



Implementing Authentic Assessment in Islamic Education to Foster Students' Social Character under the Merdeka Curriculum

Widodo¹, Firdaus¹, Ahmad Sholeh¹, Cindy Rawidiah²

¹Universitas Islam Riau, Indonesia

²Universitas Riau, Indonesia

 widodo@fis.uir.ac.id *

Article Information:

Received June 10, 2026

Revised July 18, 2026

Accepted August 10, 2026

Keywords: *Authentic assessment, Islamic Education, social character, Merdeka Curriculum, character-based learning*

Abstract

This study aims to analyze the implementation of authentic assessment in Islamic Education to foster students' social character within the framework of the Merdeka Curriculum. The study is motivated by the continued dominance of assessment practices that emphasize cognitive aspects, resulting in limited comprehensive assessment of students' social character development. A qualitative approach with a case study design was employed. The research was conducted at a junior high school that had implemented the Merdeka Curriculum. Informants included Islamic Education teachers, the principal, the vice-principal for curriculum affairs, and students, selected through purposive and snowball sampling. Data were collected through semi-structured interviews, participant observation, and document analysis, and analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which involves data condensation, data display, and conclusion drawing. The findings indicate that authentic assessment is implemented through planning that integrates social character dimensions. Assessment methods include project-based activities, attitude observation, portfolios, and self-reflection, which support the internalization of socio-religious values such as cooperation, responsibility, prudence, and social concern. However, implementation faces challenges related to time constraints, administrative complexity, teachers' assessment literacy, and differences in students' characteristics. The study demonstrates that authentic assessment in Islamic Education functions not only as an evaluation instrument but also as a pedagogical strategy for fostering students' social character. These findings highlight the need to strengthen teacher competence, simplify assessment procedures, and develop school policies that support the sustainable implementation of authentic assessment.

INTRODUCTION

Educational developments in the 21st century have transformed the role of schools, shifting the focus beyond academic achievement toward the development of students' character and social competencies. A UNESCO report emphasizes that future education must foster collaboration, empathy, communication, and social

How to cite:

Widodo, W., Firdaus, F., Sholeh, A., Rawidiah, C. (2026). Implementing Authentic Assessment in Islamic Education to Foster Students' Social Character under the Merdeka Curriculum. *Ahlussunnah: Journal of Islamic Education*, 5(2), 745-754.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

responsibility as essential competencies for navigating increasingly complex global changes (Perkins et al., 2024). In the digital era and amid advances in artificial intelligence, educational challenges are no longer limited to knowledge acquisition but also include efforts to ensure that students develop strong social character, enabling them to live harmoniously in multicultural societies (Sharples, 2023). These developments have encouraged countries worldwide to reform their educational systems and adopt more authentic assessment practices that address students' competencies more holistically.

In Indonesia, the implementation of the Merdeka Curriculum represents one of the government's efforts to respond to these challenges. The Merdeka Curriculum was designed to address post-pandemic learning loss while promoting learner-centered and differentiated learning and strengthening character development through the *Profil Pelajar Pancasila* (Pancasila Student Profile). A key component of this curriculum is authentic assessment, which is intended to measure not only cognitive achievement but also affective and psychomotor dimensions of student development (Baroroh & Hamani, 2022; Engkizar et al., 2023). Authentic assessment can provide a more realistic representation of students' competencies and character development through project-based, performance-based, portfolio-based, and attitude-based assessments (Nugroho et al., 2025).

Islamic Education plays a strategic role in fostering students' social character because its curriculum is not limited to the transfer of religious knowledge but also emphasizes the internalization of social values such as tolerance, responsibility, compassion, honesty, and cooperation (Muhaimin, 2014). These values are essential for developing students who possess both spiritual and social competencies. Therefore, Islamic Education requires an assessment system capable of measuring students' actual behavior in everyday life rather than merely their ability to memorize religious material. However, the implementation of authentic assessment in Islamic Education continues to face various challenges. Research indicates that many teachers still emphasize cognitive assessment through written tests, while the assessment of attitudes and skills has not been implemented optimally (Rosmita et al., 2025).

