

Towards a Holistic Assessment Framework: Integrating Islamic Values into Madrasah Curriculum Evaluation

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Abstract:

The Islamic education value-based curriculum evaluation system is an important element in realising holistic madrasah education. This study aims to analyse the Islamic education value-based curriculum evaluation system in madrasahs, including planning, evaluation models, and implementation effectiveness. This study uses a qualitative case study approach that integrates in-depth interviews, observations, and document analysis. The uniqueness of this study lies in its holistic approach, which combines authentic, character-based, and habituate assessment models to measure students' cognitive, affective, spiritual, and social aspects. The results of the study show that the evaluation plan was systematically developed in accordance with KMA Number 1503 of 2025 and integrated Islamic values into learning indicators, attitude assessment, worship, and morals. Evaluation has evolved into a holistic assessment that covers cognitive, affective, spiritual, and social aspects through authentic assessment, observation, attitude journals, and religious habits. The evaluation model applied is effective in shaping students' discipline, honesty, responsibility, and awareness of worship. This research reinforces the importance of Islamic value-based evaluation, strengthens Islamic character and the quality of madrasah education, and makes new contributions to Islamic education research through a holistic, integrated evaluation approach.

Keywords: *Curriculum Evaluation, Authentic Assessment, Character-Based Assessment*

Abstrak:

Sistem evaluasi kurikulum berbasis nilai pendidikan Islam merupakan unsur penting dalam mewujudkan pendidikan madrasah yang holistik. Penelitian ini bertujuan untuk menganalisis sistem evaluasi kurikulum berbasis nilai pendidikan Islam di madrasah, meliputi perencanaan, model evaluasi, efektivitas pelaksanaan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, yang mengintegrasikan wawancara mendalam, observasi, serta analisis dokumen. Keunikan penelitian terletak pada pendekatan holistik yang menggabungkan model evaluasi authentic assessment, character-based assessment, dan habituate assessment dalam mengukur aspek kognitif, afektif, spiritual dan sosial siswa. Hasil penelitian menunjukkan perencanaan evaluasi disusun secara sistematis berdasarkan KMA Nomor 1503 Tahun 2025 dan mengintegrasikan nilai-nilai Islam dalam indikator pembelajaran, penilaian sikap, ibadah, dan akhlak. Implementasi evaluasi berkembang menuju asesmen holistik yang mencakup

aspek kognitif, afektif, spiritual dan sosial melalui asesmen autentik, observasi, jurnal sikap, serta pembiasaan keagamaan. Model evaluasi yang diterapkan efektif membentuk kedisiplinan, kejujuran, tanggung jawab dan kesadaran beribadah siswa. Penelitian ini memperkuat pentingnya evaluasi berbasis nilai Islam, memperkuat karakter Islami, mutu pendidikan madrasah dan memberikan kontribusi baru dalam penelitian pendidikan Islam fokus pada pendekatan evaluasi yang holistik dan terintegrasi.

Kata Kunci: *Evaluasi Kurikulum, Autentik Assessment, Character-Based Assessment*

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INTRODUCTION

Education plays a pivotal role in shaping society, and curriculum is the central pillar that determines not only what students learn but also how their learning is structured and evaluated. In a world marked by rapid technological, cultural, and environmental changes, curricula must evolve to address emerging challenges and global needs. SDG4, which focuses on inclusive and quality education, stresses the urgency of curriculum reform to ensure that students are not only academically competent but also morally grounded and socially responsible (Holst et al., 2024; Tafese & Kopp, 2025). Despite these global goals, many educational systems, especially in Islamic contexts, struggle to integrate academic and character development effectively. The challenge, therefore, is to design curriculum evaluation systems that balance academic rigour with the nurturing of ethical values, spiritual awareness, and social responsibility. This study aims to contribute to this issue by analysing how Islamic values can inform curriculum evaluation and ultimately help prepare future generations to address global challenges.

