

Reconstruction of Islamic Value-Based Islamic Education Learning Evaluation in the Independent Curriculum

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Abstrak: Evaluasi pembelajaran PAI masih berorientasi pada sisi kognitif, sedangkan segi afektif, spiritual, dan karakter masih belum sepenuhnya terjangkau dengan baik. Penelitian ini bertujuan merekonstruksi evaluasi pembelajaran Pendidikan Agama Islam (PAI) pada Kurikulum Merdeka melalui integrasi nilai-nilai Islam sebagai landasan asesmen. Penelitian ini memakai pendekatan kualitatif dengan jenis penelitian yang disebut penelitian pustaka (*library research*). Data yang didapat akan dianalisis menggunakan teknik analisis isi terhadap berbagai tulisan yang berkaitan dengan penilaian pembelajaran, pendidikan Islam, dan penilaian Kurikulum Merdeka. Penelitian ini menghasilkan model rekonstruksi evaluasi PAI yang mengintegrasikan nilai *ṣidq*, *amanah*, *'adl*, *mas'uliyah*, dan *ihsan* ke dalam seluruh tahapan asesmen, meliputi asesmen diagnostik, formatif, sumatif, dan tindak lanjut pembelajaran. Model yang ditawarkan menempatkan amanah sebagai dasar asesmen diagnostik, ihsan pada asesmen formatif, *'adl* pada asesmen sumatif, *mas'uliyah* pada tindak lanjut evaluasi, serta *ṣidq* sebagai nilai yang menjiwai keseluruhan proses asesmen. Temuan ini menunjukkan terbentuknya suatu kerangka evaluasi yang bersifat menyeluruh, humanis, dan berkesinambungan. Dalam kerangka tersebut, evaluasi tidak semata-mata diarahkan untuk menilai pencapaian akademik peserta didik, tetapi juga berperan dalam mengembangkan karakter serta memperkuat dimensi spiritual mereka.

Kata kunci: evaluasi pembelajaran PAI, nilai-nilai Islam, Kurikulum Merdeka, asesmen, pendidikan Islam

Abstract: The evaluation of PAI learning is still oriented to the cognitive side, while the affective, spiritual, and character aspects are still not fully well reached. This research aims to reconstruct the evaluation of Islamic Religious Education (PAI) learning in the Independent Curriculum through the integration of Islamic values as the basis for assessment. This research uses a qualitative approach with a type of research called *library research*. The data obtained will be analyzed using content analysis techniques on various writings related to learning assessment, Islamic education, and Independent Curriculum assessment. This research produced a PAI evaluation reconstruction model that integrates the values of *of*



ṣidq, *amanah*, *'adl*, *mas'uliyah*, and *ihsan* into all stages of assessment, including diagnostic, formative, summative assessment, and learning follow-up. The model offered places *amanah* as the basis for diagnostic assessment, *ihsan* for formative assessment, *'adl* for summative assessment, *mas'uliyah* for evaluation follow-up, and *ṣidq* as a value that animates the entire assessment process. These findings show the formation of an evaluation framework that is comprehensive, humanist, and sustainable. Within this framework, evaluation is not solely directed at assessing students' academic achievements, but also plays a role in developing their character and strengthening their spiritual dimension.

Keywords: evaluation of PAI learning, Islamic values, Independent Curriculum, assessment, Islamic education

Introduction

Islamic religious education is an important aspect of education that aims to develop students' faith, piety, and morals, so that they can practice Islamic teachings effectively in various aspects of life. This role is in line with the goals of national education as mandated in Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, which emphasizes that education aims to develop students' potential to become people who believe in and fear God Almighty, have noble character, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Indonesia, 2003). However, achieving these goals still faces various challenges, particularly in the aspect of learning evaluation. According to Ujjanti & Hanif (2025), the practice of Islamic Religious Education learning evaluation in various educational institutions is still dominated by measuring cognitive abilities through written tests and quantitative assessments. Meanwhile, the affective, spiritual, and character aspects that are the core of Islamic education often do not receive adequate attention in the evaluation process. As a result, learning evaluation tends to assess mastery of religious aspects rather than measuring the internalization of Islamic values in students' attitudes and behavior. This condition shows the difference between the goals of Islamic education, which should be to shape people with character, and the evaluation method which still only focuses on academic achievement.

The implementation of the Independent Curriculum adds complexity to learning evaluation because assessment is positioned as an integrated element of the learning process. Within this framework, diagnostic, formative, and summative assessments are designed to monitor and optimize student development comprehensively and sustainably (Raffi & Nahuda, 2025). In addition to measuring

academic achievement, assessments are also aimed at supporting character formation, competency development, and improving the quality of learning. However, the implementation of Islamic Religious Education (PAI) learning evaluation within the Independent Curriculum still faces a number of obstacles, particularly in integrating Islamic values into the evaluation framework. Rachmawati et al. (2025) stated in their paper that the assessment instruments used still emphasize cognitive aspects, while measuring Islamic boarding school values such as etiquette, exemplary behavior, and daily worship habits have not been adequately covered. As a result, evaluations often emphasize administrative aspects and academic competency achievement rather than the internalization of Islamic values, the primary goal of Islamic education.

