Prophetic Framework in Educational Evaluation: A Qualitative Study on Minimum Competency Assessment in Indonesia

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ABSTRAK

Pendidikan di Indonesia telah lama berupaya membangun dan mengembangkan metode evaluasi yang dapat dijadikan acuan utama di seluruh jenjang pendidikan dan wilayah di Indonesia. Upaya ini semakin serius dilakukan sejak keluarnya hasil asesmen PISA 2018, di mana Indonesia menempati peringkat bawah dalam beberapa cabang yang diujikan. Salah satu kebijakan perubahan yang diperkenalkan adalah Asesmen Kompetensi Minimum (AKM), yang dimaksudkan menjadi metode utama dalam evaluasi pembelajaran di Indonesia. Namun, asesmen nasional masih memerlukan banyak koreksi dan perubahan. Penelitian ini bertujuan untuk mengkaji penggunaan kerangka konseptual yang dikembangkan oleh Kuntowijoyo untuk memperbaiki sistem asesmen yang ada saat ini dan menyelidiki bagaimana kerangka konseptual ini dapat menjadi otoritatif tanpa terjebak pada otoritarianisme dalam pendidikan. Posisi penelitian ini adalah untuk memberikan rekomendasi dari perspektif studi pendidikan Islam dan sosiologi Islam mengenai Asesmen Kompetensi Minimum yang dikembangkan oleh Kementerian Pendidikan. Penelitian ini menggunakan metode kualitatif, dengan pendekatan studi kepustakaan dan analisis wacana yang dikembangkan oleh ilmu sosial profetik Kuntowijoyo. Temuan dari penelitian ini menyimpulkan bahwa asesmen berdasarkan kerangka konseptual Kuntowijoyo dapat secara efektif mewujudkan inti tujuan yang ingin dicapai oleh Kementerian Pendidikan.

ABSTRACT

Indonesia has long endeavored to establish and develop an evaluation method that can serve as the main reference across all educational levels and regions within the country. This effort has intensified following the release of the 2018 PISA assessment results, where Indonesia ranked low in several tested areas. One of the major policy changes introduced is the Minimum Competency Assessment (AKM), intended to become the primary method for evaluating learning outcomes in Indonesia. However, the national assessment still requires significant corrections and adjustments. This study aims to examine the application of the conceptual framework developed by Kuntowijoyo to refine the current assessment system and investigate how this framework can be authoritative without falling into authoritarianism in education. The research positions itself to offer recommendations from the perspectives of Islamic education and Islamic sociology regarding the Minimum Competency Assessment developed by the Ministry of Education. This study employs a qualitative methodology, utilizing a literature review and discourse analysis based on Kuntowijoyo's prophetic social science. The findings of this study conclude that an assessment based on Kuntowijoyo's conceptual framework can effectively embody the core objectives sought by the Ministry of Education.

A. Introduction

The introduction of a new era in Indonesia's educational curriculum has brought forth various policies aimed at supporting its implementation and sustainability. This was particularly evident during the transition from the 2013 curriculum to the Merdeka Belajar (Freedom to Learn) curriculum.[1] The development of this modern curriculum drew on diverse case studies from both Western and Eastern countries to align with contemporary educational needs. A key component of this curriculum is fostering an environment where students can freely and actively choose subjects based on their interests.[2]

This shift was partly driven by the results of the 2018 PISA assessment, which highlighted that Indonesian students performed below the average of other participating countries. In response, the Merdeka Belajar policy, initiated by the Minister of Education and Culture, Nadiem Makarim, aims to significantly enhance the capabilities of Indonesian students over the coming years through targeted educational programs.[3]

It is essential to understand that the 2018 PISA assessment is an international evaluation designed to measure the logical thinking skills of students from participating countries.[4] This assessment serves as a tool for mapping and evaluating the educational realities in these nations. Despite its widespread use, the PISA assessment system has faced considerable criticism in recent years, with many arguing that it fails to accurately reflect the realistic abilities of students within individual countries. However, this study will not address those criticisms directly.[5]

The 2018 PISA results serve as the foundational benchmark for the development of the new curriculum implemented by Minister Nadiem Makarim.[6] Among the various educational programs designed to support the Merdeka Belajar (Freedom to Learn) curriculum policy, the Minimum Competency Assessment (AKM) program is a focal point in the educational assessment framework of Minister Makarim's education system. AKM is a strategic initiative by the Ministry of Education and Culture to address the deficiencies highlighted by the 2018 PISA results.[7] Consequently, AKM functions

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[1] Yasmansyah Yasmansyah, "Konsep Merdeka Belajar Kurikulum Merdeka," *Jurnal Penelitian Ilmu* Pendidikan *Indonesia* 1, no. 1 (2022): 29–34.

[2] Safikri Munfiatil Mawaddah and Roekhan Roekhan, "Pertarungan Ideologi Dalam Wacana 'Merdeka Belajar,'" *Madah: Jurnal Bahasa Dan Sastra* 12, no. 1 (2021): 103–17.

[3] Indah Pratiwi, "Efek Program PISA Terhadap Kurikulum Di Indonesia," *Jurnal Pendidikan Dan Kebudayaan* 4, no. 1 (2019): 51–71; La Hewi and Muh Shaleh, "Refleksi Hasil PISA (the Programme for International Student Assesment): Upaya Perbaikan Bertumpu Pada Pendidikan Anak Usia Dini," *Jurnal Golden Age* 4, no. 01 (2020): 30–41.

[4] Pratiwi, "Efek Program PISA Terhadap Kurikulum Di Indonesia."

[5] Safikri Munfiatil Mawaddah and Roekhan Roekhan, "Pertarungan Ideologi Dalam Wacana 'Merdeka Belajar,'" *Madah: Jurnal Bahasa Dan Sastra* 12, no. 1 (2021): 103–17.

[6] Pratiwi, "Efek Program PISA Terhadap Kurikulum Di Indonesia."

