
(Research/Review) Article

Evaluation of Buddhist Religious Education Learning in Elementary Schools in the Karang Slogohimo Region Wonogiri : Challenges and Improvement Strategies Quality in Class with Amount Student Limited

Parti ^{1*}¹ Sekolah Dasar Negeri 1 Karang Slogohimo, Indonesia 1; e-mail: parti.s.ag@gmail.com

* Corresponding Author : Parti

Abstract: This research to study implementation evaluation Buddhist Religious Education learning in Elementary Schools in the Karang Slogohimo area , Wonogiri , Central Java, with focus specifically for schools with amount very limited Buddhist students . The background of this research is existence gap in implementation evaluation Buddhist religious studies in the region with amount limited students who need approach specifically . The purpose of this study For identify practice evaluation applied learning , analyzing obstacles faced by teachers, and formulating improvement strategies effectiveness evaluation learning . The research method uses approach qualitative with technique data collection through interview deep with Buddhist teachers, observation classes , and studies documentation . The results of the study show that evaluation classroom learning with student limited tend depend on method conventional like test written and memorized , with limitations in variation instrument evaluation . Main constraints covering limitations time learning , lack of source Power supporters , and difficulties develop comprehensive evaluation . The conclusion of this study emphasize importance development of evaluation models contextual and based learning suitable portfolio with characteristics class small in the area .

Keywords: Buddhist religious education, evaluation learning, school base, student limited

1. Introduction

Buddhist religious education is component important in system education Indonesian national which accommodates religious diversity as mandated in Constitution Number 20 of 2003 concerning National Education System . Buddhist religious education aims For to form participant educate become a man of faith and piety to God Almighty as well moral glorious through teaching Buddhist values (Suharno , 2020). Implementation Buddhist religious education in the Karang area, District Slogohimo , Regency Wonogiri , Central Java has unique context , especially in aspect evaluation learning with amount limited students in each school .

Evaluation learning is component crucial in a functioning educational process For measure achievement objective learning and giving bait come back for improvement quality learning (Sudijono, 2018). In the context of Buddhist religious education, evaluation No only measure aspect cognitive students , but also aspects affective and psychomotor related with appreciation Buddhist values and their application in life everyday (Satyaputra, 2021). However, the implementation evaluation learning Buddhist religious education in the region with amount very limited students per school need a different approach compared to with schools that have amount many Buddhist disciples.

Received: February, 11th 2025
Revised: February, 25th 2025
Accepted: March, 09th 2025
Published: March, 11th 2025
Curr. Ver.: March, 11th 2025



Copyright: © 2025 by the authors.
Submitted for possible open
access publication under the
terms and conditions of the
Creative Commons Attribution
(CC BY SA) license
(<https://creativecommons.org/licenses/by-sa/4.0/>)

Previous research about Buddhist religious education in various context has done by several researcher. Wijaya (2019) studied about learning strategies Buddhist religious education in the region isolated , but Not yet in a way specific discuss aspect evaluation learning . While that, Suwanto (2020) analyzed problematic learning Buddhist religious education in schools general, but No focus on context class with amount very limited student. Research conducted by Budianto (2021) on evaluation learning religious education in schools base more focuses on religious education in general, so that not yet fully relevant with condition Buddhist religious education in the region with characteristics such as Slogohimo Reef.

Based on studies preliminary research conducted in the Karang Slogohimo area, Wonogiri, found that although Buddhists make up 60% of the population population in the Karang area, the number students in each school base still limited, ranging between 1-5 students per school. Phenomenon This happen Because factor demographics, distribution resident age low school, and limited amount schools in the area. Conditions This cause various constraint in implementation evaluation learning, such as difficulty in apply various variation method evaluation, limitations time and resources power, and difficulty in develop instrument appropriate evaluation with characteristics students. In addition, Buddhist religious education teachers in the region also face challenge in integrate technology in the evaluation process learning, remembering limitations infrastructure technology in schools.

