

**IMPLEMENTATION OF AUTHENTIC ASSESSMENT OF
PSYCHOMOTOR DOMAIN IN PAI LESSONS ON TABLIGH MATERIAL
CLASS XI RPL TAMANSISWA SUKADAMAI**

¹Azyana Alda Sirait

azyana.alda@uinsu.ac.id

²Indah Widya Jaya Putri Nasution

indah0331234025@uinsu.ac.id

³M Agil Febrian

agil0331234006@uinsu.ac.id

⁴.Nurmawati

nurmawati@uinsu.ac.id

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Abstract

This study aims to analyze the implementation of authentic assessment in the psychomotor domain in Islamic Religious Education learning with Tabligh material in class XI RPL SMK Tamansiswa Sukadamai. This study uses a qualitative method with a descriptive approach. Data were collected through observation, interviews, and documentation of teachers, students, and principals. Analysis was carried out through data reduction, data presentation, and drawing conclusions. The results of the study showed that authentic assessment based on practice, such as group division, discussion, and presentation, was effective in improving students' ability to convey Islamic messages persuasively and politely. The assessment was carried out using instruments that included mastery of the material, delivery techniques, appropriateness of the content, and student performance. The obstacles faced included students' nervousness and lack of mastery of the material. In conclusion, authentic assessment can improve students' psychomotor skills, but requires support in the form of teacher training, improved facilities and infrastructure, and adaptive learning strategies. The 3F principle-based approach (Fun, Fresh, Focus) creates an interesting and relevant learning atmosphere to students' needs in the era of digital transformation.

Keywords: Authentic Assessment, Psychomotor, Tabligh

¹ State Islamic University of North Sumatra, Indonesia

² State Islamic University of North Sumatra, Indonesia

³ State Islamic University of North Sumatra, Indonesia

INTRODUCTION

Psychomotor skills often face various obstacles in the implementation process. The evaluation method known as “authentic assessment” places a strong emphasis on students’ capacity to demonstrate their proficiency in real-world settings⁴. The practice of delivering da’wah, reciting verses of the Qur'an with tartil, or imitating tabligh activities are examples of psychomotor skills that are very relevant to authentic assessment in the framework of Islamic Religious Education (PAI), especially when it comes to Tabligh content. However, there are several challenges that arise when implementing authentic assessment in the psychomotor domain⁵.

Students in vocational schools such as SMK Tamansiswa Sukadamai are usually more accustomed to technology and engineering-based teaching, especially in grade XI RPL (Software Engineering). This makes it difficult for Islamic Religious Education teachers to use evaluation techniques that are relevant to the psychomotor domain while encouraging students to understand and apply tabligh material in real situations. Time constraints, lack of teacher experience in creating authentic evaluation tools, and lack of infrastructure and resources to enable the implementation of tabligh practices are other common challenges.

⁴ Siti Mar'ati Roikha Jannah, “Evaluation of the Implementation of Authentic Assessment of the 2013 Curriculum,” *Journal of Madrasah Education* 1, no. 1 (2016): 115–22.

⁵ Dewi and Shandia E, "Curriculum Development ,Models," *Sumatra Journal of Village, Geography and Geogrraphy Education* 7, no. 1 (2023): 125–30.

Enhancing the ideals of tabligh in Islamic Religious Education is a calculated effort to shape students into pious and articulate individuals who can communicate moral lessons effectively ⁶. Thus, a thorough investigation is needed to determine the best way to conduct authentic assessments in the psychomotor domain using tabligh materials in class XI RPL Tamansiswa Sukadamai. The purpose of this study is to provide a comprehensive overview of the challenges faced, the efficacy of authentic assessments, and potential solutions to improve the standards of Islamic Religious Education learning.

RESEARCH METHODS

This study combines descriptive research with qualitative methodology. The application of authentic assessment of the psychomotor domain in Islamic Religious Education learning with Tabligh material in class XI RPL Tamansiswa Sukadamai is described in detail using this approach. Because of the importance and need for research on the application of authentic assessment in Islamic Religious Education learning, especially tabligh material, this study was conducted at SMK Tamansiswa Sukadamai in class XI RPL. Class XI RPL students and Islamic Religious Education teachers who teach tabligh material are the subjects of the study. Other related teachers can provide other perspectives on authentic

⁶ Muaz, Nanat Fatah Natsir, and Erni Haryanti, "Paradigm of Science Integration in the Perspective of Science Trees at UIN Maulana Malik Ibrahim Malang," *Al-Afkar; Journal for Islamic Studies* 5, no. 1 (2022): 302–19, https://doi.org/https://al-afkar.com/index.php/Afkar_Journal/issue/view/4.

assessment, and the principal can provide policy information on how learning is implemented.

