

Implementation of Learning Assessment in Islamic Religious Education at Madrasah Aliyah Negeri 3 Pekanbaru City

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ABSTRACT

This study aims to analyze the implementation of Islamic Religious Education (PAI) learning outcome assessment and the relationship between authentic assessment concepts and practice in the field. The study used a qualitative approach with a case study at Madrasah Aliyah Negeri 3 Pekanbaru City. Participants included PAI teachers, the principal, and students selected through purposive and snowball sampling techniques. Data were collected through interviews, observation, and documentation, then analyzed using the Miles and Huberman interactive model. The results showed that assessment was still dominated by cognitive aspects through written tests, while affective and psychomotor assessments had not been implemented optimally and systematically. Time constraints, administrative burdens, and minimal training were the main inhibiting factors. These findings indicate a mismatch between authentic assessment concepts and learning practices. This study contributes to enriching studies on PAI learning evaluation and emphasizes the importance of strengthening teacher competencies and policy support. Further research is recommended to develop a more applicable and contextual authentic assessment model.

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INTRODUCTION

Developments in the global education system over the past two decades have positioned the assessment of learning outcomes as a key component in improving the quality of learning. Assessment is no longer understood merely as a process of measuring cognitive learning outcomes, but also as a comprehensive effort to understand the development of students' attitudes, skills, and values. From a modern educational perspective, learning assessment must reflect an authentic, continuous learning process that is oriented toward the holistic development of students' competencies (Abdul Rahman, Dedi Djubaedi, Jamali Sahrodi, & Masduki Duryat, 2026). In the context of religious education, particularly Islamic Religious Education (IRE), the assessment of learning outcomes has a broader scope because it evaluates not only religious knowledge but also the internalization of values, religious attitudes, and religious practices in daily life (Dermawan & Sain, 2026).

In Indonesia, the implementation of Islamic Education (PAI) learning assessment is an integral part of the madrasah education system, which falls under the coordination of the Ministry of Religious Affairs. As Islamic-based secondary educational institutions, Madrasah Aliyahs have the responsibility to produce graduates who are not only academically excellent but also possess strong religious character. Therefore, the PAI learning assessment system in madrasahs is designed to measure three main domains of learning: cognitive, affective, and psychomotor. However, in practice, various studies indicate that the implementation of learning assessment in madrasahs still faces several challenges, such as the dominance of cognitive assessment, the limited availability of authentic assessment instruments, and a lack of understanding among

teachers regarding the integration of various assessment techniques into the learning process (Soetrisno & Ali, 2025)

The primary cause of this problem is the reliance on the government system, under which educators are required to comply with regulations established by the government. However, the government itself does not provide specific guidelines or instructions to Islamic education teachers regarding the system it has implemented. This phenomenon is also evident in various empirical studies showing that assessment practices in Islamic Education (PAI) often place greater emphasis on measuring the ability to memorize religious concepts rather than assessing contextual understanding and the application of Islamic values in daily life. Research conducted by Irlina, Huda, and Hermina indicates that the evaluation of PAI learning in madrasahs is still dominated by written tests, and thus has not yet been fully capable of comprehensively depicting the development of students' religious attitudes and religious practices. (Irlina & Hermina, 2026). This situation indicates a gap between the concept of authentic assessment advocated in education policy and the assessment practices actually observed in the field.

In addition, changes in education policy in Indonesia, such as the implementation of the Merdeka Curriculum, have also had implications for assessment practices in madrasahs. This curriculum emphasizes the importance of formative assessment and authentic assessment to support student-centered learning. However, several studies indicate that Islamic Education teachers still face difficulties in applying assessment approaches that align with the principles of this curriculum (Intan & Mesiono, 2026).. This is linked to the government's responsibility to develop a new curriculum that is not supported by the competencies of the teaching staff; there are still many teachers—particularly Islamic religious education teachers—who receive very little technical training during the implementation phase. Assessment and systems are often implemented without involving all educators; this makes the tasks of Islamic religious education teachers increasingly challenging and complex. Beyond the primary duty of Islamic religious education teachers to manage learning and provide instruction to students, they are also burdened with the responsibility of measuring student success in cognitive, affective, and psychomotor domains. (Faujiah et al., 2022) .