Evaluation of Islamic Religious Education learning not only serves to measure students' mastery of the material, but also serves as an instrument for developing character, spirituality, and religious behavior, which are the fundamental goals of Islamic education. From an Islamic perspective, evaluation is rooted in the concept of reflection, namely the process of reflection, control, and continuous self-improvement that places humans as responsible subjects before Allah SWT. Thus, evaluation is not understood merely as a technical activity to produce scores, but rather as an epistemological process in obtaining true knowledge (valid knowledge) regarding the development of students as well as a pedagogical process to guide their transformation.

On this basis, Islamic values such as justice, trust, 'adl, responsibility, and Ihsan are not enough to be positioned as a moral value taught to students, but it needs to be reconstructed into an assessment principle (assessment principles). Philosophically, it emphasizes that evaluation must be oriented towards seeking truth so that all assessment data must reflect the authentic conditions of students. Trust views the evaluation process as the ethical responsibility of educators in designing instruments, carrying out assessments, and using assessment results professionally. 'Adl becomes the basis of evaluative justice that demands objectivity, equality of opportunity, transparency of criteria, and consistency in decision-making. Meanwhile, responsibility emphasizes that assessment results do not stop at assigning grades, but must serve as the basis for decision-making, improving learning, and mentoring students. Ihsan directs evaluation to function as a process of self-improvement through constructive feedback and continuous learning.

From this epistemological perspective, evaluation produces valid information not only because it meets the validity and reliability standards of the instrument, but

also because it is built on the moral integrity of the evaluator, honesty of the students, procedural fairness, and an orientation towards continuous improvement. Therefore, the reconstruction of Islamic Religious Education learning evaluation within the Independent Curriculum is crucial so that it not only meets the demands of modern assessment but also remains rooted in Islamic values as the philosophical and pedagogical foundation of education. In this context, Islamic values are not positioned as an alternative to contemporary evaluation theories, but rather as an ethical foundation that strengthens the implementation of various modern assessment paradigms. Just And 'adl strengthen validity, authenticity, and fairness in Authentic Assessment; mark Ihsan And responsibility in line with the paradigm Assessment for Learning which emphasizes feedback, reflection, and continuous improvement; while the value trust support Constructivist Assessment which views students as active subjects in constructing knowledge through meaningful learning experiences. Therefore, the reconstruction of Islamic Religious Education evaluation offered in this study not only integrates Islamic values into the Independent Curriculum assessment but also builds a conceptual synthesis between Islamic evaluation principles and contemporary evaluation theory, resulting in an assessment model that is holistic, authentic, reflective, and oriented toward developing students' character and spirituality.

Many researchers have conducted studies on Islamic Religious Education (PAI) learning evaluation. Sholahudin et al. (2025) examined the evaluation of Islamic Religious Education (PAI) learning outcomes based on the Qur'anic perspective on cognitive, affective, and psychomotor aspects. This study demonstrated that Qur'anic values can serve as a basis for developing a more holistic evaluation. However, this study did not link the integration of Islamic values with the implementation of assessments in the Independent Curriculum. Zaniar & Julhadi (2026) examined the principles of Islamic Religious Education (PAI) learning evaluation, emphasizing objectivity, fairness, and Islamic values. The results showed that evaluation in Islamic education must consider ethical and spiritual aspects in addition to academic aspects. However, this research is still conceptual and does not explain its implementation in the Independent Curriculum evaluation system.

Furthermore, Hidayati et al. (2025) examined the application of authentic assessment as a strategy for evaluating character-based Islamic Religious Education (PAI) learning. The results showed that authentic assessment can comprehensively measure student development through cognitive, affective, and psychomotor

assessments, while strengthening character education and spirituality. However, this study focused more on authentic assessment strategies and did not examine the integration of Islamic values as the foundation of evaluation within the Independent Curriculum framework. Sururi et al. (2025) examined the application of the Prophet Muhammad's evaluation principles in Islamic Religious Education (PAI) learning and found that Islamic value-based evaluation can create a more humanistic learning experience oriented toward student character development. However, this study did not examine its relevance to the Independent Curriculum assessment paradigm. Meanwhile, Nasution (2025) examined the implementation of Islamic Religious Education (PAI) learning evaluation in the Independent Curriculum and found that assessments were conducted through diagnostic, formative, and summative assessments in accordance with the curriculum's characteristics. However, this research focuses more on the implementation aspect of evaluation and has not discussed the integration of Islamic values as a basis for learning evaluation.