Teachers also experience difficulties in developing authentic assessment instruments and conducting continuous observations (Engkizar et al., 2023; Rifaldi et al., 2026). Other empirical findings indicate that assessment under the Merdeka Curriculum is still frequently perceived as an administrative task rather than as a basis for reflecting on learning and fostering students' character (Engkizar et al., 2019; Intranti et al., 2025). Consequently, assessment results may not yet provide a comprehensive picture of students' development in terms of competencies and social character. This condition is also evident in Islamic Education, where learning achievement is still frequently associated primarily with academic performance. Research findings indicate that Islamic Education teachers continue to face difficulties in integrating authentic assessment with efforts to foster students' character development (Abicandra, 2022). Thus, high academic achievement does not necessarily correspond to strong social behavior, including the ability to collaborate, demonstrate tolerance, and show social awareness.

From a sociological perspective, weaknesses in students' social character constitute an important educational concern. Data from the Indonesian Child Protection Commission indicate that cases of bullying in educational settings have continued to increase in recent years. The phenomena of intolerance, limited social awareness, and increasing individualistic behavior among adolescents suggest that character education has not yet been implemented optimally (Engkizar et al., 2025; Erwin et al., 2025). This situation highlights the need for an educational approach that can effectively foster social values through both learning and assessment

processes. From a social constructivist perspective, the development of students' social character occurs through active interaction among individuals, peers, teachers, and the learning environment, which provides opportunities for meaning negotiation and collaborative experiences (Schunk & DiBenedetto, 2020). In this context, authentic assessment is a relevant approach because it requires students to demonstrate their competencies, attitudes, and social behaviors through meaningful tasks that reflect real-life situations.

Authentic assessment refers to an evaluation approach that requires students to demonstrate their abilities through tasks resembling real-life situations, integrating knowledge, skills, and attitudes while assessing both learning processes and outcomes comprehensively (Friyandini, 2025). In Islamic Education, authentic assessment enables teachers to examine the extent to which Islamic values are internalized in students' social behavior, including honesty, responsibility, cooperation, and compassion (Juhadi et al., 2026). Previous research on authentic assessment under the Merdeka Curriculum has largely focused on technical implementation, teacher readiness, and the development of assessment instruments (Rosmita et al., 2025). However, limited attention has been given to how authentic assessment is implemented in Islamic Education and how its implementation relates to the development of students' social character.

In addition, studies on authentic assessment in Islamic Education have predominantly examined the challenges faced by teachers and the assessment practices commonly employed in classroom settings (Juhadi et al., 2026). Research specifically examining the implementation of authentic assessment as part of efforts to foster students' social character under the Merdeka Curriculum remains relatively limited. This gap indicates the need for a more in-depth examination of the processes, experiences, and educational significance of authentic assessment implementation in Islamic Education. Addressing this gap is important because authentic assessment should not be positioned merely as a mechanism for measuring learning outcomes but also as an integral component of the learning process that can support character development. Therefore, this study aims to analyze the implementation of authentic assessment in Islamic Education to foster students' social character under the Merdeka Curriculum. The study is expected to contribute theoretically to the literature on authentic assessment and character education within Islamic Education and practically to provide insights for teachers in designing and implementing assessment practices that address not only academic achievement but also students' social character development.

METHODS

This study employed a qualitative approach using a case study design. The case study design was selected because the study aimed to gain an in-depth understanding of the implementation of authentic assessment in Islamic Education to foster students' social character under the Merdeka Curriculum. A case study enables researchers to explore a phenomenon comprehensively within its real-life context and to develop an in-depth understanding of the processes, experiences, and social interactions occurring within the research setting (Engkizar et al., 2026; Rashid et al., 2019). This approach was also consistent with the research objective, which focused not on statistical generalization but on exploring the meanings and dynamics of authentic assessment implementation within a specific educational context.

The study was conducted at Islamic Boarding School in Pekanbaru, which has implemented the Merdeka Curriculum and integrated authentic assessment into Islamic Education instruction. The research site was purposively selected because the school had implemented the Merdeka Curriculum and offered various character-building programs relevant to the research objectives. Data collection was conducted

over a four-month period, from January to April 2026. This period was considered sufficient to obtain in-depth information regarding the planning, implementation, and evaluation of authentic assessment in Islamic Education.

