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Authentic Assessment in Islamic Religious Education and the Pancasila Student Profile Development

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Abstract

This study aims to examine the implementation of authentic assessment in Islamic Religious Education (PAI) and its relevance to the development of students religious character as well as the reinforcement of values within the Pancasila Student Profile. A qualitative approach was employed through library research by reviewing various academic sources, including books, journal articles, and policy documents. The data were analyzed descriptively using content analysis to obtain a comprehensive understanding of authentic assessment concepts and practices. The findings reveal that authentic assessment provides a holistic evaluation of students attitudes, knowledge, and skills through contextual and real-life-based learning activities. In the context of PAI, this approach enables teachers to better identify the internalization of religious values reflected in students behavior, such as honesty, discipline, responsibility, and respect. Furthermore, authentic assessment contributes to strengthening key dimensions of the Pancasila Student Profile, particularly faith, piety, and noble character.

Keywords: Authentic Assessment; Islamic Religious Education; Pancasila Student Profile.

Abstrak

Penelitian ini bertujuan mengkaji penerapan penilaian autentik dalam pembelajaran Pendidikan Agama Islam (PAI) serta keterkaitannya dengan pembentukan karakter religius peserta didik dan penguatan nilai dalam Profil Pelajar Pancasila. Pendekatan yang digunakan adalah kualitatif melalui studi kepustakaan dengan menelaah berbagai literatur ilmiah, seperti buku, artikel jurnal, dan dokumen kebijakan pendidikan. Data dianalisis secara deskriptif menggunakan teknik analisis isi untuk memperoleh gambaran yang utuh mengenai konsep dan implementasi penilaian autentik. Hasil penelitian menunjukkan bahwa penilaian autentik memberikan penilaian menyeluruh terhadap aspek sikap, pengetahuan, dan keterampilan melalui aktivitas pembelajaran yang kontekstual dan relevan dengan kehidupan nyata. Dalam

Kata Kunci: Penilaian Autentik; Pendidikan Agama Islam; Profil Pelajar Pancasila.

konteks PAI, pendekatan ini memudahkan guru dalam mengidentifikasi proses pembentukan nilai-nilai religius yang tercermin dalam perilaku peserta didik, seperti kejujuran, kedisiplinan, tanggung jawab, dan kesantunan. Selain itu, penilaian autentik berperan dalam memperkuat dimensi utama Profil Pelajar Pancasila, khususnya aspek keimanan, ketakwaan, dan akhlak mulia.

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1. Introduction

Education is fundamentally not only oriented toward academic achievement but also toward the comprehensive development of students character. In the context of education in Indonesia, the cultivation of values such as faith, piety, and noble character constitutes an essential component that must be realized through the learning process. However, assessment practices in schools still tend to emphasize mastery of subject matter, resulting in insufficient attention to the domains of attitudes and skills. This condition indicates that current evaluation practices have not fully aligned with the broader educational mandate of fostering students holistic development.

Previous studies have demonstrated that authentic assessment can serve as an approach to evaluate students competencies in a more comprehensive manner. Nevertheless, research specifically examining its implementation in Islamic Religious Education (PAI), particularly in relation to the development of religious character and the reinforcement of the Pancasila Student Profile dimensions, remains limited. In fact, PAI plays a crucial role in instilling religious values, ensuring that they are not only understood conceptually but also manifested in students daily behavior.

Based on these considerations, this study aims to examine the implementation of authentic assessment in PAI learning and its relationship with the development of students religious character as well as the strengthening of values within the Pancasila Student Profile. The findings of this study are expected to contribute to the enrichment of conceptual discussions on educational assessment and to provide practical guidance for teachers in designing more comprehensive, relevant, and goal-oriented assessment systems in line with national education objectives.

One subject that plays a crucial role in character development is Islamic Religious Education. This field of study is designed to instill core religious values such as honesty, responsibility, discipline, and mutual respect. To evaluate the effectiveness of such learning, assessment approaches are required that can meaningfully capture the development of students religious attitudes and behaviors. In this regard, authentic assessment offers a relevant framework, as it evaluates learners comprehensively through tasks and activities closely connected to real-life contexts. Through authentic assessment, teachers are able to observe directly how students internalize and enact religious values in their

daily conduct. This perspective aligns with Pophams view that authentic assessment provides a contextual and application-oriented picture of students' competencies (Popham, 2011).