Based on various previous studies, it can be seen that studies on Islamic Religious Education (PAI) learning evaluation have extensively discussed Islamic evaluation principles, character-based evaluation, and the implementation of assessments in the Independent Curriculum. Although numerous studies have addressed Islamic Religious Education (PAI) learning evaluation, Islamic evaluation principles, and the implementation of assessments in the Independent Curriculum, there is still very limited discussion of studies that specifically formulate a conceptual framework for Islamic Religious Education (PAI) learning evaluation that integrates Islamic values into diagnostic, formative, and summative assessments in the Independent Curriculum. Therefore, this study aims to address this gap by reconstructing Islamic Religious Education (PAI) learning evaluation based on Islamic values in the Independent Curriculum.

In general, these studies demonstrate significant attention to the evaluation of Islamic Religious Education (PAI) learning, both in terms of Islamic values, character building, and the implementation of assessments within the Independent Curriculum. However, these studies are still partial and have not yet produced a formulation for PAI learning evaluation that comprehensively integrates Islamic values into all assessment processes within the Independent Curriculum.

In contrast to previous studies which generally discussed the principles of evaluation in Islamic education, the implementation of the Independent Curriculum assessment, or the application of Authentic Assessment Separately, this study offers a

conceptual synthesis that integrates these three perspectives into a single PAI learning evaluation model. The novelty of this study lies not only in the integration of Islamic values (*şidq*, *amanah*, *'adl*, *mas'uliyah*, and *ihsan*), but also in the reconstruction of these values as assessment principles which serves as the philosophical, epistemological, and operational foundation for the entire assessment cycle, from diagnostic, formative, summative assessments, to follow-up learning. Thus, the developed model does not simply add a spiritual dimension to evaluation, but builds an Islamic Religious Education evaluation paradigm that synthesizes Islamic evaluation epistemology with contemporary evaluation theory (Authentic Assessment, Assessment for Learning, And Constructivist Assessment) thus producing a more holistic, humanistic, reflective, and applicable assessment model in the implementation of the Independent Curriculum.

METHOD

This research uses a qualitative approach with a library research type. (library research) focused on conceptual development (conceptual paper). This approach was chosen because the research focus is not on testing empirical phenomena in the field, but rather on reconstructing an Islamic-values-based Islamic Religious Education (PAI) learning evaluation model through a synthesis of various educational evaluation theories, the assessment principles of the Independent Curriculum, and evaluation concepts from an Islamic perspective. Thus, the research aims to produce a conceptual framework with strong philosophical, epistemological, and pedagogical foundations (Moleong, 2018).

Data sources consist of primary and secondary data. Primary data includes the Independent Curriculum policy document, books on learning evaluation, Islamic education, and scientific articles specifically addressing Islamic Religious Education (PAI) learning evaluation, assessment theory, and Islamic values. Secondary data was obtained from scientific journals, proceedings, reference books, and relevant previous research.

Literature selection was carried out using inclusion criteria, namely: (1) discussing learning evaluation, Islamic Religious Education, the Independent Curriculum, or assessment theory; (2) published in academic books, policy documents, or scientific journal articles that have gone through a peer review process; (3) having conceptual relevance to the research objectives; and (4) containing discussions on Islamic values, authentic assessment, Assessment for Learning, or

Constructivist Assessment. Literature that was not directly related to the research focus, was popular, or did not have an adequate academic basis was excluded from the analysis process.

Data collection was conducted through documentation studies by identifying, inventorying, selecting, and reviewing various library sources according to inclusion criteria. Furthermore, the data was analyzed using content analysis (content analysis) to identify key concepts, interconceptual relationships, and integration patterns between contemporary evaluation theory and Islamic values. The analysis was conducted using the interactive model of Miles, Huberman, and Saldana (2014), which includes data condensation, data presentation, and drawing conclusions.

Operationally, the analysis was conducted through five stages, namely: (1) literature selection based on inclusion criteria; (2) coding of key concepts regarding learning evaluation, assessment theory, and Islamic values; (3) categorization of concepts into philosophical, epistemological, and operational themes; (4) analysis of inter-conceptual relationships to find common ground between contemporary evaluation paradigms and evaluation from an Islamic perspective; and (5) conceptual synthesis to build a reconstruction model for Islamic Education learning evaluation based on Islamic values in the Independent Curriculum.

To ensure the validity of the conceptual model, this study employed theory triangulation by comparing and synthesizing various theoretical perspectives, including contemporary educational evaluation theories (Authentic Assessment, Assessment for Learning, and Constructivist Assessment), Islamic Religious Education learning evaluation theories, and evaluation concepts from an Islamic perspective. Theory triangulation was conducted to test conceptual consistency, strengthen scientific arguments, and ensure that the developed model has philosophical, epistemological, and pedagogical coherence.