The research participants consisted of Islamic Education teachers, the principal, the vice-principal responsible for curriculum affairs, and students who were directly involved in the learning process. Informants were selected using purposive sampling, which involves deliberately selecting participants based on specific considerations relevant to the research objectives (Twenge & Campbell, 2018). The criteria for selecting informants included: (1) Islamic Education teachers who had implemented the Merdeka Curriculum for at least one year; (2) the principal and vice-principal who understood the school's assessment policies; and (3) students who actively participated in Islamic Education lessons and were involved in authentic assessment activities. In addition to purposive sampling, snowball sampling was used to identify additional informants considered capable of providing relevant information about the implementation of authentic assessment. This technique involved asking initial informants to recommend other individuals who were considered knowledgeable about the phenomenon under investigation (Robinson, 2023). The use of these two sampling techniques was intended to obtain rich and diverse information and to ensure the depth of the data collected.

Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were selected because they provided flexibility for exploring informants' experiences, perspectives, and interpretations concerning the implementation of authentic assessment in Islamic Education (Bahishti, 2022). The interview guidelines were developed based on the research focus, including assessment planning, assessment implementation, challenges encountered during implementation, and the contribution of authentic assessment to students' social character development. Participant observation was conducted by directly observing the Islamic Education learning process, interactions between teachers and students, and authentic assessment practices implemented in the classroom (Jaafar et al., 2025; Kassymova et al., 2025).

The credibility of the data was established through source triangulation, method triangulation, and member checking. Source triangulation involved comparing information obtained from teachers, the principal, the vice-principal, and students (Alatise & Akinfolarin, 2025; Hamid et al., 2026). Method triangulation involved comparing data obtained through interviews, observations, and document analysis. In addition, member checking was conducted by reconfirming interview results and data interpretations with informants to ensure that the meanings conveyed by participants were accurately represented (Moore et al., 2026).

Data were analyzed interactively using the model developed by (Bingham, 2023), which consists of three stages: data condensation, data display, and conclusion drawing and verification. During data condensation, the researcher selected, coded, and categorized the data according to relevant themes. Data were then displayed through matrices, narrative descriptions, and thematic tables to facilitate interpretation. Conclusions were drawn progressively throughout the analysis process and continuously verified through triangulation, member checking, and peer discussions. This analytical process was intended to produce credible findings and provide an in-depth understanding of authentic assessment implementation in Islamic Education and its role in fostering students' social character under the Merdeka Curriculum.

RESULT AND DISCUSSION

Planning Authentic Assessment Focused on Social Character Development

The findings indicate that Islamic Education teachers develop authentic assessment plans deliberately by integrating learning objectives, learning outcomes, and dimensions of the Pancasila Student Profile, particularly mutual cooperation, faith in and reverence for God Almighty, and global diversity. In interviews, one teacher emphasized:

...When developing teaching modules, I don't just focus on academic knowledge, but also on the behaviors I want to see in students, such as cooperation, responsibility, and mutual respect.

This statement indicates that assessment is not merely positioned as a mechanism for measuring learning outcomes but is incorporated into the instructional design from the outset to support meaningful learning experiences. The planning of authentic assessment in Islamic Education therefore reflects a shift from administrative-oriented evaluation toward assessment that can support students' social character development. More specifically, the findings show that teachers perceive authentic assessment as a bridge between students' religious knowledge and its application in social contexts. This is reflected in the development of assessment indicators that measure not only students' understanding of learning materials but also their ability to apply Islamic values in everyday interactions. Teachers further explained:

...If it's just a written test, the children may understand the theory, but it doesn't necessarily show how they behave when working together or solving problems with their peers.

This statement demonstrates teachers' awareness of the limitations of conventional assessment in capturing students' affective and social dimensions. Under the Merdeka Curriculum, the planning of authentic assessment provides opportunities for teachers to consider learning processes alongside learning outcomes. The findings further indicate that assessment planning is influenced by teachers' awareness of the importance of contextual and meaningful learning. Teachers not only prepare assessment rubrics but also design activities that facilitate social interaction, including group discussions, community service projects, and reflection on religious values. One teacher stated:

...I want children to learn that religious teachings aren't just something to be memorized, but something to be put into practice in their daily lives.