Three main methods observation, interviews, and documentation were used to collect data for this study. Observations were conducted by directly observing the learning process and the use of authentic assessment in the classroom. Particular attention was paid to the teacher's method in evaluating students' psychomotor abilities, which included the practice of presenting tabligh material. In-depth interviews were conducted with Islamic Religious Education teachers, students, and principals to obtain information related to the implementation, constraints, and effectiveness of authentic assessment. Documentation was conducted by collecting documents such as lesson plans, assessment instruments, student assessment results, and school policies related to Islamic Religious Education learning.

Three steps are used in the data analysis process: data reduction, data presentation, and drawing conclusions. Sorting, condensing, and selecting data that is relevant to the research topic are steps in the data reduction process. To help understanding, the filtered data is then displayed in the form of a descriptive narrative. Making conclusions based on field data to answer the focus of the research is the final step. This study compares data from observations, interviews, and documentation using source triangulation techniques to ensure the validity of the data ⁷. Another method is member checking, which involves verifying the

⁷ Huberman, *Qualitative Data Analysis*. (Jakarta: Ghalia Indonesia, 2003).

findings of observations and interviews with informants and asking for advice from education experts to support the study findings.⁸

Planning, obtaining research permission from the school, collecting information through documentation, interviews, and observations, conducting methodical data analysis, and making a research report are steps in the research process⁹. By using this approach, it is hoped that this study can provide a comprehensive explanation of the actual application of assessment in the psychomotor domain, highlight the challenges faced, and offer solutions to improve the standards of PAI learning, especially those related to Tabligh material.

RESEARCH RESULT

1. The Concept of Authentic Assessment of the Psychomotor Domain

Authentic assessment is the process of collecting and processing information to measure student learning outcomes. It is a comprehensive assessment that assesses knowledge, skills, spiritual attitudes, and social attitudes as well as learning inputs, processes, and¹⁰outcomes .

Authentic assessment comprehensively assesses the learning process and outcomes as well as the readiness of students. By combining the assessment of these three elements of *input-process-output* , we can see the capacity, style, and learning

⁸ Lexy J Moleong, *Qualitative Research Methodology* (Bandung: Remaja Rosdakarya, 2011).

⁹ Straus and Corbin, *Fundamentals of Qualitative Research* (Bandung: Pustaka Rosdakarya, 2021).

¹⁰ Musfiqon, *Authentic Assessment in 2013 Curriculum Learning* (Sidoarjo: Nizamia Learning Center, 2016).

outcomes of students. This can even produce instructional impact. and the impact of accompanying learning.

Teachers must pay attention to the balance between the assessment of attitudes, skills, and knowledge competencies that are adjusted to the development of student characteristics according to their level because authentic assessment requires students to apply ideas or theories in real situations according to their abilities or skills ¹¹.

The characteristics of a correct assessment are as follows: 1) Measuring every aspect of learning, namely performance, results, or products; 2) Conducted during and after the learning process; 3) Using various methods and sources; 4) Tests are the only tool for collecting assessments; 5) The tasks given reflect aspects of real life every day; and 6) Assessments should emphasize the depth (quantity) of knowledge and skills rather than their breadth. ¹².

The characteristics of authentic assessment are: 1) can be used for formative or summative, achievement of competency towards one basic competency (*formative*) or achievement of competency standards or core competencies in one semester (*summative*); 2) Measuring skills and performance, not memorizing facts, emphasizing the achievement of competency skills (*skill*) and performance (*performance*), not competencies that are memorization and memory; 3) Continuous and integrated, is a

¹¹ Kadek Agus Bayu Pramana, *Designing Authentic Assessment* (Banjar: CV Media Educations, 2019).