RESULTS AND DISCUSSION

Evaluation of Islamic Religious Education Learning in the Independent Curriculum

Learning evaluation is a strategic component in the educational process because it functions to measure the achievement of learning objectives, monitor student progress, and serve as a basis for continuous improvement of the learning process (Fuchs et al., 2025). In the context of Islamic Religious Education (PAI), evaluation has more complex characteristics than other subjects because it not only

measures mastery of religious knowledge, but also the development of attitudes, character, and the practice of Islamic teachings in daily life. Putra (2024) groups PAI evaluation objects into cognitive, affective, and psychomotor domains. However, these three domains are essentially inseparable because the success of PAI learning is not only demonstrated by students' ability to explain Islamic concepts, but also by their ability to internalize and actualize Islamic values in real behavior. Thus, PAI evaluation should not only function as a tool for measuring learning outcomes (assessment of learning), but also as an instrument for character building and spiritual transformation of students.

This paradigm is in line with the direction of the Independent Curriculum policy which shifts the orientation of evaluation from assessing results to assessments that support the learning process (assessment for learning). The Independent Curriculum positions diagnostic, formative, and summative assessments as a single unit, functioning to generate information for continuous improvement of learning (Ministry of Education, Culture, Research, and Technology, 2025; Yuliantaria et al., 2026). This shift demonstrates that the success of evaluation is no longer determined by the quantity of data obtained, but by the extent to which that information is used to help students develop according to their learning needs. Conceptually, this paradigm opens up ample space for the integration of affective, character, and spiritual dimensions in Islamic Religious Education evaluation.

However, analysis of various studies reveals a gap between the conceptual design of the Independent Curriculum and evaluation practices in the field. Various studies report that teachers still predominantly use written tests as the primary instrument, resulting in assessments that are more oriented toward achieving cognitive competencies than toward students' character and spiritual development. This situation suggests that the primary problem with Islamic Religious Education evaluation lies not with the Independent Curriculum assessment framework, but rather with the lack of an evaluation model capable of translating Islamic education goals into operational indicators, instruments, and assessment procedures. As a result, dimensions such as honesty, responsibility, sincerity, and the appreciation of Islamic values are often positioned merely as learning objectives, rather than as objects of systematic evaluation.

From an educational evaluation perspective, this situation indicates a mismatch between the objectives, processes, and assessment systems. Islamic Religious Education aims to shape students who are faithful, pious, and have noble

character, yet evaluation practices are still dominated by measuring academic achievement. This mismatch has implications for the limited function of evaluation as a character-building instrument, as aspects that receive attention in assessments tend to be prioritized in the learning process. In other words, as long as evaluation remains cognitively oriented, students will be more motivated to pursue academic grades than to internalize Islamic values in their daily lives.

Based on this analysis, it can be emphasized that the primary challenge in evaluating Islamic Religious Education (PAI) learning in the Independent Curriculum is not simply developing new instruments, but rather reconstructing the assessment paradigm. Evaluation needs to be reoriented from an approach focused on measuring learning outcomes to an assessment system that fully integrates academic, character, and spiritual dimensions. Therefore, an evaluation model is needed that considers Islamic values not merely as material to be assessed but as assessment principles that guide the entire assessment process, from planning and implementation to interpretation of results and follow-up. This paradigm forms the basis for developing the reconstruction model for evaluating Islamic Religious Education (PAI) learning in this study.

Islamic Values as a Basis for PAI Learning Evaluation

Evaluation, from an Islamic perspective, has a deeper meaning than simply assessing learning outcomes. Evaluation is seen as a means of assessing student development and as a means of fostering morality and spirituality. This view aligns with the explanation of Hazirman et al. (2026), who stated that assessment in Islamic Religious Education focuses not only on knowledge or intelligence but also encompasses attitudes and actions based on Islamic values. Thus, evaluation aims to help students reflection (self-introspection), encourages continuous self-improvement, and forms noble character and personality.

The concept of evaluation in Islam can be seen in many verses of the Qur'an which emphasize the importance of self-introspection (reflection), justice, honesty, and responsibility in every human action (Akbar et al., 2025). One of the main foundations of the concept of muhasabah is found in Q.S. Al-Hasyr [59]: 18 which emphasizes the importance of each individual reflecting on the actions they have done as a preparation for facing the afterlife. This verse shows that evaluation in an Islamic perspective is not only oriented towards assessing results, but also on the process of reflection and continuous self-improvement. Thus, every Muslim is required to

constantly introspect on the actions, attitudes, and responsibilities that have been carried out in order to improve their quality morally and spiritually. This principle is also emphasized in other verses, such as the word of Allah SWT in Surah Al-Isra' [17] verse 14. This verse reflects that each individual will be asked to be responsible for all their actions before Allah SWT. Awareness of the reckoning (accounting of deeds) in the afterlife encourages a person to conduct self-evaluation while in this world, so that he can correct shortcomings, improve the quality of his deeds, and prepare himself to be accountable for all his actions before Allah SWT in the future.