In many educational settings, curriculum evaluation remains heavily focused on academic achievement, often neglecting the moral, spiritual, and social dimensions of education. This technocratic approach limits the development of well-rounded individuals who possess not only intellectual competence but also a strong moral foundation and the ability to engage responsibly with their communities. In Islamic education, this imbalance is especially concerning, as it undermines the dual mandate of Islamic education: to nurture both intellectual growth and moral integrity. In Indonesia, for instance, madrasahs and Islamic boarding schools face the complex task of aligning national curriculum standards with the ethical and cultural values central to Islam (Padil et al., 2025; Rodliyah et al., 2024). This misalignment creates systemic challenges in curriculum evaluation, making it difficult for these institutions to produce graduates who are not only knowledgeable but also ethically grounded and socially engaged.

The importance of values-based curriculum evaluation has been well established in previous research, especially in the context of Islamic education. Studies show that integrating Islamic values into the curriculum enhances students' moral, spiritual, and social development (Astuti, 2024; Kosim et al., 2024; Tsani et al., 2024). In line with global educational trends, the call for adaptive and inclusive curricula has gained momentum, as they are seen as essential for meeting the demands of sustainable development and character formation (Holst et al.,

2024; Tafese & Kopp, 2025). However, while many scholars emphasise the need for a comprehensive approach to curriculum evaluation, there is limited research on how these values can be effectively integrated into practical, real-world evaluation systems within madrasahs and Islamic boarding schools (Jumaeda, 2022; Rodliyah et al., 2024). This gap indicates a need for empirical studies that explore the operationalisation of values-based evaluation systems in these specific educational contexts.

Previous studies on Islamic education often highlight theoretical integration but fall short of addressing the practical challenges of curriculum evaluation, especially in light of national education policies. Research by Masuwai et al. (2024) and Hastasari et al. (2022) suggests that evaluation should extend beyond cognitive performance to encompass behaviour, exemplary conduct, and internalised values. However, many Islamic educational institutions still rely on traditional evaluation methods that focus primarily on academic achievement, neglecting the spiritual and social dimensions essential to Islamic teaching (Jasiah et al., 2024; Kosim et al., 2024). In Indonesia, the challenge lies not only in evaluating academic competence but also in assessing the internalisation of Islamic values in students' behaviour and social interactions (Rodliyah et al., 2024). This study aims to address this gap by proposing an integrated evaluation framework that includes both academic and non-academic dimensions, with a particular focus on Islamic educational values.

While there is growing recognition of the importance of values-based curriculum evaluation, most studies focus on theoretical frameworks or abstract models, without providing concrete, contextualised solutions for madrasahs and Islamic boarding schools. This research seeks to fill this gap by developing a practical, values-based evaluation system tailored to the unique needs of these institutions. The novelty of this study lies in its focus on the dual role of Islamic education in fostering both intellectual competence and moral integrity, and in proposing a comprehensive evaluation system that integrates cognitive, affective, and spiritual dimensions. Additionally, the study will consider local cultural contexts and the challenges posed by national educational policies, making the findings relevant not only to Indonesian madrasahs but also to broader Islamic educational contexts globally.

The central research problem this study seeks to address is how to design and implement a curriculum evaluation system based on Islamic values that is both effective and contextually relevant. Given the increasing pressure on educational institutions to balance academic and moral development, the study argues that an integrated evaluation system is essential for fostering graduates who are intellectually capable, ethically grounded, and socially responsible. The proposed evaluation system is not merely a tool for assessing student outcomes but is seen as a formative process that shapes educational practices, teaching methods, and institutional culture. By embedding Islamic values into the evaluation framework, madrasahs can align their educational objectives with their moral and cultural missions, thereby strengthening the coherence between curriculum intentions and classroom practices. Ultimately, this research contributes to the development of a sustainable and contextually appropriate

curriculum evaluation model that addresses the challenges of modern education while preserving the ethical and spiritual integrity of Islamic teaching.

RESEARCH METHODS

This study uses a qualitative case study approach as outlined by Miller et al. (2023), which is suitable for understanding complex educational processes in real-life contexts. The research adopts a single-case embedded design, focusing on one madrasah while analyzing multiple units within it, such as curriculum documents, evaluation practices, classroom learning, religious activities, and the roles of teachers and leadership (Takona, 2024). This design facilitates a comprehensive, contextualized analysis of how Islamic educational values are incorporated into curriculum evaluation, making it ideal for examining best practices, challenges, and innovations in values-based educational systems (Ramli et al., 2025).

