

**ASSESSMENT AS A MIRROR OF PANCASILA STUDENT PROFILE:  
Study on the Implementation of the Independent Curriculum  
in Secondary Schools**

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**Abstrak**

Penelitian ini bertujuan untuk menganalisis pemahaman dan praktik asesmen guru Pendidikan Agama Islam di MTsS Ihyaussunnah Lhokseumawe serta menelaah perannya dalam memperkuat karakter dan nilai Profil Pelajar Pancasila. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan informan guru PAI dan siswa kelas IX. Data dikumpulkan melalui wawancara, observasi pembelajaran, dan analisis dokumen, kemudian dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa guru PAI memaknai asesmen sebagai bagian integral dari pembelajaran yang tidak hanya mengukur aspek pengetahuan, tetapi juga sikap, spiritualitas, dan akhlak peserta didik. Penerapan asesmen diagnostik, formatif, sumatif, dan autentik secara reflektif dan holistik terbukti mendukung penguatan iman, takwa, akhlak mulia, kemandirian, tanggung jawab, serta nilai-nilai Profil Pelajar Pancasila. Kontribusi penelitian ini terletak pada penguatan konsep asesmen PAI dalam Kurikulum Merdeka sebagai instrumen pedagogis-spiritual untuk membangun pembelajaran madrasah yang reflektif, humanis, dan ber karakter. Implikasi penelitian ini menegaskan pentingnya peningkatan literasi asesmen guru PAI, pengembangan instrumen evaluasi berbasis karakter, serta penguatan budaya asesmen yang mendukung pembentukan peserta didik religius, mandiri, dan berkepribadian Pancasila.

**Kata Kunci:** Kurikulum Merdeka, Asesmen, PAI, Profil Pelajar Pancasila, Karakter.

**Abstract**

This study aims to analyze the understanding and assessment practice of Islamic Religious Education teachers at MTsS Ihyaussunnah Lhokseumawe and examine its role in strengthening the character and values of the Pancasila Student Profile. This study uses a descriptive qualitative approach with informants of PAI teachers and grade IX students. Data was collected through interviews, learning observations, and document analysis, then analyzed using the Miles and Huberman model which included data reduction, data presentation, and conclusion drawn. The findings of the study show that PAI teachers interpret assessment as an integral part of learning that not only measures aspects of knowledge, but also attitudes, spirituality, and morals of students. The application of diagnostic, formative, summative, and authentic assessments in a reflective and holistic manner has been proven to support the strengthening of faith, piety, noble morals, independence, responsibility, and the values of the Pancasila Student Profile. The contribution of this research lies in strengthening the concept of PAI assessment in the Independent Curriculum as a pedagogical-spiritual instrument to build reflective, humanist, and characterful madrasah learning. The implications of this study emphasize the importance of improving the literacy of PAI teachers' assessments, the development of character-based evaluation instruments, and strengthening the assessment culture that supports the formation of religious, independent, and Pancasila personality students.

**Keywords:** Independent Curriculum, Assessment, PAI, Pancasila Student Profile, Character.

## Introduction

The application of assessment in the Independent Curriculum is interesting to research because assessment is no longer understood as a mere tool for measuring learning outcomes, but has shifted to become an integral part of the learning process that functions to guide, reflect, and shape the character of students (Dalimunthe & Daulay, 2023) This shift is becoming increasingly important in the context of Islamic education, especially Islamic Religious Education (PAI) learning, because the assessment process is not only oriented towards cognitive achievement, but also touches on affective, spiritual, moral, and moral aspects. Within the framework of the Independent Curriculum, assessment has a strategic position to ensure that learning is truly on the side of students, respects the learning process, and supports the internalization of the values of the Pancasila Student Profile, such as faith and fear of God Almighty, noble character, independence, critical reasoning, creativity, mutual cooperation, and global diversity.

