

MAQASID ORIENTED AUTHENTIC ASSESSMENT FOR GRADUATE ISLAMIC RELIGIOUS EDUCATION AT UNZAH

Mohammad Hasan Khoirul Anwar¹, Ainur Rofiq Sofa², Muhammad Ichsan³

^{1,2}Universitas Islam Zainul Hasan Genggong Probolinggo

³Universitas Hafshawaty Zainul Hasan

Email: ¹ahsanelek17@gmail.com, ²bungaaklirik@gmail.com, ³ichsan29061997@gmail.com

Keywords:

*Maqasid Al-Shariah,
Authentic Assessment,
Islamic Religious
Education, Graduate
Learning, Professional
Judgment*

Abstract

This article formulates a maqasid-oriented authentic assessment model for graduate Islamic Religious Education in the S2 PAI Program at Universitas Islam Zainul Hasan Genggong. The study responds to the limitation of assessment practices that emphasize reproduction of theoretical knowledge while giving insufficient attention to contextual judgment, ethical responsibility, and the ability to design educational solutions. A qualitative descriptive library-research method was used to synthesize literature on authentic assessment, constructive alignment, long-term learning, and maqasid al-Shariah. The analysis indicates that assessment tasks should represent the professional work of graduate PAI students, including interpreting educational problems, designing value-based interventions, defending scholarly decisions, and reflecting on their social consequences. Maqasid principles provide an ethical orientation for judging whether student responses protect religion, life, intellect, family, dignity, and social welfare. Analytic rubrics, oral defenses, portfolios, and triangulated evidence can strengthen validity and transparency. The study concludes that maqasid-oriented authentic assessment can connect academic rigor with Islamic ethical purposes when criteria are observable, feedback is dialogic, and values are assessed through reasoned performance rather than symbolic claims.

INTRODUCTION

Graduate assessment in Islamic Religious Education should verify more than the ability to repeat concepts. Students at the master's level are expected to interpret complex educational situations, integrate Islamic scholarship with contemporary pedagogy, and formulate responsible interventions (Qomariah et al., 2026). When assessment relies mainly on recall-oriented examinations, important outcomes such as professional judgment, ethical reasoning, and contextual problem solving remain insufficiently visible (Biggs, 1996).

Authentic assessment addresses this gap by asking students to perform tasks that resemble meaningful academic and professional practices. In PAI, such practices include analyzing religious education problems, designing curricula, evaluating learning programs, resolving value conflicts, and communicating evidence-based recommendations. Authenticity does not mean eliminating theoretical knowledge; it

means requiring students to use knowledge in consequential situations (Gulikers et al., 2004).

For an Islamic university, the quality of performance also requires an ethical direction (Abd Salam et al., 2026). Maqasid al-Shariah offers a systematic orientation for examining the intended benefits, possible harms, priorities, and long-term effects of educational decisions (Hosniati & Sofa, 2026). Its use in assessment can prevent values from being reduced to decorative statements because students must explain how their proposals contribute to human flourishing and avoid educational harm (Auda, 2008).

This article aims to formulate a maqasid-oriented authentic assessment framework for S2 PAI UNZAH. The framework is conceptual rather than an evaluation of current institutional practice (Putri & Sofa, 2026). Its significance lies in integrating constructive alignment, authentic performance, transparent criteria, and Islamic ethical reasoning into a coherent model of graduate assessment (Parawansah & Sofa, 2024).

LITERATURE REVIEW

Authentic assessment and graduate competence

Authentic assessment requires students to mobilize knowledge, skills, and judgment in tasks that approximate the complexity of real practice (Haqqi & Sofa, 2026). Relevant indicators include intellectual challenge, contextual realism, multiple possible responses, and the production of defensible evidence rather than a single predetermined answer (Wiggins, 1990).

At graduate level, authenticity should be linked to intended learning outcomes. Constructive alignment requires learning activities and assessment tasks to activate the same forms of understanding expressed in program outcomes (Sa & Sofa, 2026). A stated outcome such as 'evaluate PAI policy' should therefore be assessed through policy analysis and reasoned recommendations, not only through questions about definitions (Biggs, 1996).

