
Developing an Integrated Model of Authentic Assessment in Islamic Religious Education (PAI): Cognitive, Affective, and Psychomotor Dimensions

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Abstract

This article examines an integrated model of authentic assessment for Islamic Religious Education (PAI) that holistically combines the cognitive, affective, and psychomotor domains of student learning. Current PAI assessment practice remains dominated by conventional written testing that captures cognitive mastery alone, leaving affective and psychomotor achievement largely undocumented. Using a qualitative library-research design with content analysis of relevant primary and secondary sources, this study finds that authentic assessment in PAI is firmly grounded in the Islamic educational tradition, reflected in the concepts of al-hisab (accountability), al-imtihan (examination), and al-musyahahadah (observation). Building on this foundation, the study proposes an integrated model comprising four components: (1) Islamic Portfolio Assessment, (2) Religious Project Assessment, (3) Self- and Peer Assessment grounded in muhasabah, and (4) Continuous Religious Behavioral Observation. The four components are designed as a single, mutually reinforcing system aligned with the Merdeka Curriculum's emphasis on formative, competency- and character-based assessment. The findings are intended to guide PAI teachers, madrasah administrators, and policymakers in developing assessment systems that are more authentic, meaningful, and equitable across Islamic educational institutions.

Keywords

authentic assessment, Islamic Religious Education, portfolio assessment, muhasabah, Merdeka Curriculum



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INTRODUCTION

Islamic Religious Education (PAI) is one of the core subjects in the Indonesian national education system and plays a strategic role in shaping students' character and personality. Law No. 20 of 2003 on the National Education System mandates that education develop the potential of learners to become faithful, pious, morally upright, healthy, knowledgeable, capable, creative, independent, and democratically responsible citizens. Within PAI learning, assessment plays a decisive role as the measure of educational success. In practice, however, assessment in schools, madrasahs, pesantren, and universities remains largely conventional, relying on written tests that

capture cognitive mastery alone. Yet the aims of PAI are far broader, encompassing the integrated and balanced formation of knowledge (cognitive), attitudes and values (affective), and religious skills (psychomotor) (Kementarian Agama RI, 2013). Authentic assessment offers a more holistic and contextual alternative for measuring PAI learning outcomes. First articulated by Wiggins (1989) as a critical response to the limitations of standardized testing, authentic assessment requires students to demonstrate their competence through tasks that are relevant and meaningful in real life, rather than merely recalling and reproducing information.

The urgency of authentic assessment in PAI is heightened by the complexity of the competencies students must attain. The cognitive dimension covers understanding of Islamic concepts; the affective dimension concerns the internalization of moral and faith-related values; and the psychomotor dimension concerns the practical ability to perform acts of worship and apply Islamic teachings. These three dimensions are complementary and inseparable within a comprehensive assessment process. Building on this background, this article aims to: (1) examine the concept of authentic assessment from an Islamic educational perspective; (2) identify the characteristics and principles of PAI assessment across the cognitive, affective, and psychomotor domains; and (3) formulate a model for developing authentic assessment that can be applied to PAI learning across educational levels and institutions.

METHOD

This study employs a qualitative approach using library research. Library research is a set of activities concerned with collecting library data, reading, note-taking, and processing research materials drawn from relevant written sources. This method was selected because the study aims to examine, analyze, and synthesize concepts, theories, and prior research findings related to authentic assessment in PAI learning. The data sources comprise primary and secondary categories. Primary sources include textbooks on educational and Islamic-education evaluation, PAI curriculum documents (the 2013 Curriculum and the Merdeka Curriculum), and relevant legislation. Secondary sources include national and international journal articles, conference proceedings, theses, dissertations, and research reports related to authentic assessment and PAI learning. Data were collected through documentation, namely identifying, classifying, and analyzing relevant written documents, and were analyzed using content analysis through three stages: (1) data reduction by selecting relevant information, (2) data display in descriptive narrative form, and (3) conclusion drawing based on the completed analysis. The trustworthiness

of the data was ensured through source and theoretical triangulation.