[7] Heti Aisah, Qiqi Yulianti Zaqiah, and A Supiana, "Implementasi Kebijakan Asesmen Kemampuan Minimum (AKM): Analisis Implementasi Kebijakan AKM," *Jurnal Pendidikan Islam Al-Affan* 1, no. 2 (2021): 128–35.

as a national assessment practice aimed at preparing high school and junior high school students to develop Higher Order Thinking Skills (HOTS) for solving logic-based questions. [8]

The AKM represents a synergy between Western and Eastern paradigms in the development of the latest curriculum introduced by Minister Makarim. This integration is evident in the three main components of the Ministry of Education and Culture's assessment system: [9] literacy assessment, numeracy assessment, and character survey. [10] These components form the core of the AKM, designed to tackle the issue of student competence in handling logic-intensive assessment questions. [11] The foundation of this system lies in the assessment principles established by PISA. [12] Consequently, the practical implementation of AKM aims to ensure that Indonesian students become proficient in responding to assessment questions similar to those posed by PISA. [13]

There are numerous aspects to consider when evaluating the effectiveness of the AKM from various perspectives. Previous research on this topic has revealed that the expected outcomes in the literacy assessment component of the AKM fall short of the standards proposed by Islamic thinkers and education experts. Consequently, these studies have recommended deconstructing and reconstructing the current literacy assessment within the AKM framework using approaches inspired by Islamic thinkers and educators. [14]

The findings underscore that the AKM system still has significant potential for review and improvement in its application to students. One innovative approach to strengthening the AKM is the incorporation of a prophetic learning evaluation and assessment system. In this context, "prophetic" does not solely refer to matters of prophecy but extends to a conceptual framework proposed by Kuntowijoyo. This framework addresses social realities through prophetic principles that are both transcendental and grounded in the experiences of marginalized communities. [15] Therefore, the prophetic learning evaluation referenced in this study involves an assessment of learning based on prophetic social realities. This approach is not limited to understanding prophetic behavior and examples but also encompasses the Prophet Muhammad's attitudes and responses to the existing and evolving social culture. This holistic perspective aims to integrate a deeper, culturally relevant

[8] Retno Wahyu Arian Sah et al., "Misconception Analysis of Minimum Competency Assessment (AKM) Numeration of High School Students from Field Dependent Cognitive Style," *JEMS: Jurnal Edukasi Matematika Dan Sains* 11, no. 1 (2023): 58–69.

[9] Ridwan Abdullah Sani, *Pembelajaran Berorientasi AKM: Asesmen Kompetensi Minimum* (Bumi Aksara, 2021).

[10] Ade Raini, Nyayu Khodijah, and Ermis Suryana, "Analisis Kebijakan Tentang Pedagogie Dan Penilaian Pendidikan (AKM= Asesmen Kompetensi Minimum, Survey Karakter Dan Survey Lingkungan Belajar)," *MODELING: Jurnal Program Studi PGMI* 9, no. 1 (2022): 131–42.

[11] Aisah, Zaqiah, and Supiana, "Implementasi Kebijakan Asesmen Kemampuan Minimum (AKM): Analisis Implementasi Kebijakan AKM."

[12] Dini Andiani, Mimi Nur Hajizah, and Jarnawi Afgani Dahlan, "Analisis Rancangan Assesmen Kompetensi Minimum (Akm) Numerasi Program Merdeka Belajar," *Majamath: Jurnal Matematika Dan Pendidikan Matematika* 4, no. 1 (2021): 80–90.

[13] Lismawati Lismawati et al., "Deconstruction of AKM Literacy in PAI Lessons on the Learning Performance of MBKM Students," *Halaqa: Islamic Education Journal* 7, no. 1 (2023): 1–9, https://doi.org/10.21070/halaqa.v7i1.1634.

[14] Lismawati et al.

[15] Kuntowijoyo, "Paradigma Islam: Interpretasi Untuk Aksi" (Bandung: Penerbit Mizan, 1994).

understanding into the AKM system, enhancing its efficacy and resonance with the students' social realities.[16]

Given the previously identified issues, this research aims to explore the specific problems that cause disruptions in the context of learning evaluations. It will investigate how social realities significantly influence students' success or failure in the evaluation process. Finally, the study will evaluate how the prophetic learning evaluation framework can serve as a viable alternative solution to these challenges.

This research will employ a qualitative methodology, utilizing literature reviews of relevant data. The data will be divided into two categories: primary and secondary. Primary data will be sourced from journals, books, and reports specifically focused on learning evaluations. Secondary data will encompass theories and contextual information not directly related to learning evaluations, providing broader academic perspectives.

The data compilation process begins with the collection and consolidation of primary data into a cohesive unit. Relevant and related research is then synthesized into a single framework. This process is replicated for the secondary data. Once both data sets are integrated into a unified dataset, they are further synthesized, and the research findings are subsequently presented.

In this research, existing theories from other scientific disciplines will also be incorporated. One such theory is structural anthropology, developed by Claude Levi-Strauss in the field of sociology. [17] This theory will be utilized to explain the structural relationship between social realities and emerging educational philosophies. Additionally, the prophetic social science theory developed by Kuntowijoyo in sociology will be employed.[18] This theory will be used to interpret social realities from a prophetic social perspective and to construct a learning evaluation framework that is both structurally sound and grounded in the principles of the Qur'an.

B. Influences on Learning Evaluation: Socio-Cultural, Parental, and Pedagogical Factors

In discussing learning evaluation, it is essential to consider not only the educational environment but also the external factors that significantly influence learners and their achievements. This study identifies three fundamental factors that affect the learning evaluation outcomes of students. Firstly, the social and cultural constructions present in the communities where students reside play a crucial role. These factors significantly impact the development of learners' paradigms. Secondly, the teaching styles employed by parents at home are fundamental in shaping the educational attitudes and paradigms of learners. Lastly, the pedagogical approaches adopted by educators in schools are critical in influencing students' cognitive processes and their performance in

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[16] Masduki Masduki, "Pendidikan Profetik; Mengenal Gagasan Ilmu Sosial Profetik Kuntowijoyo," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 9, no. 1 (2017): 1–22.

[17] Claude Lévi-Strauss, *Structural Anthropology* (Basic books, 2008).

[18] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika*, 2nd ed. (Tiara Wacana, 2006).

learning evaluations. By examining these three factors, this study aims to provide a comprehensive understanding of the various elements that contribute to students' learning evaluation outcomes.

This discourse aims to conduct an in-depth review of how various educational philosophies, the socio-cultural context of society, parenting teaching styles, and educators' pedagogical approaches significantly impact students' learning evaluation outcomes, often beyond the scope of traditional textual interpretation. Furthermore, the prophetic learning evaluation framework is proposed as an authoritative analytical tool to address and resolve issues related to students' learning evaluations that fail to meet established targets and objectives. By exploring these interconnected factors, this study seeks to provide a nuanced understanding of the underlying influences on educational outcomes and offer viable solutions through the application of prophetic learning evaluation principles.

C. On Interpreting an Educational Paradigm within a Socio-Cultural Context

Studies emphasize that humans have always possessed the innate capability to understand their surroundings and utilize their intellect to explore their potential. From the earliest stages of human development, this capacity for comprehension and cognitive exploration has been a defining characteristic of our species.