The study was conducted at MTsN 1 Deli Serdang, North Sumatra, chosen for its active implementation of an Islamic values-based curriculum evaluation system and its strong commitment to value-oriented education. Purposive site selection ensures that the research setting is rich in relevant data (Bantugan, 2025). The madrasah's diverse religious programs and the integration of Islamic values in curricular and co-curricular activities provide a fitting context to explore effective curriculum evaluation practices in Islamic secondary education (Ramli et al., 2025). Data collection involved in-depth interviews with 23 informants, participant observation, and document analysis, all of which enabled methodological triangulation to enhance the study's credibility (Takona, 2024).

Data analysis followed iterative stages, beginning with data compilation, followed by reduction, coding, and thematic analysis to identify patterns in the integration of Islamic values in curriculum design and evaluation. The study employed several validation strategies, including data triangulation, chain-of-evidence, and member checking, to strengthen the trustworthiness of the findings (Ahmed, 2024; Almusaed et al., 2025). These strategies ensured that the findings were rigorous, transparent, and accurately reflected the participants' experiences and perspectives on curriculum evaluation and Islamic values integration.

RESULTS AND DISCUSSION

Results

Curriculum Evaluation System Planning

The results of the study show madrasah developed a curriculum evaluation plan based on the principles of the madrasah curriculum in KMA Number 1503 of 2025, particularly in the following aspects: Integration of Islamic values in every subject, emphasis on religious attitude competencies, noble character, thinking skills, and strengthening of religious character. Development of learning achievement indicators that are not only academic but also include moral values and worship practices. Teachers prepared evaluation tools through Islamic value-based lesson plans, attitude and worship assessment instruments, and observation rubrics.

Madrasah held a socialization event for KMA Number 1503 of 2025 on Thursday (11/20/2025) at 10:00 a.m. in the teachers' room. This activity was

attended by all teachers and madrasah staff as a quick response to the latest regulation from the Ministry of Religious Affairs, an amendment to KMA No. 450 of 2024 on guidelines for curriculum implementation in madrasahs.



Figure 2. Socialization of KMA Number 1503 of 2025

KMA Number 1503 of 2025 marks an important shift in the Indonesian madrasah curriculum by strengthening the integration of Islamic values, character, and 21st-century competencies in assessment and learning. This regulation encourages madrasahs to adopt a more holistic evaluation model that assesses not only academic achievement but also students' spirituality, morals, and attitudes, so that madrasah education becomes more contextual, sustainable, and relevant to contemporary challenges while maintaining its Islamic identity.

The implementation of curriculum evaluation in madrasahs has shifted from traditional assessment patterns to a holistic evaluation approach as stipulated in KMA Number 1503 of 2025. In classroom learning activities, teachers no longer assess students' cognitive achievements only through written tests; they also observe their activity, attitude, cooperation, and politeness during the learning process. Presentations, group discussions, and direct interactions between teachers and students are integral to the process assessment, so that every positive behavior observed during learning is recorded as an indicator of students' Islamic character development.



Figure 2. Implementation of the Curriculum Evaluation System

In addition to process evaluation, images of counseling sessions and personal dialogues between teachers and students emphasize the importance of assessing the affective domain, including emotional maturity, discipline, respectful attitudes, and polite communication skills. KMA Number 1503 of 2025 mandates that character evaluation be carried out continuously, not only based on the teacher's personal perception but also through direct interaction that reflects students' moral development. Regular meetings between teachers in a deliberative forum are also an important strategy to ensure a more objective and collective

assessment. In these forums, teachers exchange information about students' character development, worship, and social behavior.

Religious activities such as congregational prayers, Qur'an memorization, and worship practices, as shown in several pictures, indicate that spiritual evaluation is a key component prioritized in the new curriculum policy. KMA Number 1503 of 2025 emphasizes that spiritual assessment cannot be done only through written tests but also through observing students' consistency in worship and their demonstration of good character in their daily lives.

The curriculum evaluation system at the madrasah is conducted under the supervision of the head of the madrasah and the madrasah supervisors. All teachers and staff attended a coaching meeting with the madrasah supervisor, Ardon Suarsono. The meeting was held in the teachers' room at 8:30 a.m. The supervisor asked all elements to work together, strengthen unity, work with enthusiasm, prepare learning tools, and demonstrate discipline and responsibility in carrying out tasks.