This statement illustrates how authentic assessment is positioned as a means of supporting the internalization of values rather than merely functioning as a technical evaluation procedure. The findings suggest that the quality of authentic assessment planning depends substantially on teachers' ability to integrate cognitive, affective, and social objectives into a coherent instructional design. Thus, authentic assessment planning in Islamic Education represents not only teachers' pedagogical preparedness but also an important foundation for supporting the continuous development of students' social character.

These findings are consistent with Wiggins's view that authentic assessment should be designed to evaluate students' abilities in contexts that resemble real-world situations. The findings also support Ramalia and Syamsurizal (2025), who explain that assessment under the Merdeka Curriculum is oriented toward the comprehensive development of students' competencies and character. The present findings extend this perspective by showing how teachers translate this orientation into assessment planning in Islamic Education, particularly through the integration of social character indicators into learning activities and assessment criteria.

Implementing Authentic Assessment Through Various Forms of Evaluation

Authentic assessment in Islamic Education is implemented through various forms of evaluation designed to capture students' competencies more

comprehensively. Teachers employ project-based assessment, attitude observation, performance-based assessment, portfolios, and self-assessment to examine how students apply religious values in their daily interactions. These assessment practices provide opportunities for students to demonstrate social skills, responsibility, and cooperation in meaningful contexts.

Among these forms, religious projects emerged as one of the most prominent assessment practices because they encourage students to engage actively in group activities, distribute responsibilities, and solve problems collaboratively. Activities such as community service, managing class donations, and tolerance campaigns provide opportunities for students to respect their peers' opinions, communicate appropriately, and demonstrate concern for their social environment. Teachers assess both the process and outcomes of students' activities, enabling them to observe social behaviors throughout the learning process rather than relying solely on the final product.

Observation findings further indicate that authentic assessment functions not only as a measurement mechanism but also as part of the learning experience through which positive social habits can be practiced. Students who were initially passive were observed becoming more confident in expressing their opinions, more receptive to differences, and more responsible in completing group tasks. These findings suggest that authentic assessment creates learning situations that provide space for the development and practice of students' social character under the Merdeka Curriculum. One student stated:

...Through collaborative activities like community service, we learn to share responsibilities and respect our friends' opinions. I've also become more aware of what's going on around me.

This statement reflects students' perceptions of the social learning opportunities generated through collaborative assessment activities. The observation data similarly indicate that students who had previously been less active began to express their opinions and participate more actively in group collaboration. These findings are consistent with Vygotsky's social constructivist perspective, which emphasizes that learning and social development occur through interaction with the environment and peers (Schunk & DiBenedetto, 2020).

The findings also support Abicandra (2022), who found that authentic assessment can encourage students' active participation and social skills through experience-based learning. In the context of the present study, this perspective is particularly relevant because authentic assessment activities require students to interact, negotiate responsibilities, and apply religious and social values in concrete situations. Thus, authentic assessment can provide an instructional context in which social character is not only assessed but also practiced through students' participation in meaningful learning activities.

Challenges in Implementing Authentic Assessment in Islamic Education

The findings show that the main challenges in implementing authentic assessment in Islamic Education are related to time constraints and the administrative complexity of assessment. Teachers explained that authentic assessment requires repeated observation of students' behavior, work processes, and learning outcomes, while the instructional time allocated to Islamic Education is relatively limited. One teacher stated:

...If all aspects were evaluated one by one, it would take a very long time, whereas PAI class time is limited.

This finding indicates a tension between the comprehensive nature of authentic assessment and the practical conditions of classroom instruction. Authentic assessment requires students to engage in complex, contextual, and sustained activities, making the assessment process more demanding than conventional written tests. Under the Merdeka Curriculum, this challenge becomes more significant

because teachers are expected to consider students' cognitive achievement as well as their attitudes, skills, and character development.