However, empirical conditions indicate that assessment practices remain largely dominated by conventional approaches that prioritize cognitive aspects, thereby limiting their capacity to measure students attitudes and skills effectively. This discrepancy highlights a significant gap between the ideal objectives of education and the assessment practices implemented in schools. From the perspective of Islamic education, scholars such as M. Quraish Shihab emphasize that education should not be confined to knowledge acquisition alone, but must also encompass behavioral formation and the practical application of values in everyday life (Shihab, 2002). Accordingly, there is a pressing need for innovation in assessment systems that can balance cognitive and affective dimensions in a more integrated manner.

A number of studies have demonstrated the important role of authentic assessment in enhancing the quality of Islamic Religious Education and in fostering students character development. For instance, a study on the implementation of authentic assessment in secondary-level Islamic education found that this approach provides a comprehensive representation of students learning outcomes, encompassing cognitive, affective, and psychomotor domains. Employing a descriptive qualitative design through observation, interviews, and documentation, the study revealed that authentic assessment can increase student engagement in the learning process, although challenges remain, including limited teacher understanding and suboptimal assessment instruments (Nurhayati, 2022). Nevertheless, this research does not explicitly link authentic assessment with the dimensions of the Pancasila Student Profile, thereby leaving room for more integrative and comprehensive investigations.

Another study in the form of a masters thesis entitled *Authentic Assessment in Islamic Religious Education and Its Influence on Students Character Formation* highlights the contribution of authentic assessment to the development of students religious character. Employing a qualitative approach with a case study design, the research found that authentic assessment has a positive impact on fostering students discipline, responsibility, and honesty. Nevertheless, the study remains limited to the dimension of religious character and does not yet connect its findings to recent educational policy frameworks, particularly the Pancasila Student Profile within the Merdeka Curriculum (Fauzi, 2021).

On the other hand, a conceptual discussion presented in the book *Implementation of the Merdeka Curriculum* explains that authentic assessment serves as a crucial instrument for evaluating students competencies holistically while supporting character development aligned with the Pancasila Student Profile (Mulyasa, 2022). However, this discussion remains general in nature and does not specifically examine the implementation of authentic assessment within Islamic Religious Education. Based on these studies, it can be concluded that a gap persists in comprehensively integrating authentic assessment in Islamic Religious Education with the dimensions of the Pancasila Student Profile.

Therefore, this research is necessary to address this gap by providing an in-depth analysis of the relationship between authentic assessment in Islamic Religious Education and the strengthening of students character in line with the Pancasila Student Profile.

Furthermore, the implementation of authentic assessment is consistent with the application of the Pancasila Student Profile within the Merdeka Curriculum. The Pancasila Student Profile emphasizes the development of learners who are faithful and devoted to God Almighty, possess noble character, demonstrate independence, uphold mutual cooperation, embrace global diversity, think creatively, and exhibit critical reasoning. The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia affirms that the assessment system in the Merdeka Curriculum is designed to evaluate competencies holistically and to be student-centered (Kemendikbudristek, 2022). Accordingly, the use of authentic assessment in Islamic Religious Education warrants further investigation, as it has the potential to strengthen students religious character while simultaneously advancing national educational goals.

Based on the foregoing discussion, this study aims to analyze the implementation of authentic assessment in Islamic Religious Education and its relationship with the strengthening of the Pancasila Student Profile. In addition, it seeks to identify the role of authentic assessment in measuring and developing students religious character in a meaningful and observable manner. It is expected that this research will contribute conceptually to the development of more comprehensive educational assessment systems, as well as provide practical insights for educators in implementing assessment practices that are relevant to the demands of 21st-century learning.

2. Methods

This research utilizes a descriptive qualitative approach with a library-based design to investigate the concept and practice of authentic assessment in Islamic Religious Education (PAI) and its connection to the Pancasila Student Profile. The study relies on secondary data obtained from authoritative sources, including academic books, scholarly journal articles, and official policy documents, such as Law Number 20 of 2003 on the National Education System and materials related to the Merdeka Curriculum.

The research procedure was conducted through a structured sequence of steps. Initially, relevant literature was identified and selected based on its relevance to the core themes of authentic assessment, PAI instruction, and character development. Subsequently, the selected sources were categorized and organized to facilitate systematic examination. The next stage involved an in-depth review of documents to extract key insights concerning theoretical foundations, guiding principles, and practical applications of authentic assessment. This methodological approach is consistent with the qualitative research paradigm, which emphasizes the interpretation of textual data to understand social and educational phenomena (Creswell, 2014).