The value of honesty (sigh) honesty is the main foundation in implementing Islamic Religious Education (PAI) learning evaluations. In the context of evaluation, honesty is not only required from students during assessments, but also from teachers as evaluators (Murzaki, 2025). Students must demonstrate genuine learning outcomes without cheating, while teachers are required to provide objective assessments based on student achievement. Thus, the application of the *ṣidq* value can create a valid and accountable evaluation process. In the Independent Curriculum, this value is relevant to assessment principles that emphasize the authenticity of student learning processes and outcomes.

The value of justice ('adl) requires that evaluations be conducted objectively, proportionally, and non-discriminatory. Every student should have an equal opportunity to demonstrate their skills and capabilities. In evaluation practice, the principle of fairness is realized through the use of clear indicators, transparent assessment rubrics, and the provision of equal feedback to all students. Implementing these values is crucial to ensure that evaluation results truly reflect students' abilities objectively and are not influenced by teacher subjectivity.

In addition, evaluation of PAI learning must also be based on values. trust And responsibility Trust is a value that demands responsibility and professionalism in the evaluation process. As evaluators, teachers are mandated to develop assessment instruments that align with learning objectives, conduct assessments transparently, and utilize evaluation results for student development. Meanwhile, students are also required to be responsible for their learning process. Therefore, the value of trust makes evaluation not merely an administrative activity, but a form of moral responsibility in the educational process.

As for the value responsibility emphasizes that evaluation must result in clear follow-up actions for student development. Evaluation results should not stop at scoring or grades, but should serve as a basis for coaching, improvement, and

developing student potential. From the perspective of the Independent Curriculum, this principle aligns with the function of assessment as a tool to support learning.(assessment for learning), not just measuring learning outcomes(assessment of learning).

Besides *ṣidq*, trust, 'adl, And responsibility, mark IhsanIt is also an important foundation in evaluating Islamic Religious Education (PAI) learning. Ihsan means carrying out every task optimally and with the awareness that Allah SWT always watches over every human action (Bahri & Sassi, 2026). From a learning evaluation perspective, the value of ihsan motivates educators to provide positive feedback, guide students in correcting weaknesses, and make evaluation a tool for continuous self-improvement. Thus, evaluation not only functions to measure learning outcomes but also helps students achieve better academic and spiritual qualities.

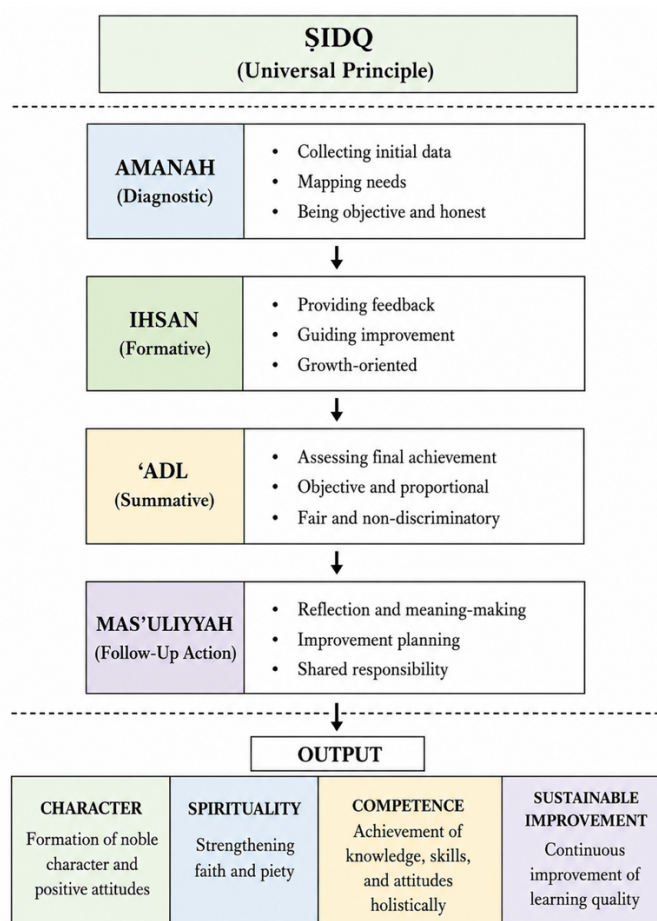


Figure 1. Reconstruction Model of Islamic Education Learning Evaluation Based on Islamic Values in the Independent Curriculum

The model in Figure 1 shows that the reconstruction model for evaluating Islamic education learning does not position Islamic values as a stand-alone component, but rather as an assessment principle that animates each stage of evaluation in the Independent Curriculum. The above section shows that honesty is a fundamental principle that underpins the entire assessment process, from planning and implementation to the utilization of evaluation results. Trust, kindness, justice, and responsibility linked to diagnostic, formative, summative, and follow-up assessments, each serving distinct yet complementary pedagogical functions. This structure indicates that learning evaluation is not understood as a series of separate administrative procedures, but rather as a holistic system, with each stage having both an ethical and pedagogical orientation. Thus, this model expands the Independent Curriculum evaluation paradigm from simply measuring learning outcomes to an assessment that supports character formation and spiritual empowerment of students.