RESULTS AND DISCUSSION

The Concept of Authentic Assessment from an Islamic Educational Perspective

Assessment in Islamic education rests on a firm foundation in the Qur'an and Sunnah. Allah SWT, in QS. Al-Baqarah 31–33, describes the evaluation of Prophet Adam through his ability to name objects illustrating that assessment in Islam is not purely cognitive but also practical and demonstrative. This resonates with the essence of authentic assessment, which emphasizes students' ability to apply knowledge in real settings. According to Ramayulis (2012), assessment in Islamic education comprises three principal dimensions: *al-hisab* (accountability), *al-imtihan* (examination), and *al-musyahadah* (observation). Together, these dimensions conceptually represent an authentic form of assessment that measures not only formal knowledge but also observed behavior and practical competence in daily life.

In a modern sense, Mueller (2008) defines authentic assessment as a form of assessment in which students are asked to perform real-world tasks that demonstrate meaningful application of essential knowledge and skills. This definition aligns closely with the goals of PAI, which seeks not merely religiously knowledgeable students but students capable of internalizing and practicing Islamic values in everyday life. Integrating modern authentic-assessment principles with the assessment tradition of Islamic education yields a comprehensive evaluative paradigm: authentic PAI assessment must measure the extent to which students intellectually understand Islamic teachings while also spiritually internalizing and practically enacting them.

Assessment of the Cognitive Domain in PAI Learning

The cognitive domain in PAI concerns students' intellectual capacity to understand, analyze, and apply Islamic concepts. Following Bloom's taxonomy as revised by Anderson and Krathwohl (2001), the cognitive domain spans six levels: remembering (C1), understanding (C2), applying (C3), analyzing (C4), evaluating (C5), and creating (C6). Authentic cognitive assessment in PAI must move beyond recall and comprehension of religious texts; it should also push students to analyze contemporary issues from an Islamic perspective, critically evaluate differing religious views, and even devise Islamic solutions to modern challenges (Arifin, 2013). Authentic cognitive-assessment models in PAI may take the form of case studies, analysis of Qur'anic and hadith texts, contemporary fiqh problem-solving, and academic paper writing.

Authentic techniques for assessing the cognitive domain in PAI include: (1) open-ended

essay tests requiring students to explain and analyze Islamic concepts; (2) presentations on thematic Qur'anic studies; (3) reflective learning journals; (4) focus-group discussions on contemporary religious issues; and (5) mini-research projects on Islamic topics relevant to students' lives.

Assessment of the Affective Domain in PAI Learning

The affective domain is the most demanding yet most crucial dimension of PAI assessment. Krathwohl, Bloom, and Masia (1964) classify the affective domain into five levels: receiving, responding, valuing, organization, and characterization. In PAI, the affective domain concerns the internalization of Islamic values, the formation of noble character, and the development of an authentic religious disposition. Authentic affective assessment requires an approach distinct from cognitive assessment: attitudes and values cannot be measured through written tests alone but must be captured through sustained behavioral observation, documentation of attitudinal change, and honest self-reflection. Instruments include religious-attitude observation sheets, self-assessment scales, daily religiosity journals, and peer assessment.

Affective indicators relevant to PAI include devotion in worship, honesty and trustworthiness in daily life, social concern and solidarity, tolerance and religious moderation, and love of knowledge and Islamic values. Affective assessment must be holistic, longitudinal, and grounded in real behavioral evidence rather than perfunctory questionnaires. A central challenge is ensuring authenticity, since students tend to display 'ideal' attitudes when aware they are being observed. Authentic affective assessment must therefore be naturalistic, observing students' behavior in natural settings both at school and through reports from family and community.

