



## Implementation of Authentic Assessment and Providing Feedback on Fiqh Learning for Class IV MI

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**Abstrak:** Fungsi penilaian mata pelajaran Fiqih di tingkat Madrasah Ibtidaiyah selain sebagai alat evaluasi administratif adalah untuk acuan pengembangan karakter keagamaan dan keterampilan ibadah siswa. Pemahaman, kemampuan praktis, dan disposisi spiritual siswa harus dievaluasi salah satunya pada materi wudhu dan salat. Tujuan penelitian ini adalah untuk mendeskripsikan bagaimana evaluasi autentik dan pemberian umpan balik diterapkan dalam pembelajaran Fiqih kelas IV di Madrasah Ibtidaiyah, serta unsur-unsur yang mendukung dan menghambat proses ini. Penelitian ini melibatkan guru dan 19 siswa, menggunakan metode kualitatif deskriptif yang mencakup teknik observasi, wawancara, dan perekaman. Temuan menunjukkan bahwa praktik wudhu dan shalat, yang mencakup aspek kognitif, afektif, dan psikomotorik, dievaluasi sebagai bagian dari penilaian autentik. Umpan balik dan tindak lanjut diberikan kepada siswa untuk menjaga keberlanjutan kompetensi siswa. Berdasarkan temuan penelitian, penilaian autentik membantu pendidik dalam mengembangkan pemahaman yang mendalam tentang sikap keagamaan dan keterampilan ibadah siswa dalam pembelajaran Fiqih.

**Kata Kunci:** Asesmen autentik, Pemberian umpan balik, Pembelajaran Fiqih, Madrasah ibtidaiyah

**Abstract:** The function of the Fiqh subject assessment at the Madrasah Ibtidaiyah level, besides serving as an administrative evaluation tool, is also a reference for developing students' religious character and worship skills. Students' understanding, practical abilities, and spiritual dispositions must be evaluated, including in the material of ablution and prayer. The purpose of this study is to describe how authentic evaluation and feedback are applied in fourth-grade Fiqh learning at Madrasah Ibtidaiyah, as well as the elements that support and hinder this process. This study involved teachers and 19 students, using descriptive qualitative methods that included observation, interviews, and recording techniques. The findings indicate that ablution and prayer practices, which encompass cognitive, affective, and psychomotor aspects, are evaluated as part of authentic assessment. Feedback and follow-up are provided to students to maintain the sustainability of student competencies. Based on research findings, authentic assessment helps educators in developing a deep understanding of students' religious attitudes and worship skills in Fiqh learning.

**Keywords:** Authentic assessment, Providing feedback, Fiqh learning, Madrasah ibtidaiyah

## INTRODUCTION

Islamic education in elementary schools bears a significant responsibility to maintain a balance between students' cognitive, affective, and psychomotor aspects. Assessment is not merely an administrative procedure but a vital and strategic component of the overall learning process. Assessment requirements for Fiqh subjects are significantly more complex because learning success cannot be determined solely by students' theoretical understanding or memorization of Islamic legal concepts; it must also demonstrate how these concepts translate into practical worship skills that are regularly applied in everyday life.

Since the assessment model fundamentally emphasises measuring student performance and active engagement in a comprehensive, integrated learning process, the use of authentic assessment is an urgent methodological solution to meet these needs (Achmad et al., 2022). By using structured tasks specifically designed to reflect real-life situations, authentic assessment enables teachers to conduct a far more comprehensive evaluation of student competencies. Consequently, assessment results are not merely quantitative figures but are also more meaningful, functional, and contextually relevant to students' personal development (Aisyah & Bustam, 2024).

The assessment paradigm in elementary schools and madrasahs has undergone a dramatic shift in orientation since the Merdeka Curriculum was implemented nationwide. The primary focus is now on the process of individual student competency growth rather than outcome-centred assessment. A supportive school environment is crucial for the success of authentic assessment within the Madrasah Ibtidaiyah (MI) ecosystem, where assessment must directly interact with Islamic character-building initiatives carried out through various religious activities at the madrasah (Dewi et al., 2025). The foundation for implementing assessment lies in the instilling of character values, as students' religious attitudes, formed through habitual practices, will motivate them to engage in worship activities with full awareness. This allows for comprehensive documentation of their affective aspects through ongoing observation.