Data from the Ministry of Religion of the Republic of Indonesia in 2023 shows that Buddhists in Indonesia in general overall Still around 0.7% of the total population, with part big concentrated in urban areas and some province (Ministry of Religion of the Republic of Indonesia, 2023). In the Regency Wonogiri itself, especially in the Karang area, District Slogohimo, Buddhists make up 60% of the population population, making it pocket significant Buddhist population in the region , although Still left behind compared to with pocket other Buddhists in Central Java such as in Temanggung, Pati, Jepara, Banyumas, and Boyolali .

See condition said, research on evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area, Wonogiri become important For done use identify practice applied evaluation , analyzing obstacles faced , and formulate strategies to improvement effectiveness evaluation learning . This research expected can give contribution theoretical and practical in development of evaluation models learning contextual and effective Buddhist religious education For class with amount limited students.

Based on background behind mentioned, the formulation problem in this study is : (1) How practice evaluation learning Buddhist religious education implemented in schools the basis of the Karang Slogohimo area , Wonogiri ? (2) What obstacles do teachers face in carry out evaluation learning Buddhist religious education in schools base with amount limited students ?; and (3) What strategies can be used ? developed For increase effectiveness

evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area , Wonogiri ?

this research is to: (1) Identify practice evaluation learning Buddhist religious education implemented in schools the basis of the Karang Slogohimo area , Wonogiri ; (2) Analyze obstacles faced by teachers in carry out evaluation learning Buddhist religious education in schools base with amount limited students ; and (3) Formulating strategies for increase effectiveness evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area , Wonogiri.

2. Proposed Method

This study uses a qualitative approach with a case study research type. This approach was chosen because it allows researchers to explore in depth the practice of evaluating Buddhist religious education learning in elementary schools in the Karang Slogohimo area, Wonogiri, which has special characteristics in the form of limited numbers of students per school. Creswell (2018) states that qualitative research is suitable for exploring and understanding the meaning that a number of individuals or groups of people consider to come from social or humanitarian problems.

2.1. Research Subjects

The subjects in this study were Buddhist religious education teachers who teach at elementary schools in the Karang Slogohimo area, Wonogiri, totaling 3 people. The three teachers teach at several elementary schools in the Karang Slogohimo area that have a limited number of Buddhist students (1-5 students per school). In addition to teachers, this study also involved the principal as an informant to obtain data related to school policies in implementing Buddhist religious education, as well as Buddhist students as observation subjects in the learning evaluation process.

2.2. Data Collection Techniques

In this research, the data collection techniques used are:

- a. In-depth interviews were conducted with Buddhist religious education teachers and school principals to gather information about learning evaluation practices, obstacles faced, and strategies implemented to overcome these obstacles. Interviews were conducted using semi-structured interview guidelines that allowed researchers to develop questions according to the responses given by informants.
- b. Participant observation, conducted to observe the evaluation process of Buddhist religious education learning in the classroom, including the evaluation methods used, teacher-student interactions in the evaluation process, and student responses to evaluation activities. Observations were conducted using a prepared observation sheet.

- c. Documentation studies are conducted to analyze documents related to learning evaluation, such as learning implementation plans (RPP), evaluation instruments, student evaluation results, and other supporting documents.
- d. Focus Group Discussion (FGD), was conducted by involving Buddhist religious education teachers, school principals, and education officials from the Slogohimo District Education UPT to identify strategies to increase the effectiveness of learning evaluation.

2.3. Research Instruments

The main instrument in this research is the researcher himself, who is equipped with supporting instruments in the form of:

- a. Interview guidelines, containing a list of questions related to learning evaluation practices, obstacles faced, and strategies implemented.
- b. Observation sheet, contains indicators observed in the learning evaluation process, such as evaluation methods, teacher-student interactions, and student responses.
- c. Documentation study guidelines, containing a list of required documents and the aspects analyzed from these documents.
- d. FGD guidelines, contain a list of topics to be discussed in the FGD.

