



Technology-Based Assessment Design for Islamic Education in the Merdeka Curriculum Era

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Abstract

The digital transformation in education requires Islamic Education teachers to design assessments that are not only valid and reliable but also adaptive to the demands of 21st-century learning. This study aims to conceptually examine technology-based assessment designs aligned with the characteristics of Islamic Education, encompassing cognitive, affective, and psychomotor domains. Using a qualitative content analysis approach, data were collected through library research from books, journal articles, and relevant educational policy documents. Thematic analysis was conducted following Miles and Huberman's framework, enabling the identification of key themes. The findings highlight four essential stages in digital assessment design: planning, instrument development, indicator and rubric construction, and result analysis. Platforms such as Google Forms, Quizizz, Kahoot!, Google Classroom, and Moodle provide efficiency, interactivity, and data analysis advantages, yet challenges remain in infrastructure limitations, low digital literacy among teachers, and risks of student misconduct. The implications recommend blended assessment strategies and strengthening digital competencies of Islamic Education teachers to ensure effective, authentic, and meaningful assessment practices in the Merdeka Curriculum era.

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INTRODUCTION

The development of digital technology has brought about fundamental changes in various aspects of life, including the world of education. The concept of Society 5.0, which places humans at the center of technology use (human-centered), is driving a massive transformation in the education sector a trend that has gained momentum since the COVID-19 pandemic forced educational institutions to shift from in-person learning to technology-based learning (Rusman, 2019). In Indonesia, this transformation has become increasingly evident with the implementation of the Merdeka Curriculum, which provides

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teachers with the flexibility to design learning experiences that are contextual, learner-centered, and adaptable to the changing times (Peraturan Menteri Pendidikan, 2022).

One aspect that receives serious attention in the Merdeka Curriculum is the assessment system. Assessment is no longer viewed merely as a tool for measuring learning outcomes at the end of the semester, but rather as an ongoing process integrated with learning to track progress, diagnose difficulties, and provide meaningful feedback (Batubara et al., 2025; Khairunnisa & Dartim, 2024; Mulyasa, 2023). In the context of Islamic Religious Education, assessment plays a highly strategic role because the teaching of Islamic Religious Education is not merely about transferring Islamic knowledge but aims to shape students who are faithful, God-fearing, and of noble character. Islamic Religious Education encompasses three domains simultaneously: the cognitive (Islamic knowledge), the affective (spiritual and social attitudes), and the psychomotor (skills in worship and Islamic behavior); therefore, assessment in Islamic Religious Education must be able to address all three domains in a balanced and authentic manner.

However, practice in the field shows that conventional paper-and-pencil assessments still dominate Islamic Religious Education. This assessment model tends to measure only low-level cognitive aspects, such as memorization and simple comprehension, while affective and psychomotor assessments are often neglected or conducted subjectively without adequate instruments (Hakim, 2021). Furthermore, the manual grading process is time-consuming, resulting in delayed feedback to students, and the monotonous nature of these assessments fails to motivate students who are accustomed to using digital devices in their daily lives (Prasetyo, 2023).

It is this gap between the demands of ideal assessment and conventional assessment practices that underscores the urgency of utilizing technology in Islamic Religious Education assessment. Technology offers a wide range of new possibilities, from automated grading and instant feedback to a richer variety of question formats, as well as the ability to comprehensively document and analyze assessment results (Ningsih & Rahmawati, 2022). Digital assessment enables Islamic Religious Education teachers to evaluate the memorization of short surahs through audio recordings, assess wudu practice through video uploads, and evaluate attitudes and behavior through digital journals filled out periodically (Rohman, 2020; Suryani, 2022). Nevertheless, many Islamic Religious Education teachers still face difficulties in designing digital assessments due to limited technological literacy, even though various simple platforms such as Google Forms, Quizizz, Kahoot!, Google Classroom, and Moodle are available for free or at an affordable cost.

Previous studies have generally examined the effectiveness of a specific digital platform in isolation for example, the use of Quizizz as a formative assessment tool Ningsih & Rahmawati, (2022) or the effectiveness of Google Classroom in evaluating religious practices Suryani, (2022) but few have developed a comprehensive design framework for digital assessment in Islamic Religious Education from the planning stage through to the analysis of results while simultaneously mapping out the various relevant platforms.