The data were analyzed using content analysis techniques, encompassing three interconnected stages: data reduction, data organization (display), and

conclusion formulation. During data reduction, essential information was selected and refined; in the display stage, the data were structured into meaningful themes and patterns; and finally, conclusions were drawn through interpretative analysis. This process was carried out iteratively to ensure analytical depth and coherence, aligning with the principles of qualitative inquiry (Moleong, 2017).

To enhance the credibility of the findings, data validity was ensured through source triangulation by comparing information across multiple reliable references. This strategy strengthens the robustness of the analysis and provides a more comprehensive understanding of the implementation of authentic assessment in PAI, particularly in its role in fostering students religious character.

3. Result and Discussion

Concept of Implementing Authentic Assessment in Measuring the Religious Dimension

The findings indicate that the implementation of authentic assessment in Islamic Religious Education (IRE) is conducted in a comprehensive manner by evaluating both the process and the outcomes of students internalization of religious values. Assessment practices are not limited to cognitive achievement but extend to observing students attitudes and behaviors as demonstrated in their daily activities within the school environment. This approach aligns with the orientation of the Pancasila Student Profile, which emphasizes the development of faith, devotion to God Almighty, and noble character as fundamental aspects of student formation (Ministry of Education, Culture, Research, and Technology, 2022). Within the framework of the Merdeka Curriculum, such an approach constitutes an essential component of graduate competency standards, highlighting the importance of balancing academic performance with character development (Ministry of Education, Culture, Research, and Technology, 2024).

From a theoretical standpoint, authentic assessment is recognized as an evaluative approach capable of measuring student competencies holistically, encompassing attitudes, knowledge, and skills within meaningful real-life contexts (Mulyasa, 2023). In the context of Islamic Religious Education, this approach is particularly significant as it enables teachers to assess the application of religious values beyond the cognitive domain, extending into affective and psychomotor dimensions. These dimensions are reflected in observable behaviors such as discipline in worship, honesty, responsibility, and respectful interaction with others (Kunandar, 2023). Consequently, authentic assessment provides a more comprehensive understanding of students learning outcomes compared to conventional evaluation methods that primarily focus on knowledge acquisition.

In practice, teachers employ a variety of assessment instruments that are continuous and complementary in nature, including observation, portfolios, anecdotal records, interviews, as well as self- and peer-assessment. The integration of these instruments allows for the collection of more valid and reliable data, as it captures multiple dimensions of student competence (Hidayati et al., 2025; Pranoto et al., 2025). Observation serves as a primary tool for assessing religious attitudes because it involves direct monitoring of students behavior in authentic settings. Meanwhile, portfolios and interviews provide additional

insights into students understanding and internal reflection on the values being learned. Self- and peer-assessment further contribute to fostering reflective awareness and social responsibility among students.

Furthermore, the findings reveal that religious habituation practices constitute the core of authentic assessment implementation in Islamic Religious Education. Activities such as praying before and after lessons, reciting the Quran, participating in congregational prayers, and practicing the 5S culture (smile, greet, address, politeness, and courtesy) serve as key indicators in evaluating the extent to which religious values have been internalized. These activities function not merely as routine practices but also as contextual assessment tools that reflect students actual behavior in everyday situations (Hidayati et al., 2025). The assessment process is carried out continuously, enabling teachers to obtain a consistent and comprehensive understanding of students character development over time.

A deeper analysis identifies three main characteristics of authentic assessment implementation: holistic, contextual, and continuous. It is considered holistic because it encompasses all domains of competence; contextual because it is conducted in real-life situations; and continuous because it is implemented on an ongoing basis. These characteristics enhance the validity of authentic assessment in measuring religious dimensions compared to traditional evaluation methods, which tend to be partial and episodic. Through this approach, teachers are able to assess not only what students know but also how they internalize and demonstrate values in real-life actions.

The effectiveness of authentic assessment is also influenced by the roles of key stakeholders within the school environment. Islamic Religious Education teachers act as the primary implementers responsible for observation, guidance, and evaluation of student behavior. School principals play a strategic role by providing supporting facilities, such as places of worship, and by organizing structured programs for religious habituation. Students themselves function as active participants who engage in these practices and demonstrate religious attitudes in their daily lives. This collaborative dynamic indicates that authentic assessment is not a one-time activity but an ongoing process embedded within broader character development efforts (Hidayati et al., 2025; Pranoto et al., 2025).

The implications of implementing authentic assessment in Islamic Religious Education are significant for students character development. Students are not only able to understand religious teachings conceptually but also to internalize and apply these values in real-life contexts, both within and beyond the school environment. Practices such as routine worship, the implementation of the 5S culture, and participation in self- and peer-assessment serve as concrete indicators of successful value internalization (Hidayati et al., 2025; Strategy Journal, 2025). Therefore, authentic assessment functions not only as a tool for measuring learning outcomes but also as a strategic instrument for fostering sustainable and context-based character formation.