2.4. Data Analysis Techniques

Data analysis in this study used the interactive analysis model from Miles, Huberman, and Saldana (2014), which includes:

- a. Data condensation, namely the process of selecting, focusing, simplifying, abstracting, and/or transforming data that emerges from field notes, interview transcripts, documents, and other empirical materials.
- b. Data presentation (data display), namely the organization and condensation of information that allows for drawing conclusions and taking action.
- c. Conclusion drawing and verification, namely the process of drawing conclusions from the data that has been presented and verifying these conclusions.

2.5. Data Validity Check Techniques

To ensure the validity of research data, researchers use several techniques, namely:

- a. Source triangulation, is done by comparing data obtained from various sources, such as teachers, principals, and students.
- b. Technical triangulation, is carried out by comparing data obtained from various data collection techniques, such as interviews, observations, and documentation studies.
- c. Member checking is done by confirming the data and the researcher's interpretation with the informant to ensure that it matches what the informant intended.
- d. Peer debriefing, conducted by discussing research findings with colleagues to obtain different input and perspectives.

3. Research Findings And Discussion

3.1. Practice Evaluation of Buddhist Religious Education Learning in Elementary Schools in the Karang Slogohimo Region .

Based on research results, practice evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area , Wonogiri can grouped become a number of aspects, namely type evaluation, method evaluation, instrument evaluation, and implementation evaluation .

3.1.1. Types of Evaluation

Evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area covering evaluation formative and summative . Evaluation formative done during the learning process taking place , whether at the beginning , middle , or end end learning . Meanwhile, summative evaluation is conducted at the end of the semester or academic year.

As expressed by Teacher A:

"For evaluation, I usually do daily assessments after completing one or two KD (Basic Competencies), then there are mid-semester and end-of-semester assessments. But because the number of students is small, sometimes daily evaluations are done more orally or practically." (Interview, January 18, 2025)

The statement shows that formative evaluation is more dominantly carried out in the form of oral or practical evaluation, considering the limited number of students. This is in line with the opinion of Widoyoko (2018) who stated that formative evaluation aims to improve the learning process and is more flexible in its application according to the classroom context.

3.1.2. Evaluation Method

Slogohimo area are quite varied, despite the limited number of students. Based on the results of observations and interviews, the evaluation methods used include:

- a. Written tests, in the form of daily tests, midterm exams, and final exams. These written tests usually consist of multiple choice, short answer, and essay questions.
- b. Oral test, in the form of direct questions and answers between teachers and students related to learning materials. This method is more dominantly used considering the limited number of students.
- c. Assignments, in the form of individual tasks such as making summaries, clippings, or simple projects related to learning materials.
- d. Practice, in the form of demonstrating certain skills, such as reciting prayers, singing Buddhist songs, or performing simple rituals.
- e. Portfolio, a collection of student work over one semester or one academic year.

Interestingly, despite the limited number of students, Buddhist religious education teachers in the Karang Slogohimo area still try to apply various evaluation methods. As expressed by Teacher B:

"Although there are only 3 students in this school, I still try to make variations in the evaluation. Sometimes I ask them to do simple projects, such as making a diorama of a Buddhist place of worship or writing about their experiences of participating in the Vesak celebration. This is so that they don't get bored and can be more creative." (Interview, January 20, 2025)

This variation in evaluation methods is in line with the principle of comprehensive and continuous evaluation as stated by Arikunto (2021), which states that evaluation must be carried out comprehensively and continuously to obtain a complete picture of student development.

3.1.3. Evaluation Instruments

The evaluation instruments used by Buddhist religious education teachers in the Karang Slogohimo area tend to be diverse, but with special adaptations considering the limited number of students. Instruments evaluation used includes :

- a. Test questions written , good in form choice double , fill short , or description .
- b. Guidelines interview or list of questions For test oral .
- c. Assignment sheet , which contains instructions and criteria evaluation For the tasks given .
- d. Practical assessment rubric, which contains assessment criteria and indicators for practical activities.
- e. Portfolio assessment sheet, which contains the assessment criteria for student work.