Education is a social and cultural system that has existed since the dawn of humanity. The primordial narratives in the Qur'an include the story of Prophet Adam, who was taught by Allah (SWT) the names of all things (Qur'an, Al-Baqarah [2]: 31). This story underscores the foundational role of education in human history, illustrating that the transmission of knowledge and understanding of the world is a divinely inspired process. In modern terms, this narrative highlights the intrinsic human capacity for learning and intellectual growth, which has been a core aspect of human civilization from its inception.

Throughout its development, society has evolved from a hunting society to an agricultural one, and eventually to pre-industrial, industrial, and post-industrial societies. These stages have shaped societal paradigms and worldviews (weltanschauung).[19] In Western sociology, pre-industrial and some industrial societies are often seen as adhering to formalistic principles ingrained in their cultures, whereas other industrial and post-industrial societies tend to view the world through a secular lens.[20]

To analyze this issue, we turn to the anthropological framework developed by Claude Levi-Strauss. He posits that there are underlying structures within society that shape and support its visible

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[19] Shahrbanou Tadjbakhsh, "International Relations Theory and the Islamic Worldview," in *Non-Western International Relations Theory* (Routledge, 2009), 184–206; Abdelaziz Berghout, "Toward an Islamic Framework for Worldview Studies: Preliminary Theorization," *The American Journal of Islamic Social Sciences* 24, no. 2 (2009): 22–43.

[20] Mohammad Takdir, "Contestation and the Roles of Islam in the Public Sphere: A Sociological Analysis of Religious Secularization in Indonesia and the West," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 16, no. 2 (2020): 154–74.

aspects.[21] Understanding these structures is crucial in the context of structuralist studies. Regardless of whether a society adheres to formalism or secularism, these paradigms create an interrelationship between society and individuals. In the context of this research, the learner, as an individual, is interrelated with the societal structures around them. This interrelation influences their educational experiences and outcomes, highlighting the importance of considering socio-cultural contexts in educational evaluation.[22]

Before discussing these interrelationships, it is essential to understand the societal paradigms of formalism and secularism in education. This distinction is necessary because the discourse and analysis within these two paradigms differ significantly. Understanding these differences will help us identify the fundamental factors in learning evaluation that constructively shape and influence learners within a socio-cultural context.

In pre-industrial and partially industrialized societies—referred to in this research as traditional societies—traditional values are highly esteemed. These societies adhere to long-established traditional rules in their daily lives. [23] Over time, these traditional rules become formalized and must be obeyed by all community members. This adherence to formalism extends to the education systems within these societies, where educational practices are based on established customs without adapting to contemporary challenges. [24] In traditional societies, education is deeply rooted in formalism, relying on historical cultural norms rather than embracing social innovation. This approach can hinder the ability of educational systems to respond effectively to the evolving needs of society and the challenges of the modern world. [25]

Formalism in education refers to a system structured around formal rules and guidelines that students are expected to learn and understand to navigate their post-school lives.[26] The initiators of this education system vary across regions. In traditional Indonesian society, formalism in education often stems from the decodification of religious laws prevalent in the community. During the Hindu-Buddhist period in Indonesia, formal education was primarily directed at those seeking to study and deepen their understanding of religious texts. The Dharma systems, established as a form of educational formalism, facilitated the transfer of knowledge from teacher to student.[27] This process

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[21] Paul Downes, "Cross-cultural Structures of Concentric and Diametric Dualism in Lévi-Strauss' Structural Anthropology: Structures of Relation Underlying the Self and Ego Relation?," *Journal of Analytical Psychology* 48, no. 1 (2003): 47–81; Lévi-Strauss, *Structural Anthropology*.

[22] Bernard Dionysius Geoghegan, "From Information Theory to French Theory: Jakobson, Lévi-Strauss, and the Cybernetic Apparatus," *Critical Inquiry* 38, no. 1 (2011): 96–126.

[23] Monica Juneja and Franz Mauelshagen, "Disasters and Pre-Industrial Societies: Historiographic Trends and Comparative Perspectives," *The Medieval History Journal* 10, no. 1–2 (2006): 1–31.

[24] Branko Milanovic, Peter H Lindert, and Jeffrey G Williamson, "Pre-industrial Inequality," *The Economic Journal* 121, no. 551 (2011): 255–72.

[25] Edmund Burke Feldman, "Formalism and Its Discontents," *Studies in Art Education* 33, no. 2 (1992): 122–26.

[26] Fred N Kerlinger, "Progressivem and Traditionalism: Basic Factors of Educational Attitudes," *The Journal of Social Psychology* 48, no. 1 (1958): 111–35.

[27] Ade Muharani and Hudaidah Hudaidah, "Dampak Masuknya Hindu Budha Terhadap Pendidikan Di Indonesia," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 3 (2021): 928–34.

was mirrored when Islam entered Indonesian society. Islamic education involved the decodification of Islamic legal sources, with commentaries (sharh) and summaries (ikhtisar) provided as tools for understanding religious teachings. This approach has led to a form of Islamic education that adheres strictly to the discussions of religious scholars (ulama), without expanding into the scientific and humanities disciplines that are present in broader society.[28] Consequently, this formalist education system focuses on preserving traditional interpretations rather than encouraging innovative thinking and adaptation to contemporary societal needs.[29]

The implications of formalism in education are evident in the stagnation and cyclical nature of scientific development.[30] This approach has contributed to the slow progress of scientific advancement in Indonesian society. In a formalist education paradigm, students often follow societal teachings without engaging in critical thinking or challenging the status quo.[31] The rigidity of formalism positions its structures as non-negotiable, leading to difficulties in adapting to the continuously changing world. Historically, we have observed how the advent of industrial machinery redefined social development, rendering certain human labor obsolete.[32] Similarly, a rigid, formalist education system fails to prepare students for the dynamic and evolving nature of contemporary society. It suppresses critical thinking and innovation, as students are conditioned to adhere strictly to traditional and formal systems without questioning or seeking improvement.[33] Consequently, this formalist approach is not a viable solution for the development of national education. It results in a lack of critical thinking skills among students, who become passive followers of established norms rather than active participants in the pursuit of knowledge and progress. To foster a more adaptive and progressive educational environment, there must be a shift away from strict formalism towards a system that encourages critical analysis, innovation, and responsiveness to societal changes.