In conclusion, the findings confirm that authentic assessment in Islamic Religious Education is an effective and relevant approach for evaluating and

developing students religious dimensions. This approach is consistent with the principles of the Merdeka Curriculum and the Pancasila Student Profile, and it contributes meaningfully to the development of students who are not only academically competent but also possess strong moral character and integrity.

Representation of Students Behavior through Authentic Assessment in Islamic Religious Education

The findings of this study reveal that authentic assessment in Islamic Religious Education (IRE) is effective in portraying students behavior in a holistic manner, particularly in illustrating how religious values are internalized across cognitive, affective, and psychomotor domains. Students who are consistently involved in religious-based school activities tend to demonstrate observable behavioral improvements, including greater discipline in worship, respectful interaction with others, and a stronger sense of responsibility. This condition reflects that religious values are not only understood conceptually but are also manifested in daily conduct (Khairani, 2022; Permatasari et al., 2023). The representation of students behavior is identified through a variety of authentic assessment techniques implemented systematically by teachers. These include observation, reflective journals, self-assessment, and portfolios. Each instrument contributes to capturing different aspects of students character development, allowing for a more comprehensive evaluation compared to conventional approaches that primarily focus on cognitive outcomes. Through these methods, teachers are able to assess both the learning process and its behavioral implications. The relationship between assessment techniques and the manifestation of religious values can be summarized as follows:

Assessment Technique	**Behavioral Indicators**	**Representation of Values**
Observation	Engagement in worship, discipline, respectful behavior	Faith, devotion, and moral character
Reflective Journal	Personal reflection on religious experiences	Internal awareness and moral reasoning
Self-assessment	Self-evaluation of behavior	Responsibility and honesty
Portfolio	Documentation of activities	Consistency in practicing values

The data indicate that authentic assessment not only measures learning outcomes but also documents the process through which values are internalized. Regular involvement in religious practices contributes significantly to strengthening students discipline and spiritual awareness. This supports the argument that repeated and contextual practice is more effective in embedding values than theoretical understanding alone (Zainuddin, 2021).

Furthermore, reflective journals demonstrate that students are capable of linking religious teachings to their real-life experiences, which indicates the development of reflective thinking and moral awareness. Self-assessment also encourages students to evaluate their own behavior critically, thereby fostering responsibility and self-regulation. From an analytical standpoint, the findings suggest a reciprocal relationship between the schools religious culture and the implementation of authentic assessment. A conducive environment supports the habituation of values, while assessment practices reinforce and validate these behaviors. This interaction ensures that values are not merely learned but are consistently practiced and internalized.

The analysis shows that the dimension of faith and devotion serves as the core foundation that influences the development of other dimensions. Students with strong religious grounding tend to exhibit better discipline, responsibility, and social awareness. This finding reinforces the view that religious values function as the primary ethical basis for character formation (Khairani, 2022; Permatasari et al., 2023).

The integration of religious and national values is further reinforced through the implementation of the Pancasila Student Profile within the Merdeka Curriculum. This profile represents the ideal character of Indonesian learners, formulated as a derivative of national education goals. It functions not only as a policy direction but also as an operational framework for teachers in designing learning experiences oriented toward character development and 21st-century competencies (Kemendikbudristek, 2022). Consequently, Islamic Religious Education can be systematically integrated with the dimensions of the Pancasila Student Profile through authentic learning and assessment approaches.

However, the study also identifies a discrepancy between students cognitive understanding and their behavioral implementation. Some students who achieve high academic performance do not consistently reflect these values in their daily behavior. This gap highlights the importance of authentic assessment as a means of ensuring that knowledge is translated into practice. Another important aspect revealed in this study is that the effectiveness of authentic assessment depends on its consistent and objective application. Teachers who apply these assessment methods systematically and provide ongoing feedback are more successful in supporting students character development. In contrast, inconsistent implementation may reduce the accuracy in representing students behavior.

Authentic assessment in Islamic Religious Education provides a multidimensional representation of students behavior by capturing both the process and outcomes of value internalization. It not only functions as an evaluative tool but also as a mechanism to strengthen students moral and spiritual development. The integration of religious values with the Pancasila Student Profile further emphasizes the role of education in shaping individuals who are intellectually competent, morally grounded, and socially responsible, in line with the broader goals of national education.

