

Received: 10 April 2026 | Accepted: 5 April 2026 | Published: 16-06 2026

TYPES AND TECHNIQUES OF ASSESSMENT IN ISLAMIC RELIGIOUS EDUCATION**Daris Salama Ulin Nuha¹, Moh. Sahlan²**^{1,2}Postgraduate Programme, Al Falah As-Sunniah UniversityEmail: Rysmaulha231222@gmail.com1, mohsahlan1963@gmail.com**Abstract**

This study aims to examine the concept and implementation of assessment in Islamic Religious Education (IRE) at primary schools, with a focus on strengthening multicultural values and character building among pupils. Islamic Religious Education (PAI) plays a strategic role in instilling moral and spiritual values, as well as an attitude of tolerance, within a pluralistic society; consequently, it requires an assessment system that measures not only cognitive aspects but also affective and psychomotor aspects. This study employs a literature review using a qualitative-descriptive approach through the analysis of various sources, such as academic books, journal articles, and educational policy documents. The findings indicate that assessment in PAI needs to be designed holistically by integrating various types of assessment, such as formative, summative, diagnostic, authentic, selective, and placement assessments. Authentic assessment is the most relevant approach as it is capable of measuring pupils' abilities in real-life contexts whilst encouraging the internalisation of religious values. Furthermore, assessment techniques such as observation, portfolios, projects and performance assessment have proven effective in evaluating pupils' development comprehensively. This study also found a gap between the ideal concept of multicultural-based Islamic Education assessment and practice in the field, which still tends to be conventional. Therefore, innovation is required in the development of assessments that are more contextual, integrative and character-building oriented so that the learning objectives of Islamic Education can be optimally achieved.

Keywords: *assessment, Islamic Religious Education, multicultural, authentic assessment, holistic learning*

INTRODUCTION

Islamic Religious Education is a vital instrument in instilling Islamic values as a religion of 'rahmatan lil'alamin' (a blessing for all creation), which upholds the principles of tolerance, respects diversity, and promotes peace and social harmony within a pluralistic society (Aulia, 2024). Consequently, Islamic Religious Education (IRE) plays a vital role in the national education system, as it serves as a means of shaping the nation's moral character and values. IRE is often referred to as the nation's moral education, given its strategic role in shaping the personalities of learners. As a compulsory component of the national curriculum, PAI is responsible for instilling moral, spiritual, and national values that form the basis for the development of the identity and integrity of the Indonesian nation (Taufik, 2023)

As an integral part of the Islamic Religious Education process, assessment plays a vital role in ensuring that religious values are not only understood conceptually but

also internalised in pupils' attitudes and actions. Assessment is a systematic process for measuring and evaluating pupils' progress and learning outcomes. In an educational context, assessment has a more limited scope than evaluation. Assessment focuses not only on cognitive aspects but also encompasses the dimensions of attitudes and skills, thereby providing a more holistic picture of pupils' development and learning achievements (Larasati, 2023). Furthermore, assessment must be designed to accommodate the skills relevant to future challenges (Puteri et al., 2023)

The primary aim of assessment is to obtain a comprehensive picture of an individual's condition, abilities and development within the context of learning. According to Ministry of Education and Culture Regulation No. 146 of 2014, assessment is the process of processing information regarding pupils' abilities, used as a measure of learning outcomes. Assessment not only evaluates final results but also monitors the learning process in order to provide constructive feedback for pupils' development (Ananda & Maemonah, 2022). Furthermore, assessment within the 2013 Curriculum is designed to holistically evaluate pupils' learning outcomes, with an emphasis on their ability to integrate and apply aspects of attitude (affective), knowledge (cognitive) and skills (psychomotor) within real-life contexts. This is in line with the provisions of Ministry of Education and Culture Regulation No. 23 of 2016, which emphasises that learning assessment should not only be oriented towards mastery of subject matter, but also towards pupils' ability to translate learning outcomes into concrete actions relevant to everyday situations. This approach aims to develop learners who are not only intellectually intelligent but also possess strong character and the skills to face the challenges of 21st-century life (Forisma et al., 2023).

From the above discussion, it can be concluded that Islamic Religious Education (PAI) plays a strategic role in the character development of students in Indonesia. PAI is expected not only to transmit religious teachings in a normative manner but also to instil the values of tolerance, inclusivity and respect for diversity. One key aspect that supports the achievement of these objectives is the learning assessment system, which ideally should not only focus on the cognitive domain but also encompass the affective and social dimensions.