¹² I Made Subrata and I Gusti Ayu Rai, "Implementation of Authentic Assessment in the Formation of Student Character," *Jurnal Emasains; Jurnal Edukasi Matematika Dan Sains* 8, no. 2 (2019): 196–203.

whole unit as a tool to collect information on student competency achievement; 4) Can be used as *feedback*, can be used as feedback on student competency achievement comprehensively¹³

Based on the above features and characteristics, assessment is an important component of the learning process and reflects real-life problems. To design a proper assessment, it is necessary to pay attention to the principles of assessment: assessment must be comprehensive and cover all aspects of learning objectives.

By implementing authentic assessment, it is expected that students will have a more meaningful and relevant learning experience with real life. They can develop deep understanding, critical thinking skills, and the ability to apply their knowledge in everyday life contexts. Authentic assessment also provides constructive feedback to students to help them understand their strengths and weaknesses and improve their performance in the future ¹⁴.

In the psychomotor domain, authentic assessment is an area related to expertise or ability to act after a learning experience. Psychomotor is associated with learning outcomes resulting from ability, which is defined as the achievement of the results of knowledge competence, and skill competence can use practical tests, projects and portfolio assessments ¹⁵. This ability shows the

¹³ Subrata and Rai.

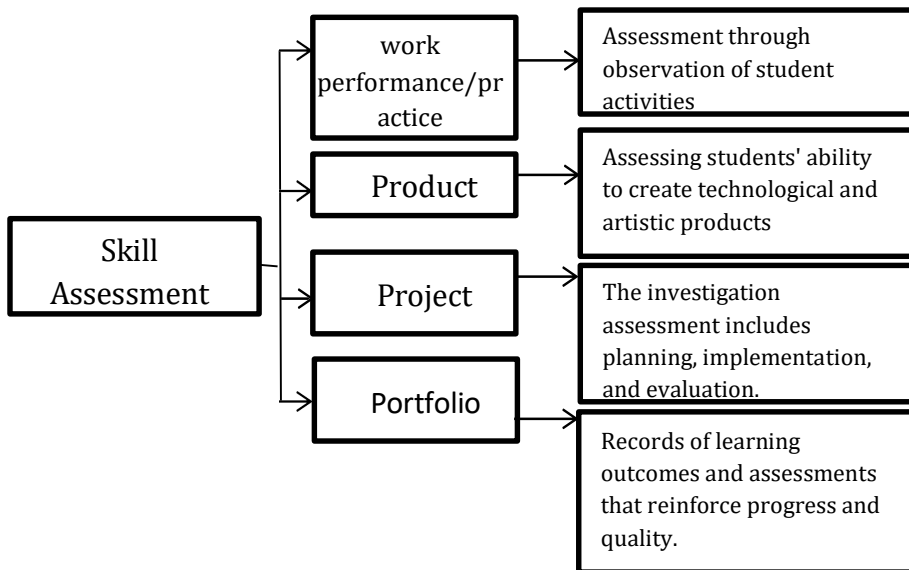
¹⁴ Ayu Maya Damayanti, Daryono, and Yudi Hari Rayanto, *Learning Evaluation* (Pasuruan: CV Basya Media Utama, 2022).

¹⁵ Nurmawati, *Evaluation of Islamic Education* (Bandung: Citapustaka Media, 2016).

level of talent that a person has in completing a particular job or stage ¹⁶.

Skill assessment includes the domains of acting and thinking. Acting skills include using, assembling, analyzing, modifying, and creating. Thinking skills include reading, calculating, and composing skills ¹⁷.

In the assessment of skills competency there are work assessments, practical tests, projects, and portfolios. The following is explained in the scheme below;¹⁸



¹⁶ Novalina Indriyani, Rahmi Hanifah, and Yanti Fitria, "Authentic Assessment in the Independent Learning Curriculum in Natural Science (IPA) Learning in Elementary Schools," *Pendas; Scientific Journal of Elementary Education* 8, no. 1 (2023): 28–47.

¹⁷ Nurzannah and Anita Carlina, *Authentic Assessment in Al-Qur'an Learning* (Medan: Umsu Press, 2021).

¹⁸ Wildan Wildan, "IMPLEMENTATION OF AUTHENTIC ASSESSMENT OF KNOWLEDGE, ATTITUDE AND SKILLS ASPECT IN SCHOOLS OR MADRASAH," *Jurnal Tatsqif* 15, no. 2 (December 15, 2017): 131–53, <https://doi.org/10.20414/jtq.v15i2.3>.