Authentic Assessment in Strengthening the Pancasila Student Profile

Authentic assessment is widely recognized as an evaluative approach that captures students competencies through tasks grounded in real-life and contextual learning situations. The findings of this study suggest a clear transition from traditional assessment models primarily oriented toward final scores toward a more integrative approach that values both the learning process and students performance. In this framework, assessment is not treated as a separate stage but embedded within learning activities, allowing teachers to examine how students construct understanding, apply knowledge in authentic contexts, and express their learning through observable actions. This orientation aligns with constructivist perspectives, which emphasize that knowledge is actively developed through experience and interaction (Wiggins, 1998).

The results also indicate that authentic assessment enables a more comprehensive evaluation of student development by incorporating cognitive, affective, and psychomotor dimensions simultaneously. In practice, teachers employ a range of assessment strategies such as project-based assignments, performance tasks, reflective writing, and structured observations. These methods generate richer data that not only reflect academic mastery but also reveal students attitudes, values, and behavioral patterns. As a result, assessment becomes more meaningful and accurate in representing students overall competencies, especially those that cannot be adequately measured through conventional testing approaches (McMillan, 2018).

In the Indonesian educational setting, authentic assessment is closely connected to the realization of the Pancasila Student Profile as a fundamental educational objective. The findings demonstrate that its six dimensions faith and devotion to God accompanied by noble character, global diversity, collaboration, independence, critical reasoning, and creativity can be effectively nurtured through authentic assessment practices. For instance, collaborative learning activities contribute to the development of teamwork and respect for diversity, while reflective exercises strengthen students moral awareness and spiritual sensitivity. This confirms that assessment not only serves as a tool for measuring learning outcomes but also functions as a medium for instilling character values (Kemendikbudristek, 2022).

Moreover, the integration of authentic assessment within the Merdeka Curriculum highlights its relevance in promoting student-centered learning environments. The curriculum encourages flexible and contextual instructional designs, allowing teachers to adapt both teaching and assessment strategies to learners needs. Authentic assessment supports this flexibility by offering diverse forms of evaluation that capture students active participation. The findings show that practices such as self-assessment and peer assessment enhance students reflective thinking and metacognitive skills, positioning them as active agents in their own learning processes rather than passive recipients.

Another important aspect identified in this study is the contribution of authentic assessment to the development of students social competencies and character through experiential learning. Activities such as project-based learning

and collaborative group work not only strengthen conceptual understanding but also foster essential life skills, including responsibility, communication, and cooperation. The analysis suggests that students tend to internalize positive values more effectively when they are directly involved in addressing real-world problems. Additionally, reflective components embedded within assessment activities encourage learners to critically evaluate their actions and decisions, thereby enhancing their moral and ethical awareness (Guskey, 2015).

To ensure its effective implementation, authentic assessment requires carefully designed and measurable instruments. The findings emphasize the importance of developing detailed assessment rubrics that integrate academic indicators with character-based criteria, such as participation, collaboration, responsibility, critical thinking, and reflective capacity. The use of such rubrics not only improves the transparency and objectivity of assessment but also transforms it into a continuous process that supports sustained student development rather than a one-time measurement (Brookhart, 2013).

The integration of authentic assessment with the Pancasila Student Profile is evident in the variety of strategies applied in learning. Project-based assessment encourages collaboration and creativity through contextual problem-solving, while reflective journals support the internalization of moral and spiritual values. Together, these approaches not only evaluate learning outcomes but also foster character development.

Observation-based assessment enables teachers to monitor students participation, independence, and responsibility in real time, while portfolio assessment documents students learning progress and growth in critical thinking and creativity. These methods provide a more comprehensive and authentic representation of student competencies compared to traditional assessments. Furthermore, peer assessment strengthens collaboration, respect for diverse perspectives, and communication skills through constructive feedback. Overall, authentic assessment functions not merely as an evaluation tool but as a meaningful process that integrates academic achievement with character formation and holistic student development.

The table illustrates how authentic assessment can be systematically aligned with the dimensions of the Pancasila Student Profile, ensuring that evaluation practices are not limited to academic achievement but also oriented toward character formation.

In summary, the findings affirm that authentic assessment plays a crucial role in linking cognitive learning outcomes with character development. Its application within the Merdeka Curriculum framework offers a strategic pathway for achieving holistic educational goals. By integrating contextual tasks, reflective activities, and value-oriented evaluation, authentic assessment transforms assessment into a meaningful and transformative component of the learning process.

