



BEYOND ACADEMIC ACHIEVEMENT: A HOLISTIC EVALUATION MODEL FOR MEASURING COGNITIVE, SPIRITUAL, AND CHARACTER DEVELOPMENT IN ISLAMIC RELIGIOUS EDUCATION

Siti Lufniyah^{1*}, & Dina Hermina²

^{*1&2} Universitas Islam Negeri Antasari Banjarmasin, Indonesia,

*e-mail : siti.lufniyah@gmail.com

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Abstrak: Evaluasi pembelajaran dalam Pendidikan Agama Islam (PAI) selama ini cenderung berfokus pada pencapaian kognitif peserta didik, sementara dimensi spiritual dan karakter yang merupakan tujuan utama pendidikan Islam belum terukur secara komprehensif. Penelitian ini bertujuan untuk mengembangkan model evaluasi holistik yang mampu mengukur perkembangan kognitif, spiritual, dan karakter peserta didik secara terpadu dalam pembelajaran PAI. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan (*library research*) melalui analisis berbagai literatur ilmiah, kebijakan pendidikan, dan konsep evaluasi dalam perspektif pendidikan Islam. Hasil penelitian menunjukkan bahwa model evaluasi holistik perlu mengintegrasikan tiga dimensi utama, yaitu penguasaan pengetahuan keislaman (*cognitive development*), internalisasi nilai-nilai keagamaan (*spiritual development*), dan pembentukan karakter Islami (*character development*). Pengukuran ketiga dimensi tersebut dapat dilakukan melalui kombinasi tes akademik, observasi perilaku, jurnal reflektif, penilaian diri, penilaian teman sebaya, dan portofolio pembelajaran. Model ini menawarkan pendekatan evaluasi yang lebih komprehensif dibandingkan evaluasi konvensional karena tidak hanya menilai capaian akademik, tetapi juga perubahan sikap, perilaku, dan kesadaran spiritual peserta didik. Temuan penelitian diharapkan dapat menjadi landasan konseptual bagi pengembangan sistem evaluasi pembelajaran PAI yang lebih relevan dengan tujuan pendidikan Islam pada era modern.

Kata Kunci: Evaluasi Pembelajaran, Pendidikan Agama Islam, Evaluasi Holistik, Perkembangan Spiritual, Pendidikan Karakter

Abstract: Learning evaluation in Islamic Religious Education (IRE) has traditionally emphasized students' cognitive achievement, while spiritual and character development core objectives of Islamic education have received limited and fragmented assessment. This study aims to develop a holistic evaluation model capable of measuring students' cognitive, spiritual, and character development in an integrated manner within Islamic Religious Education. The study employs a qualitative approach using a library research method by examining scholarly literature, educational policies, and evaluation theories from both contemporary educational perspectives and Islamic educational thought. The findings indicate that a holistic evaluation model should integrate three primary dimensions: mastery of Islamic knowledge (*cognitive development*), internalization of religious values (*spiritual development*), and the cultivation of Islamic character (*character development*). Assessment of these dimensions can be conducted through a combination of academic tests, behavioral observations, reflective journals, self-assessment, peer assessment, and learning portfolios. The proposed model provides a more comprehensive approach than conventional assessment practices by evaluating not only academic outcomes but also students' attitudes, behaviors, and spiritual awareness. The study contributes a conceptual framework for designing more meaningful and goal oriented evaluation

systems in Islamic Religious Education, aligning assessment practices with the broader mission of Islamic education in the contemporary era.

Keywords: *Learning Evaluation, Islamic Religious Education, Holistic Assessment, Spiritual Development, Character Education.*

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INTRODUCTION

Islamic Religious Education (IRE) occupies a strategic position in shaping learners' intellectual, spiritual, and moral development. Unlike many academic disciplines that primarily emphasize cognitive mastery, IRE aims to foster a comprehensive understanding of Islamic teachings while simultaneously cultivating religious commitment, ethical behavior, and spiritual awareness. Consequently, the success of IRE cannot be adequately measured solely through academic achievement indicators such as written examinations or standardized tests. Nevertheless, assessment practices in many educational institutions continue to prioritize cognitive outcomes, often neglecting the spiritual and character dimensions that constitute the essence of Islamic education. This tendency reflects a broader challenge in contemporary educational evaluation, where measurable academic performance frequently receives greater attention than the development of values, attitudes, and personal transformation. As a result, educational stakeholders often lack reliable frameworks for assessing whether Islamic learning experiences genuinely contribute to students' holistic growth and religious identity formation.¹