In the literature, the change in the assessment paradigm in the Independent Curriculum is in line with the development of modern assessment theory which places assessment as a process that is integrated with learning (Dr. Agustinus Tanggu Daga, 2025) The concepts *of assessment of learning*, *assessment for learning*, and *assessment as learning* show that assessments are not only carried out to find out the final learning outcomes, but also to improve the learning process and build students' reflective abilities. Previous studies have shown that formative and authentic assessments can improve learners' involvement, critical thinking skills, self-reflection, and meaningful understanding (Sandi & Iryanti, 2024) In the context of Islamic education, the assessment should ideally not stop at measuring the mastery of religious material, but must also be able to assess and foster the spiritual attitude, morals, responsibility, and religious behavior of students. This is in line with the principles of Islamic education which places knowledge, faith, charity, and morals as a unit in the process of forming the perfect human being.

The unique context of this research lies in the study of the implementation of the Independent Curriculum assessment in PAI learning at MTsS Ihyaussunnah Lhokseumawe, a madrasah located in the socio-religious environment of Aceh that has a strong religious culture. Aceh as an area known for its peculiarities in the application of Islamic values provides a different context in seeing how PAI teachers understand and carry out assessments. In this context, assessment is not only understood as a requirement of the national curriculum, but also related to the formation of religious identity, moral discipline, and the internalization of Islamic values in the lives of students. Therefore, this research has the peculiarity of connecting three important dimensions at once,

namely the assessment of the Independent Curriculum, PAI learning, and the formation of religious character based on the values of the Pancasila Student Profile in the madrasah environment.

Although many studies on assessment in the Independent Curriculum have been conducted, there are still some research gaps that need attention (Sandi & Iryanti, 2024) First, most studies still focus on the technical aspects of assessment implementation, such as assessment types, instruments, and assessment procedures, while the spiritual dimension and the formation of religious character have not been analyzed in depth. Second, research on authentic and formative assessments is generally carried out more in general subjects, while the practice of assessment in PAI learning in madrasas is still relatively limited. Third, the integration between the assessment of the Independent Curriculum with the values of the Pancasila Student Profile and Islamic education has not been studied empirically in the context of madrasas (Wildan et al., 2022) Fourth, there are still problems in the field when PAI teachers understand assessment more as an administrative obligation than as a means of reflection on learning, moral development, and strengthening the spirituality of students. This gap is an important basis for this research.

Based on this gap, this study aims to describe and analyze the implementation of assessments in the Independent Curriculum conducted by PAI teachers at MTsS Ihyaussunnah Lhokseumawe. In particular, this study is directed to examine PAI teachers' understanding of the concept of assessment in the Independent Curriculum, the purpose and benefits of assessment in PAI learning, the types of assessments used, and the process of preparing and implementing assessments that reflect the values of the Pancasila Student Profile (Akhwani et al., 2021). With this focus, this study seeks to explain how assessment can function not only as a tool for academic evaluation, but also as a medium for reflection, spirituality coaching, and character formation of students in madrasas.

The significance of this research can be seen from theoretical and practical aspects. Theoretically, this study contributes to expanding the study of the assessment of the Independent Curriculum by including the dimensions of Islamic education, spirituality, and the formation of religious character as an important part of assessment practice. This research also enriches the discourse of authentic and reflective assessment with the perspective of Islamic values, especially the concepts of muhasabah, morals, faith, and moral responsibility. Practically, the results of this research can be a reference for PAI teachers, madrasah heads, curriculum developers, and Islamic educational institutions in designing assessments that are more meaningful, holistic, reflective, and transformative. Thus, assessment in PAI learning not only produces learning achievement data, but also becomes a strategic means to form students who have faith, piety, noble character, critical reasoning, independence, and Pancasila personality.

## Research Methods

This research uses a qualitative approach with a descriptive design, because this approach is considered the most appropriate to explore in depth the phenomenon of education in natural situations. The qualitative approach was chosen because it focuses on understanding the meaning and interpretation of social reality, not on numerical data (Supandi, 2025) The descriptive design is used so that the researcher can display a comprehensive picture of the assessment practice based on the Independent Curriculum carried out by Islamic Religious Education (PAI) teachers at MTsS Ihyaussunnah Lhokseumawe, as well as understand teachers' perceptions of the assessment function and its application in strengthening the values of the Pancasila Student Profile (Apriani & Komalasari, 2024). This research is based on a constructivistic paradigm, which assumes that social reality is built through individual experiences and meanings of their environment.