However, there is a significant research gap between the idealistic concept of multicultural education within Islamic Religious Education and the assessment practices implemented in the field. Many Islamic Religious Education assessments remain conventional and are not yet effective at evaluating pupils' psychomotor skills. This study is expected to contribute to the formulation of a more contextual and transformative assessment approach in Islamic Religious Education.

RESEARCH METHODOLOGY

This study employs a literature review (library research) using a qualitative-descriptive approach. This approach was chosen as it enables the researcher to conduct an in-depth examination of various concepts, theories and empirical findings relating to learning assessment in Islamic Religious Education (PAI) that is oriented towards multicultural values. Through an analysis of various academic sources, this study aims to provide a comprehensive understanding of the principles, strategies and implementation of assessment that not only measures academic achievement but is also capable of internalising the values of tolerance, justice, respect for diversity and an inclusive attitude within the learning process. This approach is considered appropriate for explaining the relationships between concepts and for developing a systematic conceptual framework based on the results of a literature synthesis (Zed, 2023).

The research data consists of secondary data obtained from various academic references relevant to the focus of the study. These references include academic books on educational assessment theory, Islamic Religious Education, and multicultural education; academic articles published in reputable national and international journals; and educational policy documents relating to the implementation of assessment and character building within the Indonesian education system. Sources were selected purposefully, taking into account the relevance of the topic, the credibility of the authors, the quality of the publications, and their contribution to the development of the concept of multicultural-based Islamic Religious Education (IRE) learning assessment.

The collected data were analysed using content analysis techniques through several stages, namely identification, classification, reduction, interpretation, and synthesis of data. During the identification stage, the researcher selected literature relevant to the research objectives, then grouped the information according to key themes, such as the concept of authentic assessment, formative and summative assessment, the principles of multicultural education, and their implementation in PAI learning. Subsequently, the results of the analysis were critically interpreted to identify interrelationships between concepts and to formulate a conceptual model of learning assessment capable of supporting the development of a moderate, tolerant and inclusive character. Thus, this study provides a comprehensive understanding of the development of PAI learning assessment that is aligned with the needs of multicultural education in an increasingly diverse society.

RESULTS AND DISCUSSION

Islamic Religious Education (PAI) in primary schools requires an assessment system capable of comprehensively depicting pupils' development. This is in line with the nature of PAI's objectives, which are not only oriented towards cognitive aspects

but also the formation of religious attitudes and practical worship skills. Islamic Religious Education (PAI) assessment must be designed holistically so that it can fully represent pupils' achievements in terms of religious values, attitudes and skills. Therefore, the use of a single type of assessment is considered inadequate for measuring learning outcomes in PAI at primary level (Syarif, 2025)

Formative Assessment in Islamic Education

Islamic Religious Education (PAI) in primary schools requires an assessment system that functions not only as a tool for measuring learning outcomes but also as an instrument for the holistic development of pupils' character, spirituality and skills. The shift in the educational paradigm through the Merdeka Curriculum has shifted the focus of assessment from merely measuring academic achievement towards an assessment that supports a continuous, authentic and learner-centred learning process. Therefore, various forms of assessment—such as formative, summative, authentic, diagnostic, attitude assessment, cognitive and psychomotor assessment, holistic assessment, selective assessment, and placement assessment—need to be implemented in an integrated manner so that the learning objectives of PAI can be optimally achieved.

Formative assessment is the type of assessment most widely recommended in various studies as it provides information on pupils' learning progress whilst the learning process is ongoing. In the context of Islamic Religious Education, formative assessment is not only used to determine the level of mastery of the subject matter but also to monitor pupils' spiritual, moral and religious behavioural development. Syah (2025) explains that formative assessment serves as a tool for monitoring the development of religious character, enabling teachers to make continuous improvements to their teaching. At primary school level, this assessment can be carried out through the observation of religious attitudes, reflective discussions, question-and-answer sessions, contextual assignments, and the provision of feedback on pupils' religious practices. Various studies indicate that the consistent use of formative assessment can enhance pupils' participation, foster motivation to learn, and assist teachers in providing constructive feedback. Such feedback focuses not only on cognitive aspects but also on the development of attitudes, responsibility, honesty, discipline, and the application of Islamic values in daily life.