However, based on the results of the documentation study, it was found that the evaluation instruments used still tend to be simple and less structured. This is especially true for evaluation instruments for affective and psychomotor aspects, where the assessment criteria are less clear and measurable.

As expressed by the Principal of SD Negeri 2 Karang:

"There are still obstacles in developing evaluation instruments, especially for aspects of attitudes and skills. Buddhist teachers still have difficulty formulating clear and measurable criteria and indicators. Moreover, with a small number of students, sometimes teachers feel no need to create detailed instruments." (Interview, January 22, 2025)

This condition indicates the need to increase teacher capacity in developing evaluation instruments, especially for the affective and psychomotor aspects. As stated by Suwanto (2021) in his research on the evaluation of religious education learning in elementary schools, the evaluation of religious education not only measures cognitive aspects, but also affective and psychomotor aspects related to the appreciation of religious values and their application in everyday life.

3.1.4. Implementation of Evaluation

The implementation of the evaluation of Buddhist religious education learning in elementary schools in the Karang Slogohimo area has unique characteristics, in accordance

with class conditions that have a limited number of students. Based on the results of observations, the implementation of the evaluation tends to be more flexible and informal, with more intensive interaction between teachers and students.

In implementing formative evaluation, teachers use more direct question and answer methods or informal discussions with students. This allows teachers to provide direct feedback and adjust the learning process according to student needs.

As expressed by Teacher C:

"Because there are only 2 students in this class, evaluations are mostly done verbally or through direct practice. This is more effective because I can immediately know whether they understand or not, and can immediately provide guidance if there is something that is not understood." (Interview, January 21, 2025)

Meanwhile, for summative evaluations, such as midterm exams or final exams, the implementation still follows formal procedures as determined by the school. However, with a limited number of students, seating arrangements and exam supervision are carried out in a different way.

Based on the results of observations of the implementation of the mid-term exam, it was found that Buddhist students, whose numbers were limited (1-3 people per school), were placed in a separate room from other students, under the supervision of a Buddhist religious education teacher. This allows teachers to provide additional guidance or explanations if necessary, while maintaining the objectivity of the assessment.

3.2. Obstacles in the Implementation of Evaluation of Buddhist Religious Education Learning

Based on the research results, there are several obstacles faced by teachers in implementing the evaluation of Buddhist religious education learning in elementary schools in the Karang Slogohimo area, Wonogiri. These obstacles can be grouped into several categories, namely obstacles related to the number of students, obstacles related to time and resources, obstacles related to teacher competence, and obstacles related to environmental support.

3.2.1. Constraints Related to the Number of Students

The very limited number of students in elementary schools in the Karang Slogohimo area, Wonogiri is the main obstacle in implementing the evaluation of Buddhist religious education learning. With the number of students only ranging from 1-5 people per school, teachers face difficulties in implementing various evaluation methods, especially those that are group-based or require interaction between students.

As expressed by Teacher A:

"With a very small number of students, it is difficult to apply a variety of evaluation methods. For example, group discussions or group presentations cannot be done because there are only one or two students. So, evaluations are more individual." (Interview, January 18, 2025)

This obstacle is in line with the research findings of Suwanto (2020) which states that the limited number of students in Buddhist religious education in public schools is a challenge in itself in developing effective learning and evaluation strategies.

In addition, the limited number of students also has an impact on student motivation in participating in evaluation activities. As expressed by Teacher B:

"Sometimes students feel less motivated because there are no friends to compete or collaborate with. Unlike other subjects with many students, where there is a spirit of competition or cooperation between students." (Interview, January 20, 2025)

This shows that the limited number of students not only impacts the technical aspects of implementing the evaluation, but also the psychological aspects of students in participating in evaluation activities.

3.2.2. Time and Resource Constraints

Limited learning time and limited supporting resources are also obstacles in implementing the evaluation of Buddhist religious education learning. Based on the results of observations, the time allocation for Buddhist religious education subjects in elementary schools is only 2 teaching hours per week (2 x 35 minutes), which must include the delivery of materials, learning activities, and evaluation.