The research subjects include PAI teachers and grade IX students at MTsS Ihyaussunnah Lhokseumawe. The determination of informants is carried out by purposive sampling technique, which is the deliberate selection of participants based on certain criteria, especially those who have an in-depth understanding of the implementation of the Independent Curriculum assessment (Purnomo et al., 2024) Teachers are chosen because they are directly involved in the preparation and implementation of assessments, while grade IX students are chosen because they have participated in learning with the curriculum for a long period of time. The selection of this madrasah is also based on the active implementation of the Independent Curriculum and Islamic value-based learning, making it an ideal context to research assessments that are integrated with spiritual values and Islamic character.

The data collection process was carried out through three main methods, namely in-depth interviews, participatory observations, and documentation studies. Semi-structured interviews were conducted with teachers and students to explore their experiences, understanding, and reflections on the assessments applied. Participatory observation is conducted directly in the classroom to observe assessment practices, teacher-student interactions, and student responses to learning feedback. Meanwhile, the documentation study is used to strengthen and verify data through analysis of lesson plans, assessment instruments, reflection journals, and official documents from the Ministry of Education and Culture. Research data sources are divided into primary data, namely the results of interviews, observations, and field documentation; as well as secondary data, namely supporting documents from madrasas and related agencies.

Data analysis was carried out interactively and continuously following the Miles and Huberman model (Miles & Huberman, 1994) which included three stages: data reduction, data

presentation, and conclusion drawn. In the reduction stage, the researcher selects and focuses on information that is relevant to the focus of the research. The selected data are then presented in the form of descriptive narratives and thematic matrices to show patterns and relationships of findings. In the final stage, the researcher draws conclusions by interpreting the findings and relating them to the theory of reflective assessment and the concept of the Pancasila Student Profile. To ensure the validity of the data, the researcher applied triangulation of sources and methods, by comparing the results of interviews, observations, and documentation from various parties. The member checking process is also carried out to confirm the interpretation of the data to the informant. In addition, self-reflection (reflexivity) is carried out so that researchers are aware of potential bias and maintain objectivity.

Overall, the selection of descriptive qualitative methods in this study is based on strong scientific considerations because it is able to explore the meaning behind teachers' actions, assessment strategies, and students' experiences in the social and cultural context of madrasas. This approach not only highlights the academic aspect, but also the spiritual and moral dimensions of the learning process. The results of the research are expected to make a scientific contribution to the development of understanding of reflective assessments based on Islamic spirituality and its role in shaping students' character in accordance with the values of the Pancasila Student Profile.

**Research Findings and Discussion**

**PAI Teachers' Understanding of Assessment in the Independent Curriculum**

The results of the study show that Islamic Religious Education (PAI) teachers at MTsS Ihyaussunnah Lhokseumawe have a fairly good understanding of the concept of assessment in *the Independent Curriculum*. Based on the results of in-depth interviews, teachers interpret assessments no longer as a final activity after the learning process, but as an integral part of learning itself. Field data shows that teachers' understanding of assessments in the Independent Curriculum includes three main aspects, as follows:

Table 1

Teachers' Understanding of the Three Aspects of the Independent Curriculum

Aspects of Understanding	Description of PAI Teacher	Implementation Context
Philosophical	Assessment is considered a part of learning that fosters faith and character.	Assessment is a means of spiritual and moral development for students.
Pedagogis	Assessment is understood as continuous feedback to the learning process.	Teachers use the results of the assessment to improve teaching methods.

Practical Assessments must be tailored to the Teachers integrate Islamic values and local context and the needs of the Pancasila Student Profile. students.

This understanding shows that teachers at MTsS Ihyaussunnah not only understand assessment theoretically, but are also able to relate it to the religious and moral dimensions that are at the core of Islamic education. This proves that the assessment paradigm has shifted from just evaluating learning outcomes to reflective assessments that support the formation of students' character and spirituality.

### Objectives and Benefits of Assessment for Teachers and Students

The main purpose of the assessment in *the Independent Curriculum* at MTsS Ihyaussunnah is to monitor the learning process, provide constructive feedback, and develop students' potential as a whole. Based on the results of interviews and document analysis, PAI teachers assessed that the assessment has dual benefits: 1) as a diagnostic tool to recognize students' strengths and weaknesses, and 2) as a means of spiritual coaching that encourages students to behave according to Islamic values. PAI teachers in this madrasah relate the assessment to the dimension of *the Pancasila Student Profile*, especially in the aspects of "faith, fear of God Almighty, and noble character" and "mutual cooperation and independence." The results of the observation showed that teachers assessed students' success not only from the results of the exams, but also from the attitude of discipline, responsibility, and social concern in daily life.