Research gap: These previous studies remain partial in nature because they examine the effectiveness of a single platform in isolation and have not yet developed a comprehensive digital assessment framework for Islamic Religious Education that is fully integrated with all three domains of learning (cognitive, affective, and psychomotor) simultaneously. Novelty: This article offers a novel, comprehensive conceptual framework for the design of digital

assessments in Islamic Religious Education, covering the stages from planning, instrument development, and the determination of indicators and rubrics to the analysis of results. It explicitly maps the alignment of digital platforms (Google Forms, Quizizz, Kahoot!, Google Classroom, and Moodle) with the characteristics of the cognitive, affective, and psychomotor domains in Islamic Religious Education a mapping that has not been fully explored in previous studies. Implications: This study is expected to provide a theoretical contribution to the development of technology-based assessment in Islamic Religious Education, while also serving as a practical reference for Islamic Religious Education teachers and education policymakers in designing and implementing digital assessments that are valid, reliable, authentic, and meaningful.

Therefore, this article was written with the following objectives: i) to explain the concept of technology-based assessment in the context of Islamic Religious Education; ii) to describe the stages of designing digital assessments applicable to Islamic Religious Education; iii) to map relevant digital platforms and their functions; and iv) to analyze the advantages and challenges of their implementation. This study is expected to provide a theoretical contribution to the development of learning assessment in Islamic Religious Education while also serving as a practical reference for teachers in designing valid, reliable, and meaningful digital assessments.

METHODS

This study employs a descriptive qualitative approach using content analysis (Akem et al., 2025; Armita, 2025; Azizah et al., 2025; Dasrizal et al., 2025; Efendi et al., 2026; Engkizar et al., 2026; Hayat & Adiyono, 2024; Nida et al., 2025; Ummah & Ramdhan, 2026). This method was chosen because the research objective is conceptual in nature namely, to construct a framework for technology-based assessment in Islamic Religious Education based on a review of theory and previous research findings rather than to test hypotheses in the field. The data sources in this study consist of primary sources in the form of educational policy documents, namely the Merdeka Curriculum Learning and Assessment Guidelines [Peraturan Menteri Pendidikan, \(2022\)](#) and Regulation of the Minister of Education, Culture, Research, and Technology No. 21 of 2022, as well as secondary sources, including books on educational evaluation theory and articles from accredited scientific journals discussing digital assessment and Islamic Religious Education over the past ten years.

Data collection was conducted through a literature review and the gathering of relevant sources on the topics of digital assessment and Islamic Religious Education. The research instrument used was a document analysis guide (coding sheet) containing categories of assessment concepts, characteristics of Islamic Religious Education, stages of digital assessment design, digital platforms, as well as the advantages and challenges of their implementation, with the researcher acting as the primary instrument (human instrument) who manually coded and categorized the data with the assistance of the Mendeley reference management application for citation management. The collected data were then analyzed using content analysis, which comprised three stages: data reduction by sorting information relevant to the study's focus; presentation of data in the form of thematic categories (assessment concepts, characteristics of Islamic Religious Education, digital assessment design, digital platforms, and advantages and challenges); and drawing conclusions through the synthesis of theories and findings from previous

research to construct a comprehensive and practical conceptual framework. In summary, the research process can be outlined as follows: i) searching for and collecting primary and secondary sources; ii) data reduction by sorting information relevant to the focus of the study; iii) presenting data in thematic categories using document analysis guidelines; and iv) drawing conclusions through inter-theoretical synthesis to develop a conceptual framework for the design of digital assessments in Islamic Religious Education.