Assessment of the Psychomotor Domain in PAI Learning

The psychomotor domain in PAI concerns students' ability to perform acts of worship and religious rituals correctly and with devotion. Harrow (1972) classifies the psychomotor domain into six levels: reflex movements, basic-fundamental movements, perceptual abilities, physical abilities, skilled movements, and non-discursive communication. In PAI, the psychomotor domain includes reciting the Qur'an with correct tartil, performing the prayer (shalat) correctly, demonstrating Hajj rituals, and other worship practices. Authentic psychomotor assessment is best implemented through performance assessment, in which students directly demonstrate their practical religious competence. Instruments take the form of comprehensive performance rubrics considering the accuracy of movement, fluency of recitation, devotion (khusyuk), and

completeness of the conditions and pillars of worship.

Authentic psychomotor-assessment models for PAI may be developed through several approaches (Kunandar, 2013): (1) direct performance of worship before an examiner; (2) video recording of worship practice as developmental documentation; (3) demonstration of Qur'anic recitation and memorization; (4) collective worship simulation; and (5) community religious-service projects. Performance-based assessment of this kind measures not only technical skill but also the sincerity and devotion students bring to worship.

Developing an Integrated Model of Authentic PAI Assessment

Developing an integrated model of authentic PAI assessment rests on the principle that the three domains cognitive, affective, and psychomotor must be assessed synergistically and complementarily rather than in isolation. The model draws on the theoretical framework of Darling-Hammond and Snyder (2000), who emphasize the importance of assessment that reflects meaningful, context-relevant learning. The first component of the proposed model is Islamic Portfolio Assessment. In Islamic education, a portfolio is a continuous assessment method that compiles documentation of students' work and developmental trajectory into a single, systematically organized collection. As an assessment method, portfolios are considered more reliable and valid than conventional standardized assessment because they capture students' development comprehensively and authentically. The Islamic Portfolio specifically contains four complementary documentary elements: (1) reflective writing on religious experience, in which students narratively document their spiritual journey; (2) records of worship practice, comprising written or visual documentation of the consistency of obligatory and recommended worship, serving as authentic evidence of the psychomotor dimension of religiosity; (3) reports of religious social activity, documenting students' active involvement in charitable and community-based programs grounded in Islamic values; and (4) results of Qur'an-Hadith study, consisting of independent analytical notes reflecting higher-order cognitive skills such as analysis, synthesis, and evaluation of religious texts.

Functionally, portfolio assessment is well suited to subjects that require students to demonstrate knowledge, skill, and attitude simultaneously. Because it captures all three domains of psychological development, the portfolio's components teacher notes, student work, and developmental profiles together form an irreplaceable body of authentic evidence (Nurhayani et al., 2023). Research at the madrasah aliyah level shows that portfolio assessment implemented

through indicator-based and artifact-based assessment stages produces an authentic and holistic model that is more meaningful for character formation.

The second component is Religious Project Assessment. Unlike written examinations, which measure mastery at a single point in time, project-based religious assessment positions students as active agents who design and implement real programs that benefit their surrounding community. This approach embodies the fundamental Islamic principle that knowledge without practice is meaningless, and it operationalizes the values of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong) and *rahmatan lil 'alamin* (mercy to all creation). Its theoretical foundation lies in performance-based assessment, developed to evaluate students' actual capability in real-world contexts through the demonstration of knowledge, skill, and attitude via tasks, products, and continuous observation an approach rooted in Wiggins's (1998) concept of authentic assessment and further developed in the Indonesian education literature as a holistic instrument integrating the cognitive, affective, and psychomotor domains.

Religious Project Assessment is distinctive in that it measures all three domains simultaneously within a single task. Cognitively, students must draft a proposal that formulates objectives, identifies target groups, analyzes community needs, and designs an implementation strategy activating higher-order thinking skills (C4–C6 of Bloom's taxonomy). Affectively, teachers assess sincerity, empathy, and commitment during implementation, distinguishing genuine value-driven engagement from mere compliance. Psychomotorically, assessment focuses on execution quality: communication skill, team coordination, leadership, and the quality of the resulting product. Project-based evaluation of this kind measures not only what students know but also how they experience and make meaning of that experience. Concrete examples of religious projects include campaigns for congregational Subuh prayer within the school environment, weekly Qur'anic study bulletins, Qur'an-reading mentoring for younger students, and charitable service at orphanages grounded in the values of *zakat* and *infaq*. Through such projects, PAI learning is transformed from the mere transfer of knowledge into a meaningful, comprehensively measurable process of character formation.