Maqasid as an ethical assessment orientation

Maqasid al-Shariah concerns the purposes, benefits, and values pursued through Islamic law and social action (Wulandari & Sofa, 2026). In education, a maqasid orientation can direct attention to the protection and development of faith, life, intellect, family, dignity, and material welfare, while also considering justice, public benefit, and prevention of harm (Kamali, 2008).

Maqasid should not function as an unobservable attitude label. It becomes assessable when students identify stakeholders, anticipate consequences, compare alternatives, justify priorities, and explain how an educational decision promotes benefit without violating rights (Putra, 2026). This approach turns Islamic values into criteria for reasoned professional action rather than unsupported moral assertions (Auda, 2008).

Feedback and long-term learning

Assessment should prepare students to make judgments beyond a single course. Long-term learning is strengthened when students understand quality criteria, compare their work with standards, respond to feedback, and revise products (Sofa & Qomariah, 2026). These processes develop the evaluative judgment needed by lecturers, researchers, and educational leaders (Boud & Falchikov, 2006).

Dialogic feedback is particularly important for complex value-based tasks because no rubric can anticipate every contextual consideration (Bukhori et al., 2026). Lecturers should use feedback to test the coherence of evidence, assumptions, maqasid reasoning, and proposed consequences. Students then revise their arguments and document how feedback changed their decisions (Carless & Boud, 2018).

RESEARCH METHODS

This study used a qualitative descriptive method with a library-research and conceptual-synthesis approach (Qumariyah et al., 2026). Sources were selected from literature on authentic assessment, constructive alignment, rubric design, feedback, maqasid al-Shariah, and Islamic education. The unit of analysis was the relationship among graduate learning outcomes, authentic evidence, ethical criteria, and assessment decisions. Data were organized thematically into task design, criteria, evidence, feedback, and implementation risks.

Analytical credibility was strengthened through theoretical triangulation. Assessment concepts were compared with maqasid literature and contextual studies of Islamic education (Khoiroh & Sofa, 2026). The study did not collect student scores or claim that the proposed model has been implemented at UNZAH. Instead, it produces a design proposition that can be tested through classroom-based research, expert validation, rubric reliability analysis, and student-response studies.

RESULTS AND DISCUSSION

Designing authentic maqasid-based tasks

The first finding is that assessment tasks should begin with an educational problem that contains real stakeholders, competing interests, and uncertain consequences (Hawa & Sofa, 2026). Examples include designing an inclusive PAI program, responding to religious misinformation, evaluating pesantren-based curriculum innovation, or preparing a policy brief on student character development. Students must integrate textual, pedagogical, and empirical evidence.

A task becomes maqasid-oriented when students are required to identify intended benefits, potential harms, vulnerable groups, and priority considerations (Islam et al., 2026). The lecturer assesses not whether students mention maqasid terminology, but whether the reasoning changes the proposed solution. This distinction protects assessment from formalism and strengthens the validity of ethical judgment.

Assessing professional judgment and contextual reasoning

Graduate competence is demonstrated through the quality of decisions under contextual constraints (Aziz et al., 2026). Students should explain why one intervention is more proportionate than another, which evidence is most credible, and how local pesantren traditions can be engaged without ignoring diversity and educational rights. Oral questioning can reveal whether the written proposal reflects genuine understanding.

Professional judgment requires criteria for conceptual accuracy, evidence use, contextual sensitivity, ethical proportionality, feasibility, and reflective awareness (Sholihah et al., 2026). These criteria support consistent scoring while preserving space for alternative defensible answers. They also align with the comprehensive character of PAI, which integrates knowledge, attitude, action, and social responsibility (Wulandari et al., 2026).

Rubrics and evidence triangulation

Analytic rubrics can make expectations visible before students begin the task. Each criterion should describe progressive levels of performance, from unsupported assertion to integrated and critically justified judgment (Laili et al., 2026). Rubrics are stronger when accompanied by exemplars, calibration discussions, and opportunities for students to apply criteria to sample work (Reddy & Andrade, 2010).