RESULT AND DISCUSSION

Concepts and Characteristics of Assessment in Islamic Religious Education

The term “assessment” is often used interchangeably with “evaluation” or “grading,” although conceptually there are fundamental differences between them. [Arikunto, \(2021\)](#) defines assessment as the process of collecting and processing information to determine students’ learning outcomes, while [Hidayat, \(2023\)](#) defines it as a systematic procedure that includes the activities of collecting, analyzing, and interpreting information about students’ behavior and learning outcomes. Thus, assessment is not merely about assigning grades but about understanding the extent to which students have achieved learning objectives. In the Merdeka Curriculum, assessment is conducted in an integrated manner with the learning process and serves to provide feedback to both teachers and students to improve the quality of future learning ([Peraturan Menteri Pendidikan, 2022](#)).

In general, assessment has three main functions: a formative function to monitor learning progress during the learning process; a summative function to determine students’ final achievements at the end of the learning period; and a diagnostic function to identify learning difficulties so that appropriate remedial or enrichment programs can be designed. To function optimally, assessments must adhere to several principles, namely validity, reliability, objectivity, transparency, fairness, practicality, and educational value ([Widoyoko, 2017](#)).

Islamic Religious Education has distinctive characteristics that set it apart from other subjects: it is doctrinal and normative in nature because it is rooted in the Quran and Hadith; it emphasizes three domains simultaneously (cognitive, affective, and psychomotor); it is practical in nature because Islamic teachings must be applied in daily life; and it is continuous in nature because the development of Islamic character is a lifelong process that does not end in the classroom. These characteristics have direct implications for the design of Islamic Religious Education assessments, which cannot rely solely on written tests but must also incorporate observation, self-assessment, peer assessment, portfolios, and performance assessments to authentically evaluate religious practices. The main challenge lies in how to assess the affective and psychomotor domains objectively and in a well-documented manner an issue that can actually be addressed through the use of technology, such as digital journals to record students’ attitudes or video uploads to assess religious practices.

The Concept of Technology-Based Assessment

Digital assessment, or technology-based assessment, can be defined as the process of evaluating learning that utilizes information and communication technology devices including hardware such as computers, laptops, tablets, and smartphones, as well as software such as applications, online learning platforms, or learning management systems (LMS). [Rusman, \(2019\)](#) emphasizes that digital assessment is an evolution of conventional assessment that utilizes multimedia features, interactivity, automation, and network connectivity to improve the

quality, efficiency, and effectiveness of assessment. Digital assessment does not merely involve shifting from a paper format to a screen (computer-based test), but rather opens up new forms of assessment, such as game-based assessment, computerized adaptive testing which adjusts the difficulty level of questions to students' abilities and digital portfolios that can be accessed anytime and anywhere.

The concept of technology-based assessment rests on four main pillars: automation of the processes of test distribution, grading, and reporting of results; interactivity through multimedia questions and simulations; flexibility in the time and place of administration; and accuracy in data processing that minimizes human error. [Arsyad, \(2017\)](#) points out that the integration of technology into assessment should not merely involve switching from paper to a screen, but must transform the very perspective and approach to assessment itself, so that technology truly enhances the quality of assessment rather than merely simplifying teachers' administrative tasks. This transformation also shifts the teacher's role from merely a grader to an assessment designer, facilitator, and data analyst capable of interpreting assessment results meaningfully and providing appropriate follow-up. In practice, digital assessments must still adhere to the principles of validity, reliability, and transparency just like traditional assessments with the added principle of security to protect the integrity of student data and prevent cheating ([Prasetyo, 2023](#)).

Design of Technology-Based Assessment for Islamic Religious Education

Based on the conceptual review above, the design of technology-based assessment for Islamic Religious Education can be developed through four interrelated stages. First, planning for digital assessment. At this stage, Islamic Religious Education teachers need to determine the purpose of the assessment (diagnostic, formative, or summative), the core competencies and indicators to be assessed, the target students, the assessment format, the platform to be used, the time allocation, the grading rubric, and the implementation mechanism, whether synchronous or asynchronous.

Second, the development of assessment instruments. Instruments can take the form of multiple-choice, true-false, matching, short-answer, or essay questions supported by a digital platform. For Islamic Religious Education, the instruments must be designed to cover three domains: the cognitive domain through questions on the understanding of Islamic teachings, the affective domain through Likert-scale attitude statements or digital observations, and the psychomotor domain through audio or video uploads demonstrating worship skills.