Additionally, routine activities such as congregational prayer and other religious practices, which serve as real-world laboratories for the application of Fiqh, strengthen the development of students' religious character and discipline—the primary objectives of education in Madrasah Ibtidaiyah (L. N. Sari & As, 2024). Teachers have an exceptional opportunity to conduct natural performance assessments through this structured habit-forming process, where every movement and recitation of students during worship can be directly observed as part of a reliable data-collection process that does not feel forced on students.

Some educational institutions have begun implementing strategic policies, such as adding effective learning hours, to provide more time for reinforcing practical skills in response to the challenge of limited time to observe students' diverse skill development (Mazamy & Murtasim, 2025). Because they have more time to provide individual attention and make quick adjustments to students' psychomotor skills as they practice wudhu and prayer, teachers can conduct more comprehensive, authentic assessments. According to (Christiana et al., 2024), many teachers still struggle to create truly objective assessment rubrics, manage time during individual practical assessments in crowded classrooms, and consistently and methodically follow up on assessment results.

Previous literature on the implementation of authentic assessment in Fiqh learning in Madrasah Ibtidaiyah generally focuses on the completeness of cognitive, affective, and psychomotor instruments as administrative evaluation tools alone (Al Amin et al., 2025; Wahyuni, 2023; E. D. K. Sari & Mahmudi, 2019). These studies tend to stop at the stage of describing the final assessment results and fail to examine the main essence of formative assessment, namely the process of providing feedback from teachers to students. In fact, feedback is a crucial component in bridging gaps in understanding and directly improving students' worship practice skills. Therefore, this study aims to fill this gap by capturing the complete cycle of authentic assessment and not only stop at reporting scores, but continues with the provision of feedback and intensive guidance by teachers to address differences in understanding of worship among students.

Based on preliminary observations conducted in the fourth-grade class at Madrasah Ibtidaiyah Wahid Hasyim Kedung Malang, Wonotunggal, Batang, it was found that teachers have made efforts to assess students' performance of wudhu and prayer. Teachers apply authentic assessment and provide feedback and follow-up on every lesson they undertake. Meanwhile, in some schools the implementation of these assessments is often ad hoc, and various aspects of students' abilities have not been fully addressed optimally (Oktami et al., 2025).

Therefore, this study contributes by offering an in-depth explanation of how authentic assessment is organized, implemented, and evaluated in actual classroom practice, particularly in evaluating students' religious habits, attitudes, and worship skills in Fiqh learning at the Madrasah Ibtidaiyah level. This study also highlights the integration of assessment preparation, classroom implementation, and feedback procedures in Fiqh instruction at the elementary madrasah level.

## METHOD

The purpose of this study is to describe and understand the application of authentic assessment in fiqh instruction regarding wudhu and prayer at Madrasah Ibtidaiyah Wahid Hasyim in Kedungmalang, Wonotunggal, Batang. To that end, this study employs a descriptive qualitative approach. A qualitative methodology was chosen because this study examines the learning and assessment processes in a real classroom context and investigates the methods used by teachers in implementing authentic assessment.

This study was conducted in March 2026, during the second semester of the 2025–2026 academic year. Nineteen fourth-grade students and a homeroom teacher, Mrs. Khusnul Khoiriyah, S.Pd., who also teaches Fiqh, participated in this study. Due to their direct involvement in the implementation of authentic assessment procedures related to wudhu and prayer, the participants were selected through purposive sampling.

Data collection techniques included note-taking, interviews, and observation. Observations were conducted during wudhu and prayer practice sessions as well as Fiqh learning exercises. The purpose of the observations was to determine how the teacher implemented authentic assessment, how students engaged in worship, how the assessment rubric was used, and how feedback was provided during the learning process. The researcher used an observation guide covering several variables, such as the accuracy of movements, the fluency of recitation, students' attitudes during practice, engagement in learning activities, and the teacher's assessment procedures.