A single product should not determine the entire judgment. Evidence may include a written analysis, oral defense, design artifact, reflection log, and revision after feedback (Aditama et al., 2026). Triangulation reduces the risk that linguistic fluency alone masks weak reasoning and allows lecturers to distinguish conceptual mastery, professional communication, and ethical deliberation (Asia & Sofa, 2026).

Risks of symbolic value assessment

The principal risk is symbolic assessment, in which students receive high scores for religious vocabulary without demonstrating sound analysis (Husnia & Sofa, 2026). Another risk is assessor subjectivity when values are interpreted through personal preference rather than shared criteria. These problems can weaken fairness and discourage intellectually honest disagreement (Ramadani & Sofa, 2025).

Risk reduction requires observable descriptors, multiple assessors for high-stakes tasks, moderation meetings, and written reasons for judgments (Maula & Sofa, 2026). Students should be permitted to reach different conclusions when their evidence and maqasid reasoning are coherent (Mh et al., 2026). Ethical assessment must reward disciplined inquiry, not conformity to an unstated answer (Putri et al., 2026).

Synthesis of discussion

Overall, the proposed model integrates three layers: authentic professional performance, explicit graduate outcomes, and maqasid-oriented ethical judgment. The lecturer designs a consequential task, gathers multiple forms of evidence, applies transparent criteria, and uses feedback for revision (Hosniati et al., 2026). This sequence positions assessment as a learning system that connects scholarship, professional responsibility, and Islamic educational purposes (Lupiati et al., 2026).

Table 1. Maqasid-oriented authentic assessment framework

Assessment Dimension	Authentic Practice	Learning Contribution
Problem interpretation	Contextual case analysis	Develops diagnostic judgment
Maqasid reasoning	Benefit-harm justification	Strengthens ethical proportionality
Professional design	Policy or learning intervention	Connects theory with practice
Reflective defense	Oral defense and revision	Builds accountable judgment

The novelty of this article lies in treating maqasid not merely as course content, but as an operational orientation for authentic assessment (Wulandari et al., 2026). The model translates Islamic ethical purposes into observable reasoning practices while maintaining constructive alignment, multiple evidence sources, rubric transparency, and feedback-based revision (Fitriyah & Sofa, 2026). It therefore offers a bridge between graduate assessment theory and the distinctive scholarly mission of Islamic higher education (Subianto et al., 2026).

CONCLUSION

This study concludes that maqasid-oriented authentic assessment is relevant for evaluating graduate PAI competence at UNZAH. It can measure whether students are able to use Islamic scholarship, educational theory, evidence, and ethical reasoning to address complex problems. The strongest design combines realistic tasks, explicit outcomes, analytic rubrics, oral defense, and revision based on feedback.

The implication is that values should be assessed through defensible decisions and observable performance rather than through declarations alone. The limitation of this study is its conceptual character. Future research should validate the rubric with experts, conduct assessor calibration, examine inter-rater reliability, and analyze how students understand and use maqasid-based feedback in different S2 PAI courses.