Conceptually, the proposed model has several advantages. First, it integrates Islamic values with contemporary evaluation paradigms, resulting in assessments that are not only academically valid but also ethically and spiritually legitimate. Second, it strengthens the function of evaluation as an assessment for learning by emphasizing the value of *ihsan* and responsibility, so that the assessment results become the basis for reflection, feedback, and continuous improvement of learning. Third, this model broadens the meaning of Authentic Assessment by placing and 'adlas the principles of authenticity, objectivity, and fairness throughout the assessment process. Thus, assessment not only produces information on competency achievement but also encourages the internalization of Islamic values in the learning process.

However, this model also has several limitations. Values such as *ihsan* (goodness), sincerity, responsibility, and spiritual development are abstract constructs and therefore require operational indicators and valid assessment instruments to be measured consistently. Furthermore, the model's implementation relies heavily on teacher competence in designing authentic assessments, developing objective assessment rubrics, and providing constructive feedback. Without teacher capacity building, there is a risk that the integration of Islamic values will become merely a normative complement without significantly impacting evaluation practices.

Furthermore, the implementation of this model faces several potential implementation challenges. Institutionally, schools require policies that support the development of a character-oriented assessment culture, not just academic

achievement. Pedagogically, teachers require training in developing affective evaluation instruments, reflective journals, portfolios, and authentic assessments appropriate to the characteristics of Islamic Religious Education. Meanwhile, methodologically, this research is still conceptual in nature, requiring empirical validation through research and development (R&D) and implementation in various educational contexts. Therefore, this model is more appropriately viewed as a conceptual framework that can serve as a basis for developing Islamic Religious Education evaluation instruments in subsequent research.

Problems of PAI Learning Evaluation in the Independent Curriculum

Analysis of various literature shows that the implementation of Islamic Religious Education (PAI) learning evaluation in the Independent Curriculum still faces a gap between the conceptual paradigm and field practice. Normatively, the Independent Curriculum upholds the principles of authentic, holistic, and student-centered assessment. However, various studies show that evaluation is still dominated by measuring cognitive aspects through written tests, while affective, spiritual, and character development have not received proportional attention (Putri et al., 2025). This condition indicates that the change in assessment paradigm offered by the Independent Curriculum has not been fully followed by a change in the evaluation paradigm implemented by teachers in the classroom. In other words, the main problem lies not in the curriculum design, but in the suboptimal transformation of assessment practices.

This problem becomes increasingly complex in Islamic Religious Education (PAI) learning because the goal of Islamic education is not only oriented towards mastering knowledge, but also on developing students' faith, morals, and character. When evaluation emphasizes academic achievement rather than the process of internalizing values, a mismatch occurs between learning objectives and the assessment system. As a result, students tend to be driven to achieve high grades without gaining reflective experiences that can strengthen moral and spiritual awareness. This condition indicates that evaluation has not yet functioned as a developmental instrument (assessment for learning), but is still understood as a tool for selecting and measuring learning outcomes (assessment of learning).

Teachers' difficulties in assessing affective and spiritual aspects cannot be viewed solely as a technical issue in instrument development. Nafsiyah and Sugeng's (2025) findings regarding assessment subjectivity, instrument limitations, and

potential bias indicate a more fundamental problem: the lack of a conceptual framework capable of translating Islamic values into measurable assessment indicators. While values such as honesty (just), trust, responsibility (responsibility), and ihsan are positioned solely as learning objectives, teachers will have difficulty integrating them into systematic evaluation practices. Therefore, developing instruments alone is insufficient without a reconstruction of the assessment principles that underpin evaluation.

On the other hand, limited teacher competency in implementing authentic assessments indicates that the challenges of implementing the Independent Curriculum are not only related to individual teacher readiness but also to support from the education system (Nisa' et al., 2023). The use of portfolios, projects, reflective journals, and self-assessments is still relatively limited because it requires different pedagogical skills, time, and an evaluation culture than conventional assessment practices. This indicates that the success of authentic assessment is not solely determined by the availability of instruments, but also by changes in teachers' perspectives on the function of evaluation as a continuous learning process.