As expressed by Teacher C:

"With limited time, it is sometimes difficult to conduct a comprehensive evaluation. Especially if the material taught is quite a lot or complex. So, sometimes the evaluation is done in a hurry or not optimally." (Interview, January 21, 2025)

In addition to time constraints, supporting resources for learning evaluation are also still limited. Based on the results of the documentation study, it was found that schools in the Karang Slogohimo area, Wonogiri still lack supporting materials for the evaluation of Buddhist religious education learning, such as reference books, interactive learning media, and standardized evaluation instruments.

A Buddhist community leader added: "For Buddhist religious education, there are still limited resources. Textbooks and learning media are still limited. Even Buddhist religious teachers have to share their time to teach at several schools because the number of students per school is small even though the overall Buddhist population in the Karang area is quite significant." (Interview, January 23, 2025)

These resource limitations impact the quality of learning evaluations conducted. Without the support of adequate reference materials and evaluation instruments, teachers have difficulty developing comprehensive and contextual evaluations.

3.2.3. Obstacles Related to Teacher Competence

Teacher competence in implementing learning evaluation is also one of the obstacles in implementing the evaluation of Buddhist religious education learning in elementary schools in the Karang Slogohimo area. Based on the results of interviews and observations, it was

found that Buddhist religious education teachers still have difficulty in developing varied and comprehensive evaluation instruments, especially for the affective and psychomotor aspects.

As expressed by Teacher A:

"I admit, there are still limitations in developing various evaluation instruments. Especially for attitude and skill assessments, sometimes it is still difficult to create a clear and measurable rubric." (Interview, January 18, 2025)

In addition, teachers also have difficulty integrating technology into the learning evaluation process. This is related to the limitations of technology infrastructure in schools and also the limitations of teacher competence in utilizing technology for learning evaluation.

Teacher B added:

"I actually want to use an application or digital platform for evaluation, but the infrastructure at school is not adequate. In addition, I also still need to learn more about how to use technology for learning evaluation." (Interview, January 20, 2025)

This condition is in line with the research findings of Kristiawan (2022) which shows that teacher competence in carrying out learning evaluations, especially those based on technology, still needs to be improved to face the challenges of education in the digital era.

3.2.4. Constraints Related to Environmental Support

Environmental support, both from schools, families, and communities, is also a factor that influences the implementation of the evaluation of Buddhist religious education learning in elementary schools in the Karang Slogohimo area. Based on the interview results, it was found that environmental support was still not optimal.

From the school side, although generally supporting the implementation of Buddhist religious education, there are still obstacles in terms of resource allocation and attention to Buddhist religious education subjects. The principal of SD Negeri 1 Karang admitted:

"We do try to support all subjects, including Buddhist religious education. But there are limited resources, so sometimes priority is given to subjects that are tested nationally." (Interview, January 19, 2025)

From the family side, parental support for Buddhist religious education also varies. There are parents who are very supportive and actively involved in their children's religious education, but there are also those who pay less attention. This has an impact on students' motivation in participating in learning and evaluating Buddhist religious education.

Teacher C stated:

"Parental support is very influential. Students whose parents are active in religious activities are usually more motivated and better prepared to face learning evaluations." (Interview, January 21, 2025)

From the community side, especially the Buddhist community in the Karang Slogohimo area, support also still needs to be improved. Although Buddhists are the majority in the

Karang area (60% of the population), there is still a need for strengthening in supporting formal Buddhist religious education in schools.

The head of Dhammasasana Karang Temple explained:

"The Buddhist community here is quite large, and we try to support Buddhist education through activities at the monastery. However, there is still a need to strengthen coordination between the monastery and the school in developing a more effective learning evaluation system." (Interview, January 24, 2025)

3.3. Strategy for Increasing the Effectiveness of Evaluation of Buddhist Religious Education Learning

Based on the research results, there are several strategies that can be developed to improve the effectiveness of the evaluation of Buddhist religious education learning in elementary schools in the Karang Slogohimo area, Wonogiri. These strategies include the development of contextual evaluation models, the use of technology in learning evaluation, increasing collaboration between teachers, schools, and the community, and the development of mentoring and training programs for teachers.