Analysis of the Quality of Authentic Assessment Instruments in Islamic Religious Education

Authentic assessment represents an evaluation approach that prioritizes students' ability to demonstrate competencies through tasks that are closely connected to real-life contexts. In Islamic Religious Education (IRE), this approach goes beyond assessing cognitive achievement by incorporating affective and psychomotor dimensions in an integrated manner. This orientation reflects a contemporary view of assessment in which evaluation is embedded within the learning process itself, rather than functioning solely as a means of determining final learning outcomes (Brookhart & Nitko, 2020). Accordingly, assessment in IRE is not only concerned with students understanding of religious concepts, but also with how these concepts are internalized and expressed in everyday behavior. Thus, the effectiveness of IRE can be seen not merely in students conceptual mastery, but in their ability to embody and practice Islamic values consistently in daily life.

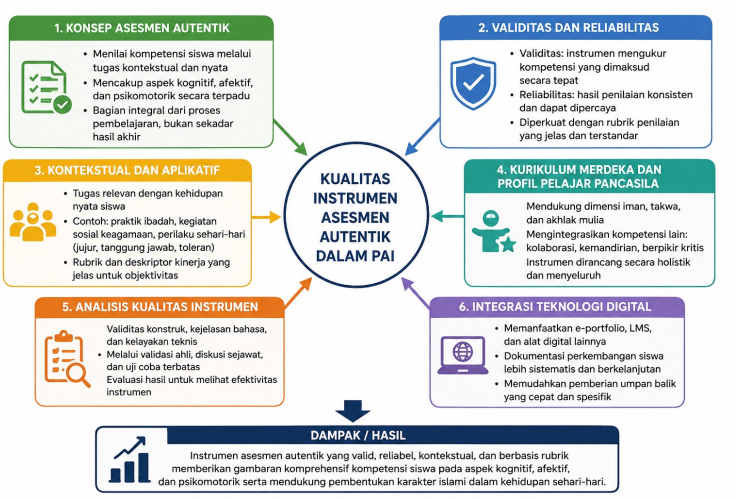
The quality of authentic assessment instruments is primarily determined by their validity and reliability. Validity refers to the extent to which an instrument accurately captures the intended competencies, while reliability relates to the consistency of the results produced across different conditions (Arifin, 2023). Within IRE, ensuring validity is particularly challenging because the constructs being assessed such as attitudes, worship practices, and moral behavior are complex and abstract. Therefore, the development of assessment instruments must be based on clearly defined, observable, and measurable indicators that align with established learning objectives. Evidence suggests that poorly defined indicators often lead to ambiguous interpretations of student performance. Reliability, on the other hand, can be enhanced through the use of detailed and standardized scoring rubrics that reduce subjectivity in teacher judgments (Brookhart, 2021). Without sufficient reliability, assessment outcomes may become inconsistent and less credible.

In addition, authentic assessment in IRE must be designed to be contextual and oriented toward practical application. This implies that assessment tasks should be relevant to students real-life experiences and provide opportunities for them to apply their knowledge meaningfully. For instance, evaluation can be conducted through direct observation of worship practices, involvement in religious social activities, and the demonstration of values such as honesty, responsibility, and tolerance in everyday interactions. This approach is in line with the fundamental principles of authentic assessment, which emphasize the connection between learning and real-world application (Darling-Hammond et al., 2020). Analytical observations indicate that students tend to show greater engagement and deeper understanding when assessment activities are closely related to their lived experiences. To ensure fairness and transparency, these instruments must be supported by clear rubrics and well-defined performance criteria.

Within the framework of the Merdeka Curriculum, authentic assessment holds a significant role in fostering the development of the Pancasila Student Profile. In particular, the dimension of faith, devotion to God Almighty, and noble character serves as a central focus in IRE and requires comprehensive and contextually appropriate assessment strategies (Kemendikbudristek, 2022).

Moreover, authentic assessment enables the integration of other competencies, including collaboration, independence, and critical thinking, through the use of project-based and reflective tasks. Findings suggest that carefully designed assessment instruments are capable of capturing these multiple dimensions in a holistic manner. Therefore, the design process must consider the interconnected nature of student competencies rather than assessing them in isolation.

A comprehensive evaluation of instrument quality also involves examining construct validity, clarity of language, and practical feasibility. Construct validity ensures that the instrument accurately reflects the theoretical constructs being measured, while clear and communicative language helps prevent misinterpretation. Practical feasibility relates to how easily the instrument can be implemented within real classroom conditions (Nitko & Brookhart, 2019). Observations indicate that instruments with unclear wording or overly complex procedures often hinder effective implementation and reduce the accuracy of results. Consequently, a systematic validation process is essential, including expert review, peer discussion, and limited trials prior to full implementation. These steps help ensure that the instrument is both appropriate and capable of producing accurate data (Brookhart, 2021). Furthermore, post-assessment evaluation is necessary to determine how well the instrument differentiates between varying levels of student performance.