In the context of Islamic Religious Education (IRE), assessment is not only focused on cognitive aspects but also encompasses affective and psychomotor dimensions that reflect the internalization of religious values. Theoretically, the authentic assessment approach serves as the primary foundation, which, according to (Yuli et al., 2025), emphasizes process-based assessment and real-world learning contexts. Assessment indicators in Islamic Education generally include understanding of religious concepts (cognitive), religious attitudes (affective), and religious practices (psychomotor). This is supported by research conducted by Munawaroh et al. (2025), which found that PAI assessments still focus on academic aspects and do not yet systematically measure students' spiritual development. Furthermore, (Achmadin et al., 2024) emphasize that learning assessments are often conducted in a fragmented manner, thereby failing to provide a comprehensive picture of students' religious development. Based on a synthesis of existing theories and prior research, this study employs a conceptual framework that views the implementation of assessment as a process influenced by teacher competence, curriculum policies, and institutional context, and that has a holistic impact on the quality of student learning outcomes.

From a social and cultural perspective, research on the implementation of religious education learning assessment is also of high urgency because religious education plays a strategic role in shaping the character and morals of the younger generation. In the context of an increasingly complex and pluralistic society, religious education serves not only as a means of transferring religious knowledge but also as a process of instilling values of moderation, tolerance, and social ethics. Therefore, the assessment system applied in PAI instruction must be capable of measuring the extent to which these values are truly internalized by students

Although a number of studies have addressed the evaluation of Islamic Education (PAI) in madrasahs, most of these studies have focused primarily on curriculum evaluation or the development of instructional models. For example, a study conducted by (Achmadin et al., 2024) examining models for evaluating Islamic Religious Education programs at the Madrasah Aliyah level. The research findings indicate that learning evaluations are often conducted in a piecemeal manner and are limited to specific learning outcomes, and thus do not provide a comprehensive picture of students' religious development. This study emphasizes the importance of integrating learning evaluations with the cultivation of character and religious values. Additionally, research by (Munawaroh et al., 2025) examined the implementation of Islamic Education (PAI) learning assessments in the development of students' spirituality. The results of the study indicate that PAI learning assessments are still dominated by academic evaluations, while assessments of students' spiritual development and religious behavior have not yet been systematically structured within teaching practices. Meanwhile, studies that specifically examine the implementation process of PAI learning assessments from the perspectives of teachers' experiences, classroom practices, and institutional dynamics remain relatively limited. Previous research has tended to use quantitative or evaluative approaches, thus failing to delve deeply into how the assessment process is carried out, interpreted, and addressed by teachers in the field. Consequently, there remains a research gap that requires a qualitative approach to understand the reality of learning assessment implementation more deeply.

Based on this background, this study aims to analyze the implementation of Islamic Religious Education (IRE) learning assessment at State Senior High School 3 in Pekanbaru using a qualitative approach. The focus of this study includes the assessment planning process, the implementation of assessment in the classroom, and various factors influencing the implementation of IRE learning assessment at the school. Theoretically, this study is expected to enrich the literature on learning evaluation in Islamic education, particularly regarding authentic assessment practices in Islamic Religious Education (IRE) instruction. Practically, the findings of this study are expected to contribute to teachers, madrasah administrators, and policymakers in developing a more comprehensive, contextual, and education-goal-aligned learning assessment system.

RESEARCH METHODOLOGY

This study is a qualitative case study, chosen because it aims to gain an in-depth understanding of the implementation of Islamic Religious Education (IRE) learning assessment in the real-world context of madrasahs. The case study approach allows the researcher to explore the dynamics of assessment practices holistically, including the interactions between teachers, curriculum policies, and institutional conditions. According to (Yin, 2021), Case studies are highly relevant for researchers seeking to examine contemporary phenomena within the context of complex real-life situations. Additionally, this approach is well-suited for exploring the meanings, experiences, and perceptions of teachers in conducting learning assessments that cannot be measured quantitatively. The following outlines the research process