Alongside formative assessment, summative assessment continues to hold a strategic position within the learning evaluation system. This assessment is carried out at the end of a unit of study, at the end of a term, or at the end of a learning phase to determine the extent to which the established learning outcomes have been achieved. In Islamic Education (PAI) lessons, summative assessment is no longer viewed merely as a final test in the form of multiple-choice or essay questions, but rather as a comprehensive evaluation of pupils' mastery of competencies. Fitria (2025) points out that the practice of summative assessment in primary schools is still dominated by written tests, meaning that affective and psychomotor aspects are often not measured

optimally. Consequently, various studies advocate the implementation of project-based summative assessment, religious practices, presentations, and portfolios. Syah (2025) emphasises that religious projects, such as community service activities, mosque cleanliness campaigns, or the preparation of reports on religious practices, are capable of providing a more realistic picture of pupils' ability to integrate religious knowledge with daily life. This approach demonstrates that summative assessment has evolved towards a form of assessment that is more authentic, contextual, and character-building.

Authentic assessment is one of the key characteristics of Islamic Religious Education (IRE) as it evaluates pupils' abilities through activities that reflect real life. Unlike conventional tests, authentic assessment provides pupils with the opportunity to demonstrate their competencies through direct practice, self-reflection, or social activities that embody Islamic values. Forms of authentic assessment in Islamic Religious Education (IRE) can include practising prayer, reading the Qur'an, memorising short surahs, organising religious activities, social welfare projects, and compiling spiritual reflection journals (Safuroh et al., 2024). Through such assessment, pupils not only understand the concepts of Islamic teachings theoretically but also learn to implement them in their daily behaviour. Pranoto (2025) explains that authentic assessment serves as a medium for the internalisation of values because the assessment process takes place concurrently with the development of religious character, responsibility, empathy and social awareness.

Before the learning process begins, teachers need to carry out a diagnostic assessment to map pupils' initial abilities. This assessment aims to identify pupils' level of understanding, religious experience, readiness to learn, and characteristics so that learning can be designed to suit the needs of each individual. Aslihah (2023) explains that diagnostic assessment is crucial in Islamic Education (PAI) because the religious backgrounds of primary school pupils are highly diverse, influenced by family environment, culture, and prior learning experiences. The results of diagnostic assessment enable teachers to implement differentiated learning by adapting strategies, teaching materials, and the level of difficulty of the subject matter. Anhar Syi (2024) demonstrates that mapping initial abilities through diagnostic assessment contributes positively to the effectiveness of learning, as teachers can provide services that are more inclusive, fair, and tailored to pupils' needs.

Attitude assessment is at the heart of Islamic Religious Education (IRE) assessment, as the primary aim of IRE is not only to produce intellectually capable pupils but also those with noble character. Therefore, attitude assessment must be carried out continuously through observation of pupils' behaviour both inside and outside the classroom. Techniques that can be used include direct observation, teacher journals, anecdotal notes, self-assessment, and peer assessment (Leksono, 2025). Nevertheless, various studies reveal that attitude assessment still faces challenges in the form of teacher subjectivity and time constraints on observation. To address this, Aulia (2024) recommends the use of clear assessment rubrics, measurable behavioural indicators, and

the systematic documentation of observation results to enhance the objectivity and reliability of the assessment.

In addition to the affective aspect, cognitive and psychomotor assessment are also important components of Islamic Religious Education. Cognitive assessment is used to measure mastery of Islamic concepts, such as creed (akidah), worship (ibadah), ethics (akhlak), Islamic history, and the Qur'an and Hadith. Achmad (2022) emphasises that cognitive assessment should be designed using the Higher Order Thinking Skills (HOTS) approach so that pupils are able to analyse, evaluate and relate Islamic values to various issues in life. Meanwhile, psychomotor assessment aims to evaluate pupils' skills in practising acts of worship correctly, such as wudu, salat, reciting the Qur'an, and performing other acts of worship. Aslihah (2023) states that direct observation using a structured assessment rubric is the most effective technique for measuring psychomotor competence as it provides a realistic picture of pupils' practical abilities.

These various types of assessment are not, in essence, standalone; rather, they complement one another in forming a holistic assessment system. Hidayatullah et al. (2025) conclude that holistic assessment, which integrates cognitive, affective, and psychomotor aspects, is the most ideal approach in Islamic Education (PAI) learning. This approach is in line with the objectives of the Merdeka Curriculum, which emphasises the holistic development of competences through meaningful, learner-centred learning. Through holistic assessment, teachers not only gain information about learning outcomes but also about learners' character development, spirituality, social skills, and their ability to put Islamic teachings into practice in real life.