Figure 1; Skills Aspect Assessment Scheme

Based on the scheme, the author found that there are four assessments for skills that can be used by teachers during the learning process. *First*, work assessment. With practice, projects, and portfolios, students demonstrate their abilities. *Second*, practical tests. Assessments that require responses in the form of behavior that is in accordance with competency demands. *Third*, plans. Learning tasks that include design, implementation, and reporting, both verbally and in writing, must be completed within a certain period of time. *Fourth*, portfolios. Can be a collection of student work as a whole that is *reflective-integrative*, or can be real actions that show students' concern for their environment.

In Risnawati's research,¹⁹ it is stated that psychomotor is related to learning outcomes achieved through skills, as a result of the knowledge competencies possessed by students. This means that skills are a consequence of students' knowledge competencies, the nature of skills shows how proficient a person is in a particular task or set of tasks. This psychomotor learning produces skills and the ability to act. When students demonstrate certain behaviors or actions that are in accordance with the meaning contained in the cognitive and affective domains, psychomotor learning outcomes emerge as a continuation of cognitive and affective learning outcomes.

¹⁹ Risnawati and Ummi Salamah Br Pasaribu, "Constructing Skill Assessment Instruments (Psychomotor)," *Tambusar Education Journal* 8, no. 1 (2024): 3107–13.

Literally, the word *tabligh* means "to convey". In terms, *tabligh* means conveying the teachings of Islam that come from Allah to all mankind. Conveying in the context of leadership in general is the responsibility of each individual who is given the mandate to explain it to others regarding good and noble values. While in the religious context, *tabligh* is the task of conveying all the messages of Allah SWT to all mankind regarding the rules (sharia) and beliefs (iman) and morals (ihsan) so that they can be used as a guideline for achieving happiness in this world and the hereafter. Therefore, in *tabligh activities* there are *amar ma'ruf* and *nahi munkar*, namely an invitation to do universal good and a prohibition on doing bad deeds ²⁰.

There are several requirements that must be considered when conducting *tabligh*, namely: a) done in a polite, gentle, not rude, and not destructive manner, b) using language that is easily understood by the congregation, c) prioritizing deliberation and discussion to reach an agreement, d) *tabligh* material must have strong and clear references to its source, and e) delivered with sincerity and patience according to the circumstances. f) not inciting others to be hostile, disagree, destructive and find fault with others ²¹.

²⁰ Siti Marwiyah, *Prophetic Spiritual Leadership in Corruption Prevention* (Surabaya: CV Jakad Publishing, 2018).

²¹ Abd Rahman and Hery Nugroho, *Islamic Religious Education and Character Education for Senior High School/Vocational High School Grade XI* (Jakarta: Book Center of the Education Standards, Curriculum, and Assessment Agency, Ministry of Education, Culture, Research and Technology, 2021).

The procedures/strategies of *tabligh* must refer to the example of the Prophet Muhammad SAW, and his companions in carrying out da'wah or *tabligh*. If not, *tabligh* which has good intentions, instead changes to make the image of Islam bad, even damages the image, of course all of that must be a shared awareness. Islamic history has also provided examples in *tabligh*, namely; (a) inviting the closest people first, as emphasized in QS ash-Shaf / 61: 2-3 and QS Luqman / 31: 12-19, (b) approaching other parties according to their capacity of knowledge and dignity and, (c) inviting yourself and other parties to help each other so that *tabligh* can be carried out properly ²².

Based on this, the author analyzes that *tabligh* must be carried out according to the example of the Prophet Muhammad SAW and his companions, in a wise manner and in accordance with Islamic principles, so as not to damage the image of religion. The approach begins by inviting the closest family to be role models, then expanding to the community with strategies that are adjusted to the conditions and capacities of each. In addition, *tabligh* must be carried out gradually, continuously, involving cooperation, and having a clear segment to reach all groups, as guided by the Qur'an. The strength of faith and patience are some of the principles that must be upheld in *tabligh*.

2. Demonstration/Practice of *Tablig*

Anyone who decides to become a preacher must really organize his personality so that the people he preaches to are

²² Rahman and Nugroho.

interested and willing to get involved. For that, there are many requirements that must be met, as previously mentioned, as well as using many persuasive techniques and prioritizing the cultural approach of the community ²³.