Another issue that has not received much attention is the weak integration of Islamic values into the evaluation system. Most assessment instruments still measure students' ability to explain religious concepts, while the extent to which these values are internalized and embodied in daily behavior has not been systematically assessed (Franstama et al., 2025). As a result, Islamic Religious Education (PAI) learning evaluations have the potential to produce students with strong cognitive competencies, but not necessarily demonstrate the character and spiritual development that are the primary goals of Islamic education. This phenomenon demonstrates that the ethical and spiritual dimensions remain weak points in Islamic Religious Education evaluation practices within the Independent Curriculum.

Based on this analysis, it can be emphasized that the challenges of Islamic Religious Education (PAI) learning evaluation are not only related to limited instruments or teacher competencies, but also stem from the absence of an evaluation paradigm that explicitly integrates contemporary assessment theory with Islamic educational epistemology. Therefore, the reconstruction of Islamic Religious Education (PAI) learning evaluation needs to be directed not merely at developing new assessment techniques, but also at developing an assessment model that utilizes Islamic values as the assessment principles guiding the entire evaluation process. This approach is expected to bridge the gap between the normative goals of Islamic

education and assessment practices within the Independent Curriculum, so that evaluation not only produces information on learning outcomes but also contributes to character building, spiritual strengthening, and continuous learning improvement.

Reconstruction of Islamic Education Learning Evaluation Based on Islamic Values in the Independent Curriculum

Based on these various issues, a reconstruction of Islamic Religious Education (PAI) learning evaluation is needed that can integrate the principles of the Independent Curriculum with Islamic values. This reconstruction is carried out by developing an evaluation system that assesses not only learning outcomes but also the learning process, character development, and students' practice of Islamic values.

In the diagnostic assessment stage, evaluation is used not only to determine students' initial abilities but also to map their spiritual condition, character, religious habits, and learning needs (Yasin et al., 2026). This information can serve as a basis for teachers in designing learning strategies that are appropriate to students' characteristics.

In the formative assessment stage, evaluation is conducted continuously through various instruments capable of measuring cognitive, affective, and psychomotor aspects in a balanced manner (Mardiah & Hamami, 2026). Teachers can use attitude observations, reflection journals, self-assessments, peer assessments, religious projects, and portfolios as evaluation instruments. Through these instruments, the development of students' religious character can be monitored more systematically and objectively.

Meanwhile, summative assessment is used not only to determine the extent to which students have achieved learning objectives but also to see how well Islamic values have been internalized by students during the teaching and learning process (Azizah et al., 2025). Assessment can be conducted through worship practices, religious project presentations, reports on socio-religious activities, and character development portfolios. Thus, evaluation results not only indicate the level of mastery of the material but also the quality of the practice of Islamic values in daily life.

Table 1. Reconstruction Model of Islamic Education Learning Evaluation Based on Islamic Values in the Independent Curriculum

Evaluation Stage	Islamic Values	Evaluation Implementation
Diagnostic Assessment	Trust	Objective mapping of initial abilities, spiritual conditions, character, and learning needs of students
Formative Assessment	Ihsan	Attitude observation, reflection journals, self-assessment, peer assessment, and religious projects as means of continuous improvement
Summative Assessment	Justice	Evaluation of learning outcomes that include cognitive, affective, and psychomotor dimensions in a balanced manner.
Follow-up	Responsibility	Guidance and mentoring of students based on evaluation results
The Whole Process	Sidq (Honesty)	Ensure honesty of teachers and students in the entire evaluation process

The placement of the amanah value in diagnostic assessments is based on the assessment's function of obtaining an initial picture of students objectively and responsibly. Meanwhile, the ihsan value is placed in formative assessments because this assessment serves to provide feedback and continuous improvement throughout the learning process. The 'adl value is a key principle of summative assessments because the final assessment must be conducted objectively and proportionally to student achievement.

To clarify the operationalization of the model, teachers can translate each Islamic value into measurable assessment indicators according to the characteristics of the Independent Curriculum. For example, in the topic of Honesty in Islam, diagnostic assessment is conducted through questionnaires or short interviews to map students' initial understanding and habits in practicing honest behavior. During the lesson, teachers use attitude observations, reflective journals, self-assessments, and peer assessments to monitor students' character development. At the end of the lesson, summative assessment is conducted through projects, portfolios, or case

studies that require students to demonstrate the internalization of Islamic values in their daily lives. The assessment results are then used as a basis for coaching and follow-up learning.

This division is not intended to limit the presence of each Islamic value to a single assessment stage. All values remain present throughout the evaluation process, but each stage has a dominant value that best represents its pedagogical function. Therefore, amanah is positioned as the primary principle of diagnostic assessment, ihsan in formative assessment, 'adl in summative assessment, and mas'uliyah in follow-up. While şidq serves as the universal principle that underpins the entire evaluation process.