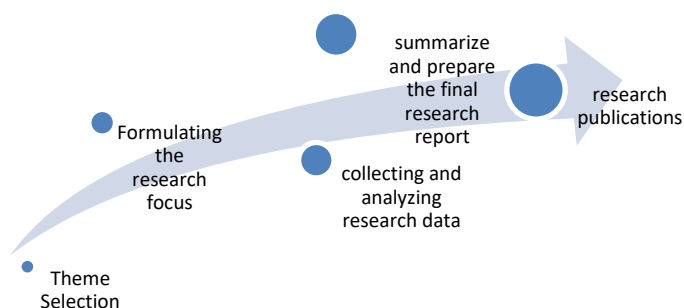


Figure 1. Research Flowchart

This study was conducted at State Islamic High School 3 in Pekanbaru from October to December 2025. The research subjects consisted of Islamic Religious Education teachers, the school principal, and students serving as supporting informants. Informants were selected using purposive sampling, with the primary criteria being teachers who actively teach Islamic Religious Education and are directly involved in the learning assessment process. Additionally, snowball sampling was used to identify additional informants deemed relevant based on recommendations from the initial informants. This technique was chosen to ensure that the data obtained is in-depth and representative of the phenomenon under study (Sugiyono, 2021).

The data collection techniques used in this study included semi-structured interviews, participatory observation, and documentation. Semi-structured interviews were used to explore teachers' experiences, understandings, and strategies in conducting PAI learning assessment. Participatory observation was conducted to directly observe assessment practices during classroom instruction. Meanwhile, documentation was used to collect data in the form of learning materials, assessment instruments, and policies related to learning evaluation. To enhance data validity, this study employed methodological and source triangulation, which involves comparing data from various techniques and different informants (Nowell et al., 2017).

Data analysis in this study utilized the Miles and Huberman interactive model, which comprises three main stages: data reduction, data presentation, and drawing conclusions. Data reduction was conducted by simplifying and grouping the data based on relevant themes. Data presentation was carried out in the form of descriptive narratives to facilitate understanding of the emerging patterns. Furthermore, drawing conclusions was done iteratively by continuously verifying the data until valid and consistent findings were obtained. This approach was chosen because it provides a systematic and in-depth description of the implementation of PAI learning assessment in the research context (Miles et al., 2020).

RESULTS AND DISCUSSION

Implementation of Learning Outcomes in Islamic Religious Education

The effectiveness of learning can be determined after an evaluation is conducted, while evaluations are carried out to assess the extent to which planned learning objectives have been achieved. Evaluation plays a crucial role in Islamic education in determining how effectively the program is implemented. Before discussing Islamic education, it is necessary to first understand the characteristics of Islamic education itself, so that the evaluation process can be carried out comprehensively. Islamic education is the process of mastering Islamic knowledge, understanding, values, and experiences in a planned, systematic, and continuous manner. (Hidayat, 2019). In other words, Islamic education is an effort to nurture and develop the innate potential that students are born with, transforming it into abilities and strengths that can foster professional competence. Here, *fitrah* refers to an innate tendency (potential) to know, understand, and practice the teachings of Islam as servants of Allah SWT on Earth. Therefore, a comprehensive and integrated evaluation of all relevant aspects is necessary to assess the effectiveness of the Islamic education process. (Hidayat et al., 2019) In conclusion, the essence of Islamic educational evaluation is a conceptual framework for assessment within the teaching-learning process, designed to measure the degree of success in achieving the desired educational goals, namely the development of an Islamic personality.

Assessment plays a crucial role in evaluating the achievement of learning objectives in Islamic Religious Education. Assessment serves to identify the learning outcomes of Islamic Religious Education that have been achieved, and to evaluate this success, one must refer to the established learning objectives. Learning outcomes must be relevant to the program objectives to be achieved; if there is a lack of relevance, assessment serves to improve aspects of planning, implementation, and learning outcomes. The evaluation of Islamic Religious Education cannot be determined solely based on final results but must be analyzed from start to finish to yield more comprehensive findings. The evaluation of Islamic Religious Education must be conducted continuously; it is not sufficient to conduct it only once, particularly at the end of the semester. Rather, it must be carried out continuously so that the development of students following instruction can be

assessed. Evaluation must be comprehensive. If the evaluation of Islamic Religious Education is carried out effectively and efficiently, the process of character formation can be realized. Islamic Religious Education must serve as the main pillar in instilling the values of faith, piety, and noble character in students. Islamic Religious Education plays a central role in the internalization of religious values, acting as the primary gateway for transmitting Islamic values to future generations of Muslims. (Hidayat et al., 2019).