The following is the distribution of the focus of the assessment objectives according to the results of interviews with teachers:

Table 2

About the Focus of the Objectives of the PAI Teacher Assessment in MTsS Ihyaussunnah

Assessment Objectives	Percentage of Teachers Who Mention
Character formation and spirituality	90%
Monitoring the learning process	80%
Measurement of academic ability	70%
Student self-reflection	65%
Improved teaching strategies	60%

The data above shows that the orientation of assessment in this madrasah emphasizes more on the formation of character and spiritual values than just the measurement of learning outcomes. These findings are in line with the opinion that formative and reflective assessments are able to increase students' self-awareness, moral responsibility, and learning motivation. Teachers also view assessment as a medium for moral development. For example, in learning the theme "Morals to Parents and Teachers", students are assessed not only from theoretical knowledge, but also from

real practices such as manners and discipline (Supandi, 2019) Thus, assessment becomes a bridge between theory and the practice of Islamic values in students' daily lives.

### Types of Assessments Applied by Teachers

The results of the study show that PAI teachers apply four main types of assessments in the implementation of *the Independent Curriculum*, namely diagnostic, formative, summative, and authentic assessments. These four types of assessments are used in an integrated manner to measure student development as a whole.

1. Diagnostic Assessments are used at the beginning of learning to identify students' initial abilities, background experiences, and learning readiness. Teachers usually hold initial discussions or reflective assignments for students to express personal views on specific religious topics, such as the meaning of honesty or responsibility.
2. Formative Assessments are carried out during the learning process to assess student development. The form includes daily reflection, spiritual journals, and observation of worship behavior. Teachers provide direct feedback as a means of guidance.
3. Summative Assessment is applied at the end of the learning unit. However, teachers do not only use written tests, but also collaborative projects such as "Amal Jumat Berkah" and mini da'wah simulations as a form of integrative evaluation.
4. Authentic Assessment is the main feature of the implementation of assessments at MTsS Ihyaussunnah. Teachers assess students' abilities in real-life contexts, such as behavior when interacting, participation in social activities, and the application of Islamic values outside the classroom.

Table 3

The following summarizes the application of the types of assessments by PAI teachers

Types of Assessments	Form of Implementation	Aspects Assessed	Relevance to Pancasila Student Profiles
Diagnostics	Initial discussion, spiritual reflection	Early knowledge, readiness to learn	Critical and independent reasoning
Diagnostics	Worship journal, daily observation	Proses belajar, sikap spiritual	Faith and noble character
Summative	Practical exams, da'wah projects	Final learning outcomes	Creative and mutual cooperation
Authentic	Observation of social behavior	Moral values and care	Mutual Cooperation, Faith, Noble Morals

The data shows that authentic assessment is the most prominent method because it is considered the most effective in assessing the balance between academic and spiritual aspects. This