The curriculum evaluation process was conducted by the principal and the school supervisor as part of the academic guidance and supervision mechanism. In this activity, the supervisor sat with the principal and teachers to review the implementation of the curriculum, the teaching and learning process, and the evaluation of Islamic values applied in teaching and learning activities. This process reflects the implementation of control and guidance functions as mandated by KMA Number 1503 of 2025, which emphasizes that supervision must ensure that the curriculum aligns with core competency standards, basic competencies, and the integration of spiritual and moral values across all subjects.

Supervisors provide technical guidance on developing teaching materials, implementing authentic assessments, and integrating Islamic values into learning activities. These activities are not only administrative but also include assessments of learning effectiveness, teachers' professionalism, and the suitability of assessment instruments for strengthening students' character. The presence of supervisors in this forum ensures that curriculum assessment is conducted not individually but through objective collective dialogue.

The evaluation activities carried out by supervisors also aim to ensure that madrasahs have implemented the holistic assessment approach stipulated in KMA Number 1503 of 2025. Through this forum, supervisors review students' cognitive, affective, spiritual, and social aspects as part of a continuous assessment. Teachers are provided with guidance to strengthen the assessment of morals, manners, worship practices, and religious habits through a more systematic rubric. At the same time, they ensure that the entire learning process is carried out in accordance with the principles of comprehensive and sustainable Islamic education.

Curriculum supervision by the District Ministry of Religious Affairs reflects the government's commitment to maintaining the quality of madrasah education. Evaluations are conducted comprehensively to ensure that madrasahs implement performance-based, spiritual, and authentic assessments that reflect students' real development. A structured, accountable Islamic education quality control system aims to strengthen the quality of educational services in madrasahs.

Evaluation of the Islamic Values-Based Curriculum

The study's results show that the curriculum evaluation system integrates Islamic educational values across all aspects of assessment. This system not only assesses academic achievement but also includes:

Spiritual assessment, covering daily worship, honesty, discipline, and manners. Attitude and character assessment, through attitude journals, direct observation, and daily behavior reports. Cognitive and skill assessment: through authentic assessment, portfolios, project assessment, and tests. Religious habit assessment includes congregational prayer, literacy, reading the Qur'an, and routine religious activities.

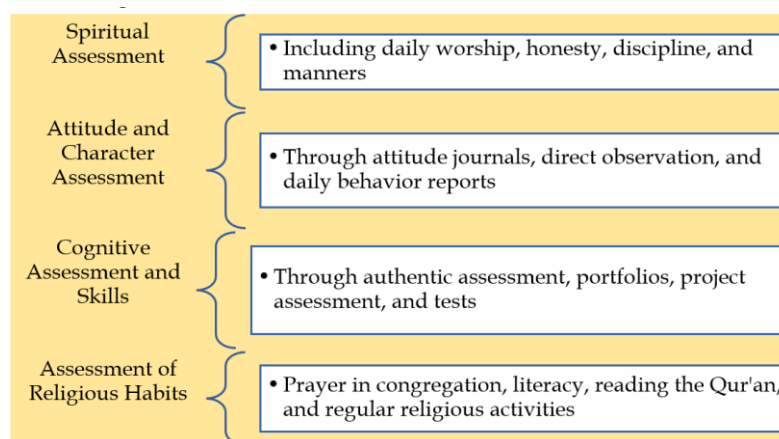


Figure 3. Islamic Values-Based Curriculum Evaluation System

Based on interviews with curriculum representatives, madrasahs conduct evaluations that integrate Islamic values into all assessment indicators, both for general and religious subjects. This approach aims not only to measure students' academic competence but also to shape their character and morals in line with Islamic teachings. By doing so, madrasahs strive to create a holistic educational environment where students grow intellectually, spiritually, and morally, producing individuals who are both knowledgeable and virtuous.

Evaluation Model Used

The study found that the evaluation system used in madrasahs is based on a combination of assessment models, with an emphasis on authentic assessment. This model enables teachers to evaluate students' abilities through real-life tasks that integrate Islamic values, such as honesty in practical work and responsibility in group projects. Additionally, character-based assessments are conducted through observations of students' attitudes, daily journals, teacher notes, and homeroom teacher reports. The evaluation system also includes habitative assessments that focus on students' involvement in congregational worship, Quran recitation, daily moral behaviour, and orderliness. Teachers combine both quantitative and qualitative assessments, providing numeric scores along with descriptive feedback. This holistic evaluation approach reflects the nature of Islamic education, where academic progress is intertwined with moral development.