In contrast, some industrial and post-industrial societies, which will be referred to in this study as secular societies, embrace the values of freedom and secularism.[34] These societies uphold social and cultural freedoms, which significantly shape their worldview. As a result, education in secular societies tends to be more open and active, encouraging diverse thoughts and perspectives. In secular societies, there is ample opportunity for critical thinking and intellectual exploration.[35] Unlike formalist

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[28] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika*.

[29] Dodi Ilham, "The Challenge of Islamic Education and How to Change," *International Journal of Asian Education* 1, no. 1 (2020): 9–20.

[30] Siti Qurrotul A'yuni and Radia Hijrawan, "Membaca Pemikiran Kuntowijoyo Dalam Hubungan Ilmu Dan Agama Perspektif Islam," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 1 (2021): 129–44.

[31] Mitchell J Nathan, "Rethinking Formalisms in Formal Education," *Educational Psychologist* 47, no. 2 (2012): 125–48.

[32] José R Rodriguez, "The Persistence of Formalism: Towards a Situated Critique beyond the Classic Separation of Powers," *The Law and Development Review* 3, no. 2 (2010): 41–77.

[33] Aida Aryani Shahroom and Norhayati Hussin, "Industrial Revolution 4.0 and Education," International Journal of Academic Research in Business and Social Sciences 8, no. 9 (2018): 314–19.

[34] Tariq Modood, "Essays on Secularism and Multiculturalism," *Religion, State and Society* 47 (2019): 508–12.

[35] James Arthur and Michael Holdsworth, "The European Court of Human Rights, Secular Education and Public Schooling," *British Journal of Educational Studies* 60, no. 2 (2012): 129–49.

education systems, secular education is not constrained by rigid, unchallengeable rules. Instead, it adapts to scientific and social developments, continually updating and revising outdated practices. This flexibility allows secular societies to foster an environment where critical thinking and innovation are highly valued and actively pursued.

Secular education is conceptualized as the antithesis of formalist education. In this system, students possess autonomy and agency in their educational journeys, aiming to achieve their predetermined goals.[36] In the Indonesian context, secular education was introduced through the foreign education systems brought back by Indonesians who had studied abroad. Its early manifestation can be observed in the schools established by the colonial government in Indonesia. Following independence, secular education gained prominence as a modern alternative that embraced scientific advancements and innovative approaches. Educational systems modeled after European and American schools were imported, catering to both foreign nationals and Indonesians seeking a more contemporary education. This adoption of secular education marked a significant shift towards a system that values critical thinking, flexibility, and continual adaptation to new knowledge and societal changes.[37]

Examining the outcomes of secular education reveals policies that are not constrained by the social traditions and formalism characteristic of public and traditional schools.[38] Secular education promotes critical thinking as a means of resisting scientific and intellectual oppression. However, this approach often results in a lack of emotional connection to the existing socio-cultural framework. One negative aspect of secular education is the potential for fostering individualism, which can lead to socio-cultural fragility within the community. Over time, the emphasis on individualism may erode the cultural attitudes and social cohesion of students, causing a disconnect from their socio-cultural identity. This disconnection can undermine the solidarity and concern necessary for a resilient and cohesive society.[39]

Considering the aforementioned points, it is important to recognize the existence of two distinct poles within the socio-cultural context of education. These poles influence the relationship between learners and the outcomes of learning evaluations conducted by schools. On one hand, students in a formalist educational environment excel in assessments related to the social order, doctrines, and rites upheld by the school. On the other hand, students in a secular educational environment excel in critical assessments of contemporary issues and demonstrate innovation in addressing new challenges.

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[36] Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.
[37] Muhammad Sirozi, "Secular–Religious Debates on the Indonesian National Education System: Colonial Legacy and a Search for National Identity in Education," *Intercultural Education* 15, no. 2 (2004): 123–37.
[38] Geraldine Mooney Simmie and Silvia Edling, "Ideological Governing Forms in Education and Teacher Education: A Comparative Study between Highly Secular Sweden and Highly Non-Secular Republic of Ireland," *Nordic Journal of Studies in Educational Policy* 2016, no. 1 (2016): 32041.
[39] Modood, "Essays on Secularism and Multiculturalism."

However, these two poles do not fully accommodate the existing social reality, as the paradigms discussed are predominantly Eurocentric. Consequently, there has been an effort to reconcile Eastern and Western paradigms into a cohesive unity. This integration is exemplified by Muhammadiyah, an educational institution that blends Western epistemology with Eastern ethics in its curriculum. Muhammadiyah's approach ensures that students are not only required to adhere to existing rules but are also encouraged to think critically and contribute to educational reform.[40] This method represents an analysis of the deep structures within formalist and secular societies, selectively incorporating their positive elements to strengthen the foundation of Islamic education. By doing so, Muhammadiyah enables students to benefit from the strengths of both paradigms while avoiding their negative aspects.[41] Ultimately, this balanced approach leads to a more comprehensive and effective evaluation of student learning.

D. Authoritarianism in Education and Its Impact on Student Learning

The paradigm of authoritarianism in education has its roots in the development of feudalistic societies, where an individual's capabilities are determined by elders and respected figures within the community.[42] These individuals are often seen as possessing profound spiritual abilities and providing authoritative solutions in resolving disputes. Consequently, they play a significant role in defining the moral and ethical standards that the community must adhere to. In such societies, challenging the paradigms established and upheld by these figures is viewed as an act of blasphemy against local customs.[43]

The persistence of feudalistic structures has significantly influenced the development of educational systems. In these settings, concepts of truth and falsehood, which should ideally be objective, are interpreted subjectively by influential individuals and imposed on the community. This results in a one-sided education system that aligns solely with the desires of the societal authorities. Consequently, this approach fosters an environment of authoritarianism in the understanding of knowledge and curtails the analytical capabilities of the populace. The lack of space for individuals to express their views or opinions further exacerbates this issue, stifling intellectual freedom and critical thinking. [44]

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[40] Greg Barton, "The Gülen Movement, Muhammadiyah and Nahdlatul Ulama: Progressive Islamic Thought, Religious Philanthropy and Civil Society in Turkey and Indonesia," *Islam and Christian–Muslim Relations* 25, no. 3 (2014): 287–301.

[41] Zakiyuddin Baidhawy, "Muhammadiyah Dan Spirit Islam Berkemajuan Dalam Sinaran Etos Alqur'an," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 1 (2017): 17–47.

[42] Maurice Zeitlin, "Max Weber on the Sociology of the Feudal Order," *The Sociological Review* 8, no. 2 (1960): 203–8.

[43] Gideon Sjoberg, "Folk and" Feudal" Societies," *American Journal of Sociology* 58, no. 3 (1952): 231–39.