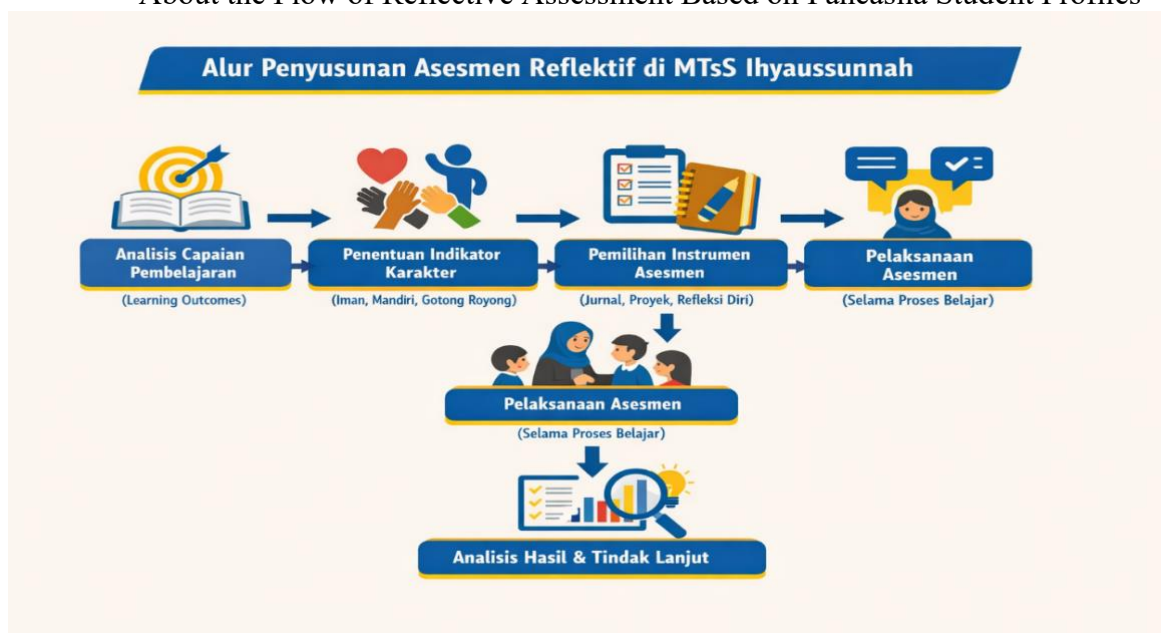
is in accordance with the theory of *authentic assessment* which emphasizes that assessments should measure students' abilities in real situations, not just in the context of formal exams.

### The Process of Preparing Assessments Based on Pancasila Student Profiles

PAI teachers at MTsS Ihyaussunnah prepare assessments collaboratively and reflectively with reference to the *Independent Curriculum guidelines*. The assessment preparation process begins with the identification of learning outcomes oriented to the dimensions of the *Pancasila Student Profile*, followed by the formulation of indicators, selection of instruments, implementation, and evaluation of assessment results.

The results of the interviews showed that teachers developed assessment rubrics that combined cognitive, affective, and spiritual aspects. Each assignment or learning project is equipped with a clear rubric to make the assessment more objective. For example, in the "Islamic Social Concern" project, teachers assessed three aspects: understanding of concepts (30%), cooperation and initiative (40%), and the application of Islamic values in action (30%).

Figure 1  
About the Flow of Reflective Assessment Based on Pancasila Student Profiles



This process shows that PAI teachers at MTsS Ihyaussunnah have internalized the principle of *assessment for learning*, namely assessment is used as a learning tool, not just a final evaluation. Teachers also use the assessment results to improve teaching strategies and adjust learning approaches according to students' needs.

In addition, the results of the study show that madrasahs provide institutional support through a teacher forum (internal MGMP) to discuss assessment designs and align with the values of the Pancasila Student Profile. This support creates collaboration between teachers so that the

assessments applied become more consistent, transparent, and oriented towards the formation of students' character.

The findings of this study show that Islamic Religious Education (PAI) teachers' understanding of assessments in *the Independent Curriculum* shows a significant paradigm shift (Sandi & Iryanti, 2024) If previously assessment was only understood as a measuring tool for learning outcomes (*assessment of learning*), now teachers interpret it as part of the learning process itself (*assessment as learning*). This shift is in line with theory and one that confirms that assessments should ideally be formative and reflective in nature to help students learn, not just assess.

However, the results of research at MTsS Ihyaussunnah Lhokseumawe expand this understanding by adding religious and moral dimensions. PAI teachers not only use assessments to monitor cognitive achievements, but also to assess students' spiritual, moral, and social development. Thus, these findings confirm that assessment in the context of Islamic education functions as a means of *self-reflection* on religious behavior and values. This shows the compatibility between the principles of modern reflective assessment and Islamic teachings that emphasize introspection and character building.

The application of various types of diagnostic, formative, summative, and authentic assessments shows the efforts of teachers to translate the concept of the Independent Curriculum into contextual practice. Authentic assessments, for example, are used to assess students' real behavior outside the classroom, such as mutual cooperation attitudes, discipline in worship, and social participation. This practice proves that assessment is not only a tool for academic evaluation, but also a vehicle for character development according to the values *of the Pancasila Student Profile* (Apriani & Komalasari, 2024) These findings confirm the results of studies that say that authentic assessments are effective in fostering students' self-awareness and social responsibility.