Another challenge concerns teachers' assessment literacy, particularly their ability to develop instruments capable of capturing dimensions of students' social character. The documentation shows that some assessment rubrics remain relatively general, are not fully operationalized, and continue to emphasize indicators that are easily observable. Teachers also acknowledged difficulties in distinguishing temporary behaviors from more consistently internalized character traits. This finding demonstrates that authentic assessment cannot be reduced to the use of project-based activities or behavioral observation. It also requires teachers to possess the professional competence necessary to formulate clear criteria, operational indicators, and appropriate evidence of learning.

Xu and Brown (2016) emphasize that teachers' assessment literacy involves understanding the purposes of assessment, selecting appropriate assessment techniques, and accurately interpreting assessment information to support learning. In the context of this study, limited assessment literacy may affect the quality and consistency of assessment evidence. Consequently, weaknesses in assessment planning can increase the risk of authentic assessment becoming an administrative requirement rather than a reflective process that informs instructional improvement.

The study also found that the assessment of social character through authentic assessment is susceptible to teacher subjectivity. Classroom observations showed that students who were more verbally active and socially expressive tended to be perceived more quickly as demonstrating positive social character, whereas quieter or less expressive students could receive less attention in the assessment process. This finding suggests the possibility of perceptual bias when teachers assess social behavior primarily through general impressions rather than systematically documented evidence.

Jonsson & Svingby (2007) emphasize that clear assessment rubrics can improve the reliability of performance assessment, although their effectiveness is strengthened when accompanied by appropriate training and inter-rater calibration. In the context of this study, the findings suggest that authentic assessment requires mechanisms for checking and strengthening the consistency of assessment judgments, including source triangulation, discussions among teachers, and shared reflection. Such mechanisms can reduce reliance on individual teachers' subjective interpretations when evaluating students' social character.

From a broader theoretical perspective, these findings reinforce the importance of interpretive validity in authentic assessment. The meaning assigned to students' performance or behavioral evidence needs to be supported by sufficient evidence and transparent assessment procedures (Murphy et al., 2024). Therefore, the challenges identified in this study do not merely concern the technical burden of authentic assessment but also involve the quality, consistency, and interpretive credibility of the assessment process. Strengthening teachers' assessment literacy, simplifying assessment procedures, and developing clearer indicators of social character are consequently important for ensuring that authentic assessment functions as a meaningful pedagogical practice rather than merely an administrative requirement (Widiyanto, 2020).

CONCLUSION

This study concludes that authentic assessment under the Merdeka Curriculum can function beyond the measurement of learning outcomes by becoming an integral part of the pedagogical process for fostering students' social character in Islamic Education. Its implementation reflects a shift from assessment that primarily emphasizes academic achievement toward a more holistic approach that connects

students' learning with the application of socio-religious values in everyday interactions. The findings further demonstrate that the effectiveness of this approach is influenced not only by the design of assessment activities but also by teachers' assessment competence, institutional support, and the availability of assessment procedures that are contextual and manageable within classroom conditions.

However, the implementation of authentic assessment continues to face practical challenges, particularly limited instructional time, administrative demands, and variations in teachers' assessment literacy. These challenges indicate that strengthening authentic assessment requires more than encouraging teachers to use diverse assessment techniques; it also requires institutional support, clearer assessment indicators, and continuous professional development. In this regard, the contribution of this study lies in highlighting authentic assessment as a pedagogical process through which students can practice and internalize social values, rather than merely as a mechanism for documenting learning outcomes.

This study is limited to a specific educational context and therefore does not claim to represent authentic assessment practices across different school contexts. Future research could examine diverse educational settings and involve broader groups of participants to explore how contextual factors influence the implementation of authentic assessment and the fostering of students' social character. Future studies may also employ mixed-methods approaches to complement qualitative insights with broader empirical evidence. Overall, this study contributes to the development of Islamic Education under the Merdeka Curriculum by emphasizing the potential of authentic assessment to support learning that is contextual, humanistic, and oriented toward students' social character development.