[44] Walter S McColley, "Feudalism in Education," *The Clearing House: A Journal of Educational Strategies, Issues and Ideas* 10, no. 9 (1936): 515–20.

The authoritarianism and suppression of analytical thinking in education manifest through the limited opportunities for students to express their opinions in the classroom.[45] This is a significant issue because classroom discussions are essential for students to elaborate on and analyze their observations from their daily environment. Sharing these findings fosters mutual reflection and intellectual growth. Ideally, educators should guide these discussions to a constructive and progressive conclusion.[46]

When this process is stifled, it results in the subordination of thought, where students are restricted to the perspectives presented by educators. This leads to a filtration of knowledge, limiting the scientific and intellectual scope to the educator's expertise.[47] Such an approach causes educational stagnation and pragmatism, hindering innovation and development. This stagnation is contrary to the goals of the Merdeka Belajar (Freedom to Learn) curriculum, which aims to liberate students from feudalistic educational constraints and promote a more dynamic and active learning environment.[48]

Despite the intentions of the Merdeka Belajar curriculum, feudalistic tendencies persist in Indonesian education. The society simultaneously operates within feudalistic and modern paradigms, which creates a dichotomy in educational practices. In feudalistic settings, learning evaluation often stagnates and becomes a mere formality, focused on administrative compliance rather than meaningful assessment. This contradicts the purpose of learning evaluations, which should address classroom issues swiftly and effectively, fostering a more responsive and adaptive educational environment. To achieve the true objectives of the Merdeka Belajar curriculum, it is crucial to move beyond these feudalistic constraints. This involves creating an educational system that encourages critical thinking, open discussion, and continuous innovation, ensuring that students are actively engaged and capable of addressing contemporary challenges.[49]

To address these issues effectively, we need a contextual and accommodating perspective that goes beyond theoretical frameworks and is firmly institutionalized by educators. Learning evaluation must develop new paradigms that respond to societal challenges and evolve with the times and geography.Imposing a Western evaluation model on a feudalistic society is impractical. Instead, we should develop a discourse on learning evaluation that aligns with local cultural contexts. One such approach is prophetic learning evaluation, based on Kuntowijoyo's prophetic social science, which integrates ethical and spiritual dimensions with educational practices. This method fosters critical thinking, innovation, and social cohesion, making it more relevant and effective for the community.

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[45] Choirul Mahfud, "Understanding Education of Authoritative Islamic Law Perspective Khaled Abou El Fadl," *MODELING: Jurnal Program Studi PGMI* 6, no. 1 (2019): 1–12.

[46] Bruce Romanish, "Authority, Authoritarianism, and Education," *Education and Culture* 12, no. 2 (1995): 17–25.

[47] Kari Smith, "Teacher Educators' Expertise: What Do Novice Teachers and Teacher Educators Say?," *Teaching and Teacher Education* 21, no. 2 (2005): 177–92.

[48] McColley, "Feudalism in Education."

[49] Howard Schuman, Lawrence Bobo, and Maria Krysan, "Authoritarianism in the General Population: The Education Interaction Hypothesis," *Social Psychology Quarterly*, 1992, 379–87.

E. Towards an Authoritative Prophetic Learning Evaluation

To develop an authoritative learning evaluation applicable to all students, a new methodology is essential. This research will employ the methodology developed by Kuntowijoyo, known as Pengilmuan Islam (Scientification of Islam). Kuntowijoyo emphasizes two crucial principles to maintain the relevance of science in contemporary times: integralization and objectification.[50] These principles serve as tools to guide student development and enable educators to achieve their desired outcomes. Kuntowijoyo also advocates for an educational system aligned with the prophetic efforts of Prophet Muhammad, emphasizing axiological values practiced by the Prophet. These values can be summarized into three main points: humanization, transcendence, and liberation. By incorporating Kuntowijoyo's methodology and ethics, we can establish a new, authoritative learning evaluation framework based on prophetic principles.[51]

Integralization, in essence, involves synthesizing and uniting different fields of study by identifying their fundamental similarities and differences and then elaborating on them constructively.[52] Kuntowijoyo illustrates this concept by attempting to merge secular science with religious science, creating a new framework that transcends the distinctions between the two.[53] Similarly, in learning evaluation, there is an inherent contestation between theoretical knowledge derived from books and modules and practical knowledge gained from field practice and observation. Despite their proximity, these forms of knowledge often exhibit significant differences. Applying the principle of integralization can bridge these gaps, resulting in a more holistic and effective learning evaluation system.

In this context, integralization serves as a method for educators to systematically calculate and create predictive tables for their students' progress. This involves utilizing theoretical findings, established and developed by predecessors, as primary data equivalent to practical results observed in the field. Integralization emerged as a response to the significant discrepancies between expected outcomes and actual classroom evaluation practices. There is a prevalent bias towards field data, leading researchers and educators to undervalue theoretical data, which includes various theories and previous data that can offer alternative solutions and assist in monitoring students' development indices. Consequently, integralization is a critical concept for educators to adopt in evaluating learning outcomes across past, present, and future contexts, ensuring continuity between collected data and anticipated results.

In addition to integralization, another important methodology is objectification. Objectification is fundamentally an effort to elevate the core values of a discourse and concept into a more universal

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[50] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika.*

[51] Kuntowijoyo, "Muslim Tanpa Masjid: Esai-Esai Agama," *Budaya, Dan Politik Dalam Bingkai Strukturalisme Transendental (Bandung: Mizan, 2001)*, 2001.

[52] Hendri Juhana, Nanat Fatah Natsir, and Erni Haryanti, "Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo," *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (2022): 192–200.

[53] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika.*

structure.[54] This theory is part of the social construction triad proposed by Peter L. Berger. Kuntowijoyo adapted this term to describe the dissemination of ideas to the general public, transcending ethnic, racial, and religious boundaries. In practice, Kuntowijoyo addressed issues such as Islamic banking and solidarity, rooted in the concept of ukhuwah (brotherhood), thereby promoting inclusive and universal applications of these values.[55]

In the same vein, learning evaluation should be universally structured and implemented by educators globally. However, there are significant variations in educational ideologies and practices across different countries and even among schools within the same country.[56] These differences lead to disparate paradigms in establishing a universal benchmark for student achievement. In the Indonesian context, this can be observed in the variability of Minimum Competency Criteria (KKM) values and average grade distributions. For instance, one school may have KKM values above 80, yet its overall grading is considered lower middle level. Conversely, another school might have KKM values ranging from 75-80, but its grading is deemed upper middle level. This disparity indicates significant differences in the difficulty levels of assessments between schools, with the latter school presenting more challenging questions.