From the theoretical side, this research enriches the treasure of knowledge about assessment in Islamic education by proposing the concept of "reflective assessment based on Islamic spirituality". This concept integrates the *assessment for learning* and *assessment as learning* approaches with Islamic values, making it more contextual for madrasahs. Assessment is no longer seen as an administrative process, but as a means of moral education that connects faith, knowledge, and charity.






Practically, the results of this study show that the success of the implementation of the *Independent Curriculum* in madrasahs is highly dependent on the capacity of teachers to understand the philosophy of assessment and apply it reflectively. Madrasah support through collaboration

between teachers (such as internal MGMP) is also proven to be important in maintaining consistency in the implementation of assessments that are in line with *the Pancasila Student Profile*.

Thus, this study emphasizes that assessment in the context of Islamic education is not only a measure of academic success, but also a mirror of the formation of students' personality and spirituality. The integration between modern reflective assessment theory and Islamic values results in a more humanistic and character-oriented assessment model, while strengthening the main goal of the *Independent Curriculum* to produce a generation of faith, critical reasoning, and noble character.

Figure 2  
Summary of Comparison Between Assessment Theory (Main Literature) and Research Findings in MTsS Ihyaussunnah

**Gambar 3. Perbandingan Teori Asesmen dengan Temuan Penelitian di MTsS Ihyaussunnah**

Aspek	Teori dan Literatur Pendukung	Temuan Penelitian di MTsS Ihyaussunnah	Interpretasi dan Integrasi
 Konsep Dasar Asesmen	Earl (2013) menyatakan bawa "assessment as learning" mendorong peserta didik untuk aktif merefleksikan proses belajar mereka.	Guru PAI memahami asesmen sebagai sarana pembinaan spiritual dan refleksi diri siswa terhadap perilaku dan akhlaknya.	Asesmen di madrasah memperluas teori Earl dengan <b>menambahkan dimensi muhasabah</b> (refleksi spiritual Islam).
 Tujuan Asesmen	Black & Wiliam (2018) menekankan asesmen <b>formatif</b> berfungsi untuk memperbaiki pembelajaran dan beri umpan balik.	Guru menggunakan asesmen untuk memperbaiki strategi mengajar dan membimbing siswa secara moral dan spiritual.	Teori <b>formatif</b> diadaptasi menjadi model <b>bimbingan keislaman</b> – menilai sekaligus membina karkter.
 Jenis Asesmen	Wiggins (1998) mengusulkan "authentic assessment" yang memukur kemampuan siswa dalam konteks nyata.	Guru menerapkan proyek sosial, observasi ibadah, dan refleksi perilaku sehari-hari siswa.	Asesmen autentik diterjemahkan dalam konteks religius, menjadikan penilaian lebih kontekstual dan bermakna.
 Nilai Karakter	Kemendikbudristek (2023) menegaskan <b>Profil Pelajar Pancasila</b> sesara dasar pembentukan karakter bangsa.	Asesmen diarahkan untuk menumbuhkan nilai <b>iman, gotong royong, dan</b>	Integrasi nilai Islam dan Pancasila memperkuat pembentukan karakter religius dan kebangsaan.
 Konteks Implementasi	Azra (2020) menyoroti pentingnya <b>asesmen efektif</b> bila disesuaikan dengan konteks sosial dan budaya sekolah.	Guru menyesuaikan asesmen dengan nilai-nilai lokal Aceh yang religius.	Hasil penelitian menggabungkan asesmen kegnitif dan afektif ke dalam model penilaian berbasis spiritulutas.
	Brookhart (2013) <b>asesmen efektif</b> bila disesuaikan dengan konteks sosial	Guru menyesuaikan asesmen nilai-nilai lokal Aceh yang religius.	Praktik asesmen di madrasah mencerminkan adaptasi kontekstual yang memperkuat relevansi

The picture shows that modern assessment theories such as *assessment as learning*, *formative assessment*, and *authentic assessment* have obtained a distinctive form of adaptation in the context of Islamic education in MTsS Ihyaussunnah. The most prominent difference is the emergence of spiritual and moral elements as the main dimensions of assessment. If in Western theory assessment emphasizes learning autonomy, in madrasah practice assessment also emphasizes students' spiritual and social responsibility. Thus, this study not only confirms existing theories, but also enriches modern assessment discourses with contextual religious values. The reflective assessment model based on Islamic spirituality found at MTsS Ihyaussunnah is a new scientific contribution to the

development of character assessment theory in Indonesia, as well as strengthening the implementation of *the Independent Curriculum* oriented towards *the Pancasila Student Profile*.