To gather more in-depth information regarding the planning, implementation, challenges, and follow-up of authentic assessment, semi-structured interviews were conducted with fourth-grade teachers. The interview instrument consisted of a number of key questions regarding the development of assessment rubrics, assessment techniques used during practice activities, challenges faced during implementation, and strategies used to evaluate and improve student learning outcomes. Documentary data were collected from learning modules, assessment rubrics, student assessment sheets, photos of learning activities, and other supporting documents related to authentic assessment practices. The interview instrument included a number of key questions about how the assessment rubrics were developed, how assessment methods were applied during practice, and how to evaluate and improve student learning outcomes using real-world assessment procedures all of which were used to collect documentary data.

The steps recommended by (Miles et al., 2014) data reduction, data presentation, and drawing conclusions were followed in the data analysis procedure. The researcher selected, focused, and grouped the information collected from observations, interviews, and documentation during the data reduction phase. To identify patterns and relationships related to the application of authentic assessment in Fiqh learning, the data was then

presented descriptively. Finally, conclusions were drawn based on the information obtained from various data sources.

## **RESULTS AND DISCUSSION**

### **Results**

#### **Planning for Authentic Assessment**

“Planning is carried out by creating an assessment table and analyzing various aspects of the wudhu and prayer rituals,” said the homeroom teacher. By identifying the competency indicators to be measured, this statement demonstrates systematic assessment planning. The teacher maps out each step of wudhu and prayer in accordance with the pillars and requirements of worship, and evaluates the final results.

“Assessment has been incorporated into the learning module to facilitate the learning process,” according to the teacher. This demonstrates how the assessment system and instructional planning are integrated. The principle of authentic assessment, which emphasizes alignment among objectives, activities, and assessment, aligns with preparing rubrics before the practice (Hanafi et al., 2025). To objectively measure student performance indicators, (Mahmudi et al., 2025) also emphasize that authentic assessment in Islamic Education (PAI) learning must be planned before the practice is conducted.

#### **Conducting Authentic Assessments**

The teacher was able to observe each student in detail through individual assessments, as the homeroom teacher said “The students came forward one by one to be evaluated after they had been gathered and given instructions about the assessment system.” Based on observations of 19 students, all students performed their prayers and ablutions according to the established schedule. Most students were able to perform the wudhu ritual correctly and independently, but some of them were still hesitant when reciting certain verses during prayer and occasionally needed verbal guidance from the teacher. Some students appear confident when demonstrating these movements, while others tend to look at their peers before continuing the practice.

The teacher addresses this by providing immediate corrections and repeating the demonstration to help students improve their skills. Most children are able to perform the sequence of wudhu movements correctly and independently as shown in figures 1 and 2 below. However, some students are still hesitant when reciting certain verses during prayer and occasionally need verbal assistance from the teacher. While some students appear confident during practice, others tend to glance at their peers before continuing. In response, the teacher provides immediate feedback to the students and repeats the demonstration to help them perform better. According to (Rangkuti & Dwi, 2025), this model aligns with the

characteristics of authentic assessment, namely, performance-based assessment based on students' actual performance.



Figure 1. The Practice of Prayer



Figure 2. The Practice of Wudhu

### Aspects and Grading Criteria for the Practical Exam

Table 1. Aspects and Scoring Criteria for the Wudhu Practice

No	Aspect	Indicator	Score (1–4)
1	Intention	Reciting the intention correctly	1–4
2	Sequence	In accordance with the pillars of wudhu	1–4
3	Accuracy of movements	Washing the parts of wudhu correctly	1–4
4	Order	Not skipping steps	1–4
5	Attitude	Calm and sincere	1–4