Avoid aggressive, terroristic, and extreme ways, which cause others to define Islam and Muslims negatively; instead of bringing them closer, they distance them; instead of empathy, they create hostility and hatred. Therefore, it is very important to convey the invitation calmly, in a controlled, polite, and entertaining manner.

There are several procedural steps that must be followed to demonstrate or practice tabligh, specifically:

a. Preparation stage

Refer to and study the tabligh material, so that it suits the needs of the congregation or audience.

b. Implementation stage

When conducting tabligh, the material delivered must be concise, practical, and fast, while still prioritizing clear language, encouraging discussion and reliance on reason and common sense, including the emotions of the congregation, and avoiding a tone that is condescending or even coercive. The congregation, with their own awareness, can accept Islamic teachings and find their own truth if the tabligh

²³ Hery Nugroho and Abdul Rahman, *Teacher's Guide for Islamic Religious Education and Character Education for Senior High School/Vocational High School Grade XI*, *Proceedings Series on Social Sciences & Humanities*, vol. 9, 2022.

material is presented openly, completely, and comprehensively. This is because Islam is the truth.

Although this approach may seem challenging, it is elegant and worthy of being proposed because Islam was not created in a vacuum, but has faced many realities that are largely different from each other throughout history. According to the Sirah Rasulllah SAW, these realities can be modified, avoided, and adjusted to fit the teachings of Islam.

It does take time, great patience, various techniques and strategies, and the use of sufficient resources and encouragement to achieve success. Remember not to appear condescending, avoid coercion, let alone violence, and take into account the time given. In addition, apply enjoyable techniques that adhere to 3 Fs (*Fun, Fresh, and Focus*), and not overdoing the use of humor and wit.

c. Consolidation Stage

Try to solidify your understanding of the content of the tabligh as a final step by writing a conclusion or resume outlining what needs to be followed up. This is sometimes referred to as the RTL (Follow-up Action Plan). Before ending the tabligh activity, this should be done to ensure that each congregation has the self-awareness to make changes and improve the standard of charity. This is also important so that there is no bias in understanding for the congregation or audience ²⁴.

²⁴ Nugroho and Rahman.

3. Student Activities

Each class is divided into 6 groups. Make a review of the vision, mission, and goals of several Islamic mass organizations in Indonesia that are associated with Islam as rahmatan lil 'alamin. These mass organizations are

1. Group I about Nahdlatul Ulama (NU)
2. Group II on Muhammadiyah (MD)
3. Group III on Islamic Unity (Persis)
4. Group IV about Nahdlatul Wathon (NW)
5. Group VI about Al Washliyah

4. Practical Assessment

Class divided into 6 groups, according to with Evaluation Projects that have been implemente . So presenting And to discuss discussion in accordance with his task, then make conclusion about Nahdlatul Ulama (NU), Muhammadiyah, Persis, Nahdlatul Ulama Wathan (NW), and Al Washliyah. Meanwhile that GPAI provides evaluation from each group.

Instrument Evaluation

Instrument Evaluation Aspect Skills

In Form Assignment Presentation (Work) Group)

Subjects : Islamic education and Character

Class/Semester : XI RPL

Topics : Tabligh

Evaluation Presentation

No	Student Name	Aspect Which Rated / Score Maximum				
		Mastery of Material	Delivery Techniques	Conformity of content to theme	Performance	Total Score
Ex. 1	Aan Rizky	3	3	3	2	11
	Ramadani					
	Ade Anisa					
	Water Lagoon					
	Arifin Syahputra Munthe					
Asmiran and Aulia						
Ex. 2	Aulia Bela	2	3	3	3	11
	Chelsea					
	Meila Sari					
	Dea Ananda					
	Dennis Oktasyahrion					
	Goddess					

Kel. 3	Fladia	2	2	3	3	10
	Hutari					
	Juliani					
	Lubna					
	Zahirah					
	M Haffidz					
Maharani						
Kel. 4	Muhamma	3	3	3	3	12
	d Safii					
	Nawang					
	Wulan					
	Rarasati					
	Wal Utami					
	Rizky					
	Ananda					
Septiana						
Siti Aisha						
Ex. 5	Holy	3	3	3	3	12
	Indriyanti					
	Holy					
	Nadela					
	Holy Grace					
	Ummul					
Fadhila						
Juliana						

Notes:

3 = Good

2 = Currently

1 = Not enough Good

Mastery Material

1. Very control
2. Enough control
3. No control

Technique Delivery

1. Very Good
2. Good
3. Enough Good

Compliance Contents with theme

1. Contents in accordance with theme Which has determined
2. Contents not enough in accordance with theme Which has determined
3. Contents No in accordance with theme Which has determined

Performance

1. Control
2. Not enough control
3. No master

$$\frac{NA = \sum}{\text{Score 3}}$$

Based on an interview with Mrs. Alda as a PAI Teacher at SMK Tamansiswa Sukadamai, it was obtained information that the

implementation of authentic assessment of the psychomotor domain on the tabligh material aims to train students' skills in conveying Islamic messages in a persuasive, polite, and culturally appropriate manner. The teacher also emphasized the importance of using fun methods, such as the 3F principle (*Fun, Fresh, and Focus*), so that students are more enthusiastic in practicing tabligh.

Interview with class XI RPL student Fladia Hutari that students feel that this practice-based learning helps them understand how to convey Islamic messages effectively. However, some students expressed challenges, such as nervousness during presentations and lack of mastery of the material.

The statement above is in accordance with the results of observations that students are divided into several groups to discuss the vision, mission, and goals of Islamic mass organizations such as NU, Muhammadiyah, and Persis. Each group presents the results of the discussion in front of the class using various delivery techniques. The teacher gives an assessment based on mastery of the material, delivery techniques, suitability of the content to the theme, and student performance.

Implementation of Tabligh Practice, namely students carry out tabligh practice in three stages: first, preparation, understanding tabligh material that suits the needs of the audience. Second, implementation: conveying messages practically and persuasively, avoiding a preachy style. Third, consolidation: Making a resume of the material and preparing a follow-up plan (RTL).

Next, the assessment, the teacher uses an assessment instrument in the form of a presentation assignment, with a scale of 1-3 for each aspect assessed. The assessment shows variations in student abilities, where some students have a maximum score (12), while others still need to improve their mastery of the material and delivery techniques.

DISCUSSION

Authentic assessment-based learning in the psychomotor domain in tabligh material at SMK Tamansiswa Sukadamai shows effectiveness in improving students' communication skills. Through tabligh practice, students not only understand the concept of tabligh theoretically, but also apply it directly with a persuasive and polite approach according to the culture of the community. This learning emphasizes a balance between mastery of the material, delivery techniques, and performance in conveying Islamic messages. The results of observations and interviews show that this method helps students overcome challenges in public speaking and improves their understanding of effective tabligh strategies. In addition, the 3F approach (Fun, Fresh, and Focus) applied by teachers has been shown to make students more enthusiastic in practicing and delivering tabligh messages with more confidence.

However, the assessment results showed variations in students' abilities in delivering tabligh material, where some students obtained maximum scores, while others still faced obstacles in mastering the material and delivery techniques. This

indicates that although this practice-based learning provides a meaningful experience, further guidance and practice are still needed for students who experience difficulties. Teachers can provide additional guidance, such as gradual speaking exercises and tabligh simulations in small groups before appearing in front of the class. With a sustainable learning strategy and an approach that suits the characteristics of students, it is hoped that their communication skills and understanding of tabligh will increase, so that they are able to convey Islamic messages well in various real-life situations.

CONCLUSION

The implementation of authentic assessment in the psychomotor domain in Islamic Religious Education (PAI) learning of Tabligh material in class XI RPL SMK Tamansiswa Sukadamai has shown effectiveness in improving students' ability to convey Islamic messages persuasively and politely. With a practice-based approach such as group division, discussion, and presentation, students are trained to understand and apply Tabligh material in real contexts. Teachers use various assessment instruments that include mastery of the material, delivery techniques, content suitability, and performance, which provide a comprehensive picture of students' abilities. However, there are still challenges such as students' nervousness and lack of mastery of the material, which require more attention in the learning process.

The application of authentic assessment methods with the 3F principle (Fun, Fresh, and Focus) has helped create a fun and

interesting learning atmosphere for students. The stages of Tabligh practice, from preparation to consolidation, provide students with the opportunity to explore their potential while integrating religious values into their daily lives. To achieve more optimal success, support is needed in the form of improving facilities and infrastructure, teacher training related to authentic assessment methods, and teaching strategies that are adaptive to students' needs in the era of digital transformation .

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