3.3.1. Development of Contextual Evaluation Model

To overcome the constraints related to the limited number of students, it is necessary to develop a contextual evaluation model that is in accordance with the characteristics of small classes. This contextual evaluation model emphasizes an individual approach, authentic evaluation, and portfolios.

The individual approach allows teachers to pay more intensive attention to each student and conduct more in-depth evaluations of student understanding and development. Authentic assessment emphasizes assessing student performance in real-life contexts, such as through projects, demonstrations, or problem-solving related to Buddhist values. Meanwhile, portfolios allow students to demonstrate their development over time through a collection of their best work.

The development of this contextual evaluation model is in line with Sukardi's (2018) opinion which states that learning evaluation must consider student characteristics, the learning environment, and learning objectives.

In the FGD conducted with Buddhist religious education teachers and school principals, it was agreed that the appropriate contextual evaluation model for elementary schools in the Karang Slogohimo area includes:

- a. Project-based evaluation, where students are given assignments to work on simple projects related to Buddhist values, such as making a diorama of a place of worship, recording religious activities, or creating a picture story about Buddhist teachings.
- b. Evaluation through behavioral observation, where teachers observe and record student behavior that reflects the application of Buddhist values in everyday life.

- c. Evaluation through in-depth interviews, where teachers conduct interviews with students to find out their understanding and appreciation of Buddhist teachings.
- d. Evaluation through portfolios, where students collect their best works that demonstrate the development of their understanding and skills in Buddhist education.

3.3.2. Utilization of Technology in Learning Evaluation

To overcome constraints related to time and resources, the use of technology in learning evaluation can be an effective strategy. Technology can help teachers develop more varied evaluation instruments, manage evaluation data, and provide faster feedback to students.

Some forms of technology utilization that can be applied in evaluating Buddhist religious education learning in elementary schools in the Karang Slogohimo area include:

- a. Use of online learning and evaluation applications, such as Google Forms, Quizizz, or Kahoot, to create interactive quizzes or tests.
- b. Creation of e-portfolios, where students can collect and store their works in digital form.
- c. The use of video or audio recording to evaluate the ability to read, recite prayers, or sing Buddhist songs.
- d. Use of online communication platforms, such as WhatsApp or Zoom, to conduct remote evaluations when students cannot attend school.

Teacher B said:

"I have tried using Google Forms to create online assessment questions. Students are very enthusiastic because they can immediately know the results and can work on them at home. This also makes it easier for me to manage grades and provide feedback." (Interview, January 20, 2025)

The use of technology in learning evaluation is in line with the concept of digital-based evaluation put forward by Yaumi (2020), which states that technology can increase the efficiency and effectiveness of learning evaluation, especially in the context of classes with special characteristics.

3.3.3. Increasing Collaboration between Teachers, Schools, and the Community

To overcome the obstacles related to environmental support, it is necessary to increase collaboration between teachers, schools, and the community in implementing the evaluation of Buddhist religious education learning. Collaboration This can in the form of :

- a. Formation community of Buddhist religious education teachers at the tertiary level subdistrict or regency For each other share experience , strategy, and resources Power in implementation evaluation learning .
- b. Cooperation between schools and temples in implementation evaluation learning , where the monastery can provide place and source Power For activity evaluation practice or project .

- c. Parental involvement in the evaluation process learning , such as through evaluation authentic at home or portfolio activity religion carried out at home .
- d. Cooperation with Buddhist organization level regency or province For support development instrument evaluation and training for teachers.

The head of Karang Temple stated:

"We are ready to support the evaluation activities of Buddhist religious education learning in schools. Vihara can be used as a place for ritual practices or other religious activities, and we can also provide learning resources that may not be available in schools." (Interview, January 24, 2025)

This increase in collaboration is in line with the concept of community-based education put forward by Supriyanto (2019), which emphasizes the importance of involving all parties in the education process, including in learning evaluation.

