.	The learning evaluation carried out has not been synchronized with the learning process.	

This study's results reveal various significant gaps between the curriculum design of the Islamic Religious Education Study Program (PAI) and its implementation in the field. The curriculum has been designed with a comprehensive and relevant conceptual framework, including the development of cognitive, affective, and psychomotor competencies. The purpose of the curriculum explicitly targets forming a profile of graduates with a deep scientific understanding in the form of profiles *of PAI Teachers*, *Researchers* and Consultants. However, in practice, the curriculum implementation does not fully reflect the standards and targets set in the curriculum design.

1. Needs Analysis Component

In the needs analysis component of the 2018 curriculum, the graduate profiles set are *PAI Teacher Candidates, PAI Researchers,* and *PAI* Counselors.[28] However, the *tracer study results* show that 86% of graduates work as teachers, 10% office staff, and 4% entrepreneurs.[29] Of the three graduate profiles, the one that has the most achievement is a teacher or PAI education profile. This shows that it is necessary that the profiles of 2 other graduates, namely PAI researchers and PAI counsellors, need to be reviewed.

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[28] PAI Curriculum Document in 2018.
[29] Results of the 2024 PAI Study Program Tracer Study.

2. The Curriculum Design and Development component

The curriculum design component is detailed into five aspects, namely *the implementation of curriculum revisions, graduate profiles, formulation of Graduate Learning Outcomes (CPL), courses,* and *learning tools*. First, in implementing curriculum revisions, ideally curriculum evaluation and revision is carried out every 5 years. However, the reality is that the curriculum document of the PAI Study Program has not been evaluated and revised even for more than 5 years. So, some courses in the curriculum are not *linked and matched* with the development of technology and the world of work. *Second,* in the graduate profiles in the 2018 curriculum, the graduate profiles determined are *PAI Teacher Candidates, PAI Researchers,* and *PAI Counselors.* However, the *tracer study results* show that 86% of graduates work as teachers, 10% office staff, and 4% entrepreneurs.[30] Of the three graduate profiles, the profile that has the most achieved is a teacher or PAI education profile. This shows that it is necessary that the profiles of 2 other graduates, namely PAI researchers and PAI counsellors, need to be reviewed.

Third, in the aspect of Graduate Learning Achievement. *The 2024 Higher Education Curriculum Guidebook (KPT)* explains that Graduate Learning Outcomes consider *tracer studies*, stakeholder input, professional associations, scientific consortiums, trends in future scientific/expertise development, and the results of curriculum evaluation. The CPL formulation should contain the skills needed in the industrial era 4.0 towards a 5.0 society regarding data literacy, technological literacy, and human literacy, as well as the ability to see signs of development.[31] In addition, it is mandated that the CPL formulation is not too much and is simplified so that it is easy to measure. However, the evaluation results of the existing CPLs show that the number of CPLs is huge, consisting of 12 attitude CPLs, 14 knowledge CPLs, 12

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[30] Results of the 2024 PAI Study Program Tracer Study.

[31] Directorate General of Higher Education, Research and Technology, *Guidebook for the Preparation of Higher Education Curriculum Supporting Independent Learning-Independent Campus Towards a Golden Indonesia,* Jakarta: Directorate General of Higher Education, Research, and Technology, Ministry of Education, Culture, Research, and Technology, 2024.

General Skills (KU) CPLs, and 7 Special Skills CPLs.[32] The large number of CPLs set affects the difficulty of measuring each CPL from the course.

Fourth is the course aspect. In the existing guidelines, both in the 2024 Higher Education Curriculum Guide (KPT*),* Permendikbud No. 53 of 2023, and the Basic Curriculum Framework of UIN Syarif Hidayatullah Jakarta, it is generally explained that the courses set are courses that support the achievement of graduate profiles. In addition, in determining the weight of credits, it is necessary to consider the depth and breadth of each material in the course. In Permendikbud No. 53 of 2023, it is explained that the distribution of courses for semesters 1 and 2 is a maximum of 20 credits. However, the findings from the evaluation of curriculum documents show that several courses are not synchronized or do not support the achievement of graduate profiles, such as the profiles of counsellor graduates who are only supported by Guidance and Counseling courses. However, in the profile of graduates as PAI researchers, they only get three supporting courses, namely research methodology, Classroom Action Research (PTK), and thesis. Meanwhile, courses supporting graduate profile achievement as PAI Teacher Candidates get a more significant portion.[33] Then, from the determination of the weight of credits, the depth and breadth of the material have not been considered, so some courses have little material, but get a large portion of credits. Furthermore, in the distribution of classes per semester, in semesters 1 and 2, each amounting to 24 credits. This exceeds the maximum standard set out in Permendikbud No. 53 of 2023, which mandates a maximum of 20 credits for semesters 1 and 2.