The growing emphasis on accountability and evidence-based educational practices has intensified the need for more comprehensive assessment approaches within IRE. International educational discourse increasingly recognizes that effective learning evaluation should encompass cognitive, affective, and behavioral dimensions rather than focusing exclusively on knowledge acquisition. In the context of Islamic education, this perspective is particularly relevant because the ultimate goal of education extends beyond intellectual achievement toward the formation of righteous individuals who embody Islamic values in their daily lives. Despite this understanding, many existing assessment systems remain heavily dependent on summative testing and quantitative indicators, creating a disconnect between educational objectives and evaluation practices.² Consequently, students may demonstrate satisfactory academic performance while exhibiting limited spiritual

¹ John Biggs and Catherine Tang, *Teaching for Quality Learning at University*, 4th ed. (Maidenhead: Open University Press, 2011).

² Grant Wiggins, *Educative Assessment: Designing Assessments to Inform and Improve Student Performance* (San Francisco: Jossey-Bass, 1998).

engagement or inconsistent moral behavior, highlighting the inadequacy of traditional assessment methods in capturing the full spectrum of educational outcomes.

A significant research gap exists in the development of integrated evaluation models capable of measuring cognitive, spiritual, and character development simultaneously. Previous studies have extensively discussed authentic assessment, character education, and values-based learning; however, these concepts are often examined independently rather than within a unified evaluative framework. Moreover, assessment instruments designed to evaluate spiritual growth frequently encounter methodological challenges related to validity, reliability, and operationalization. While cognitive achievement can be measured through objective testing procedures, spiritual awareness and character formation require more nuanced approaches involving observation, reflection, self-assessment, and longitudinal evaluation. The absence of a holistic framework has resulted in fragmented assessment practices that fail to capture the interconnected nature of learning outcomes in Islamic education.³ Therefore, there is a pressing need for a conceptual model that integrates multiple dimensions of student development into a coherent and practical evaluation system.

The urgency of addressing this issue has become increasingly apparent in the contemporary educational landscape characterized by rapid technological advancement, globalization, and shifting social values. Educational institutions are expected not only to equip students with knowledge and skills but also to nurture ethical responsibility, social awareness, and spiritual resilience. Within Muslim societies, concerns regarding moral decline, identity challenges, and the influence of secularizing trends have further reinforced the importance of strengthening the character-building function of Islamic education. In this context, assessment serves not merely as a mechanism for measuring learning outcomes but also as a strategic instrument for guiding educational improvement and reinforcing desired values.⁴ A holistic evaluation model can provide educators with meaningful insights into students' developmental trajectories while ensuring that assessment practices remain aligned with the foundational objectives of Islamic education.

Another important consideration is the growing recognition of holistic education as a paradigm that seeks to develop the whole person. Contemporary educational theorists argue that meaningful learning involves the integration of intellectual, emotional, social, ethical, and spiritual dimensions. This perspective resonates strongly with Islamic educational philosophy, which emphasizes the balanced development of human potential (*insan kāmil*) through the harmonious cultivation of knowledge, faith, and character. Despite this philosophical compatibility, practical implementation remains challenging due to the lack of standardized frameworks capable of translating holistic educational ideals into measurable

³ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991).

⁴ Yusuf Al-Qaradawi, *Islamic Education and Its Objectives* (Jeddah: King Abdulaziz University Press, 1980).

assessment indicators.⁵ Consequently, educators often rely on subjective judgments or isolated assessment tools that provide only partial representations of student growth. Developing a holistic evaluation model specifically tailored to IRE may therefore contribute to bridging the gap between educational philosophy and classroom practice.

Based on the foregoing discussion, this study seeks to develop a holistic evaluation model for measuring cognitive, spiritual, and character development in Islamic Religious Education. The proposed model aims to address the limitations of conventional assessment systems by integrating multiple dimensions of learning outcomes within a comprehensive evaluative framework. By synthesizing insights from contemporary educational assessment theories and Islamic educational principles, the study endeavors to provide a conceptual foundation for more meaningful and balanced evaluation practices. The findings are expected to contribute to the advancement of assessment scholarship in Islamic education while offering practical guidance for educators, curriculum developers, and policymakers seeking to enhance the quality and relevance of IRE in the twenty-first century.