The evaluation of Islamic Religious Education does not focus solely on cognitive assessment but is also conducted based on three domains of assessment: cognitive, psychomotor, and affective. This approach is taken because Islamic Religious Education is fundamentally a subject designed to instill character in students. Therefore, it is only natural that Islamic Religious Education should be a priority in meeting the required number of class hours. However, in practice, the Islamic Religious Education subject has not yet received priority from educators, as it is still viewed merely as a subject that fulfills the educational curriculum. The Islamic Religious Education (PAI) curriculum in Madrasahs, particularly at the Elementary Level (MI), comprises several subjects: Aqidah Akhlak, Fiqh, the Quran and Hadith, and Islamic History and Culture. These four subjects integrate character development for students, such as in the Aqidah Akhlak subject, which teaches students to be more obedient to Allah SWT, build harmonious relationships with their surroundings, and much more. Therefore, in the evaluation process, instruments are needed that can foster students' character. Consequently, evaluation should not be limited to merely answering questions on a test sheet.

The assessment of Islamic Religious Education must be planned and conducted effectively to achieve the desired outcomes and measure students' level of understanding of the material that has been taught. (Zuhro & Sutomo, 2022). In the learning process, evaluation is always present. The evaluation process must align with the type of objectives, which are generally expressed in behavioral terms, because not all behaviors can be measured using standardized evaluation instruments; therefore, evaluation is a complex and challenging aspect that educators must understand (Siregar, 2017). Isrofil found that evaluation results can serve as educational benchmarks for teaching in the following semester; for students, these evaluations can serve as a basis for self-reflection to improve the quality of their learning in the future. (Siregar et al., 2025). Madrasah Aliyah Negeri 3 in Pekanbaru conducts diverse assessments of the Islamic Education (PAI) subject to obtain accurate results in the cognitive, affective, and psychomotor domains. In the cognitive domain, assessment is conducted through the completion of questions provided by the PAI teacher, including daily quizzes, midterm exams, and final exams. In the affective domain, the evaluation of the PAI subject is conducted through observation of students. Observations are carried out while students are in the school environment. The observations focus on students' behavior while at school. Observation instruments are developed by each teacher according to the students' grade level and age.

In the psychomotor domain, evaluation is carried out through real-action activities, meaning that students directly experience or practice positive activities in accordance with the instruments prepared by the PAI teacher. Examples of concrete actions implemented include the "one day one coin" activity, performing Dhuha prayer and Dhuhr prayer in congregation at the mosque, reciting Asmaul Husna before entering the classroom, shaking hands with teachers, and greeting friends or teachers when meeting them along the way.

Cognitive Assessment in Teaching Practice

The results of the study indicate that the implementation of learning assessment in Islamic Religious Education (IRE) at State Senior High School 3 in Pekanbaru is still dominated by cognitive assessment through written tests. Teachers tend to use instruments such as multiple-choice questions and essays because they are considered practical and efficient for classroom management. As one informant stated: "*The assessment we use most frequently is written tests, because they are faster and the format is already available.*" Observational findings also indicate that the learning evaluation process places greater emphasis on mastery of subject matter compared to the measurement of religious attitudes and religious practices. This

pattern indicates that assessment practices remain product-oriented and have not yet fully shifted toward process-based assessment.

From a theoretical perspective, these findings can be linked to the theories of assessment of learning and assessment for learning. The practices identified in this study more closely reflect assessment of learning, which is an evaluation designed to measure the final outcomes of learning (Wiliam, 2020). Meanwhile, the concept of authentic assessment—which is part of assessment for learning emphasizes the importance of process, feedback, and the continuous development of competencies. Thus, the predominance of cognitive assessment indicates that the implementation of PAI assessment has not yet fully adopted the constructivist paradigm, which emphasizes meaningful and reflective learning. The findings of this study indicate that the implementation of PAI learning outcome assessment still faces various challenges related to the gap between theory and practice. The dominance of cognitive assessment found in this study aligns with concepts presented in the literature that educational evaluation practices still tend to be oriented toward measuring academic learning outcomes. This is also consistent with the findings of Faujah et al. (2022), who stated that teachers use written tests more frequently as the primary assessment instrument due to factors of convenience and efficiency. However, this situation contradicts the principles of authentic assessment, which emphasize the holistic measurement of competencies, including affective and psychomotor aspects.