The third component is Self- and Peer Assessment, which actively engages students in the evaluation process itself. This component has strong epistemological roots in the Islamic tradition, resting on the concept of *muhasabah* (self-introspection). In Islamic pedagogy, self-assessment is closely tied to *muhasabah*, a practice of spiritual evaluation and reflection integral to the

educational process, emphasizing self-evaluation of past actions and future aims.

Conceptually, Makhsin (2012, as cited in Masuwai et al., 2023) defines muhasabah as the calculation of practice arising from self-reflection (*muhasabat al-nafs*) an internal form of supervision in which every behavior is recalculated to ensure it earns the pleasure of Allah SWT. Through this reflective process, the concept of *hisbah* makes individuals aware of their responsibility to uphold the rights of God, the rights of others, and shared rights. Al-Ghazali, in his monumental work *Ihya' 'Ulum al-Din*, laid the foundation for *muhasabat al-nafs* as a means of cultivating self-discipline and an upright way of life through consistent self-reflection.

In practice, self-assessment is conducted through periodic reflection sheets containing substantive prompts: the extent to which students understand and practice the material studied; whether a gap exists between their knowledge and daily behavior; and what aspects of themselves require improvement. This reflection is ideally conducted weekly or after each learning unit. Peer assessment, meanwhile, involves giving constructive feedback to classmates based on an established rubric, cultivating honesty, objectivity, and the capacity for constructive criticism all essential Islamic character traits. Self-assessment has also been shown to foster enthusiasm and support students' ongoing personal growth. Muhasabah-based social assessment in educational institutions holds considerable potential for instilling strong moral values and contributing positively to national character development.

The fourth and final component is Continuous Religious Behavioral Observation systematic observation and recording of how Islamic values manifest in students' actual behavior at school, madrasah, or pesantren throughout the academic year. This component rests on the fundamental conviction that Islamic religious education is not solely about mastering content (knowing) but also about internalizing (feeling) and practicing (doing) that content in daily life. Assessment here extends beyond cognitive measures such as memorization to include behavioral observation as an authentic form of character evaluation.

Three complementary instruments are used in this component. First, teacher observation journals, in which educators narratively record significant incidents reflecting or contradicting Islamic values. Second, religious-behavior checklists containing standardized indicators such as greeting others, praying before and after study, performing acts of worship, and demonstrating tolerance and responsibility; such checklists help teachers maintain consistency in assessment. In evaluating the affective domain, teachers use observation and journaling techniques to record

students' attitudes, while psychomotor assessment relies on performance tasks and structured checklists (Wijaya, 2023). Third, longitudinal progress reports that, unlike summative semester report cards, document students' developmental trajectory over time, enabling teachers to identify patterns, observe character change, and provide targeted intervention. Implementation of this component faces real challenges, including limited teacher competence in authentic assessment, inadequate instruments and rubrics, insufficient time for routine observation, and heavy administrative burdens. As solutions, the literature recommends practice-oriented teacher training, the development of simple yet contextual affective and psychomotor rubrics, schedule adjustments to support routine observation, and the use of low-cost technology such as mobile applications and video portfolios to streamline documentation.

Taken together, the four components of the integrated authentic PAI assessment model are designed as a single, mutually reinforcing system. Their implementation aligns with the Merdeka Curriculum's mandate for formative and authentic assessment oriented toward competency and character (Kementerian Pendidikan dan Kebudayaan RI, 2022). Given that more than 70% of PAI teachers still rely predominantly on multiple-choice and essay written tests, while only around 18% employ project- or portfolio-based assessment, the development and implementation of this integrated model is an urgent and pressing agenda. Table 1 summarizes the four components together with their principal domain emphasis, core instruments, and illustrative classroom practice; Figure 1 then depicts how the four components jointly support the cognitive, affective, and psychomotor domains within a single integrated model.