Table 2. Aspects and Scoring Criteria for the Prayer Practice

No	Aspect	Indicator	Score (1–4)
1	Movements	In accordance with the pillars of prayer	1–4
2	Recitation	Fluent and accurate	1–4
3	Sequence of rak'ahs	No omissions	1–4
4	Solemnity	A calm demeanor	1–4
5	Independence	Not relying on guidance	1–4

Tables 1 and 2 describe the aspects and criteria for the practice of wudhu and prayer. Based on teacher's interview, "The movements, recitations, and postures of students during practice are aspects of wudhu and prayer." Observations indicate that while most students can easily follow the sequence of movements, some still require assistance with the recitations. The observations also revealed differences in the students' attitudes during the practice sessions; some appeared calm and focused, while others remained nervous when performing individually in front of the class. During the wudhu practice, some students skipped certain steps or performed the movements in the wrong order before being corrected by the teacher. During the prayer practice, some students demonstrated smooth movements

but were less accurate in reciting the verses. Some children demonstrated good fluidity of movement during the prayer practice sessions, but their recitation was not precise. Differences in students' attitudes during the practice sessions were also revealed by the observation data. When performing individually in front of the class, some students appeared calm and focused, while others still felt anxious. This multifaceted evaluation aligns with the concept of authentic assessment, which integrates cognitive, affective, and psychomotor components (Hanafi et al., 2025).

### Feedback and Follow-Up

Table 3. Types of Feedback and Follow-Up

No	Type of Follow-Up	Description
1	Immediate evaluation	Verbal feedback
2	Motivation	Encouragement to develop good habits
3	Remedial	Re-evaluation
4	Enrichment	Advanced practice
5	Parent communication	Mid-semester report

Table 3 outlines the types of feedback and follow-up provided by teachers to students after the post-assessment. Five main forms of follow-up were implemented: (1) direct evaluation through verbal feedback, (2) providing motivation to encourage good religious habits, (3) a remedial program in the form of re-evaluation for students who have not achieved the target, (4) enrichment through continued practice, and (5) communication with parents through mid-semester reports. This commitment to follow-up is emphasized by the teacher's statement in the interview, which stated, "Assessments are collected and re-evaluated to achieve optimal results if criteria are not met." This indicates that assessment is not merely a measurement; rather, it is a tool for guidance.

### Discussion

#### Assessment Planning: Integrating Theory and Practice

In authentic assessment theory, structured planning is essential to ensure that assessments can more accurately measure students' actual competencies (Kalyana et al., 2025). This is because the practices of wudhu and salat cannot be adequately assessed through written exams alone; rather, both must be observed directly so that students' abilities can be clearly demonstrated. Based on the interview results, the teacher created an assessment table and rubric covering the stages of wudhu and prayer. This preparation indicates that the evaluation was conducted systematically, not impulsively. According to (Kalyana et al., 2025), structured planning is a key component of the authentic assessment concept, ensuring that assessments can measure students' actual competencies more precisely. This indicates that educators pay attention to the learning process and theological

skills that students need to master, in addition to final outcomes. This is important because written assessments alone are insufficient to evaluate the practice of wudhu and prayer; rather, students' abilities must be observed directly.

Essentially, authentic assessment evaluates students' abilities within the context of daily life. Wudhu and prayer are religious acts closely tied to students' lives as Muslims in Islamic Religious Education. Thus, the connection between the learning process and daily worship is demonstrated through the creation of rubrics based on the correct sequence of movements and recitations. These findings support the idea that authentic assessment must be linked to students' experiences and contexts (Zebua & Zebua, 2024). Because students not only learn the theory of worship but also understand its practical application in daily life, this connection has a positive impact on their understanding.

Furthermore, teachers' understanding of the Merdeka Curriculum's emphasis on integrated learning planning is demonstrated through the inclusion of assessment in learning modules. Assessment is now viewed as an essential component of the overall learning process, no longer merely a tool for final evaluation. This is supported by findings (Nelisma, 2022) that state that assessment in the Merdeka Curriculum must be aligned with learning objectives and not stand alone. According to (Nasir, 2024) research, the relationship between learning objectives, learning activities, and evaluation can be strengthened by incorporating assessment into teaching modules. This is demonstrated in this study through the alignment between the assessment indicators used by teachers and the learning objectives for worship practices. This indicates that educators have endeavored to develop a more focused and measurable learning process.

During practice sessions, teachers also evaluate students' behavioral and attitudinal aspects. This reflects the application of the principle of holistic assessment, which encompasses cognitive, affective, and psychomotor aspects simultaneously. It is also important to increase the objectivity of the analysis in a clear rubric. According to (Ramli et al., 2025), teachers can reduce subjectivity and provide students with clear evaluation criteria by using rubrics. In the practice of wudhu and prayer, these three aspects are actually interrelated because worship requires not only precision in movements and recitations but also sincerity, discipline, and a respectful attitude toward the act of worship. These findings indicate that authentic assessment in religious education serves a broader function: shaping students' religious attitudes and values. This illustrates how the principle of holistic assessment, which simultaneously considers cognitive, affective, and psychomotor aspects, is applied.

These three elements are interrelated in the practice of wudhu and prayer because worship demands sincerity, discipline, and a respectful attitude toward the act of worship in

addition to precise movements and recitations. According to this study, the purpose of authentic assessment in religious education is to shape students' religious character. Consequently, evaluation is used to enhance faith and religious values in addition to measuring competence.

### **Implementation of Performance-Based Assessment**

Unlike written exams, practice-based assessments are better able to reflect actual ability because teachers can directly observe the process, the accuracy of movements, pronunciation, and students' attitudes. In the context of religious practice, this type of assessment is crucial because learning success is measured not only by the ability to memorize material but also by the ability to apply it correctly. This model is illustrated by having students take turns performing wudhu and prayer during the evaluation (Agustina et al., 2022). Since students must directly demonstrate their skills through practical application, this methodology serves as an excellent example of performance-based evaluation (Agustina et al., 2022). Because teachers can directly observe the process, the accuracy of movements, recitations, and students' attitudes, practice-based assessment more accurately reflects actual competencies compared to written assessments. Such evaluation is essential in the context of religious practice because learning success is determined not only by memorization but also by proper application.

Directly applying practical exercises helps students internalize religious principles into their daily lives. According to (Idrus & Hidayat, 2024), evaluation of religious worship practices influences students' spiritual awareness in addition to measuring the accuracy of movements and recitations. The results of this study indicate that because students realize that worship is more than just a theoretical concept taught in class, they become more serious and focused during practice. In addition, research conducted by (Pranoto et al., 2025) shows that performance-based assessment in religious activities can improve children's motor skills and intellectual abilities. This is consistent with research conducted by (Idrus & Hidayat, 2024), which states that performance-based assessment in religious education can enhance students' conceptual understanding and internalization of spiritual values.

Before practice begins, the teacher also explains the assessment methods and standards. The application of the principle of transparency in authentic assessment is evident at this stage. According to research on authentic assessment, one factor that increases student enthusiasm and a sense of fairness is rubric transparency (Ramli et al., 2025). According to (Aisyah & Bustam, 2024). Students in this study appeared more prepared and knew what they needed to focus on during practice. This suggests that a more relaxed and fair learning environment can be created if teachers are transparent about assessment methods.

To observe students' talents more deeply, teachers also conduct individual assessments. With this approach, educators can provide more in-depth and fair assessments for each student. Although it takes longer, this approach enables more thorough and precise observation (Fadhliyah, 2021). However, one challenge in implementing authentic assessment is that individual assessments take a considerable amount of time. This situation indicates that the number of students, the time allocated, and the teacher's readiness to oversee the assessment process have a significant impact on the effectiveness of authentic assessment.