Some teachers acknowledge that the development of affective and psychomotor assessment instruments remains largely administrative in nature. One teacher stated, “*Assessment instruments for attitudes do exist, but their use is not yet optimal due to time constraints and the large number of students.*” During implementation, it was found that learning assessment is still dominated by cognitive aspects through written tests such as daily quizzes, midterm exams, and final exams. Classroom observations indicate that teachers more frequently use question-based evaluation methods compared to activity-based assessment. This is reinforced by an informant’s statement: “*Written assessments are easier to administer because they already have a set format and can be graded quickly.*” This pattern suggests a practical tendency in the implementation of assessment. Meanwhile, assessment of affective aspects is conducted through observation of student behavior during the learning process and activities within the school environment. Teachers note students’ religious attitudes, such as discipline in worship, manners, and social interaction. However, the results of the observations indicate that this assessment has not yet been conducted systematically and continuously. One teacher remarked, “*Attitude assessment is usually done in a general manner; we haven’t yet used detailed rubrics.*”

In terms of psychomotor skills, assessment is conducted through religious practices and activities such as congregational prayer, reciting the Qur’an, and other religious activities. These activities are considered to directly reflect students’ religious skills. One student stated, “*We are often assessed during prayer practice or when reading the Quran, but we are not always given detailed scores.*” This indicates a lack of transparency in the assessment process.

Limitations in the Implementation of Authentic Assessment.

The research findings indicate that the implementation of authentic assessment in Islamic Religious Education (IRE) at State Senior High School 3 in Pekanbaru has not been optimal. Conceptually, teachers understand that assessment should encompass cognitive, affective, and psychomotor aspects. However, in practice, there remains a gap between this understanding and its implementation in the classroom. As one teacher stated, “*We know assessment should include attitudes and skills, but in practice, it tends to focus more on written tests.*” The primary limitation identified is the overreliance on cognitive assessment through written tests. Teachers tend to choose this method because it is considered more practical, structured, and easier to grade. Observational findings show that evaluation activities more often consist of administering tests rather than process-based assessment. This aligns with an informant’s statement: “*Written assessments are faster and easier to tabulate, especially with a large number of students.*”

In addition, time constraints pose a significant obstacle to the implementation of authentic assessment. Teachers find it difficult to conduct in-depth, ongoing observations of students' attitudes and skills. In an interview, one teacher stated, "*It's difficult to assess attitudes one by one; there isn't enough time with so many students.*" This situation results in affective assessment tending to be conducted in a general manner rather than based on structured instruments. Another limitation is evident in the suboptimal use of authentic assessment instruments. Although teachers have assessment formats for attitudes and skills, their use remains largely administrative and has not yet become an integral part of the learning process. This is reinforced by documentation findings showing that assessment rubrics are not yet used consistently in classroom practice.

From the perspective of competence, this study found that some teachers still face difficulties in designing and implementing authentic assessment. A lack of technical training is one of the contributing factors. As one informant stated, "*We rarely receive specialized training on authentic assessment, so we're still learning on our own.*" This situation results in a limited variety of assessment methods being used. Institutional factors also contribute to the limitations in implementing authentic assessment. Curriculum policies that require comprehensive assessment are not yet fully supported by adequate training and mentoring systems. Additionally, a heavy administrative burden causes teachers to focus more on completing reports rather than innovating in learning assessment.

The results of this study are consistent with the findings (Jannah, 2024), which state that the evaluation of Islamic Education (PAI) learning is still dominated by written tests and thus fails to comprehensively reflect students' religious development. This similarity indicates that the issue of limited authentic assessment is not confined to a single context but is a broader phenomenon within madrasah education. Nevertheless, this study offers a new contribution by providing an in-depth exploration of teachers' experiences in addressing implementation challenges. While previous studies were more evaluative in nature, this study shows that factors such as time constraints, workload, and a lack of training are the root causes of the problem. This reinforces the findings of (Faujah et al., 2022) that the complexity of teachers' tasks poses an obstacle to the implementation of comprehensive assessment.