Previous studies have examined various aspects of assessment in Islamic Religious Education, including authentic assessment, character education assessment, spiritual assessment, and formative assessment. However, these studies generally investigate such dimensions separately and tend to focus on specific aspects of student learning outcomes. Consequently, limited attention has been given to the development of an integrated evaluation framework that simultaneously measures cognitive, spiritual, and character development within a unified assessment system.

Furthermore, contemporary educational reforms, including the implementation of the Merdeka Curriculum in Indonesia, emphasize holistic student development and competency-based learning. Despite these developments, assessment practices in Islamic Religious Education remain predominantly oriented toward cognitive achievement and academic performance. This discrepancy indicates a gap between the philosophical objectives of Islamic education and existing evaluation practices.

Therefore, this study offers a conceptual contribution by proposing a holistic evaluation model that integrates cognitive, spiritual, and character dimensions into a comprehensive assessment framework. Unlike previous studies that focus on individual assessment domains, this model seeks to provide a systematic approach for evaluating students' intellectual competence, spiritual awareness, and moral character simultaneously. The proposed framework is expected to enrich the discourse on educational evaluation and provide practical guidance for improving assessment practices in Islamic Religious Education.

⁵ Ron Miller, *What Are Schools For? Holistic Education in American Culture*, 3rd ed. (Brandon, VT: Holistic Education Press, 2007).

METHODOLOGY

This study employed a qualitative research approach using the library research method to develop a conceptual framework for a holistic evaluation model in Islamic Religious Education (IRE). Library research was selected because the study focused on examining, synthesizing, and critically analyzing existing theories, concepts, and empirical findings related to educational assessment, holistic evaluation, character education, spiritual development, and Islamic educational philosophy. The primary sources consisted of peer-reviewed journal articles, scholarly books, international educational reports, and policy documents published by reputable academic institutions and organizations. Priority was given to publications indexed in internationally recognized databases such as Scopus, Web of Science, and other reputable academic repositories to ensure the credibility and reliability of the reviewed literature.

Data collection was conducted through a systematic literature review process. Relevant sources were identified using keywords including *Islamic Religious Education*, *holistic assessment*, *educational evaluation*, *spiritual development assessment*, *character education*, and *authentic assessment*. The selected literature was screened based on relevance, scholarly quality, theoretical contribution, and alignment with the objectives of the study. Following the screening process, the collected documents were organized, classified, and examined to identify major themes, conceptual relationships, assessment dimensions, and methodological approaches employed in previous studies. Particular attention was given to literature discussing the integration of cognitive, affective, spiritual, and behavioral domains within educational assessment frameworks.

The collected data were analyzed using qualitative content analysis. This technique involved coding, categorizing, interpreting, and synthesizing concepts derived from the literature to construct a comprehensive evaluation model for Islamic Religious Education. The analysis was conducted through three stages: data reduction, data display, and conclusion drawing. Through this process, recurring patterns and theoretical insights were identified and integrated into a holistic framework encompassing cognitive achievement, spiritual growth, and character development. To enhance the trustworthiness of the findings, source triangulation was applied by comparing perspectives from contemporary educational assessment theories and Islamic educational scholarship. The resulting model was then conceptually formulated as a proposed framework for evaluating learning outcomes beyond academic achievement in Islamic Religious Education.

DISCUSSION

Limitations of Conventional Assessment Practices in Islamic Religious Education

Evaluation in education is generally understood as a systematic process of collecting, interpreting, and using information to determine the extent to which educational objectives have been achieved. In Islamic Religious Education (IRE), evaluation should ideally measure not only students' cognitive mastery of Islamic teachings but also the internalization of values, spiritual awareness, and moral conduct. However, conventional assessment practices in many educational settings remain dominated by written examinations, multiple-choice tests, and other summative instruments that primarily assess factual knowledge and memorization. This approach reflects a narrow interpretation of learning outcomes and often

reduces the complex aims of Islamic education to quantifiable academic scores. As a consequence, dimensions such as sincerity, ethical behavior, empathy, religious commitment, and spiritual growth receive limited attention because they are more difficult to standardize and measure objectively.⁶

The predominance of cognitive-oriented assessment creates a mismatch between the philosophy of Islamic education and classroom practice. Islamic educational thought emphasizes the formation of balanced individuals who integrate knowledge (*‘ilm*), faith (*īmān*), and righteous action (*‘amal ṣāliḥ*). Yet, when evaluation focuses mainly on cognitive recall, teachers may prioritize test preparation over meaningful religious reflection and character formation. Students, in turn, may learn to associate success in IRE with obtaining high scores rather than embodying Islamic values in daily life. This phenomenon has been observed in broader educational research, which shows that assessment strongly influences teaching strategies and student learning behavior.⁷ High-stakes testing environments tend to encourage surface learning, memorization, and performance-oriented attitudes rather than deep understanding and personal transformation.

Another limitation of conventional assessment is its inability to capture the dynamic and developmental nature of spirituality and character. Spiritual growth is not a static trait but a gradual process involving reflection, self-awareness, emotional engagement, and behavioral consistency. Similarly, character development emerges through repeated practice, social interaction, and moral decision-making over time. Standardized tests administered at a single point in time cannot adequately represent these processes. Moreover, relying exclusively on quantitative indicators may create the illusion of objectivity while overlooking important contextual and qualitative aspects of student development.⁸ Scholars of authentic assessment argue that meaningful evaluation should involve real-life tasks, reflective activities, observation, and multiple sources of evidence to provide a richer picture of learning outcomes.

The limitations of conventional assessment practices highlight a significant gap in current IRE evaluation systems. While cognitive achievement remains important, it should not overshadow the broader objectives of Islamic education. An overemphasis on academic testing risks producing graduates who possess religious knowledge but lack corresponding ethical sensitivity, spiritual depth, and consistent moral behavior. Therefore, there is a strong need to rethink assessment practices in IRE by adopting more comprehensive approaches that align evaluation with the holistic aims of Islamic education. Such approaches should

⁶ John Biggs and Catherine Tang, *Teaching for Quality Learning at University*, 4th ed. (Maidenhead: Open University Press, 2011).

⁷ Grant Wiggins, *Educative Assessment: Designing Assessments to Inform and Improve Student Performance* (San Francisco: Jossey-Bass, 1998).

⁸ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991).

integrate cognitive, spiritual, and character dimensions into a coherent framework capable of supporting both educational accountability and meaningful student development.⁹

Theoretical Foundations of Holistic Evaluation in Islamic Religious Education

Holistic evaluation is grounded in the idea that education should develop the whole person rather than focusing narrowly on intellectual achievement. In contemporary educational theory, holistic education seeks to integrate cognitive, emotional, social, ethical, and spiritual dimensions of learning. Assessment within this paradigm is designed to capture diverse forms of student growth through varied methods such as performance tasks, reflection, collaboration, and self-assessment. The underlying assumption is that human development is multidimensional and interconnected; therefore, meaningful evaluation must consider not only what students know but also how they think, feel, act, and relate to others.¹⁰ This perspective challenges reductionist assessment models that treat learning as merely the accumulation of measurable information.

The principles of holistic evaluation resonate strongly with Islamic educational philosophy. Classical and contemporary Muslim scholars describe education as a process of nurturing the entire human being toward the ideal of *insan kāmīl* a balanced person whose intellect, spirituality, and character develop harmoniously. Knowledge in Islam is not separated from ethics and worship; rather, it is expected to guide human behavior and strengthen one's relationship with God and society. Consequently, evaluation in IRE should assess the integration of understanding, faith, and conduct. Islamic pedagogy also emphasizes intentionality (*niyyah*), reflection (*tafakkur*), and moral responsibility, all of which suggest that assessment must go beyond external performance to consider internal dispositions and transformative learning experiences.¹¹

Contemporary assessment theories provide additional support for a holistic approach. Authentic assessment, for example, advocates evaluating students through meaningful tasks that resemble real-world situations, thereby enabling learners to demonstrate applied understanding and ethical judgment. Formative assessment emphasizes continuous feedback and reflection to support ongoing learning rather than merely certifying achievement at the end of instruction. Meanwhile, constructivist perspectives highlight the importance of active engagement, self-regulation, and contextualized learning.¹² When applied to IRE, these theories encourage the use of diverse evidence sources such as portfolios, reflective journals, observations, discussions, and community-based activities to capture the richness of students' cognitive and moral development.

⁹ Yusuf Al-Qaradawi, *Islamic Education and Its Objectives* (Jeddah: King Abdulaziz University Press, 1980).

¹⁰ Ron Miller, *What Are Schools For? Holistic Education in American Culture*, 3rd ed. (Brandon, VT: Holistic Education Press, 2007).

¹¹ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1991).

¹² John Hattie and Helen Timperley, "The Power of Feedback," *Review of Educational Research* 77, no. 1 (2007): 81–112.

Despite the theoretical compatibility between holistic education and Islamic educational philosophy, practical implementation remains limited due to the absence of integrated frameworks and standardized guidelines. Many educators recognize the importance of assessing attitudes and character, yet they often lack clear indicators, reliable instruments, and systematic procedures. This gap between theory and practice underscores the need for a conceptual model that operationalizes holistic evaluation in IRE. Such a model should translate philosophical principles into measurable dimensions and practical assessment strategies while maintaining sensitivity to the complex nature of spiritual and character development.¹³

Dimensions of a Holistic Evaluation Model: Cognitive, Spiritual, and Character Development

A holistic evaluation model for Islamic Religious Education should integrate at least three interrelated dimensions: cognitive development, spiritual development, and character development. Cognitive development refers to students' understanding of Islamic concepts, principles, texts, and reasoning processes. This dimension includes knowledge acquisition, comprehension, analysis, interpretation, and the ability to apply Islamic teachings to contemporary issues. Cognitive assessment remains essential because accurate understanding of religion forms the foundation for informed belief and practice.¹⁴ However, within a holistic framework, cognitive achievement is viewed as one component of learning rather than the sole indicator of educational success.

Spiritual development concerns the internalization of religious values, awareness of one's relationship with God, sincerity in worship, and the cultivation of reflective consciousness. Unlike cognitive knowledge, spirituality involves personal meaning, emotional engagement, and inward transformation. Indicators may include consistency in religious practice, depth of reflection, empathy, gratitude, self-awareness, and the ability to connect learning with spiritual life. Because spirituality is deeply personal and evolving, assessment should rely on qualitative and developmental approaches such as reflective journals, guided interviews, observation, and self-assessment. The aim is not to judge private faith absolutely but to understand students' growth processes and support their spiritual formation.¹⁵

Character development focuses on the manifestation of Islamic values in behavior and social interaction. This dimension includes honesty, responsibility, discipline, respect, compassion, cooperation, justice, and other moral qualities emphasized in Islamic ethics. Character is demonstrated through repeated actions and relationships rather than isolated

¹³ James H. McMillan, *Classroom Assessment: Principles and Practice for Effective Standards-Based Instruction*, 7th ed. (Boston: Pearson, 2018).

¹⁴ Benjamin S. Bloom et al., *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain* (New York: David McKay, 1956).

¹⁵ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, 10th anniversary ed. (San Francisco: Jossey-Bass, 2007).

responses on a test. Therefore, evaluation should incorporate behavioral observation, peer feedback, participation in collaborative activities, and evidence from real-life contexts.¹⁶ Assessing character also requires consistency over time because ethical conduct may vary across situations and environments.

Although these three dimensions can be analytically distinguished, they are deeply interconnected. Cognitive understanding can inform moral reasoning and spiritual reflection; spiritual awareness can motivate ethical behavior; and character practice can reinforce religious understanding. A holistic model therefore avoids treating the dimensions as separate compartments and instead examines how they interact in shaping the learner's overall development. By integrating multiple dimensions and evidence sources, the model provides a more comprehensive representation of educational outcomes and aligns assessment with the broader mission of Islamic education.¹⁷

Designing and Implementing a Holistic Evaluation Model in Islamic Religious Education

Table 1. Dimensions, Indicators, and Assessment Methods in the Proposed Holistic Evaluation Model

Dimension	Indicators	Assessment Methods
Cognitive Development	Understanding Islamic concepts, critical thinking, problem-solving, application of Islamic values	Written tests, assignments, case studies, oral examinations
Spiritual Development	Religious awareness, sincerity, self-reflection, consistency in worship, gratitude, empathy	Reflective journals, self-assessment, interviews, teacher observation
Character Development	Honesty, responsibility, discipline, cooperation, tolerance, social engagement	Observation, peer assessment, project-based assessment, portfolios

The table illustrates that each dimension requires different assessment instruments to ensure comprehensive measurement of student development. Cognitive outcomes can be assessed through traditional academic measures, whereas spiritual and character dimensions require authentic and performance-based assessment approaches. Consequently, the proposed model emphasizes the triangulation of assessment evidence to enhance validity and reliability in evaluating learning outcomes within Islamic Religious Education.

Designing a holistic evaluation model requires translating theoretical principles into practical assessment structures. The proposed model should begin by defining clear learning outcomes for each dimension cognitive, spiritual, and character development while acknowledging their interdependence. Cognitive outcomes may include understanding Qur'anic concepts, analyzing ethical issues, and applying Islamic principles to real-life situations.¹⁸ Spiritual outcomes may involve reflective awareness, sincerity in religious practice, and personal connection with Islamic values. Character outcomes may include

¹⁶ Darcia Narvaez and Daniel K. Lapsley, *Personality, Identity, and Character: Explorations in Moral Psychology* (Cambridge: Cambridge University Press, 2009).

¹⁷ M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 391–426.

¹⁸ Lorna M. Earl, *Assessment as Learning: Using Classroom Assessment to Maximize Student Learning*, 2nd ed. (Thousand Oaks, CA: Corwin, 2013).

observable behaviors such as honesty, responsibility, cooperation, and respect. Establishing explicit indicators helps educators align instruction, assessment tasks, and feedback with the intended goals of Islamic education.

Implementation should employ a combination of assessment methods rather than relying on a single instrument. Written tests and quizzes can measure cognitive understanding, while reflective journals, learning diaries, and self-assessment forms can capture aspects of spiritual growth. Character development can be assessed through classroom observation, peer assessment, group projects, community service activities, and teacher anecdotal records. Portfolios are particularly useful because they allow students to compile evidence from multiple sources over time, demonstrating progress across different dimensions. This multi-method approach enhances validity by providing a richer and more balanced picture of student development. It also reduces the risk of equating educational success solely with test performance.¹⁹

Continuous formative assessment is another crucial component of the model. Rather than evaluating students only at the end of a course, teachers should provide ongoing feedback that encourages reflection, improvement, and moral growth. Dialogue-based feedback, goal setting, and reflective discussion can help students become active participants in their own development. In Islamic education, this process aligns with the concept of *muhāsabah* (self-accountability), which encourages individuals to reflect on their actions and intentions. Formative assessment thus serves not merely as a measurement tool but as a pedagogical strategy for nurturing deeper learning and ethical awareness.²⁰

Implementing a holistic evaluation model also requires institutional support and professional development. Teachers need training in designing qualitative instruments, conducting observations systematically, and interpreting evidence fairly and ethically. Schools should establish guidelines to ensure consistency while allowing flexibility for contextual adaptation. Challenges such as subjectivity, time constraints, and reliability concerns must be addressed through clear rubrics, triangulation of evidence, and collaborative moderation among educators. Despite these challenges, a holistic evaluation model offers significant advantages over conventional assessment by aligning evaluation practices with the comprehensive aims of Islamic education and providing more meaningful insights into students' cognitive, spiritual, and character development.

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¹⁹ David Boud and Nancy Falchikov, *Rethinking Assessment in Higher Education: Learning for the Longer Term* (London: Routledge, 2007).

²⁰ Abdullah Sahin, *New Directions in Islamic Education: Pedagogy and Identity Formation* (Leicester: Kube Publishing, 2013).

Character Development	Honesty, responsibility, discipline, cooperation, tolerance, social engagement	Observation, peer assessment, project-based assessment, portfolios
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Research Implications and Limitations

The proposed holistic evaluation model has several implications for educational practice. First, it encourages teachers of Islamic Religious Education to move beyond conventional cognitive assessment and adopt more comprehensive approaches that capture students' spiritual and character development. Second, the model supports the implementation of competency-based and student-centered learning promoted by the Merdeka Curriculum. Third, educational institutions may utilize the framework as a reference for designing assessment systems that are more aligned with the objectives of Islamic education.

Despite its contributions, this study has several limitations. As a conceptual library-based study, the proposed model has not yet been empirically tested in classroom settings. Consequently, its effectiveness, practicality, and reliability remain theoretical and require further validation. Future research is recommended to conduct empirical studies involving teachers, students, and educational institutions to examine the implementation and impact of the model in different educational contexts. Such studies may provide stronger evidence regarding the feasibility and effectiveness of holistic assessment in Islamic Religious Education.