### Conclusion

This study confirms that the implementation of assessments based on *the Independent Curriculum* by Islamic Religious Education (PAI) teachers at MTsS Ihyaussunnah Lhokseumawe reflects a real effort to balance academic achievement and character formation of students. Through a descriptive qualitative approach, this study succeeded in uncovering the deep meaning behind the practice of assessment that not only functions as an evaluation tool, but also as a means of internalizing spiritual, moral, and national values that are in line with the Pancasila Student Profile. PAI teachers play a central role in designing holistic assessments by paying attention to cognitive, affective, and psychomotor dimensions, as well as instilling Islamic values that are contextual with students' daily lives. This approach shows that assessment is not only to measure learning outcomes, but also to form a person who has faith, morals, and strong character.

The results of the study show that the implementation of assessment in madrasas is carried out in a planned and reflective manner. Teachers not only focus on the achievement of basic competencies, but also emphasize aspects of understanding values, practicing religious teachings, and strengthening students' spiritual and social character. This assessment process is carried out continuously through various forms, such as observation, portfolio assessment, projects, and self-reflection. These findings confirm that PAI teachers have tried to apply the principles of authentic assessment in accordance with the spirit of *the Independent Curriculum*, where assessments are directed to support the holistic development of students. In addition, students' involvement in the process of reflection on learning outcomes encourages the emergence of self-awareness and responsibility for their learning process.

From the methodological side, this study shows the power of a naturalistic qualitative approach, where the researcher plays a direct role as the main instrument in understanding the social reality in the field. By using source and method triangulation techniques, this study is able to ensure the validity of data through the comparison of information from teachers, students, and learning documents. The member checking process also ensures that the researcher's interpretation is in line with the meaning intended by the participants. In addition, the application of self-reflection (reflexivity) shows the commitment of the researcher to maintain objectivity during the research. This approach strengthens the credibility of the research results because it is able to capture the dynamics of education in a complete and contextual way.

Conceptually, the results of this study make an important contribution to the development of assessment theory and practice in Islamic education. Assessments developed in the context of madrasas are not only a means of measuring learning outcomes, but also an instrument for fostering students' religious and moral character. This research emphasizes that Islamic values and *the Pancasila Student Profile* can be synergized through reflective assessments that are oriented towards the formation of students' personality and spirituality. Thus, assessment is no longer understood as a mere administrative process, but as a medium for transforming values and character that are at the core of Islamic education.

Overall, this study concludes that the implementation of the Independent Curriculum assessment by PAI teachers at MTsS Ihyaussunnah Lhokseumawe has gone well, although it still faces several challenges such as limited time, facilities, and understanding of the concept of authentic assessment. However, the enthusiasm of teachers in integrating Islamic values with the goals of modern learning shows that Islamic education is able to adapt to changes in the curriculum without losing its spiritual identity. Therefore, this study recommends the need to improve teacher competence in the development of reflective and collaborative assessments so that the learning process is more meaningful and oriented towards the formation of students' character and faith.

The implications of this study show that assessments in PAI learning in the Independent Curriculum need to be developed in a more holistic, reflective, and value-based manner so that it not only functions as a measuring tool for academic achievement, but also as an instrument for fostering students' spirituality, morals, and character. PAI teachers need to design assessments that are able to combine cognitive, affective, and spiritual aspects through diagnostic, formative, summative, and authentic assessments that are relevant to the values of the Pancasila Student Profile. For madrasas, the results of this research have implications for the importance of strengthening teacher capacity, providing clear assessment guidelines, and creating an evaluation culture that emphasizes reflection, coaching, and continuous improvement. Thus, PAI assessments can be a strategic means in forming students who have faith, piety, noble character, independence, critical reasoning, and have a Pancasila personality.

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