Fifth is the aspect of learning tools. The 2024 Higher Education Curriculum Guide (KPT), it mandates learning tools with an *Outcome Based Education* (OBE) approach, which contains Graduate Learning Outcomes (CPL), Course Learning Outcomes (CPMK), and Sub CPMK. The guide also explains the *blended learning* learning method that can be implemented in the learning process in higher education. Meanwhile, the findings in the existing learning tools, namely the learning tools, have not described CPL, CPMK and

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[32] Curriculum Document of the PAI Study Program in 2018.
[33] The results of the analysis of the 2018 PAI Curriculum Document.

Sub CPMK. In addition, the learning tools have not accommodated learning carried out virtually (online) or combined with blended learning. In fact, not only that, there is no synchronization between the course and the CPL charged on the course.

3. The Implementation Component of The Curriculum

Furthermore, the implementation component of the curriculum is described in two parts, namely the learning process and learning evaluation. *First*, in the aspect of the learning process. In the 2024 Higher Education Curriculum Guide (KPT) and curriculum documents, various learning strategies based on *the Student-Centered Learning* (SCL) approach have been developed to support the development of critical, creative, collaborative, and communicative thinking skills. However, findings in the field show that a teacher-centered approach, with lectures as the primary method still dominate the learning methods lecturers apply. Meanwhile, learning strategies based on group discussions, simulations, and project-based learning are only used in a limited way. This condition hinders students from developing the expected analytical thinking skills and *problem-solving* skills .

Gaps are also found in the aspect of learning evaluation. The curriculum design has established a variety of evaluation instruments that include cognitive, affective, and psychomotor assessments. Project-based and practical skills assessments have been designed to assess students' ability to apply Islamic religious education concepts in real-life contexts. However, in its implementation, the evaluation is still more focused on the cognitive aspect through written exams and quizzes, while project-based assessments and assessments of students' social skills and character are rarely applied optimally.

These findings show that there is an urgent need to make systematic improvements in the implementation of the PAI Study Program curriculum. These improvements include improving the competence of teaching staff through intensive training on innovative and value-based learning approaches. The development of more adequate learning facilities and infrastructure, including using digital technology in the learning process, must also be a priority. In addition, strengthening the curriculum monitoring and evaluation system on an ongoing basis is needed to ensure that the

learning process runs in accordance with the curriculum design that has been formulated.

Overall, this study highlights the importance of evidence-based and thorough curriculum evaluation to ensure that curriculum design is theoretically relevant and can be implemented effectively. Using the Provus Discrepancies Model, this study succeeded in identifying crucial discrepancy points and providing strategic recommendations for developing a more adaptive and responsive curriculum to the needs of the Islamic education world and the challenges of a dynamic society.

The findings of this study provide an in-depth overview of various discrepancies in the implementation of the Islamic Religious Education Study Program (PAI) curriculum and have significant implications for the development of higher education curricula based on Islamic values. In general, the evaluation results show that although the curriculum design has been well formulated, its implementation has not been entirely in accordance with the set standards. Evaluation with the Provus Discrepancies Model, which includes analysis of standard components, implementation, and results, allows for comprehensive gap identification. This gap is rooted not only in internal factors, such as the competence of teaching staff and the learning methods used, but also in external factors, including infrastructure support and institutional policies.

The discussion of these findings shows that the curriculum evaluation based on the Provus Discrepancies Model provides a systematic and evidence-based framework for identifying the strengths and weaknesses of curriculum implementation. These findings underscore the need for comprehensive and systematic improvement, including improving the competence of teaching staff through intensive training related to innovative learning methods and value-based approaches. In addition, strengthening the monitoring and evaluation system that runs on an ongoing basis is very important to ensure that the implementation of the curriculum is always on track by the standards that have been set.

The practical implications of this study include the importance of investment in developing adequate learning facilities and infrastructure, including the use of digital technology that supports a more adaptive and

participatory learning process. Thus, through evidence-based and strategic improvements, the PAI Study Program is expected to improve the quality of its curriculum, produce graduates who are competent and relevant to the increasingly complex needs of society, and be able to become agents of change that contribute positively to social and professional life.

This study's results comprehensively show a significant discrepancy between the curriculum design of the Islamic Religious Education Study Program (PAI) and its implementation in the field, as identified through the evaluation approach of the Provus Discipline Model. At the standard evaluation stage, the curriculum design shows high compliance with the principles of curriculum development based on the achievement of the Graduate Profile and the needs of the world of work. The curriculum includes key competencies directed at mastering the scientific aspects of Islam, moral values, and practical skills relevant to the modern world of education. These competencies are outlined in a variety of core and supporting courses designed to produce graduates who are not only intellectually capable but also have a strong Islamic character.

However, at the implementation stage, the study found a significant discrepancy between the ideal design of the curriculum and its implementation in the classroom. One of the main findings is the dominance of lecture-based learning methods that are still very conventional. Although the curriculum document has recommended student-centred participatory learning approaches, such as *problem-solving* and *project-based learning*, reality shows that these methods have not been optimally implemented. This is exacerbated by the limitations of lecturers' pedagogic competence in adopting more interactive learning methods. Most lecturers are comfortable with a one-way learning approach that focuses on knowledge transfer, which can potentially hinder the development of students' critical and creative thinking skills.