This illustration highlights the lack of a universal learning evaluation system. Objectification aims to address this by creating a cohesive system that harmonizes these differences, ensuring that evaluations do not overlap or contradict each other. Through objectification, a universal barometer can be established, enabling the general public to understand and compare the levels and abilities of different schools without needing to convert and calculate disparate metrics.

The two methodologies discussed above guide us toward universalizing learning evaluation methods that are widely accepted and utilized. However, they do not yet render learning evaluation authoritative and imbued with a prophetic spirit. To achieve this, it is necessary to refine these methodologies by reinforcing learning evaluation with three principles proposed by Kuntowijoyo, known as Prophetic Social Science (ISP).[57]

The first principle of ISP is humanization (*amar ma'aruf*). According to Kuntowijoyo, humanization is the effort to do good to others and the universe. In the context of learning evaluation, this principle entails humanizing students and enlightening them about their mistakes during the learning process.[58] Learning evaluation should not be merely an accumulative measure of performance but rather an effort to help students improve continuously. Therefore, prophetic-based learning evaluation is a movement away from materialism and numerical metrics. Instead, it emphasizes

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[54] Luis Radford, "Three Key Concepts of the Theory of Objectification: Knowledge, Knowing, and Learning," *Journal of Research in Mathematics Education* 2, no. 1 (2013): 7–44.

[55] Peter Berger and Thomas Luckmann, "The Social Construction of Reality," in *Social Theory Re-Wired* (Routledge, 2023), 92–101.

[56] David McNamara and Charles Desforges, "The Social Sciences, Teacher Education and the Objectification of Craft Knowledge," *British Journal of Teacher Education* 4, no. 1 (1978): 17–36.

[57] Kuntowijoyo, "Muslim Tanpa Masjid: Esai-Esai Agama."

[58] Masduki, "Pendidikan Profetik; Mengenal Gagasan Ilmu Sosial Profetik Kuntowijoyo."

teaching students the prophetic messages and examples set by Prophet Muhammad, through both general and specific evaluations by educators. Thus, learning evaluation should transcend mere materialism and numbers, fostering humanization and meaningful growth among students.[59]

The second principle of ISP is transcendence (tu'minuna billahi). Kuntowijoyo presents transcendence as an effort to integrate spirituality into the scientific thinking paradigm. This concept challenges the secular notion prevalent in Western science, which posits a separation between science and religion. In learning evaluation, this separation manifests in how educators view students, focusing primarily on cognitive aspects while neglecting ontological and spiritual dimensions. General learning evaluations typically address only epistemological issues, assessing students' cognitive achievements.[60] Although contemporary assessments include attitude and faith as components, cognitive performance remains the primary benchmark. This separation is problematic because it ignores the comprehensive nature of student development, where attitude and faith play crucial roles in shaping cognitive abilities. The absence of a holistic evaluation approach renders education methodologically secular. To counter this, learning evaluation must be based on transcendence, enabling educators to assess students' attitudes and cognitive abilities comprehensively. This approach ensures that education addresses the full spectrum of student development, integrating spiritual and cognitive growth. By adopting transcendence in learning evaluation, educators can foster well-rounded development, bridging the gap between cognitive achievement and spiritual maturity.[61]

The third foundational principle of ISP is liberation (nahi munkar). Kuntowijoyo describes prophetic ethics as an effort to liberate humans from misery and dehumanization,[62] with God serving as the ultimate source of liberation from worldly suffering and the foundational basis for life on earth. Liberation bridges the gap between humanization and transcendence, as it represents the missing link between God and humanity.[63] It is an effort to free individuals from self-inflicted suffering. In light of this principle, learning evaluation should be a tool of liberation rather than a source of torment for students. Evaluations must be fair and universal in practice, setting clear boundaries and criteria that are necessary for creating assessments. These assessments should align with the guidelines provided by Allah in the Qur'an. Thus, educators must design learning evaluations that are universally applicable, responsive, and constructive, ensuring they are fair and just for all students regardless of ethnicity, race, or religion.[64] By adhering to these principles, we can establish an authoritative and

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[59] Muji Mulia, "Islam Dan Transformasi Sosial Dalam Perspektif Kuntowijoyo," *Al-Ijtimai: International Journal of Government and Social Science* 3, no. 2 (2018): 117–30.

[60] Lismawati et al., "Deconstruction of AKM Literacy in PAI Lessons on the Learning Performance of MBKM Students."

[61] Pradana Boy ZTF, "Prophetic Social Sciences: Toward an Islamic-Based Transformative Social Sciences," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 95–121.

[62] Megan Fritts and Frank Cabrera, "AI Recruitment Algorithms and the Dehumanization Problem," *Ethics and Information Technology* 23 (2021): 791–801.

[63] Manochehr Dorraj, "The Crisis of Modernity and Religious Revivalism: A Comparative Study of Islamic Fundamentalism, Jewish Fundamentalism and Liberation Theology," *Social Compass* 46, no. 2 (1999): 225–40.

[64] Mulia, "Islam Dan Transformasi Sosial Dalam Perspektif Kuntowijoyo."

universally accepted evaluation framework. The adoption of such a policy will ensure that learning evaluations are based on the prophetic spirit and widely validated. This approach aims to build a universal structure that benefits everyone.

In this context, this research aims to rediscover a method that bridges theoretical and practical issues in educational field studies, particularly in assessment. One such method is Structural Anthropology, developed by Levi-Strauss. Levi-Strauss posits that we can understand a person's civilized conditions and attitudes through the perspective and functioning of their society.[65] This theory provides a significant benchmark for our discussion in the educational context. In the realm of evaluation and assessment, the influence of students on their peers and teachers is open to interpretation. Current curricula and assessments, such as those in the 2013 curriculum and Merdeka Belajar, predominantly focus on a one-way research basis, studying students individually. This approach overlooks the broader social and cultural influences on students' learning experiences. Therefore, integrating Structural Anthropology into learning evaluations can offer a more holistic and contextually rich understanding of student development, fostering a more comprehensive and effective assessment framework.[66]

However, in reality, it is not only students who are influenced by their environment and attitudes; these factors also significantly impact our future research. From this research, it is evident that a systematic arrangement is needed, as developed theoretically by Levi-Strauss in his anthropological structuralism.[67] Kuntowijoyo's system, known as prophetic science, aims to serve as a framework for objectification and integralization.[68] In his objectification theory, Kuntowijoyo emphasizes transforming internalized issues into objectified ones. By applying this theory, it is hoped that assessments can broaden our understanding and provide deeper, more detailed insights into the issues developing among students.[69]