BIBLIOGRAPHY

- Abd Salam, M. H. U., Zainullah, A., & Sofa, A. R. (2026). The Implementation of the Amsilati Method in Teaching Classical Islamic Texts at Madrasah Tsanawiyah Islamiyah Zainul Hasan Genggong. *Dzihni: Jurnal Pendidikan Bahasa Arab, Linguistik Dan Kajian Literatur Arab*, 4(01), 119–129.
- Aditama, A. N. H., Sofa, A. R., & Ghofur, A. (2026). REVITALIZING PROPHETIC HADITH UNDERSTANDING FOR CONTEMPORARY ISLAMIC ECONOMIC PRACTICES AMONG UNZAH GENGONG STUDENTS. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 456–465.
- Asia, S., & Sofa, A. R. (2026). THE ROLE OF INTRODUCTION TO ISLAMIC STUDIES IN STUDENTS' SPIRITUAL AND INTELLECTUAL AWARENESS. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 422–433.
- Aziz, A., Sofa, A. R., Bukhori, I., & Arifin, M. Z. (2026). Pendekatan Kolaboratif Think-Pair-Share Untuk Meningkatkan Kesadaran Empati dan Nilai Keislaman pada Anak Usia Sekolah Dasar Negeri Sumberbulu I Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1113–1127.
- Bukhori, I., Sofa, A. R., & Sholeh, M. H. (2026). Pendekatan Guru Pendidikan Agama Islam dalam Menghadapi Kenakalan Siswa Sekolah Dasar: Studi di MI Nurul Mukmin Jatiroto Sumberbaru Jember. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1248–1260.
- Fitriyah, N. L., & Sofa, A. R. (2026). INTEGRATION OF AQIDAH SHARIA AND AKHLAQ IN INTERDISCIPLINARY ISLAMIC RELIGIOUS EDUCATION STUDIES. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 411–421.
- Haqqi, I., & Sofa, A. R. (2026). *Implementation of the Friday Recitation and Islamic Reflection Program in Strengthening Students' Moral Education at MI Raudlatul Hasan Maron Kulon*. 02(01).
- Hawa, I. I., & Sofa, A. R. (2026). INTRODUCTION TO ISLAMIC STUDIES AND STUDENTS' INTELLECTUAL RESILIENCE AGAINST DIGITAL RELIGIOUS DISINFORMATION. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 489–502.
- Hosniati, H., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Pembentukan Karakter Mandiri Dan Religius Melalui Pemanfaatan Lingkungan Dalam Pembelajaran Pendidikan Agama Islam di Kelas II SD Unggulan Cahaya Cendekia Glagah. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2),

- 1081–1097.
- Hosniati, & Sofa, A. R. (2026). *Implementation of Tawheed Learning Using the Book of Aqidatul Layman in Class 3 of Cahaya Cendekia Glagah Elementary School*. 02(01), 256–265.
- Husnia, S., & Sofa, A. R. (2026). RELIGIOUS MODERATION IN THE AHLUSSUNNAH WAL JAMAAH PERSPECTIVE: RELEVANCE FOR S1 PIAUD AND S2 ISLAMIC EDUCATION. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 434–445.
- Islam, M. H., Sofa, A. R., Aziz, A., Bukhori, I., & Silvia, F. (2026). Pemanfaatan Tumbuhan Sekitar Sebagai Media Pembelajaran PAI Untuk Meningkatkan Pemahaman Ayat Kauniah Siswa Kelas I dan II di Madrasah Ibtidaiyah Darul Lughah Wal Karomah Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1139–1153.
- Khoiroh, A. M., & Sofa, A. R. (2026). SOURCES OF ISLAMIC LAW IN ISLAMIC EDUCATION FROM THE AHLUSSUNNAH WAL JAMAAH PERSPECTIVE. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 503–515.
- Laili, N., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Pengembangan Self-Regulation Melalui Kegiatan Ekstrakurikuler Tahfidz Al-Qur'an di Sekolah Dasar Kalianan Krucil Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1170–1185.
- Lupiaty, L., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Storytelling Sebagai Strategi Inovatif dalam Pembelajaran PAI Untuk Mengembangkan Karakter Religius Siswa MI Darun Najah Tiris Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 918–931.
- Maula, R., & Sofa, A. R. (2026). ACTUALIZING RELIGIOUS MODERATION FROM THE AHLUSSUNNAH WAL JAMAAH PERSPECTIVE IN S1 PIAUD AND S2 ISLAMIC EDUCATION LECTURES AT UNIVERSITAS ISLAM ZAINUL HASAN GENGONG PROBOLINGGO. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 446–455.
- Mh, M. F. I., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Efektivitas Pendekatan Etnografi Terhadap Praktik Pembiasaan Ibadah Harian Sebagai Media Pendidikan Agama Islam Bagi Siswa Kelas III MI Darun Najah Tiris Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1098–1112.
- Putra, D. S. (2026). *Strategies for Teaching Reading through Vocabulary Memorization at Al-Hasaniyah Islamic Junior High School, Gunung Geni, Probolinggo*. 4(01), 108–118.
- Putri, F. A., & Sofa, A. R. (2026). *Implementation of Asmaul Husana Values Through Habituation and Teacher Exemplary Behavior in Character Formation of Class II Students*. 02(01), 184–195.
- Putri, F. A., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Pembentukan Karakter Siswa Melalui Pembiasaan dan Keteladanan Study Kasus di Kelas III SD Unggulan Cahaya Cendekia Glagah Kecamatan Pakuniran. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1034–1049.
- Qomariah, L., Sofa, A. R., Arisanti, K., Khumaidi, A., Aziz, A., & Bukhori, I. (2026). Learning Strategies in Al-Qur'an-Hadith Education within Islamic Religious Education Programs in Schools. *Education and Sociedad Journal*, 4(1).
- Qumariyah, S., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Pemanfaatan Platform Wordwall Sebagai Media Pembelajaran Interaktif di Kelas II SD Cahaya