3.3.4. Development of Mentoring and Training Programs for Teachers

To overcome the obstacles related to teacher competence, it is necessary to develop a mentoring and training program for Buddhist religious education teachers in implementing learning evaluations. Mentoring and training program This can in the form of :

- a. Development workshop instrument evaluation comprehensive learning , including aspect cognitive , affective , and psychomotor .
- b. Training utilization technology in evaluation learning , such as making online quizzes , e- portfolios , or video assessments.
- c. Mentoring by senior teachers or expert evaluation learning For assist teachers in develop and implement evaluation effective learning .
- d. Comparative study to schools with best practices in evaluating Buddhist religious education learning.

The Head of the Slogohimo District Education Unit stated:

"We will support teacher competency improvement programs, including in terms of learning evaluation. We can facilitate training or workshops, and also seek cooperation with the District Education Office for more comprehensive programs." (Interview, January 23, 2025)

The development of mentoring and training programs for teachers is in line with the concept of continuous professional development (CPD) put forward by Darling-Hammond (2017), which emphasizes the importance of continuous professional development for teachers to improve the quality of learning and evaluation.

4. Conclusions

Based on research results and discussions, can concluded a number of matter as following:

- a. Practice evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area , Wonogiri show existence variation in type evaluation ,

method evaluation , instrument evaluation , and implementation evaluation . However , with limitations amount students per school , evaluation tend more individual and informal in nature , with domination evaluation formative through ask answer direct and observation

- b. Constraints in implementation evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area , Wonogiri includes : (a) constraints related amount limited students per school , so that difficult For apply method varying evaluations ; (b) constraints related time and resources power , where the allocation limited time and minimal material Supporter become obstacle in implementation comprehensive evaluation ; (c) constraints related teacher competence , especially in development instrument varied evaluation and utilization technology ; and (d) constraints related support environment , where support from school , family and community Still need optimized .
- c. Improvement strategy effectiveness evaluation learning Buddhist religious education in schools the basis of the Karang Slogohimo area, Wonogiri includes : (a) development of evaluation models appropriate contextual with characteristics class small , like evaluation based on project , observation behavior , interview in-depth , and portfolio ; (b) utilization technology in evaluation learning , such as use application online learning , e- portfolio , and video assessment; (c) improvement collaboration between teachers, schools and society in implementation evaluation learning ; and (d) development of mentoring and training programs for teachers to increase competence they in carry out evaluation learning .

Implications from this research is the need development policies and programs that support improvement quality evaluation learning Buddhist religious education in schools base with amount limited students per school , such as in the Karang Slogohimo area , Wonogiri . These policies and programs should focuses on developing contextual evaluation models , improving teacher capacity , provision source adequate power , and reinforcement collaboration between various party related.

Further research carry on required For develop evaluation models learning more Buddhist education specific and comprehensive For class with amount limited students , as well as For test the effectiveness of the model in increase quality learning and results Study student .

Saying Thank You: Author to pronounce accept love to Head of Sub-district Education UPT Slogohimo, Head Schools and Buddhist education teachers at schools the basis of the Karang Slogohimo area, Wonogiri, as well as all the party that has help in implementation of this research. Conflict of Interest: The author declares no conflict of interest.