REFERENCES

- Abicandra, M. N. H. (2022). Application of Authentic Assessment In Arabic Language Teaching In The Program of Studying The Arabic Language At The Idrisi Islamic Boarding School For Boys, Jember. *Journal of Arabic Language Teaching*, 2(1), 1–16. <https://doi.org/10.35719/arkhas.v2i1.1267>
- Alatise, T., & Akinfolarin, C. (2025). School Based Management Committee Roles and Facilities Maintenance as Correlates of Teachers' Effectiveness. *Multidisciplinary Journal of Thought and Research*, 1(3), 80–96. <https://doi.org/10.67055/cz5yfb48>
- Bahishti, A. A. (2022). The Vital Role of Research Methodology in Addressing the Research Questions. *International Journal of Methodology*, 1(1), 1–1. <https://doi.org/10.21467/ijm.1.1.2016.29>
- Baroroh, U., & Hamani, T. (2022). Development of Authentic Assessment in Islamic Religious Education in Elementary School. *Nazhurna: Jurnal Pendidikan Islam*, 5(3), 940–955. <https://doi.org/10.31538/nzh.v5i3.2380>
- Bingham, A. J. (2023). From Data Management to Actionable Findings: A Five-Phase Process of Qualitative Data Analysis. *International Journal of Qualitative Methods*, 22(2), 39–55. <https://doi.org/10.1177/16094069231183620>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Fakhruddin, F. M., Oktavia, G., & Febriani, A. (2023). Changes in Students' Motivation to Memorize the Quran: A Study at Quranic Higher Education Institutions in Indonesia. *International Journal of Islamic Studies Higher Education*, 2(3), 240–258. <https://doi.org/https://doi.org/10.24036/insight.v2i3.240>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Langputeh, S., Rahman, I., & Febriani, A. (2025). Analysis Problems of Quranic Education Teachers in Indonesia: Systematic Literature Review. *International Journal of Islamic Studies Higher Education*, 4(2), 92–108. <https://insight.ppj.unp.ac.id/index.php/insight>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial,

- A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38.
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., Kasmar, I. F., Amnda, V., Mutathahirin, M., Maulida, A., Sari, W. W., Putra, S., Anwar, F., & Taufan, M. (2019). The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education. *Khalifa: Journal of Islamic Education*, 3(2), 107. <https://doi.org/10.24036/kjie.v3i2.26>
- Erwin, E., Sabri, A., Hidayati, H., & Alindra, A. L. (2025). Integration of Local Wisdom and Islamic Values as a Foundation for the Strengthening of Character Education in the Modern Era. *Fitrah: Journal of Islamic Education*, 6(2), 436–453. <https://doi.org/10.53802/fitrah.v6i2.1415>
- Friyandini, R. (2025). Authentic Assessment in Indonesian Language Learning: Theoretical Review And Its Implications. *International Seminar on Humanity, Education, and Language*, 1(July), 397–411. <https://doi.org/https://doi.org/10.21009/ishel.v1i1.57721>
- Hamid, N. F. F., Giling, M., & Muhammad, M. L. H. (2026). Threats to Scientific Epistemology in the Digital Era: A Systematic Literature Review. *Multidisciplinary Journal of Thought and Research*, 2(2), 63–73. <https://doi.org/10.67055/gdapjs80>
- Intranti, C. M., Wati, E., & Isdaryanti, B. (2025). Analisis Implementasi Asesmen dalam Kurikulum Merdeka di SDN Mintaragen 4 Kota Tegal. *Jurnal Ilmiah Pendidikan Dasar*, 10(September), 335–346. <https://doi.org/https://doi.org/10.23969/jp.v10i03.28599>
- Jaafar, A., Kamaruzaman, N. R., & Idris, M. (2025). The Concept and Practice of Islamic Education in Realizing Peace in Society. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 24–35. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/10>
- Jonsson, A., & Svingby, G. (2007). The use of scoring rubrics: Reliability, validity and educational consequences. *Educational Research Review*, 2(2), 130–144. <https://doi.org/10.1016/j.edurev.2007.05.002>
- Julhadi, J., Metriadi, M., Sasputra, H., Syarif, M., & Adhitya, A. (2026). Authentic Assessment in Islamic Education: Challenges and Practice. *Ahlussunnah: Journal of Islamic Education*, 5(1), 83–91. <https://doi.org/10.58485/jie.v5i1.588>
- Kassymova, G. K., Engkizar, E., Hebebcı, M. T., & Talgatov, Y. K. (2025). Interreligious Coexistence in Islam: Implications for Islamic Education and the Achievement of SDGs. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 79–92.
- Murphy, N., Wang, W. M., & Lee, C. J. (2024). The Routledge Companion to Literature and Art. In ed (Ed.), *The Routledge Companion to Literature and Art: Vol. McMillan*, (Issue 1). Routledge. <https://doi.org/10.4324/9781003273356>
- Moore, O. A., Aguinis, H., & Darden, T. R. (2026). Defining, assessing, and reporting saturation in qualitative research: Review and recommendations. *Leadership Quarterly*, 37(2). <https://doi.org/10.1016/j.leaqua.2026.101950>
- Nugroho, A. E. J. K., Sugiyanto, S., & Prihadi, S. (2025). the Impacts of Implementing Merdeka Belajar Curriculum on the Quality of Senior High School Education in Indonesia: a Scoping Review. *Prima Magistra: Jurnal Ilmiah Kependidikan*, 6(4), 525–542. <https://doi.org/10.37478/jpm.v6i4.5652>
- Perkins, M., Furze, L., Roe, J., & MacVaugh, J. (2024). The Artificial Intelligence Assessment Scale (AIAS): A Framework for Ethical Integration of Generative