The integration of digital technology also contributes to improving the quality and efficiency of authentic assessment. The use of digital tools such as e-portfolios and learning management systems allows for more systematic and continuous documentation of students learning progress (Redecker & Johannessen, 2013). In addition, technology facilitates the delivery of timely and specific feedback, enabling students to reflect on and improve their performance more effectively. As a result, assessment is no longer limited to a summative function, but becomes an ongoing process that supports learning improvement.

In conclusion, the effectiveness of authentic assessment in Islamic Religious Education is highly dependent on the quality of the instruments used. Instruments that demonstrate strong validity, consistent reliability, contextual

relevance, and clear scoring guidelines are able to provide a comprehensive picture of students competencies across cognitive, affective, and psychomotor domains. Continuous refinement, systematic validation, and the use of digital technology are therefore essential in strengthening assessment practices. Ultimately, well-developed authentic assessment instruments play a crucial role in supporting Islamic Religious Education that emphasizes not only knowledge acquisition but also the meaningful application of religious values in everyday life.

Students Perceptions of Fairness and Meaningfulness in Authentic Assessment in Islamic Religious Education

Students perceptions of fairness and meaningfulness in authentic assessment play a crucial role in shaping the effectiveness of learning in Islamic Religious Education (IRE). These perceptions influence not only students cognitive involvement but also their motivation, trust, and sense of responsibility in the learning process. Authentic assessment, as defined by Brookhart and Lazarus (2023), refers to an approach that evaluates students competencies through contextual tasks that reflect real-life applications. In the context of IRE, this form of assessment includes activities such as practicing acts of worship, engaging in religious social initiatives, writing reflective journals, and compiling portfolios that capture the development of students religious attitudes over time. Thus, assessment is not limited to measuring knowledge, but also functions as a means of fostering the internalization and practice of Islamic values in daily life.

a. Students Perceptions of Fairness in Authentic Assessment

Research findings suggest that students perceptions of fairness are shaped by both the procedures used during assessment and the outcomes they receive. Procedural fairness is closely related to how clearly teachers communicate assessment criteria, define learning objectives, and consistently apply scoring rubrics. Students tend to view assessment as fair when they understand what is expected of them and perceive that evaluation is conducted transparently and without bias. This perspective aligns with Brookhart and Lazarus (2023), who emphasize the importance of clarity and openness in building students trust in assessment practices.

From a deeper analytical standpoint, ensuring fairness in authentic assessment within IRE presents particular challenges due to its multidimensional nature. Unlike traditional assessment that focuses primarily on cognitive achievement, authentic assessment also addresses affective and psychomotor aspects, especially in evaluating religious attitudes and practices. These aspects are often influenced by students diverse family, cultural, and social backgrounds. The findings indicate that students are more likely to perceive fairness when teachers acknowledge these differences and provide equal opportunities for all learners to demonstrate their abilities.

Additionally, the use of structured observation supported by systematic instruments is essential in promoting fairness. Analytic rubrics that contain clear indicators and measurable criteria help minimize subjectivity and enhance consistency in evaluation. In line with the Merdeka Curriculum (Kemendikbudristek, 2022), assessment is conducted continuously, focuses on

competency development, and includes constructive feedback. This approach reinforces the idea that fairness does not require identical outcomes for all students, but rather equitable treatment that considers individual conditions and potential.

Another important aspect influencing fairness is student participation in the assessment process. Practices such as self-assessment and peer assessment encourage students to take an active role in evaluating their own learning. This involvement fosters greater metacognitive awareness and accountability. However, the findings also highlight challenges in maintaining objectivity, particularly in assessing affective dimensions such as sincerity and moral conduct. Therefore, enhancing teachers professional competence through ongoing training, the use of validated instruments, and reflective practice is essential. When transparency, consistency, and objectivity are maintained, students are more likely to perceive assessment as fair, which in turn strengthens their engagement and motivation in IRE learning.