In addition to these types of assessment, there are also selective and placement assessments, which serve specific functions in the world of education. Selective assessment is used to select pupils with specific abilities, for example, to represent the school in religious competitions, for the selection of new pupils, or for various programmes requiring specific criteria. According to Joesmani (1998), selective assessment aims to screen pupils based on their abilities, talents, interests, and attitudes in line with the needs of the available programmes. Meanwhile, placement assessment aims to determine pupils' readiness and initial abilities before they undertake a specific learning programme. Sudjana (2013) explains that placement assessment helps teachers determine the appropriate learning level so that each pupil receives educational provision commensurate with their abilities and characteristics. Thus, the existence of both selective and placement assessments complements the Islamic Religious Education assessment system, enabling the learning process to proceed more effectively, adaptively, and to optimally accommodate the diversity of pupils' abilities.

Assessment Techniques in Islamic Religious Education

Assessment is a vital component of the learning process as it serves as a means of obtaining information regarding pupils' progress, abilities and the attainment of competencies. The success of assessment is greatly influenced by the educator's ability to select assessment techniques that are appropriate to the learning objectives, the characteristics of the material, and the competencies to be measured. Therefore, every educator needs to understand the various types of assessment techniques and the principles governing their use so that the assessment process is objective, valid, reliable, and capable of providing a comprehensive picture of students' learning outcomes. Generally speaking, assessment techniques are divided into two main groups: traditional (non-authentic) assessment techniques and authentic assessment techniques. These two approaches have different characteristics but can complement one another in producing a complete picture of pupils' cognitive, affective and psychomotor aspects.

Test-based assessment is the longest-established form of assessment in education. A test is defined as a measurement tool used to obtain information about pupils' learning outcomes through a series of questions designed in accordance with specific learning objectives. The most common form of test is the objective test, such as multiple-choice, true-false, matching and short-answer questions, which enable teachers to mark papers quickly and objectively. In addition, there are essay tests which provide students with the opportunity to formulate answers independently, thereby allowing critical, analytical, evaluative and creative thinking skills to be assessed in greater depth. Harsiati (2011) explains that a test is a systematic procedure used to measure students' abilities through specific rules and procedures, so that the results can be expressed in the form of a score or a ' ' mark. In Islamic Religious Education (PAI) lessons, testing techniques are used to assess pupils' understanding of the subject matter covering creed, worship, ethics, the Qur'an and Hadith, as well as the history of Islamic civilisation. However, the use of tests should not merely assess the ability to memorise concepts; they must also be designed to measure pupils' ability to analyse, make connections and apply Islamic values in various real-life situations.

In addition to testing techniques, teachers also need to apply non-test assessment techniques to complement the learning evaluation process. Non-test techniques are more focused on measuring characteristics of pupils that cannot be assessed through written tests, such as attitudes, personality, motivation, interests, values, and social skills. As the educational paradigm emphasising character development evolves, non-test assessment techniques are receiving increasing attention due to their ability to provide information regarding pupils' affective and psychomotor development. According to Natasya Lady Munaroh (2024), non-test assessment techniques can be carried out through observation, interviews, questionnaires, checklists, journals, portfolios, or other forms of documentation. In Religious Education (PAI) lessons, these techniques are particularly important because the primary aim of

religious education is not only to produce pupils who understand Islamic teachings conceptually, but also to enable them to practise these values in their daily lives. Through non-test techniques, teachers can assess discipline in worship, honesty, responsibility, tolerance, social awareness, and various other religious behaviours that serve as indicators of the success of Islamic Religious Education.

Developments in educational evaluation theory subsequently gave rise to the concept of authentic assessment as an alternative to traditional assessment. Authentic assessment is an evaluation process carried out through real-life tasks that reflect everyday situations, thereby providing a more comprehensive picture of pupils' abilities. The main principle of authentic assessment is to evaluate both the process and the outcomes of learning through activities that are meaningful, contextual, and relevant to the learners' experiences. Corebima (2004) explains that authentic assessment cannot be understood as the absolute opposite of traditional assessment, as even written tests can be authentic if designed in accordance with real-life contexts. The fundamental difference lies in their orientation. Traditional assessment places greater emphasis on measuring learning outcomes at the end of the learning process, whereas authentic assessment integrates assessment activities into the entire learning process. Consequently, pupils are assessed on their ability to apply knowledge, solve problems, make decisions, work collaboratively, and demonstrate attitudes consistent with the competences they have learnt.

In its implementation within Islamic Religious Education, the choice of assessment techniques should take into account the characteristics of the subject, which emphasises not only knowledge but also the development of religious attitudes and skills. Larasati (2023) explains that there are various assessment techniques that teachers can use, including tests, observation, self-assessment, peer assessment, performance assessment, portfolios, projects, products and journals. The use of these various techniques enables teachers to obtain more comprehensive information regarding pupils' development, in cognitive, affective and psychomotor aspects. In the context of multicultural education, assessment techniques must also be able to measure pupils' ability to value diversity, work together, demonstrate tolerance, and practise the values of religious moderation.