- AI in Educational Assessment. *Journal of University Teaching and Learning Practice*, 21(06). <https://doi.org/10.53761/q3azde36>
- Rashid, Y., Rashid, A., Warraich, M. A., Sabir, S. S., & Waseem, A. (2019). Case Study Method: A Step-by-Step Guide for Business Researchers. *International Journal of Qualitative Methods*, 18, 453. <https://doi.org/10.1177/1609406919862424>
- Rifaldi, M., Kaharu, S. N., Pahriadi, P., Azizah, A., & Sukri, S. (2026). Teachers' Understanding of the Merdeka Curriculum. *Journal of Innovation and Research in Primary Education*, 5(1), 1486–1495. <https://doi.org/10.56916/jirpe.v5i1.3076>
- Robinson, O. C. (2023). Probing in qualitative research interviews: Theory and practice. *Qualitative Research in Psychology*, 20(3), 382–397. <https://doi.org/10.1080/14780887.2023.2238625>
- Rosmita, R., Syahrul, S., Sahabuddin, E. S., & Ishak, S. (2025). Assessing Teacher Readiness for Merdeka Curriculum Implementation: A Case Study in Bulukumba Regency. *AL-ISHLAH: Jurnal Pendidikan*, 17(4), 87–98. <https://doi.org/10.35445/alishlah.v17i4.7597>
- Schunk, D. H., & DiBenedetto, M. K. (2020). Motivation and social cognitive theory. *Contemporary Educational Psychology*, 60, 101832. <https://doi.org/10.1016/j.cedpsych.2019.101832>
- Sharples, M. (2023). Towards social generative AI for education: theory, practices and ethics. *Learning: Research and Practice*, 9(2), 159–167. <https://doi.org/10.1080/23735082.2023.2261131>
- Twenge, J. M., & Campbell, W. K. (2018). Associations between screen time and lower psychological well-being among children and adolescents: Evidence from a population-based study. *Preventive Medicine Reports*, 12, 271–283. <https://doi.org/10.1016/j.pmedr.2018.10.003>
- Widiyanto, A. (2020). Religion and Covid-19 in the Era of Post-Truth: The Case of Indonesia. *International Journal of Islamic Thought*, 12(1), 1–12. <https://doi.org/10.24035/ijit.18.2020.176>
- Xu, Y., & Brown, G. T. L. (2016). Teacher assessment literacy in practice: A reconceptualization. *Teaching and Teacher Education*, 58, 149–162. <https://doi.org/10.1016/j.tate.2016.05.010>

Copyright holder:

© Widodo, W., Firdaus, F., Sholeh, A., Rawidiah, C.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA