Vol. 4, No. 4, December 2026, pp. 3905-3913
INTERNATIONAL JOURNAL OF
POST AXIAL
FUTURISTIC TEACHING AND LEARNING
https://journal.amorfati.id/index.php/postaxial | | ISSN 3025-7549

Implementation of Authentic Assessment on Spiritual Attitude Competencies in Learning at SDIT Al Ukhuwah Islamiyah Yogyakarta

Arni Nazira [1a], Ghibtia Dhofa Valwa [2b], Ropika Rahman [3c], Dava Arya Saputra [4d], Iman Santoso [5e], Ririn Dwi Wiresti [6f*]
[1,2,3,4,5,6] Madani Islamic Education College, Yogyakarta, Indonesia

[a]anazira1702@gmail.com, [b]ghibtiadhofav@gmail.com, [c]ayahzehan23@gmail.com,
[d]aryadava807@gmail.com, [e]abudzakiy508@gmail.com , [f]ririndwiwiresti@stitmadani.ac.id

Article History:
Received:
20-09-2026
Revised:
28-10-2026
Accepted:
16-11-2026
Avaiable online:
06-12-2026

Keywords:
Kompetensi sikap spiritual; Pendidikan karakter; Penilaian autentik; Sekolah dasar.

***Correspondence Address:**
ririndwiwiresti@stitmadani.ac.id

Abstract:
Assessing spiritual attitudes requires observable behavioral evidence to serve as a foundation for student development. This study aims to analyze the implementation of authentic assessment regarding spiritual attitude competencies at SDIT Al Ukhuwah Islamiyah Yogyakarta, covering the planning, execution, processing, and follow-up stages of the assessment process. A qualitative approach with a case study design was employed. Informants were selected purposively, consisting of teachers as primary informants, alongside school staff and parents as supporting informants. Data were collected through semi-structured interviews, observations, and document analysis, then processed via data condensation, data presentation, and the drawing and verification of conclusions. Data validity was strengthened through the triangulation of sources and techniques, as well as confirmation with the informants. The findings indicate that planning involves aligning learning objectives, behavioral indicators, and assessment instruments. Implementation is integrated into activities such as prayers, congregational worship, Quranic recitation (tadarus), and review (murajaah), utilizing continuous observation supported by teacher journals, student reflections, and parental input. Assessment results are periodically compiled into progress reports, which serve as a basis for providing guidance including motivation, modeling, mentorship, and communication with families. Challenges include limited observation time, large class sizes, and discrepancies between habits practiced at home and at school. Furthermore, the criteria for processing results and the documentation of post-guidance monitoring have not yet been explicitly detailed. The practical contribution of this study lies in providing a framework for refining assessments by linking behavioral indicators and evidence to specific guidance needs and the monitoring of student progress. Consequently, teachers should utilize behavioral records to identify areas requiring reinforcement, determine appropriate forms of mentorship, and review student development following such guidance. These refinements should be supported by rubrics measuring levels of independence, as well as a clear distinction between indicators of spiritual attitudes and social attitudes.

This is an open-access article under the CC–BY-SA license.

Introduction (مقدمة)

Basic education is an important stage in shaping students' knowledge, attitudes, and habits. In Islamic education, the success of learning is not only shown through mastery of material, but also through the practice of religious values in daily life. Students are expected to be able to get used to worship, show gratitude, and behave in accordance with Islamic teachings. (Lickona, 2013) explained that character education involves the integration of knowledge, feelings, and moral actions. Therefore, learning assessment needs to pay attention to the development of spiritual attitudes, in addition to the achievement of students' knowledge and skills. Assessment of spiritual attitudes requires an approach that is appropriate to the characteristics of the competencies being assessed. Written tests can provide information about religious understanding, but they are not sufficient to describe its application in the lives of learners. (Biggs, 1996) emphasizes the importance of alignment between objectives, learning activities, and assessments. If learning is directed to form a habit of practicing religious values, evidence of assessment needs to be obtained from behaviors that reflect these habits. The information generated also needs to be used to improve learning and determine the assistance needed by learners as well as the formative function of assessment (Black & Wiliam, 1998). Thus, the problem of assessing spiritual attitudes includes the clarity of the behavior assessed, the adequacy of the evidence collected, and the accuracy of the use of the results as a basis for guidance.

One relevant approach is authentic assessment, which provides students with the opportunity to demonstrate their abilities through real and meaningful activities (Wiggins, 1990). This approach requires clarity regarding competencies, context, and assessment criteria (Frey et al., 2012). (Gulikers et al., 2004) define the authenticity of an assessment through the interconnections between the task, the physical and social contexts, the form of the output, and the assessment criteria. In this study, these principles are applied to examine the collection of evidence regarding spiritual attitudes through learning activities and religious practices. The implementation is tailored to the learning objectives and the characteristics of primary school students (Koh, 2017). The development of attitudes can be understood through the affective taxonomy proposed by (Krathwohl et al., 1964), which encompasses receiving, responding, valuing, organizing values, and characterization by a value. This framework helps distinguish between a learner's engagement driven by external direction and behaviors that have begun to be practiced independently. Nevertheless, the assessment of spiritual attitudes must be limited to behaviors that can be observed and documented. Attendance at religious observances, for instance, serves as evidence of participation, but it does not, in itself, indicate a learner's level of faith or sincerity. The interpretation of assessment results must be commensurate with the supporting evidence available (Kane, 2013). Such boundaries are essential to ensure that descriptions of development and decisions regarding guidance do not exceed the information actually obtained by the teacher.

Clear indicators and instruments form the foundation for producing assessments that are accountable. (Ichsan, 2017) highlights the importance of developing a construct for spiritual attitudes that is supported by empirical evidence. (Brookhart, 2013) explains that rubrics help clarify criteria and the levels of student achievement. However, the effectiveness of a rubric depends on its design and how it is used (Jonsson & Svingby, 2007). Therefore, teachers must share a common understanding regarding the behaviors to be observed, the context of the observations, the timing of documentation, and the basis for formulating descriptions of development. Such clarity is essential to ensure that behavioral evidence can be linked to the appropriate indicators and used to identify guidance needs in a more targeted manner. Previous research indicates variations in the implementation of authentic assessment. (Wangid et al., 2017) found that the application of authentic assessment in elementary schools in the Special Region of

Yogyakarta did not fully meet the standards used in their study. (Kadir & Hasri, 2021) identified assessment techniques that were not implemented as planned, as well as issues regarding the processing and reporting of results. Meanwhile, (Astuti & Darsinah, 2018) described an assessment process that encompasses collaborative planning, observation, guidance, and reporting. These findings provide insight into the implementation of and challenges associated with assessment, while also highlighting the importance of considering the school context when examining such practices.

In the context of Islamic Religious Education, (Baroroh & Hamani, 2022) examine the development of authentic assessment by elementary school teachers, covering everything from the mapping of competencies to the creation of scoring rubrics. (Achmad & Prastowo, 2022) specifically address authentic assessment techniques as they pertain to the cognitive domain. Meanwhile, (Rohmad, 2019) investigates assessment within the affective domain, encompassing planning, observation, data processing, and subsequent developmental guidance. Rohmad's research shares common ground with the present study, as both focus on affective assessment and the guidance of students. Consequently, the distinction of this study does not lie in the mere inclusion of assessment stages or follow-up actions, but rather in a deeper exploration of the relationships between these stages specifically, how indicators are translated into observable behaviors, how evidence from various sources is weighed, and how the resulting interpretations serve as the basis for guidance-related decisions. Based on this mapping, the gap addressed in this study concerns the need for a more detailed explanation of the traceable connections between indicators of spiritual attitudes, behavioral evidence, the processes of analyzing and interpreting results, and subsequent guidance interventions. The mere existence of assessment instruments, the conduct of observations, and the provision of guidance do not, in themselves, clarify the basis for a teacher's decision-making. Further exploration is required regarding the evidence that underpins descriptions of student development, how diverse pieces of information are weighed, and the rationale behind the selection of specific forms of guidance for students. By examining these relationships, this study aims to elucidate how assessment information is utilized in educational decision-making.

This requirement is relevant to the initial situation at SDIT Al Ukhuwah Islamiyah Yogyakarta. According to preliminary study documentation, the assessment of spiritual attitudes is conducted through the observation of activities such as prayer, congregational worship (salat), tadarus (recitation) of the Qur'an, and murajaah (reviewing memorized Qur'anic verses). Teachers utilize observation sheets, checklists, developmental journals, mutabaah ibadah (worship monitoring) logs, and communication with parents. However, challenges arise due to limited observation time, a large number of students, and discrepancies between habits practiced at school and at home. Given the variety of instruments and sources of information, it is necessary to examine the alignment between the evidence collected and the established indicators, the consistency of the recording process, and how teachers synthesize this data into descriptions of student development. Furthermore, differences in information provided by the school and the family warrant investigation to understand how teachers seek clarification before determining the need for additional guidance or support.

The processing of assessment results should be linked to follow-up actions tailored to the needs of the students. (Sadler, 1989) highlights the importance of information regarding current achievement and the steps required to reach expected development. Feedback should clarify which behaviors have already developed and which aspects still require guidance (Hattie & Timperley, 2007). Students can also be involved through simple reflection, which combined with teacher observations and input from families supports continuous development (Andrade, 2019). In this context, assessment evidence serves as a foundation for identifying student needs, selecting appropriate forms of guidance, and reviewing progress following such support. The

novelty of this research lies in its analytical focus on the interconnections between behavioral indicators, evidence from diverse sources, the interpretation of assessment results, and decisions regarding guidance specifically within the context of assessing spiritual attitudes in an integrated Islamic elementary school. In particular, the study examines how information derived from observations of learning activities and religious practices, teacher journals, student reflections, and parental reports is integrated into the formulation of developmental descriptions and the determination of follow-up actions. Furthermore, the study offers insights into the rationale teachers use to link behavioral evidence with guidance needs, including how they navigate discrepancies in information across different sources. Consequently, this research deepens the study of the assessment process by examining the relationships and the underlying logic for decision-making at each stage.

Theoretically, this study is expected to enrich the understanding of the relationship between authentic assessment, affective development, and the formative function of assessment in fostering spiritual attitudes. Practically, the findings are intended to serve as a basis for improvement for teachers and schools specifically in clarifying indicators, documenting behavioral evidence, synthesizing information from various sources, and determining as well as monitoring guidance efforts in collaboration with families. Based on this, the study, titled "Implementation of Authentic Assessment for Spiritual Attitude Competence in Instruction at SDIT Al Ukhuwah Islamiyah Yogyakarta," focuses on three aspects: planning, implementation, and the processing and follow-up of assessment results. These three aspects are analyzed by examining the traceability of the connections between indicators, behavioral evidence, and guidance-related decisions.

Method (منهج)

This study employs a qualitative approach with a case study design, conducted at SDIT Al Ukhuwah Islamiyah, Yogyakarta. Data collection took place over a three-month period, from January to March 2026. Informants were selected purposively based on their involvement in the assessment and development of spiritual attitudes; the group consisted of 5 teachers (primary informants) and 37 parents (supporting informants). Data were gathered through semi-structured interviews, observations of classroom instruction and religious practices, and an examination of instructional materials, assessment instruments, attitude journals, mutabaah (religious practice monitoring) logs, and student progress reports. The researcher served as the primary instrument, supported by interview, observation, and documentation protocols. Data analysis involved condensation, presentation, and the drawing and verification of conclusions (Miles et al., 2020). Data were categorized according to planning, implementation, and the processing and follow-up of assessments to examine the relationships between indicators, behavioral evidence, and guidance decisions. Conclusions were cross-referenced against supporting data. The credibility of the findings was strengthened by triangulating information across informants and reconciling data from interviews, observations, and documents. The study was conducted with the necessary permissions and approvals, while ensuring the confidentiality of the students' identities.

Result (نتائج)

The research findings regarding the implementation of authentic assessment for spiritual attitude competence at SDIT Al Ukhuwah Islamiyah Yogyakarta are categorized into three areas: planning, implementation, and the processing and follow-up of assessment results. During the planning stage, teachers define indicators aligned with learning objectives and the school's

religious practices. Based on interviews, these indicators include consistency in performing prayers, the habit of reading the Quran, reviewing memorized passages (murajaah), and reciting prayers before and after activities. The instruments employed include observation sheets, checklists, student development journals, and religious practice monitoring logs (buku mutabaah ibadah). During the implementation stage, teachers observe student behavior both during lessons and in daily religious activities, such as congregational prayers, Quran recitation (tadarus), and praying before study sessions. According to the teachers, observations are recorded in development journals, while information regarding religious practices at home is gathered through monitoring logs and communication with parents. Reflection sessions with students are also used to supplement information on the development of their attitudes.

In the processing and follow-up stage, progress records serve as a basis for guidance. The teacher explains that students who demonstrate positive progress receive appreciation, while those who still require reinforcement are provided with motivation, advice, role modeling, and mentorship. Parents are also given input to support the cultivation of religious practices at home. These findings illustrate the connection between behavioral indicators, the documentation of evidence, and the determination of appropriate guidance though the specific criteria for processing results and documenting progress following such guidance have not been detailed. A summary of the interrelationships among these three stages is presented in Figure 1, complementing the description of the research findings.

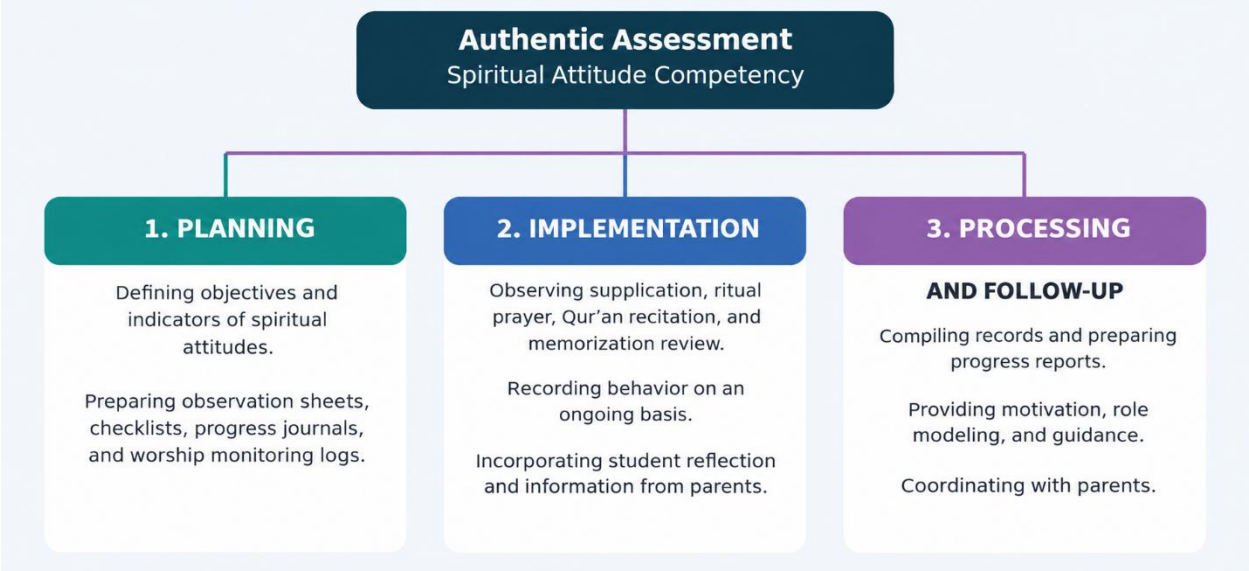

Figure 1. Implementation of Authentic Assessment

Discussion (مناقشة)

The planning of authentic assessment for spiritual attitude competencies at SDIT Al Ukhuwah Islamiyah Yogyakarta demonstrates an effort to align learning objectives, behavioral indicators, and assessment instruments. This alignment is consistent with the concept of "constructive alignment", which posits that learning objectives, instructional activities, and assessments are interconnected elements (Biggs, 1996). In this context, assessment is directed toward gathering evidence of the practice of religious values through daily activities. Such a practice aligns with the principles of authentic assessment, which emphasize a student's capacity to engage in real world, meaningful activities (Wiggins, 1990). Nevertheless, the mere presence of objectives and instruments is insufficient to establish the quality of the planning if the relationships between the indicators, the required evidence, and the criteria for interpretation have not been clearly defined.

Indicators such as the habit of praying, participating in congregational prayers, reading the Quran, and reviewing (murajaah) provide a focus for observation directly related to religious practice. Meanwhile, traits like honesty, responsibility, care, and politenes also mentioned by teachers represent an overlap between spiritual and social attitudes. This overlap is understandable, as the practice of religion inherently influences one's behavior toward others. Nevertheless, assessment requires operational boundaries to ensure that a single behavior is not used to draw conclusions about multiple competencies without a clear basis. Spiritual indicators can be directed toward the practice of religious activities and observable expressions of gratitude, whereas social indicators can focus on behavior within interpersonal relationships. This distinction is necessary for refining assessment instruments; it does not imply that schools have already implemented such clear-cut categorizations. Clarity in constructs and indicators is essential to ensure that assessment results accurately reflect the competencies intended to be measured (Ichsan, 2017).

Another boundary that must be clearly defined is the distinction between observable spiritual behavior and a learner's inner beliefs. Participation in congregational prayer serves as evidence of engagement in acts of worship, but it does not, in itself, prove sincerity or the depth of one's faith. Similarly, a need for reminders cannot be immediately interpreted as a lack of religious conviction. A child's behavior may be influenced by their understanding of instructions, their developmental stage, family customs, and environmental support. Therefore, assessment conclusions should be limited to the habits demonstrated, the consistency of behavior, and the level of support still required. This limitation aligns with the principle that the interpretation of assessment results must be supported by sufficient evidence (Kane, 2013).

Assessment conducted through religious instruction and the cultivation of religious habits provides opportunities to observe behavior at various times. Continuous observation has the potential to reduce reliance on a single isolated event; however, the frequency of observation does not automatically guarantee the accuracy of an assessment. Due to time constraints and the number of students, teachers may find it easier to recall prominent behaviors rather than gradual developmental progress. Consequently, descriptions of students risk being influenced by general impressions if the recording process is not guided by clear indicators. These findings suggest that the primary challenge in implementation lies in the sufficiency and equitable distribution of evidence, as well as the availability of opportunities for observation. The use of observation sheets, checklists, developmental journals, mutabaah (religious practice tracking) logs, student reflections, and input from parents indicates that teachers consider evidence from a variety of sources. Nevertheless, each source serves a different function and carries its own limitations. Checklists are useful for recording the occurrence of a behavior, but they do not necessarily explain the context or the level of support provided. Journals allow for the documentation of the circumstances surrounding an event, while mutabaah logs and communication with parents provide insights into habits practiced at home. Student reflections complement this information by offering the children's own accounts of their experiences and challenges. As noted by (Andrade, 2019), reflection can effectively support learning when it is used to identify areas for improvement, rather than merely serving as a tool for children to evaluate themselves.

Thus, the number of instruments used cannot, in itself, be taken as evidence of objectivity. The quality of a decision depends on how a teacher connects various pieces of information to the same indicator, considers the context, and evaluates the sufficiency of the evidence. While the research data indicate that information is synthesized, they do not detail the procedures for determining which sources are more relevant when the information conflicts. Therefore, the contribution of these findings lies in highlighting the need to clarify the teacher's reasoning process, rather than in proving that the use of multiple instruments has led to entirely consistent decisions. Discrepancies in information between the school and the family should be understood

as indicators of variations in behavioral contexts. A child who participates in religious observances regularly at school but still requires reminders at home may simply be demonstrating a reliance on established routines and adult guidance. However, such an explanation requires further clarification and should not be assumed based solely on conflicting reports. Teachers must ensure that the information being compared pertains to equivalent activities, timeframes, and interpretations of the indicators. Communication with the family can then be used to understand the support available and to reach an agreement on the necessary guidance. Although this study indicates that communication between teachers and parents takes place, it does not provide sufficient detail to conclude that discrepancies in information are resolved through a consistent, standardized procedure.

During the processing stage, periodic recapitulation indicates that teachers attempt to consider student development over a given period. However, the mere collection of records is not equivalent to the interpretation of results. Processing becomes meaningful only when teachers can explain the behaviors that have developed, the evidence supporting such conclusions, and the aspects that still require guidance. The research documentation does not yet specify the criteria for formulating final descriptions, the methods for reconciling differences between various sources, or the basis for determining the need for additional support. Due to these limitations, the consistency of the link between evidence and decision-making cannot be fully assessed. A rubric containing behavioral descriptions could help clarify this process (Brookhart, 2013). As a potential development, the practice of prayer could be categorized based on the need for reminders and the consistency with which it is performed across different occasions. Evidence regarding the need for reminders could guide teachers in providing support for habit formation, while behaviors performed independently could be reinforced. This example serves as a practical implication of the findings, rather than a description of a rubric already in use at the school. Such criteria must be age-appropriate and should not be used to label the quality of a student's faith.

Follow-up actions such as providing motivation, advice, modeling, guidance, and communicating with families reflect an assessment orientation focused on development. This orientation aligns with the formative function of assessment, which involves using evidence to determine subsequent educational interventions (Black & Wiliam, 2009). However, the appropriateness of various forms of guidance can only be evaluated if the rationale behind their selection is clear. General advice, for instance, may not effectively address a child's specific challenges such as when they require concrete examples of how to perform a task or establish a new habit. Therefore, the link between evidence and guidance must be clarified by identifying the behaviors that require reinforcement, selecting the most suitable form of support, and conducting follow-up observations after the guidance has been provided. This approach is consistent with the perspectives of (Sadler, 1989) as well as (Hattie & Timperley, 2007), who emphasize the connection between a learner's current state, their expected achievements, and the necessary steps for improvement.

The findings regarding religious habituation align with the research of (Wiresti et al., 2025) on the development of religious character through Dhuha (mid-morning) prayers in early childhood education. The relevance lies in the use of routine activities as a setting for behavioral development. This study extends the focus to how behaviors exhibited during such activities serve as evidence for assessment and as a foundation for guidance at the primary school level. However, habituation and guidance alone are insufficient to confirm the effectiveness of an assessment system. Documentation of progress following guidance remains necessary to evaluate whether the chosen interventions are well-aligned with the students' needs. Overall, this study demonstrates a connection between the planning of indicators, the collection of evidence through various instruments, the summarization of progress, and collaborative guidance

involving families. Its analytical contribution lies in showing that the quality of authentic assessment depends on the traceability of these connections. Areas requiring further strengthening include the differentiation between spiritual and social indicators, the clarification of interpretation criteria, the reconciliation of information from various sources, and the documentation of progress following guidance. With these enhancements, assessment can provide a more targeted basis for guidance, while ensuring that conclusions remain confined to observable behaviors.

Conclusion (خاتمة)

The research concludes that the implementation of authentic assessment regarding spiritual attitudes at SDIT Al Ukhuwah Islamiyah Yogyakarta has been carried out systematically through the alignment of objectives, behavioral indicators, and multi-source instruments. The findings demonstrate that this evaluation process is effectively integrated into students' daily religious activities such as prayer, congregational worship, Quranic recitation (tadarus), and memorization review (murojaah) and is further supported by student self-reflection and parental monitoring records (mutabaah). Theoretical discussion suggests that the use of authentic behavioral evidence from diverse sources enhances the accountability of the formative function of affective assessment in primary education. Based on these findings, it is suggested that teachers develop more standardized criteria rubrics to better distinguish between levels of student behavioral autonomy, while also clarifying the boundaries of the spiritual dimension to ensure it remains distinct from social attitudes. Furthermore, it is recommended that the school strengthen its periodic post-guidance monitoring system and enhance educational synergy with families to ensure the continuous development of children's character beyond the school environment.

Acknowledgment (شكر وتقدير)

The author expresses profound gratitude to the Principal, the teaching staff, and the entire curriculum team at SDIT Al Ukhuwah Islamiyah Yogyakarta for granting permission to conduct this research and for their exceptional assistance in collecting field data. The author also extends sincere appreciation to the parents and students who participated actively as informants, ensuring that this study on the implementation of authentic assessment could proceed smoothly.

Bibliography ((مراجع

Achmad, G. H., & Prastowo, A. (2022). Authentic assessment techniques on cognitive aspects in Islamic religious education learning at elementary school level. *Jurnal Ilmiah Sekolah Dasar*, *6*(1), 75–84. https://doi.org/10.23887/jisd.v6i1.42636

Andrade, H. L. (2019). A critical review of research on student self-assessment. *Frontiers in Education*, *4*, 87. https://doi.org/10.3389/feduc.2019.00087

Astuti, S. I., & Darsinah, D. (2018). Penilaian autentik berbasis Kurikulum 2013 di SD Negeri Mangkubumen Kidul No. 16 Surakarta. *Manajemen Pendidikan*, *13*(2), 165–174. https://doi.org/10.23917/jmp.v13i2.7484

Baroroh, U., & Hamani, T. (2022). Development of authentic assessment in Islamic religious education in elementary school. *Nazhruna: Jurnal Pendidikan Islam*, *5*(3), 940–955. https://doi.org/10.31538/nzh.v5i3.2380

Biggs, J. (1996). Enhancing teaching through constructive alignment. *Higher Education*, *32*, 347–364. https://doi.org/10.1007/BF00138871

Black, P., & Wiliam, D. (1998). Assessment and classroom learning. *Assessment in Education: Principles, Policy & Practice*, *5*(1), 7–74. https://doi.org/10.1080/0969595980050102

Black, P., & Wiliam, D. (2009). Developing the theory of formative assessment. *Educational Assessment, Evaluation and Accountability*, *21*(1), 5–31. https://doi.org/10.1007/s11092-008-9068-5

Brookhart, S. M. (2013). *How to create and use rubrics for formative assessment and grading*. ASCD.

Frey, B. B., Schmitt, V. L., & Allen, J. P. (2012). Defining authentic classroom assessment. *Practical Assessment, Research & Evaluation*, *17*, 2.

Gulikers, J. T. M., Bastiaens, T. J., & Kirschner, P. A. (2004). A five-dimensional framework for authentic assessment. *Educational Technology Research and Development*, *52*(3), 67–86. https://doi.org/10.1007/BF02504676

Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research*, *77*(1), 81–112. https://doi.org/10.3102/003465430298487

Ichsan, M. (2017). Pengembangan instrumen sikap spiritual pada siswa sekolah dasar. *Jurnal Evaluasi Pendidikan*, *8*(1), 17–25. https://doi.org/10.21009/JEP.081.03

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

Kadir, A., & Hasri, K. S. (2021). Evaluative analysis of authentic thematic learning assessment at Indonesian Islamic primary school. *Jurnal Prima Edukasia*, *9*(1), 96–106. https://doi.org/10.21831/jpe.v9i1.35308

Kane, M. T. (2013). Validating the interpretations and uses of test scores. *Journal of Educational Measurement*, *50*(1), 1–73. https://doi.org/10.1111/jedm.12000

Koh, K. H. (2017). Authentic assessment. In *Oxford research encyclopedia of education*. Oxford University Press. https://doi.org/10.1093/acrefore/9780190264093.013.22

Krathwohl, D. R., Bloom, B. S., & Masia, B. B. (1964). *Taxonomy of educational objectives: The classification of educational goals. Handbook II: Affective domain*. David McKay.

Lickona, T. (2013). *Educating for Character: How Our Schools Can Teach Respect and Responsibility.* Bantam Books.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.

Ririn Dwi Wiresti, Aim Abdul Karim, Adelia Miranti Sidiq, & Risma Yanti. (2025). Pembentukan Karakter Religius Pada Anak Melalui Kegiatan Pembiasaan Shalat Dhuha Di PAUD Nurul Huda . *JIEEC (Journal of Islamic Education for Early Childhood).*, *7*(2 SE-Articles), 33–45. https://doi.org/10.30587/jieec.v7i2.10265

Rohmad. (2019). Authentic assessment of affective domain in Islamic education and character building at a Curriculum 2013 pilot project elementary school in Banyumas Regency Central Java Indonesia. In *International Conference of Moslem Society* (Vol. 3). https://doi.org/10.24090/icms.2019.3028

Sadler, D. R. (1989). Formative assessment and the design of instructional systems. *Instructional Science*, *18*(2), 119–144. https://doi.org/10.1007/bf00117714

Wangid, M. N., Mustadi, A., Senen, A., & Herianingtyas, N. L. R. (2017). The evaluation of authentic assessment implementation of Curriculum 2013 in elementary school. *Jurnal Penelitian Dan Evaluasi Pendidikan*, *21*(1), 104–115. https://doi.org/10.21831/pep.v21i1.15779

Wiggins, G. (1990). The case for authentic assessment. *Practical Assessment, Research & Evaluation*, *2*, 2.