One of the most suitable assessment techniques for use in Islamic Education (PAI) is attitude observation. This involves directly observing pupils' behaviour during the learning process and in their daily activities within the school environment. Teachers use observation guidelines, checklists, or anecdotal notes to record various behaviours relating to religious attitudes, responsibility, discipline, cooperation, empathy, and respect for differences. This technique provides teachers with the opportunity to gather natural data, ensuring that assessment results more accurately reflect pupils' actual behaviour. In addition to serving as an evaluation tool, the results of these observations can also be utilised as a basis for providing feedback and for ongoing character development.

The next technique is portfolio assessment, which involves the assessment of a collection of pupils' work systematically compiled over a specific period. A portfolio illustrates the continuous process, development, effort and learning achievements of pupils. According to Larasati (2023), a portfolio serves as comprehensive documentation demonstrating the development of pupils' abilities over time. In Islamic Education (PAI) learning, a portfolio may take the form of a religious reflection journal, reports on religious practices, written work, documentation of religious ' ' activities, the results of social projects, or other learning outcomes. Ismaniati (2006) emphasises that portfolio assessment is a form of authentic assessment because it not only evaluates the final product but also provides learners with the opportunity to reflect on the learning process, select their best work, and participate in the assessment process. Consequently, portfolios can enhance learners' sense of responsibility, independence, and awareness of their own learning.

In addition to portfolios, project-based assessment is another authentic assessment technique that is highly relevant to the teaching of Islamic Education. Project-based assessment is carried out on investigative tasks undertaken over a specific period, progressing through the stages of planning, implementation, and the preparation of a final report. Through projects, teachers can assess pupils' ability to understand concepts, apply knowledge, work collaboratively, think critically, solve problems, and communicate the results of their work. In multicultural-based PAI learning, projects may take the form of community service activities, tolerance campaigns, simple research into local culture, or the development of educational materials on religious moderation. These activities not only measure academic competence but also foster social awareness and the ability to coexist harmoniously within a diverse society.

Another equally important assessment technique is the case study or performance assessment. This technique involves directly observing pupils' abilities whilst carrying out a real-world task. In PAI education, case studies can be applied through simulations of conflict resolution based on Islamic values, the practice of consultation (*musyawarah*), presentations of solutions to social issues, or the practice of worship in accordance with Sharia guidelines. According to Larasati (2023), performance assessment provides information regarding learners' ability to integrate knowledge, skills and attitudes simultaneously. Therefore, this technique is highly effective for measuring competencies that require direct application in real life.

Overall, the application of various assessment techniques in Islamic Religious Education should be carried out in an integrated manner so as to produce comprehensive information regarding pupils' development. The combination of test and non-test techniques, as well as the use of authentic assessment through observation, portfolios, projects and case studies, enables teachers to assess cognitive, affective and psychomotor competences in a balanced manner. This approach is in line with the requirements of the Merdeka Curriculum, which positions assessment as an integral part of the learning process, rather than merely a tool for determining final marks.

Consequently, assessment in Islamic Religious Education serves not only to measure academic success but also acts as a strategic instrument in shaping learners who are faithful, of noble character, tolerant, moderate, and capable of implementing Islamic values within a multicultural society.

CONCLUSION

Based on the discussion outlined above, it can be concluded that assessment in Islamic Religious Education (IRE) at primary school level must be designed comprehensively and holistically to measure all aspects of pupils' development, including cognitive, affective and psychomotor domains. Various types of assessment—such as formative, summative, diagnostic, authentic, selective and placement assessments—play complementary roles in supporting the learning process and outcomes. Formative assessment serves to monitor ongoing development; summative assessment evaluates final learning outcomes; diagnostic assessment maps initial abilities; and authentic assessment facilitates the internalisation of values through real-world practice. Attitude assessment is central to Islamic Education (PAI) as it is oriented towards character building, whilst cognitive and psychomotor assessments ensure a balanced understanding of concepts and worship skills.

Furthermore, the success of PAI assessment is also determined by the selection of appropriate assessment techniques, both test-based and non-test-based, such as observation, portfolios, projects, and performance assessment, which are capable of providing a comprehensive picture of pupils' development. The paradigm shift from traditional assessment towards authentic assessment highlights the importance of assessment that is contextual, meaningful, and integrated with the learning process. Consequently, teachers are required to be able to integrate various types and techniques of assessment in a systematic, objective and continuous manner so that PAI learning not only yields theoretical understanding but also shapes religious character and the ability to practise Islamic teachings in daily life.

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