Third, the determination of indicators and rubrics. Indicators are formulated in operational terms so that they can be measured and observed. For example, for the competency "students are able to perform prayer correctly," the indicators could include the ability to list the pillars of prayer, demonstrate the movements of prayer in a video, and recite the prayer verses with correct articulation and Tajwid through an audio recording. The assessment rubric must be formulated clearly, transparently, and made accessible to students before the assessment is conducted.

Fourth, analysis of assessment results. The advantage of digital assessment lies in the ease of analyzing results through automated features such as score statistics, answer distributions, graphs, and individual student summaries. Teachers can use this data to identify material that students have and have not mastered, determine remedial needs, and evaluate the overall effectiveness of the test items.

Table 1. Stages of Designing Technology-Based Assessments for Islamic Religious Education

Stage	Activity Focus	Example Application in Islamic Education
Planning	Determining assessment objectives, basic competencies, target students, assessment type, platform, time, and rubric	Establishing formative assessment of short surah memorization through audio recordings
Instrument Development	Designing digital questions/tasks that cover cognitive, affective, and psychomotor domains	Multiple-choice questions (cognitive), attitude scale (affective), video uploads (psychomotor)
Indicator and Rubric Determination	Formulating operational indicators and transparent scoring rubrics	Indicators of prayer movements and recitations along with scoring rubrics
Result Analysis	Processing assessment data using automatic analysis features of digital platforms	Score recap, answer distribution, and identification of remedial needs

Digital Platforms for Islamic Religious Education Assessment

The choice of a digital platform should be tailored to the assessment objectives, student characteristics, and the availability of school facilities. Google Forms is a free platform that allows teachers to create questions in various formats (multiple choice, checkboxes, short answer, essay, and linear scale), making it suitable for online exams, daily quizzes, and attitude surveys. Its key advantages include automatic integration with Google Drive and a feature that provides a summary of responses. Quizizz and Kahoot! are game-based interactive quiz platforms equipped with music, leaderboards, and real-time feedback, making them effective for engaging formative assessments, such as quizzes on Islamic history or the memorization of short surahs; the difference is that Kahoot! places greater emphasis on synchronous response speed in the classroom, whereas Quizizz is more flexible for asynchronous use (Ningsih & Rahmawati, 2022).

Google Classroom serves as a simple learning management system that allows teachers to create virtual classrooms, assign and collect assignments, grade work, and provide feedback, making it suitable for project-based assessments, digital portfolios, or long-term assignments, including the assessment of religious practices through video uploads (Suryani, 2022). Moodle, on the other hand, is a more complex open-source Learning Management System (LMS) that supports question banks, adaptive exams, cheating detection, and more detailed results reporting, making it more suitable for schools with adequate infrastructure and human resources (Rohman, 2020). These five platforms have complementary characteristics; therefore, Islamic Religious Education teachers should have in-depth mastery of at least one or two platforms so they can select and combine them according to classroom assessment needs.

Table 2. Digital Platforms for Islamic Religious Education Assessment and Their Functions

Platform	Key Characteristics	Function in Islamic Education Assessment
Google Forms	Free, easy to use, integrated	Online exams, daily quizzes,

	with Google Drive, automatic answer analysis	attitude surveys
Quizizz	Game-style interactive quizzes, asynchronous, equipped with music and instant feedback	Enjoyable formative assessments, such as Islamic history quizzes
Kahoot!	Speed-based interactive quizzes, played synchronously in class	Material review and competitive formative assessments
Google Classroom	Simple Learning Management System for virtual classes, assignment submission, and feedback	Project assessment, digital portfolios, worship practice via video
Moodle	Open-source Learning Management System, feature-rich, supports question banks and fraud detection	Adaptive exams, question banks, detailed result reporting

Advantages and Challenges of Implementing Digital Assessment in Islamic Religious Education

The use of technology-based assessment in Islamic Religious Education offers a number of advantages. First, efficiency, as teachers do not need to print test questions, grade them manually, or tally scores one by one. Second, convenience, as assessments can be conducted anytime and anywhere. Third, interactivity, as gamification elements on platforms such as Quizizz and Kahoot! have been shown to increase student motivation and participation (Ningsih & Rahmawati, 2022). Fourth, the ease of automated analysis helps teachers identify problematic test items and students who require intervention. Fifth, it saves time and costs by eliminating the need to print and distribute paper, while also being more environmentally friendly.