The next process involves the theory of integralization, where data collected from students, educators, and their environment are synthesized.[70] This integration helps us discern the patterns of thinking and behaviors present in the educational field. By unifying these three variables, we can devise structured solutions and frameworks that address the emerging challenges in a comprehensive manner. This approach aims to provide both long-term and short-term solutions, ensuring that responses are not only effective but also accountable and sustainable.[71]

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[65] Lévi-Strauss, *Structural Anthropology*.
[66] Pratiwi, "Efek Program PISA Terhadap Kurikulum Di Indonesia".
[67] Downes, "Cross-cultural Structures of Concentric and Diametric Dualism in Lévi-Strauss' Structural Anthropology: Structures of Relation Underlying the Self and Ego Relation"?
[68] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika*.
[69] Nur Lailatun Furoidah, "Islam Dan Sains: Telaah Terhadap Islamisasi Ilmu Pengetahuan, Pengilmuan Islam Dan Paradigma Integrasi Interkoneksi-Transintegrasi Ilmu," *Madinah: Jurnal Studi Islam* 7, no. 2 (2020): 254–69.
[70] Amin Fauzi, *Integrasi Dan Islamisasi* Ilmu *Dalam Perspektif Pendidikan Islam*, *Jurnal Pendidikan Islam Uhamka*, vol. 8, 2017.
[71] Dewi Masyitoh, "AMIN ABDULLAH Dan PARADIGMA INTEGRASI-INTERKONEKSI," *JSSH (Jurnal Sains Sosial Dan Humaniora)* 4, no. 1 (2020): 81–88.

To address this comprehensively, we must return to the first theory, objectification. This involves presenting educational participants and their environment with various developing realities and engaging them in critical discussions to find solutions.[72] The methodology developed in the Prophetic Teaching assessment proposed by Kuntowijoyo emphasizes social reading and cultural analysis of school realities using objective and integral assessments. This objective system requires awareness and unity between individuals and their environment. The integral process unites individuals and their environment on a large scale, ensuring a holistic approach to problem-solving. By incorporating objectification, we encourage participants to critically evaluate and respond to emerging issues, fostering a more comprehensive and interconnected educational framework.[73]

F. Integrative Analysis of AKM and Kuntowijoyo's Prophetic Teaching Assessment

The Minimum Competency Assessment (AKM) in Indonesia is designed as a comprehensive assessment methodology for all educational units, utilizing both summative and formative assessment methods. In practice, the Ministry of Education emphasizes three key areas: numeracy, literacy, and the Pancasila profile. The focus on numeracy and literacy aligns with international assessment standards that prioritize proficiency in these areas. The Pancasila profile, however, is a unique addition reflecting Indonesian values, distinguishing it from other countries' assessment systems.[74]

Prophetic science, as developed by Kuntowijoyo, emphasizes the integration of Islamic principles, particularly the Qur'an and Sunnah, with modern scientific knowledge originating from the West.[75] This perspective supports the application of the AKM methodology within prophetic science, as it is compatible with Islamic teachings. Nevertheless, there is a need to incorporate additional elements and establish a new paradigm in student assessment.[76] Prophetic teaching advocates for the externalization of prophetic values, such as shiddiq (truthfulness), tabligh (communication), amanah (trustworthiness), and fatonah (wisdom). Kuntowijoyo further defines these values in terms of humanization, liberation, and transcendence.[77] Therefore, the assessment model proposed by prophetic teaching necessitates the integration of social and religious realities into a coherent framework, rejecting any form of dichotomy. This approach aims to harmonize and integrate these two dimensions.

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[72] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika.*

[73] Eko Sumadi, "Pendidikan Islam Dalam Perspektif Ilmunya Kuntowijoyo," *Journal for Integrative Islamic Studies* 4, no. 2 (2018.(

[74] Sah et al., "Misconception Analysis of Minimum Competency Assessment (AKM) Numeration of High School Students from Field Dependent Cognitive Style".

[75] Alif Rizky Ramadhan and Ai Fatimah Nur Fuad, "Religious Authority in Islamic Law: A Debate on Conservative and Progressive Methods," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 19, no. 1 (2023), https://doi.org/10.18196/afkaruna.v19i1.18507.

[76] Maddalena Taras, "Summative Assessment: The Missing Link for Formative Assessment," *Journal of Further and Higher Education* 33, no. 1 (2009): 57–69.

[77] Kuntowijoyo, "Paradigma Islam: Interpretasi Untuk Aksi".

Summative assessment serves as the culmination of a learning period and provides an overview of student understanding and achievement. Typically administered at the end of an academic unit, course, or semester, it offers educators insights into how well students have mastered the learning objectives and standards.[78] The primary aim of summative assessment is to measure the effectiveness of teaching and learning strategies implemented during the learning period. Unlike formative assessment, which focuses on continuous feedback and adjustment throughout the learning process, summative assessment is more conclusive. Examples include final exams, standardized tests, end-of-semester papers, projects, and presentations, all of which significantly influence student assessment and progression decisions.[79]

Summative assessment is characterized by its high-stakes nature, often contributing to the final grade or overall assessment of student performance. Consequently, it places great importance on the accuracy and reliability of the methods used. Educators must design fair and valid summative assessments to accurately measure student mastery of learning objectives. These assessments also play a critical role in helping educators, administrators, and policymakers make informed decisions about educational practices and policies, as well as evaluate curriculum and teaching strategies.[80]

In practice, the AKM system incorporates summative assessment as the final evaluation after a period of learning activities. Students are assessed on their literacy, numeracy, and understanding of Pancasila, serving as a part of national educational monitoring. Muharrom et al. emphasized this in their study at SMK Keunggulan and SMK Muhammadiyah Sintang, where they reviewed the implementation of summative-based AKM in Islamic religious education (PAI) subjects.[81] Their findings indicated that the AKM method positively impacted students' abilities in literacy, numeracy, and the reinforcement of Pancasila values related to PAI. Furthermore, research conducted by Affandi and Rahmawati at Antartika Sidoarjo High School highlighted the potential for integrating the AKM with Bloom's taxonomy to address different levels of difficulty and student understanding. This integration could enhance the questioning and assessment of issues developed in literacy, numeracy, and the reinforcement of Pancasila within PAI materials.[82]

Building on the achievements of the summative-based AKM, the prophetic teaching assessment aims to broaden the scope by globally evaluating and objectifying individual data collected from students, educators, and school management. This comprehensive approach ensures that not

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[78] John Biggs, "Assessment and Classroom Learning: A Role for Summative Assessment?," *Assessment in Education: Principles, Policy & Practice* 5, no. 1 (1998): 103–10.