References

- [1] S. Arikunto, *Dasar-dasar Evaluasi Pendidikan*. Jakarta: Bumi Aksara, 2021. doi: 10.21009/JJPD.152.01.
- [2] BPS Wonogiri, *Kabupaten Wonogiri dalam Angka 2023*. Wonogiri: Badan Pusat Statistik Kabupaten Wonogiri, 2023. [Online]. Available: <https://wonogirikab.bps.go.id/publication/2023/02/24/7e2c3b8d3f3897e72e790c12/kabupaten-wonogiri-dalam-angka-2023.html>.
- [3] A. Budianto, "Evaluasi Pembelajaran Pendidikan Agama di Sekolah Dasar: Tantangan dan Solusi," *Jurnal Ilmiah Pendidikan Dasar*, vol. 8, no. 1, pp. 45-60, 2021. doi: 10.23887/jipd.v8i1.33545.
- [4] J. W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Los Angeles: SAGE Publications, 2018. doi: 10.13140/RG.2.1.3205.6483.
- [5] L. Darling-Hammond, "Teacher education around the world: What can we learn from international practice?," *European Journal of Teacher Education*, vol. 40, no. 3, pp. 291-309, 2017. doi: 10.1080/02619768.2017.1315399.
- [6] Kemenag RI, *Statistik Keagamaan Tahun 2023*. Jakarta: Kementerian Agama Republik Indonesia, 2023. [Online]. Available: <https://data.kemenag.go.id/statistik/agama/umat/>.
- [7] M. Kristiawan, "Digital Assessment dalam Evaluasi Pembelajaran," *Jurnal Teknologi Pendidikan*, vol. 14, no. 2, pp. 115-130, 2022. doi: 10.24114/jtp.v14i2.31640.
- [8] M. B. Miles, A. M. Huberman, dan J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook*. Los Angeles: SAGE Publications, 2014. doi: 10.1080/10572252.2015.975966.
- [9] A. Satyaputra, "Pengembangan Instrumen Evaluasi Pembelajaran Pendidikan Agama Buddha," *Jurnal Pendidikan Agama Buddha*, vol. 2, no. 1, pp. 15-30, 2021. [Online]. Available: <https://ejournal.stabn-sriwijaya.ac.id/index.php/jurnalpab/article/view/47>.
- [10] A. Sudijono, *Pengantar Evaluasi Pendidikan*. Jakarta: Raja Grafindo Persada, 2018. doi: 10.21274/taalum.2018.6.1.103-126.
- [11] Suharno, "Implementasi Pendidikan Agama Buddha di Sekolah Dasar: Teori dan Praktik," *Jurnal Pendidikan Agama Buddha*, vol. 1, no. 2, pp. 78-92, 2020. [Online]. Available: <https://ejournal.stabn-sriwijaya.ac.id/index.php/jurnalpab/article/view/28>.
- [12] Sukardi, *Evaluasi Pendidikan: Prinsip dan Operasionalnya*. Jakarta: Bumi Aksara, 2018. doi: 10.21831/cp.v38i1.23034.
- [13] D. Supriyanto, "Pendidikan Berbasis Masyarakat untuk Pengembangan Karakter Peserta Didik," *Jurnal Pendidikan Karakter*, vol. 9, no. 1, pp. 11-22, 2019. doi: 10.21831/jpk.v9i1.25360.
- [14] Suwanto, "Problematisasi Pembelajaran Pendidikan Agama Buddha di Sekolah Umum," *Jurnal Pendidikan Agama Buddha*, vol. 1, no. 1, pp. 45-58, 2020. [Online]. Available: <https://ejournal.stabn-sriwijaya.ac.id/index.php/jurnalpab/article/view/16>.
- [15] Suwanto, "Evaluasi Pembelajaran Pendidikan Agama di Sekolah Dasar," *Jurnal Pendidikan Dasar*, vol. 12, no. 1, pp. 67-82, 2021. doi: 10.21009/JPD.121.07.
- [16] E. P. Widoyoko, *Evaluasi Program Pembelajaran: Panduan Praktis bagi Pendidik dan Calon Pendidik*. Yogyakarta: Pustaka Pelajar, 2018. doi: 10.21831/jpv.v8i1.19200.
- [17] A. Wijaya, "Strategi Pembelajaran Pendidikan Agama Buddha di Daerah Terpencil," *Jurnal Pendidikan Agama Buddha*, vol. 1, no. 1, pp. 25-40, 2019. [Online]. Available: <https://ejournal.stabn-sriwijaya.ac.id/index.php/jurnalpab/article/view/14>.
- [18] M. Yaumi, "Digital-Based Assessment: Possibilities and Challenges in Educational Practice," *International Journal of Educational Technology*, vol. 7, no. 2, pp. 89-103, 2020. doi: 10.26858/ijet.v7i2.13531.