Table 2. Examples of Affective and Spiritual Indicators in Islamic Religious Education Learning Evaluation

Mark	Indicator	Proof	Instrument
Sidq	Delivering work results without manipulation, completing tasks independently	Observation results	Observation checklist
Trust	Complete assignments on time, maintain learning responsibilities	Assignment recap	Observation sheet
'Adl	Respecting friends' opinions, accepting assessment results in a sporting manner	Discussion	Observation rubric
Responsibility	Following up on teacher feedback and improving learning outcomes	Journal	Reflection journal
Ihsan	Demonstrate efforts to continuously improve the quality of worship, attitudes and learning outcomes	Revised portfolio	Portfolio rubric

Table 3. Example of an Affective Assessment Rubric Based on Islamic Values

Aspect	Indicator	Score 1	Score 2	Score 3	Score 4
Sidq	Honesty in doing assignments	Dishonest	Sometimes honest	Generally honest	Always be honest
Trust	Responsibility for completing tasks	Not responsible	Lack of consistency	Responsible	Very responsible

‘Adl	Respect others	Lack of objectivity	Quite objective	Objective	Very objective and fair
Responsibility	Following up on evaluation results	No improvement	Limited improvement	There is a fix	Reflective and consistent self-improvement
Ihsan	Ability to improve self-quality	Low	Enough	Good	Very good and sustainable

The reconstruction model above demonstrates that Islamic values are positioned not merely as assessed material, but as principles that animate the entire learning evaluation process. In this model, diagnostic assessment serves to understand students' initial conditions in a trustworthy and objective manner, formative assessment is directed at continuous improvement based on the principle of ihsan, while summative assessment is implemented fairly by considering the balance of cognitive, affective, and psychomotor aspects. Thus, Islamic Religious Education learning evaluation serves not only as a tool for measuring learning outcomes, but also as an instrument for character formation and strengthening students' spirituality.

The reconstruction of Islamic Religious Education (PAI) learning evaluation based on Islamic values in the Independent Curriculum creates a comprehensive, humanistic, and sustainable evaluation model. This model positions students as individuals who need to develop holistically, intellectually, spiritually, socially, and morally. The integration of the values of honesty, justice, trustworthiness, responsibility, and ihsan (good deeds) into the evaluation phase is expected to make Islamic Religious Education (PAI) learning more meaningful and aligned with the goals of Islamic education. Through this reconstruction, evaluation is no longer understood as a tool for judging students, but rather as a development tool that helps them develop into individuals with faith, knowledge, and good behavior, in accordance with the expectations of the Independent Curriculum and the goals of Islamic education.

CONCLUSION

This research produces a reconstruction model for evaluating Islamic Religious Education (PAI) learning based on Islamic values in the Independent Curriculum through the integration of Islamic values: just, trust, 'adl, responsibility, and Ihsan into the entire assessment cycle which includes diagnostic, formative, summative, and follow-up learning assessments. In this model, trust becomes the dominant principle in diagnostic assessment, Ihsan in formative assessment, 'adl in summative assessment, and responsibility at the follow-up stage, while just is a universal principle that underpins the entire evaluation process. This model positions evaluation not only as an instrument for measuring academic achievement, but also as a process for character development, spiritual strengthening, and ongoing student development.

The main scientific contribution of this research lies in the reconstruction of Islamic values as assessment principles, not merely as moral values or learning materials. Unlike previous studies that discussed the evaluation of Islamic Religious Education, the Independent Curriculum assessment, or Islamic values partially, this research synthesizes Islamic evaluation epistemology with contemporary evaluation paradigms, namely Authentic Assessment, Assessment for Learning, and Constructivist Assessment, into a coherent conceptual framework. This synthesis produces an evaluation model that connects philosophical, epistemological, and operational dimensions so that Islamic values not only serve as learning objectives but also serve as the foundation for planning, implementing, interpreting results, and following up on assessments.

Theoretically, this research expands the body of knowledge on Islamic Religious Education (PAI) learning evaluation by offering an evaluation paradigm that integrates academic validity, ethical legitimacy, and character building within a holistic assessment system. Practically, the developed model can serve as a reference for Islamic Religious Education (PAI) teachers, curriculum developers, and educational institutions in developing indicators, instruments, rubrics, and evaluation procedures that are more authentic, humanistic, and oriented toward strengthening students' character and spirituality, in accordance with the Independent Curriculum paradigm.

This research still has limitations because it uses a conceptual approach based on literature review, so the resulting model has not been empirically validated.

Therefore, further research needs to test the construct validity, practicality, and effectiveness of the model through development research (Research and Development), implementation studies, and experimental research at various levels and educational contexts. Empirical validation is essential for refining the model so that it can be implemented more operationally as an Islamic Religious Education (PAI) learning evaluation system that adapts to developments in 21st-century education without abandoning the fundamental values of Islamic education.

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