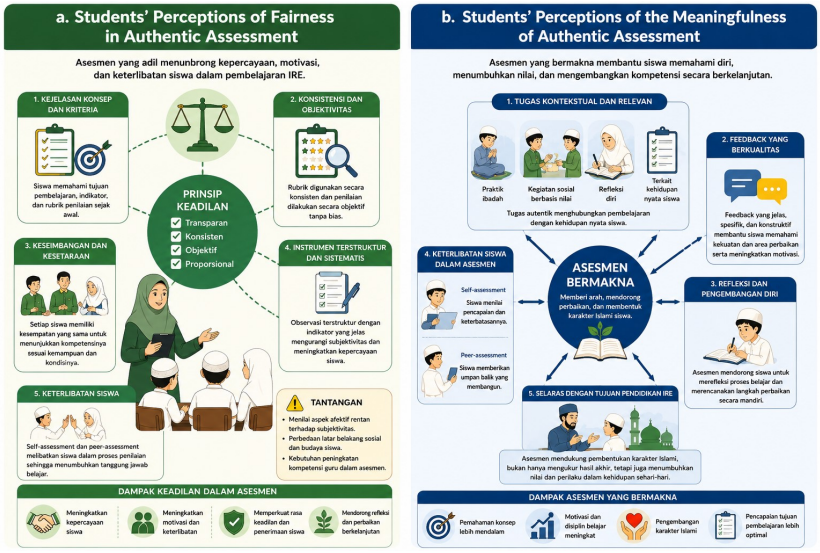
b. Students Perceptions of the Meaningfulness of Authentic Assessment

In addition to fairness, the perceived meaningfulness of assessment significantly affects how students engage with the learning process. The findings reveal that assessment becomes meaningful when it provides clear, specific, and actionable feedback that guides improvement. Feedback that helps students understand their strengths and areas for development contributes to continuous learning. This is supported by Wisniewski, Zierer, and Hattie (2020), who demonstrate that targeted feedback has a strong positive impact on students achievement and motivation.

Within IRE, assessment is perceived as meaningful when students recognize a direct connection between the tasks they complete and their everyday lives. Authentic assessment activities, such as participating in worship practices, engaging in social service, and conducting self-reflection, allow students to apply their knowledge in real contexts. This experiential approach enhances not only conceptual understanding but also the development of religious attitudes and behaviors. When students see that assessment contributes to their moral and spiritual growth, learning becomes more relevant and purposeful.

Furthermore, student involvement in the evaluation process plays a significant role in enhancing meaningfulness. Self-assessment, in particular, enables students to reflect on their learning progress and identify areas for improvement. This reflective practice promotes deeper learning awareness and encourages personal growth. The findings suggest that when assessment is framed as a developmental and reflective process rather than merely a tool for grading, students are more likely to perceive it as valuable and beneficial. Importantly, the meaningfulness of authentic assessment is closely related to its alignment with broader educational goals, especially character development in IRE. When assessment supports the formation of moral values and religious character, it moves beyond academic measurement and becomes a transformative learning experience. Therefore, assessment design should not

only focus on evaluating outcomes but also facilitate reflection, value internalization, and behavioral change.



In conclusion, students perceptions of fairness and meaningfulness in authentic assessment are influenced by several interconnected factors, including transparency in procedures, relevance of assessment tasks, quality of feedback, and active student participation. A well-structured authentic assessment system characterized by clarity, consistency, and a reflective orientation can effectively support learning objectives in Islamic Religious Education. More importantly, it contributes to the holistic development of students by fostering religious character that is internalized and practiced in everyday life.

4. Conclusion

The findings of this study reveal that authentic assessment in Islamic Religious Education (PAI) serves an essential function in supporting the development of the Pancasila Student Profile. By employing contextual assessment strategies such as performance-based worship activities, project assignments, reflective exercises, and systematic observation of students behavior, educators are able to evaluate learning outcomes in a comprehensive manner that integrates cognitive, affective, and psychomotor aspects. This approach not only assesses academic achievement but also facilitates the internalization of Islamic values and strengthens character formation in line with the dimensions of the Pancasila Student Profile, including faith and devotion to God, independence, collaboration, critical reasoning, creativity, and global awareness.

In addition, the study emphasizes that the effectiveness of authentic assessment is highly dependent on the quality of its instruments. Well-structured assessment tools that include clear indicators and detailed rubrics contribute to more objective, transparent, and consistent evaluation practices. Such clarity improves students understanding of assessment expectations and fosters greater confidence in the evaluation process. Furthermore, the provision of ongoing and constructive feedback enhances the educational value of assessment by

enabling students to reflect on their learning progress and improve their competencies continuously.

In conclusion, authentic assessment in PAI functions not only as a mechanism for measuring learning achievement but also as a transformative educational approach that supports character building in accordance with the Pancasila Student Profile. When properly designed and implemented, it significantly contributes to improving learning quality, reinforcing Islamic values, and achieving sustainable educational development.

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