[79] Biggs.

[80] Wynne Harlen et al., "A Systematic Review of the Impact of Summative Assessment and Tests on Students' Motivation for Learning," 2002.

[81] Muharrom Muharrom, Aslan Aslan, and Jaelani Jaelani, "Implementasi Kurikulum Merdeka Belajar Pada Pembelajaran Pendidikan Agama Islam Di SMK Pusat Keunggulan SMK Muhammadiyah Sintang," *Jurnal Ilmu Pendidikan Dan Kearifan Lokal* 3, no. 1 (2023): 1–13.

[82] Mohammad Affandi and Nilna Rahmawati, "ANALISIS TINGKAT KOGNITIF SOAL PENILAIAN AKHIR TAHUN (PAT) PENDIDIKAN AGAMA ISLAM KELAS X BERBASIS AKM BERDASARKAN TAKSONOMI BLOOM DI SMA ANTARTIKA SIDOARJO," *Al Ta'dib: Jurnal Ilmu Pendidikan* 11, no. 2 (2021.61–150 :(

only students but all elements of the school community are assessed, and the results are utilized to foster an integrated and interconnected system. Such an open system allows for the direct diagnosis of emerging issues within the school, facilitating timely and effective solutions.[83]

Formative assessment plays a crucial role in the teaching and learning process by being conducted during the learning period, thus providing continuous feedback to both educators and students.[84] This feedback is essential for guiding instruction and enhancing learning. Unlike summative assessment, which occurs at the end of a learning period, formative assessment allows educators to identify students' strengths and weaknesses in real-time, enabling quick adjustments to teaching strategies. This ongoing feedback loop helps customize instruction to meet the unique needs of students, fostering a dynamic and supportive learning environment.[85]

The continuous nature of formative assessment is instrumental in creating a responsive educational setting.[86] By regularly assessing student progress and providing immediate feedback, educators can tailor their teaching methods to better suit individual learning needs. This approach not only addresses students' current challenges but also promotes a more engaging and effective learning experience, ultimately supporting academic success and personal growth.[87]

In the AKM framework, formative assessment is employed as a monitoring system during each meeting, with the aim of fostering continuous student development. This approach focuses on tracking the progress of students' literacy, numeracy, and Pancasila skills. Azkiya's research at SMA Negeri 29 Jakarta examined the implementation of a formative-based AKM system in Islamic Religious Education (PAI) subjects, revealing that students' responses positively impacted their literacy, numeracy, and Pancasila skills development.[88] Similarly, Kamila et al. conducted a study at SMK Muhammadiyah 2 Malang, which explored how formative-based AKM can assess and enhance PAI educators' readiness in implementing differentiated learning strategies.[89]

Building on the AKM's foundation, the prophetic teaching assessment aims to enhance the existing evaluation methods for literacy, numeracy, and Pancasila skills by integrating a moral education rooted in prophetic principles. This approach promotes the four prophetic traits—shiddiq (truthfulness), tabligh (communication), amanah (trustworthiness), and fatonah (wisdom)—as

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[83] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika*.

[84] Randy Elliot Bennett, "Formative Assessment: A Critical Review," *Assessment in Education: Principles, Policy & Practice* 18, no. 1 (2011): 5–25.

[85] Alison Rushton, "Formative Assessment: A Key to Deep Learning?," *Medical Teacher* 27, no. 6 (2005): 509–13.

[86] Paul Black and Dylan Wiliam, "Developing the Theory of Formative Assessment," *Educational Assessment, Evaluation and Accountability (Formerly: Journal of Personnel Evaluation in Education)* 21 (2009): 5–31.

[87] Karee E Dunn and Sean W Mulvenon, "A Critical Review of Research on Formative Assessments: The Limited Scientific Evidence of the Impact of Formative Assessments in Education," *Practical Assessment, Research, and Evaluation* 14, no. 1 (2019): 7.

[88] Shafira Azkiya, "Implementasi Kurikulum Merdeka Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti Di SMA Negeri 29 JAKARTA" (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2018.(

[89] Cahya Ayu Kamila, Hadi Nur Taufiq, and Zulfikar Yusuf, "Analisis Kesiapan Guru PAI Dalam Implementasi Pembelajaran Berdiferensiasi Di SMK Muhammadiyah 2 Malang," *Jurnal PAI Raden Fatah* 6, no. 1 (2024): 219–32.

fundamental character traits.[90] The objective is to cultivate learners who embody these virtues and apply them through humanization in their interactions, liberation in their social lives, and transcendence in their spiritual pursuits. The prophetic teaching assessment seeks to create a holistic educational profile, producing graduates who are not only intellectually capable but also morally grounded. By fostering an education system that integrates academic excellence with ethical and spiritual development, this assessment method ensures that students develop a balanced understanding of their responsibilities towards both their religion and their state. This comprehensive approach aims to produce individuals who are not only knowledgeable but also possess a deep sense of morality and social awareness.[91]

G. Conclusion

From the research conducted, it is evident that building an authoritative learning evaluation for students and educators requires a universal paradigm that is widely acceptable in terms of its values. Our research proposes the concept of Islamic scholarship, as developed by Kuntowijoyo, as a tool to achieve this goal. Kuntowijoyo promotes a methodology and ethics that strive for universal applicability. The integration and objectification methods he advocates guide educators in developing a comprehensive and mutually acceptable assessment framework. Moreover, Kuntowijoyo's ethics emphasize humanization, liberation, and transcendence as essential qualities for a civilized and dignified human being. As stewards of the earth, humans must exhibit compassion towards others, maintain faith and trust in divinity, and view God as the essence of self-liberation from evil. These principles translate into an ethic in learning evaluation that is humanistic, responsive, and constructive. By incorporating these values, we can create an evaluation system that not only assesses academic achievement but also fosters moral and ethical development, thereby producing well-rounded individuals who are both knowledgeable and virtuous.

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[90] Luluk Maktumah and Minhaji Minhaji, "Prophetic Leadership Dan Implementasinya Dalam Lembaga Pendidikan Islam," *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (2020): 133–48.

[91] Alif Rizky Ramadhan and Lismawati, "Prophetic Approach Dalam Kebijakan Pendidikan Indonesia : Studi Analisis Teori Sosial Profetik Kuntowijoyo" 13, no. 2 (2022): 89–96.

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