In addition to learning methods, the evaluation of the assessment system also shows a significant gap. The curriculum design has included holistic assessment instruments, including evaluating cognitive, affective, and psychomotor aspects. However, implementation in the field is still dominated by written exam-based evaluations that only assess students'

mental abilities. Project-based assessments, presentations, and practical skills evaluations are rarely applied consistently. This gap indicates the need to develop an evaluation system that is more varied and relevant to the needs of the world of work and the development of student's character.

Supporting and inhibiting factors in implementing the curriculum are also significant findings in this study. One of the supporting factors is a strong vision from the study program manager to continue to develop a curriculum that is responsive to the needs of the times and based on Islamic values. However, the limitations of learning facilities and infrastructure, including inadequate classrooms and access to digital education technology, are significant obstacles. This condition makes it difficult for lecturers and students to apply technology-based learning methods that can increase the active involvement of students in the learning process.

Furthermore, the lack of a continuous curriculum monitoring and evaluation system is another obstacle identified in this study. Without a systematic evaluation system, various problems that arise in implementing the curriculum are challenging to detect early and find solutions promptly. The lack of continuous training for lecturers in developing innovative learning methods and holistic evaluation systems also strengthens the challenges in curriculum implementation.

Overall, the results of this study make an essential contribution to the development of curriculum evaluation theory based on the Provus Discrepancies Model and provide practical guidance for educational institutions in improving the effectiveness of their curriculum. By overcoming the gap between curriculum design and implementation, PAI institutions are expected to produce graduates who are not only academically competent but also have strong Islamic values and can contribute positively in an increasingly dynamic and complex society. These findings also open up space for further research that can strengthen the theoretical foundations and practices of discipline-based curriculum evaluation in various other educational contexts.

Conclusion

The research results show significant gaps between the curriculum design of the Islamic Religious Education Study Program (PAI) UIN Syarif Hidayatullah Jakarta and its implementation in the field. The curriculum has been comprehensively designed to accommodate various aspects of learning and support the profile of graduates as prospective PAI teachers, PAI researchers, and PAI counsellors. However, in its implementation, only most teacher profiles are achieved, while the profiles of researchers and counsellors still need further attention and evaluation. In the curriculum design component, although curriculum revisions should be carried out every five years, curriculum documents have not been evaluated and revised over a more extended period. This condition causes some courses not to be based on the needs of the world of work and the latest technological developments. The formulated Graduate Learning Outcomes (CPL) are too many and complex to measure effectively in each course. In addition, the distribution of courses does not fully comply with the set standards, with the burden of credits exceeding the limit in the first semester.

Learning tools have not fully supported the *Outcome-Based Education (OBE) approach* and are still minimal in applying technology-based learning methods such as *blended learning*. The learning process still predominantly uses *the teacher-centred* method, so students' critical thinking and collaborative skills have not been developed optimally. Learning evaluation also focuses more on cognitive aspects through written exams, with the implementation of project-based assessments and social skills still limited. To improve the quality of the curriculum, it is necessary to conduct a thorough evaluation and periodically revise the curriculum to suit the needs of the world of work and the development of science. It is also necessary to increase the number of courses that support the profile of PAI researchers and counsellors. The development of learning tools that are more in line with the OBE approach and the integration of technology-based learning must also be a priority. *Student-Centered Learning* (SCL)--based learning strategies must be implemented more widely to develop students' critical thinking and problem-solving skills. Finally, learning evaluation systems should include a more balanced assessment of cognitive, affective, and psychomotor aspects.

This study has several limitations that need to be noted and are of concern in interpreting the results and their implications. *First*, this research is limited to one Islamic Religious Education study program in a higher education institution, so the results and findings cannot be generalized directly to similar study programs in other institutions with different curriculum characteristics and implementation contexts. *Second*, although the Provus Discrepancies Model evaluation approach provides comprehensive results, this study focuses more on the descriptive aspect in identifying the gap between curriculum design and its implementation. *Third*, limitations in data collection are also a concern. *Fourth*, the limitations in data collection techniques during this study are also influenced by time and resource limitations.

Based on the findings and limitations identified in this study, several important suggestions for future research can enrich studies on evaluating the Islamic Religious Education Study Program (PAI) curriculum using the Provus Discrepancies Model. *First*, further research is recommended to expand the scope of the institutions that are the object of the study so that it can produce more representative findings and allow comparisons between institutions with different curriculum characteristics.. *Second*, a more in-depth research approach through qualitative studies based on phenomenology or *grounded theory* can be carried out to explore further the factors that cause discrepancies between curriculum design and implementation. *Third*, using mixed methods that combine quantitative and qualitative analysis can be a strategic choice to provide a more comprehensive picture of curriculum effectiveness. This approach allows for stronger data triangulation so that the study findings have higher validity. *Fourth*, another critical suggestion is integrating digital technology-based evaluation in future research. Given the growing use of technology in learning, research that evaluates how Learning Management System (LMS)-based learning systems can support the implementation of the PAI curriculum is very relevant to be conducted.

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