CONCLUSION

The findings of this study demonstrate that the evaluation practices commonly implemented in Islamic Religious Education (IRE) remain largely dominated by cognitive-oriented assessment, focusing primarily on students' mastery of religious knowledge. Although cognitive achievement is an important component of educational success, it does not adequately represent the broader objectives of Islamic education, which emphasize the balanced development of intellectual competence, spiritual awareness, and moral character. The analysis revealed a significant gap between the philosophical foundations of Islamic education and the assessment practices frequently employed in educational institutions. This gap contributes to the limited measurement of students' spiritual growth and character formation, despite these dimensions constituting essential outcomes of Islamic Religious Education.

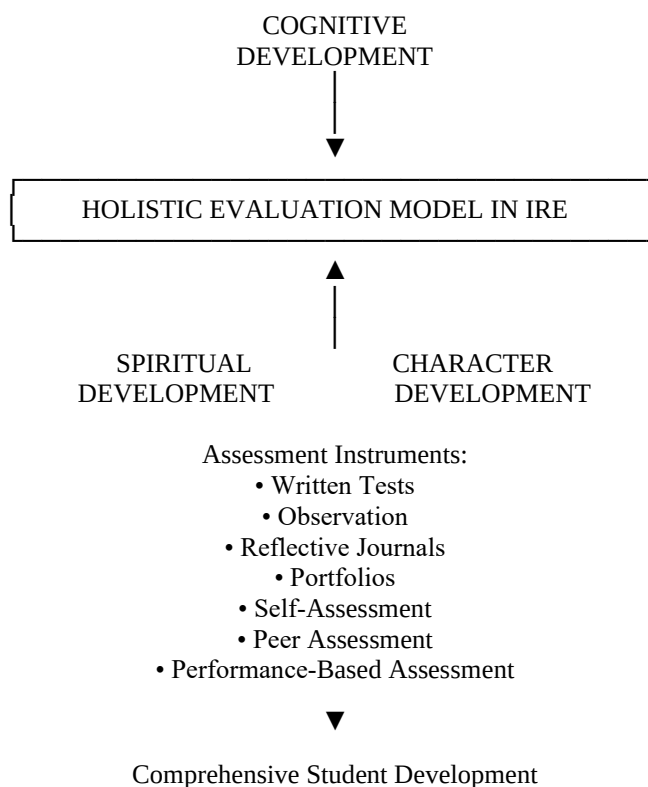
The study further identified that the principles of holistic evaluation are strongly aligned with both contemporary educational theories and Islamic educational philosophy. Holistic assessment recognizes that learning outcomes extend beyond academic performance and encompass affective, ethical, social, and spiritual dimensions. In the context of Islamic Religious Education, this perspective is consistent with the concept of *insan kāmil*, which emphasizes the harmonious development of knowledge, faith, and righteous conduct. Consequently, evaluation systems should move beyond conventional testing models and adopt assessment approaches capable of capturing the complexity of students' developmental processes.

Based on the literature analysis, a holistic evaluation model for Islamic Religious Education should integrate three interrelated dimensions: cognitive development, spiritual development, and character development. Cognitive assessment measures students'

understanding and application of Islamic knowledge, while spiritual assessment examines the internalization of religious values, self-reflection, and spiritual awareness. Character assessment focuses on the manifestation of Islamic values in daily behavior, including honesty, responsibility, discipline, empathy, and social engagement. These dimensions should not be assessed independently but rather as interconnected elements that collectively represent the overall quality of students' learning outcomes.

The proposed model recommends the utilization of multiple assessment methods, including written examinations, authentic assessment, performance-based assessment, reflective journals, portfolios, self-assessment, peer assessment, and systematic behavioral observation. Such an approach enables educators to obtain a more comprehensive understanding of students' progress while simultaneously supporting continuous learning and self-improvement. The integration of formative assessment principles further strengthens the model by positioning evaluation not only as a tool for measuring achievement but also as a means of facilitating reflection, feedback, and personal growth.

In conclusion, the implementation of a holistic evaluation model has the potential to transform assessment practices in Islamic Religious Education by aligning evaluation with the fundamental goals of Islamic education. Through the integration of cognitive, spiritual, and character dimensions, educators can develop a more meaningful and comprehensive understanding of student development. Future studies are encouraged to empirically test and validate the proposed model in different educational contexts to examine its effectiveness, practicality, and contribution to improving the quality of Islamic Religious Education in the contemporary era.



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