The study's results indicate that the evaluation system effectively instils Islamic values in students. This is demonstrated in various ways, such as increased

religious behaviours, including greater discipline in performing congregational prayers, active participation in religious activities, and the development of good manners. Teachers reported improvements in students' discipline, responsibility, cooperation, and honesty, highlighting the role of the evaluation system in shaping character. The integration of Islamic values into general learning is also evident, as general subject teachers emphasise values such as accuracy, honesty, and scientific rigour, which are considered essential elements of Islamic morals. Furthermore, students have become more spiritually aware, recognising that assessments are not solely based on academic achievement but also on their behaviour and moral conduct. Homeroom teachers have observed that students are more careful in their actions, knowing that every attitude and behaviour is part of the evaluation process.

Several factors contribute to the success of the Islamic values-based evaluation system. One of the main supporting factors is the madrasah's strong religious culture, in which worship and religious practices are deeply rooted. These activities naturally align with the values being promoted through the evaluation system. Additionally, leadership training programs, such as Basic Leadership Training (LKD), and student organisations, such as OSIM, provide opportunities for students to develop leadership skills and character. Extracurricular activities, including the Archipelago Arts and Culture Festival and the Pancasila Student Profile Strengthening Project (P5RA), further support character development. These events often include activities such as food bazaars, anti-bullying campaigns, and sports competitions, which all help shape students' moral and social values.

The madrasah also prioritises the overall well-being of its students, with regular health checks conducted in collaboration with the local Community Health Centre (Puskesmas) to detect health issues early. These efforts contribute to students' holistic development, complementing their academic and moral growth. The madrasah provides a welcoming environment for new students through its annual Matsama orientation program, which helps them adapt to its culture and values.

Teachers and educational staff are deeply committed to their roles, viewing themselves not only as academic instructors but also as moral mentors who guide students in their character development. This commitment is further supported by the madrasah's leadership, which provides consistent guidance, training, and supervision on character evaluation. Additionally, parents' involvement in the process, such as filling out worship journals or reporting on students' behaviour at home, strengthens the partnership between the school and families, creating a more effective system for instilling Islamic values in students. Overall, the madrasah's approach to evaluation goes beyond academics and serves as a comprehensive system that nurtures students' intellectual, spiritual, and moral growth in accordance with Islamic teachings.

Discussion

The results of the study show that the planning of curriculum evaluation in madrasahs closely aligns with the KMA 1503 policy, which emphasises the integration of Islamic values into the curriculum and evaluation tools. This shift

from a traditional assessment model to a more holistic one reflects the importance of balancing academic achievement with character development. Teachers' readiness in developing lesson plans and evaluation instruments is a key indicator of success. In particular, discussions between supervisors and teachers highlight a healthy culture of academic reflection, with supervisors actively providing technical guidance for structured, accountable curriculum evaluation. This culture of academic collaboration helps ensure that the evaluation tools developed are both effective and aligned with the objectives of Islamic education, which aim to foster intellectual and moral growth in students (Sauri et al., 2022).

One of the critical factors for the successful implementation of the evaluation system is the strong religious culture that exists in madrasahs. The habit of worship and religious activities, which are integral to daily routine, support the natural integration of Islamic values into the evaluation process. The findings also highlight the importance of teacher training, particularly in developing lesson plans and attitude rubrics that ensure assessments are both objective and consistent. The rapid dissemination of regulatory changes further illustrates how madrasahs adapt quickly to policy shifts, ensuring that teachers are well-prepared to implement these changes effectively at the operational level (Rachman et al., 2024). Moreover, the development of teachers' professional identities through regular supervision, classroom observations, feedback, and mentoring has been shown to increase teachers' confidence, commitment, and motivation. This process, which also enhances respect for the teaching profession, has a significant impact on the quality of both academic and moral education in madrasahs (Chaula, 2024; Toh et al., 2022).