Table 1. The Four Components of the Integrated Authentic PAI Assessment Model

Component	Primary Domain Emphasis	Core Instruments	Illustrative Classroom Practice
1. Islamic Portfolio Assessment	Cognitive + Psychomotor (longitudinal)	Reflective writing; worship-practice records; social-activity reports; Qur'an–Hadith review notes	Students compile a semester-long portfolio documenting spiritual reflection and worship consistency
2. Religious Project Assessment	Cognitive + Affective + Psychomotor (simultaneous)	Project proposal; performance rubric; product/output evaluation	Subuh-prayer campaign, Qur'anic bulletin, reading-mentoring program, orphanage charity project
3. Self- and Peer Assessment	Affective (muhasabah-based)	Weekly reflection sheet; peer-feedback rubric	Students reflect on the gap between knowledge and practice and give structured feedback to peers
4. Continuous Religious Behavioral Observation	Affective + Psychomotor (naturalistic, longitudinal)	Teacher observation journal; behavior checklist; longitudinal progress report	Teachers record daily indicators such as honesty, punctuality in prayer, and courteous communication

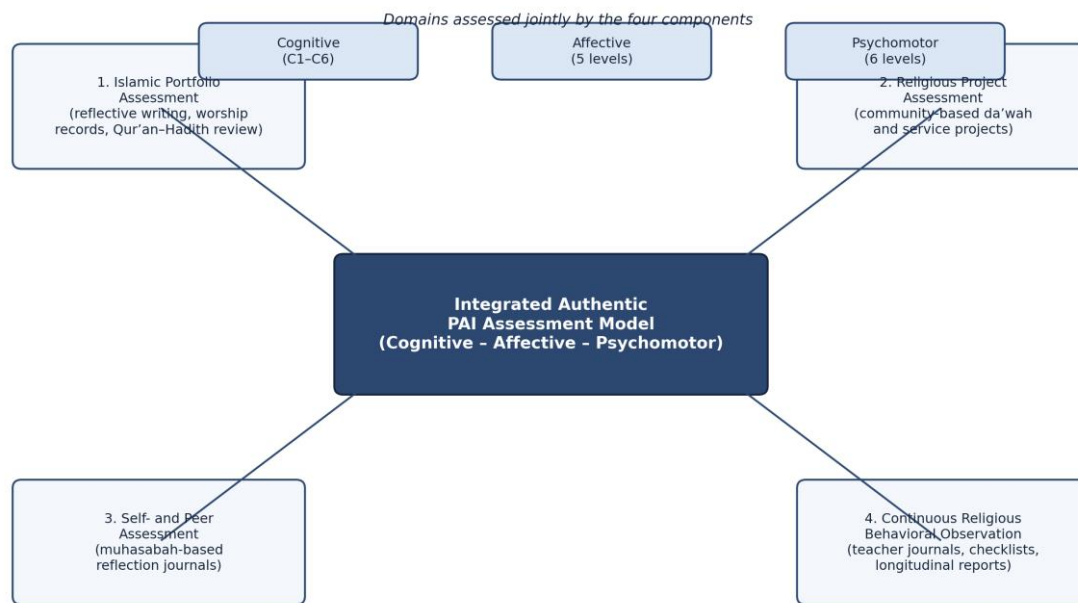


Figure 1. Conceptual Structure of the Integrated Authentic PAI Assessment Model

Table 2. Taxonomy Levels Underlying the Three Assessed Domains

Level	Cognitive (Anderson & Krathwohl, 2001)	Affective (Krathwohl et al., 1964)	Psychomotor (Harrow, 1972)
1	Remembering (C1)	Receiving	Reflex movements
2	Understanding (C2)	Responding	Basic-fundamental movements
3	Applying (C3)	Valuing	Perceptual abilities
4	Analyzing (C4)	Organization	Physical abilities
5	Evaluating (C5)	Characterization	Skilled movements
6	Creating (C6)		Non-discursive communication

Implementation of Authentic PAI Assessment across Educational Institutions

In this context, the model of authentic assessment must be designed efficiently without sacrificing depth. PAI teachers in general schools can integrate authentic-assessment techniques into regular learning activities, for example through structured classroom discussions, documented home-based worship-practice assignments, and small-scale Islamic-values projects.