From the perspective of authentic assessment theory, Arta (2024)(Arta, 2024) emphasizes that assessment must be grounded in real-world contexts and students' learning experiences. Although this study identified practices such as the assessment of religious worship and activities, their implementation has not yet been systematic. This indicates that the application of authentic assessment remains partial and has not been fully integrated into instructional design. Theoretically, these findings indicate a gap between the goals of Islamic education, which emphasize character building, and evaluation practices that remain academically oriented. From the perspective of (Hidayat et al., 2019), the evaluation of Islamic education should be able to comprehensively measure the internalization of religious values. However, in practice, this aspect has not yet been optimally addressed. The practical implications of this study are the need to strengthen teachers' capacity through training based on authentic assessment practices. Additionally, there is a need to streamline administrative burdens so that teachers have the space to develop innovations in learning assessment. Institutional support is also key to driving the transformation of the assessment system.

Discrepancy Between the Ideal Concept and Assessment Practices in the Field

Research findings indicate a significant discrepancy between the ideal concept of authentic assessment and the assessment practices carried out in the field. Conceptually, assessment in Islamic Religious Education (IRE) is designed to measure three main domains—cognitive, affective, and psychomotor which reflect the holistic internalization of religious values. However, in practice, assessment remains dominated by the cognitive aspect through written tests, thus failing to fully capture students' overall development. From a theoretical perspective, this situation indicates the dominance of the "assessment of learning" approach over "assessment for learning." Assessment practices focused on final outcomes suggest that the learning process has not been fully utilized as part of continuous evaluation. In

fact, the concept of authentic assessment emphasizes the importance of the process, reflection, and students' active engagement in learning.

This discrepancy is also evident in the suboptimal use of assessment instruments. Although teachers have administratively developed affective and psychomotor assessment instruments, their implementation remains largely a formality and has not been consistently applied in teaching practice. This indicates a gap between assessment planning and implementation, which ultimately impacts the quality of learning evaluation. From an Islamic education perspective, this situation indicates that the ideal goals of character development and the internalization of religious values have not been fully achieved through the existing assessment system. Assessment, which should serve as a tool to measure students' personal development, instead functions primarily as an academic selection tool. This signifies a reduction in the meaning of evaluation within Islamic Education (PAI) instruction. Overall, the discrepancy between the ideal concept and assessment practices in the field highlights the need for a paradigm shift in the learning evaluation system. Such changes must encompass not only technical aspects but also understanding, school culture, and policy support. Consequently, authentic assessment can be implemented more consistently and effectively reflect the holistic goals of Islamic education.

CONCLUSION

This study indicates that the implementation of learning assessment in Islamic Religious Education (IRE) at State Senior High School 3 in Pekanbaru has not fully reflected the principles of holistic authentic assessment. Although conceptually the assessment encompasses cognitive, affective, and psychomotor aspects, in practice it remains dominated by the cognitive aspect through written tests. This situation indicates that learning evaluation is more oriented toward final outcomes (assessment of learning) rather than the ongoing learning process (assessment for learning). The study's findings also reveal that affective and psychomotor assessments have been conducted, but not yet in a systematic or optimal manner. Attitude assessment tends to be conducted through general observation without the use of structured instruments, while skill assessment is largely based on religious practices but is not accompanied by sufficient transparency and feedback to students. This indicates a gap between assessment planning and its implementation in the field.

Theoretically, this study confirms the discrepancy between the ideal concept of authentic assessment in Islamic education and evaluation practices that remain academically oriented. These findings reinforce previous literature stating that the evaluation of Islamic Education (PAI) learning tends to be unable to comprehensively measure the internalization of religious values. Thus, this study contributes to enriching the study of PAI learning evaluation, particularly in the context of implementing authentic assessment in madrasahs. From a practical and policy perspective, the results of this study indicate the need to strengthen teachers' capacity through technical training focused on the development and application of authentic assessment instruments. Additionally, institutional support is required in the form of streamlining administrative burdens and providing a sustainable mentoring system so that teachers can implement assessments more effectively. From a policy perspective, there needs to be synchronization between curriculum requirements and the readiness of human resources at the school level.

For future research, it is recommended that similar studies be conducted with a broader scope, both in terms of location and methodological approach, to provide a more comprehensive picture of PAI assessment implementation in various madrasah contexts. Further research could also explore the development of practical, context-specific authentic assessment models to support the holistic achievement of Islamic educational goals.

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