The transition from written exams to authentic assessments is a crucial development in evaluating the modern curriculum. Authentic assessment allows teachers to observe students' Islamic behaviour through their everyday actions, rather than just evaluating outcomes. This aligns with Islamic evaluation theory, which emphasises the importance of real actions as indicators of success. However, the study also reveals challenges in ensuring teacher consistency and objectivity, especially when assessing affective aspects such as character and behaviour. Teacher self-assessment and reflection are vital to this process, as they encourage continuous improvement in the quality of learning and evaluation (Hastasari et al., 2022). Despite these challenges, the shift to authentic assessments is considered a key factor in evaluating students' Islamic behaviours and provides a more comprehensive measure of their moral and spiritual development.

The evaluation system in madrasahs, which combines authentic, character, and habituation assessments, is highly appropriate for Islamic education. The integration of academic and non-academic assessments shows that madrasahs are successfully implementing holistic evaluation, as outlined in KMA 1503/2025. Although the workload for teachers conducting daily observations is considerable, the religious culture in madrasahs facilitates this process. Students' character development and participation in religious activities are already part of their daily routines, which supports the evaluation process. The inclusion of Islamic values as part of the assessment indicators has proven effective in encouraging positive behaviour among students, as they are aware that their actions are being

evaluated. This reinforces the principles of educational psychology, in which assessment indicators shape students' behaviour through positive reinforcement. The strong religious culture of madrasahs further accelerates the internalisation of these values, making the evaluation process both natural and effective (Hastasari et al., 2022; Prayitno et al., 2022).

The factors supporting the Islamic values-based evaluation system include teacher commitment, leadership training, and parental involvement. The active participation of parents in character assessment through tri-centre education – a collaborative effort between madrasahs, families, and communities – enhances the overall character development process. These activities not only improve students' discipline, leadership, and social skills but also provide enriching learning experiences. Such initiatives align with the principles of experiential learning, where character education is imparted not only through lectures but also through direct, hands-on experience. By broadening the scope of assessment to include students' morals and social behaviour, the evaluation system helps develop well-rounded individuals who are academically and morally grounded (Bartlett & Yemini, 2025; Kang et al., 2025). Furthermore, the strong religious atmosphere created by teachers' exemplary behaviour and the habit of worship fosters a conducive environment for the internalisation of Islamic values.

However, the study also highlights some challenges that may hinder the effectiveness of the Islamic values-based evaluation. These include the imbalance in the number of male and female teachers and the high student-to-teacher ratio, both of which create a heavy workload for teachers. With approximately 600 students or more, madrasahs face difficulties ensuring that character assessments are conducted objectively and consistently. The large number of students also increases the potential for bias, especially if assessment instruments are not sufficiently standardised or rely too heavily on individual perceptions (Constantinou & Wijnen-Meijer, 2022). To address these challenges, it is essential to improve coordination between teachers, homeroom teachers, and educational staff, ensuring that the assessment process remains objective and efficient. Despite these obstacles, the religious culture in madrasahs continues to play a significant role in fostering the internalisation of Islamic values and in developing students' character and moral conduct.

CONCLUSION

The conclusion of this study shows that madrasah has successfully developed a holistic, Islamic values-based curriculum evaluation system that covers cognitive, affective, and spiritual aspects. This system integrates Islamic values into the planning and implementation of evaluation, supported by a strong religious culture and value- and character-based assessment tools. The strength of this paper is its scientific contribution to enriching the literature on Islamic education by presenting value-based evaluation practices that can be applied in other madrasahs. This study shows that curriculum evaluation is not only for verification but also for transformation in character building.

However, this study also has limitations, particularly the need to strengthen objective evaluation instruments, digitise evaluations, and provide ongoing training to address assessment bias and reduce the high observation burden on

teachers. Therefore, further research is needed to develop a technology-based character evaluation model, to explore the accuracy of affective-spiritual instruments, and to conduct comparative research across various types of madrasahs. Longitudinal research is also needed to assess the long-term impact of this evaluation system on character building and student academic achievement. Therefore, further research is needed to develop a technology-based character evaluation model, to explore the accuracy of affective-spiritual instruments, and to conduct comparative research across various types of madrasahs. Longitudinal research is also needed to assess the long-term impact of this evaluation system on character building and student academic achievement.

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