### **Feedback, Remediation, and Enrichment as Part of Formative Assessment**

The findings of this study confirm that the implementation of authentic assessment does not stop at measuring scores alone, but is continued with a series of comprehensive feedback and follow-up actions. The data shows that teachers proactively carry out five forms of follow-up: direct evaluation through verbal feedback, providing motivation to develop good worship habits, remedial activities through re-evaluation, enrichment through continued practice, and regular communication with parents. This is reinforced by teachers' statements confirming that assessment results that do not meet the criteria will be re-evaluated and guided until they reach optimal levels. This field practice demonstrates that assessment truly functions as a tool for guidance, which is very much in line with the main characteristic of formative assessment, namely providing direct feedback to continuously improve and enhance student competencies (Mahmudi et al., 2025).

One way formative assessment was used in this study was by giving students immediate feedback following the practice session. Before the lesson ended, teachers gave students verbal feedback, encouragement, and advice on how to improve. This approach is consistent with the idea of formative assessment, which aims to help students improve their learning process rather than just determining a final grade (Rahmawati & Riyadi, 2025). With immediate feedback, students can identify the mistakes they made and understand which areas need improvement. Before the lesson finished, teachers gave students vocal comments, encouragement, and advice on how to get better. This approach is consistent with the idea of formative assessment, which goes beyond simply assigning a final mark to assist students in improving their learning process (Rahmawati & Riyadi, 2025). Students are able to recognize their errors and pinpoint areas that require improvement with prompt feedback.

Additionally, teachers offer remedial support to students who have not yet met the learning standards. This step shows that assessment is used as a diagnostic tool to identify students' learning needs. According to the Merdeka Curriculum's principles, learning must account for each student's unique abilities, so teachers must provide services tailored to their needs. In the meantime, regular practice offers enrichment to those who have performed

well. This suggests that educators work hard to maintain and improve students' skills. Fostering pupils' religious practices outside of school is another effect of this technique. According to research by (Hidayah et al., 2026), students' religious behavior in daily life might become more consistent when they develop religious habits that are reinforced by authentic assessment.

### **Theoretical and Practical Implications**

In theory, this study supports the idea that authentic assessment in Islamic Religious Education helps students internalize principles and develop their religious character, in addition to serving as a method for monitoring learning outcomes. The use of performance-based assessment in wudhu and prayer demonstrates that contextual assessment is necessary in religious education so that students can understand and apply the values of worship in their daily lives.

Practically, the research findings indicate that the use of clear rubrics can enhance the objectivity of assessment, practice-based assessment is more effective in measuring worship competencies, students can improve their learning more quickly when receiving immediate feedback, and remedial and enrichment activities help implement differentiated instruction. However, there are still limitations in this study, particularly regarding the use of assessment tools that have not been systematically documented, as well as the time constraints teachers face when conducting in-depth individual assessments. Therefore, to ensure the implementation of authentic assessment in wudhu and prayer practices can proceed more optimally in accordance with the principles of the Merdeka Curriculum, more organized assessment tools must be developed

### **CONCLUSIONS**

This study demonstrates how authentic assessment has been developed and integrated into the learning modules for the topics of wudhu and prayer in the fourth grade of Madrasah Ibtidaiyah. Teachers can comprehensively evaluate cognitive, affective, and psychomotor components through performance-based assessment conducted via hands-on practice. As a result, assessment serves as a tool to measure learning objectives and to develop religious character and internalise the principles of worship.

More importantly, this study highlights that the true value of authentic assessment extends beyond administrative scoring through a continuous feedback loop. The assessment results are actively utilised to provide immediate verbal feedback, motivational encouragement, targeted remedial actions, and routine communication with parents. By doing so, the assessment transforms from a mere measurement instrument into an active guidance tool that continuously improves students' practical worship skills.

In line with the principles of the Merdeka Curriculum, which emphasises differentiation and the importance of the learning process, this formative feedback mechanism effectively addresses the challenges arising from differences in students' skill levels. To further enhance this process, the effectiveness of evaluation is expected to improve in the future as innovative, documented tools, such as digital platforms or portfolios of worship practices, are developed. To support the results and investigate the long-term impact of authentic assessment on the quality of worship practices and student character development, further research covering broader topics is needed.

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