On the other hand, the implementation of digital assessments in Islamic Religious Education still faces a number of challenges. First, limited access to a stable internet connection, especially in underdeveloped areas (Prasetyo, 2023). Second, uneven digital literacy among Islamic Religious Education teachers, meaning that some teachers still struggle to design digital assessment tools independently. Third, there are limitations in facilities and infrastructure, including both school computer labs and students' access to personal devices. Fourth, there is a risk of cheating in online assessments, which are difficult for teachers to monitor directly. Fifth, digital fatigue results from the excessive frequency of online assessments.

To address these challenges, a blended assessment strategy is needed that combines digital and conventional methods in a balanced way, along with the provision of supporting facilities by schools, ongoing training for Islamic Religious Education teachers, and the use of anti-cheating features such as timers, question randomization, or digital proctoring. With this strategy, technology-based assessments can be implemented more fairly and validly while upholding the Islamic values that form the core of Islamic Religious Education.

Table 3. Advantages and Challenges of Technology-Based Assessment in Islamic Religious Education

No.	Advantages	Challenges
1	Efficient: no need for printed	Limited access to stable internet

	questions, manual correction, or manual recap	networks
2	Practical: can be conducted anytime and anywhere	Uneven digital literacy among Islamic Education teachers
3	Interactive through gamification elements (Quizizz, Kahoot!)	Limited school/student facilities and infrastructure
4	Automatic and fast result analysis	Potential student cheating in online assessments
5	Time-saving, cost-effective, and more environmentally friendly	Digital fatigue due to frequent online assessments

The above findings reinforce the arguments put forth by [Ansori et al., \(2021\)](#) that assessment in the Merdeka Curriculum should function as an ongoing process, not merely as an end-of-semester measurement tool, while also affirming the views of [Arikunto, \(2021\)](#); [Hidayat, \(2023\)](#) that assessment is, in essence, a systematic process of understanding learning outcomes, not merely the assignment of grades. The four-stage framework developed in this study conceptually addresses the gaps identified by [Hakim, \(2021\)](#); [Prasetyo, \(2023\)](#) namely, the dominance of conventional assessments that only cover the lower levels of the cognitive domain by demonstrating that the mapping of digital platforms across the cognitive, affective, and psychomotor domains enables Islamic Religious Education assessment to address all three domains more balanced. At the same time, the challenges of infrastructure limitations and teachers' digital literacy identified in this study align with the findings of [\(Prasetyo, 2023\)](#), indicate that the successful implementation of digital assessment does not depend solely on the availability of technology but also on the readiness of human resources and supportive policies at the school level; thus, the blended assessment strategy recommended by this study should be understood as a transitional solution not an end goal toward a more mature integration of technology in the evaluation of Islamic Religious Education learning.

CONCLUSION

This study shows that technology-based assessment in Islamic Religious Education is an evaluation process that utilizes information and communication technology tools to collect and process information on students' learning achievements in a manner that is more interactive, flexible, automated, and media-rich than conventional assessment; therefore, its design must be developed through four interrelated stages: planning, instrument development, determination of indicators and rubrics, and analysis of results, while consistently addressing the three domains of Islamic Religious Education learning (cognitive, affective, and psychomotor) in a balanced manner. This can be achieved through the use of platforms such as Google Forms, Quizizz, Kahoot!, Google Classroom, and Moodle, according to their respective characteristics and needs, although their implementation still faces challenges such as infrastructure limitations, teachers' digital literacy, facilities and equipment, the potential for cheating, and students' digital fatigue all of which can be minimized through blended assessment strategies, improvements to school facilities, ongoing teacher training, and the implementation of anti-cheating features. On that basis, Islamic Religious Education teachers and education policymakers are advised to use this four-stage design framework as

a practical guide in developing digital assessments at their respective educational institutions, while future research should empirically test the effectiveness of this framework in the context of Islamic Religious Education in the field.

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