In madrasahs, the implementation of authentic PAI assessment carries greater potential given the larger proportion of religious-education instruction and the stronger Islamic scholarly tradition (Kementerian Agama RI, 2022). Madrasahs can develop more comprehensive authentic-assessment models by leveraging their comparative advantages, such as students' Arabic-text reading ability, the halaqah (scholarly discussion) tradition, and a culture of Qur'anic memorization. Pesantren, as Indonesia's oldest Islamic educational institutions, possess a deeply rooted tradition of authentic assessment, even where it is not always formally systematized.

Practices such as hafalan (memorization) recitation, kitab-based musyawarah, and observation of santri behavior by kiai and ustadz constitute long-practiced forms of authentic assessment. Developing authentic-assessment models in pesantren requires integrating this rich tradition with a more structured, systematic approach.

In Islamic higher-education institutions, authentic PAI assessment can be realized through various forms of academic-work- and field-practice-based assessment, such as academic paper writing, seminar presentations, community-service programs (KKN) grounded in Islamic values, and applied research on contemporary religious issues. This model encourages students to become not merely consumers of religious knowledge but active, critical producers of Islamic scholarship.

CONCLUSION

Authentic assessment is a necessity in Islamic Religious Education, which aims to form an insan kamil a whole human being who not only possesses religious knowledge but also internalizes and practices it in real life. This study has shown that conventional, written-test-based assessment is no longer adequate to capture the full complexity of PAI learning outcomes across the cognitive, affective, and psychomotor domains simultaneously. The proposed integrated model of authentic PAI assessment comprises four complementary components. First, Islamic Portfolio Assessment enables longitudinal documentation of student development through reflective writing, records of worship practice, reports of religious social activity, and Qur'an-Hadith study results. Second, Religious Project Assessment positions students as active agents who design and implement real, Islamic-values-based programs, transforming learning from knowledge transfer into measurable character formation. Third, Self- and Peer Assessment, rooted in the Islamic tradition of muhasabah, encourages students to actively reflect on the gap between knowledge and practice while cultivating honesty and objectivity in giving constructive feedback. Fourth, Continuous Religious Behavioral Observation through teacher journals, standardized checklists, and longitudinal progress reports ensures that assessment does not stop at formal documentation but continues to capture the manifestation of Islamic values in students' everyday behavior.

Conceptually, this model aligns closely with the epistemological foundations of Islamic education: the demonstrative, Qur'anic conception of evaluation; Ramayulis's three dimensions of assessment (al-hisab, al-imtihan, al-musyahadah); and the tradition of muhasabat al-nafs inherited from Al-Ghazali. At the same time, the model is responsive to the Merdeka Curriculum's emphasis

on formative, authentic, competency- and character-oriented assessment. Implementing this model across various Islamic educational institutions general schools, madrasahs, pesantren, and Islamic higher-education institutions requires careful contextual adaptation. Key challenges, including limited teacher competence in authentic assessment, administrative burden, and insufficient instruments, can be addressed through practice-oriented teacher training, the development of simple yet contextual rubrics, and the use of low-cost technology to streamline documentation. This study recommends that the government, particularly the Ministry of Religious Affairs and the Ministry of Education, promptly develop policies and technical guidelines for the systematic implementation of authentic PAI assessment across all levels of education. Given that more than 70% of PAI teachers still rely on multiple-choice written tests, the transition toward authentic assessment is an urgent agenda that cannot be delayed if Islamic religious education is to genuinely form a generation that is faithful, morally upright, and positively engaged with society.

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