- Cendekia Pakuniran Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1186–1200.
- Sa, H., & Sofa, A. R. (2026). *Internalization of Islamic Religious Education Values in Forming Students' Self-Control Towards Online Game Use in Grade IV Students*. 02(01), 205–215.
- Sholihah, N., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Implementasi Canva Sebagai Media Evaluasi Interaktif dalam Pembelajaran Pendidikan Agama Islam di Kelas II SD Unggulan Cahaya Cendekia Glagah Pakuniran Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1154–1169.
- Sofa, A. R., & Qomariah, L. (2026). Optimalisasi Strategi Pembelajaran Untuk Meningkatkan Kemampuan Analitis dan Inovatif Siswa pada Mata Pelajaran PAI dan Bahasa Arab di SDI Raudlatul Istiqomah Kecamatan Maron Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 1278–1290.
- Subianto, S., Sofa, A. R., Aziz, A., Islam, M. H., & Bukhori, I. (2026). Efektivitas Pembiasaan Shalat Dhuha Terhadap Penguatan Karakter Islami Siswa SDN Kalianan II Krucil Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 905–917.
- Wulandari, R. H., & Sofa, A. R. (2026). *Optimizing Flip-Based Islamic Religious Education Learning to Increase Active Participation in Discussions and Self-Expression of Elementary School Students*. 02(01), 145–152.
- Wulandari, R. H., Sofa, A. R., Aziz, A., Islam, M. H., & Bukhori, I. (2026). Urgensi Desain Pembelajaran PAI Berbasis Kitab Ad-Diyanah dalam Meningkatkan Mutu Pendidikan Islam di Kelas II dan III SD Cahaya Cendekia Glagah Pakuniran. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 932–943.
- Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought.
- Biggs, J. (1996). *Enhancing teaching through constructive alignment*. *Higher Education*, 32(3), 347–364. <https://doi.org/10.1007/BF00138871>
- Boud, D., & Falchikov, N. (2006). *Aligning assessment with long-term learning*. *Assessment & Evaluation in Higher Education*, 31(4), 399–413. <https://doi.org/10.1080/02602930600679050>
- Carless, D., & Boud, D. (2018). *The development of student feedback literacy: Enabling uptake of feedback*. *Assessment & Evaluation in Higher Education*, 43(8), 1315–1325. <https://doi.org/10.1080/02602938.2018.1463354>
- Gulikers, J. T. M., Bastiaens, T. J., & Kirschner, P. A. (2004). *A five-dimensional framework for authentic assessment*. *Educational Technology Research and Development*, 52(3), 67–86. <https://doi.org/10.1007/BF02504676>
- Kamali, M. H. (2008). *Maqasid al-Shariah made simple*. International Institute of Islamic Thought.
- Parawansah, S. H., & Sofa, A. R. (2024). Pendekatan komprehensif berbasis Al-Qur'an dan Hadits dalam pengembangan pendidikan Islam: Integrasi nilai, metode, evaluasi, sosio-kultural, dan kompetensi pendidik. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 2(1), 187–205.
- Ramadani, S., & Sofa, A. R. (2025). *Kejujuran dalam perspektif pendidikan Islam: Nilai fundamental, strategi implementasi, dan dampaknya terhadap pembentukan karakter santri di pesantren*. *Jurnal Manajemen dan Pendidikan Agama Islam*, 3(1), 193–210.
- Reddy, Y. M., & Andrade, H. (2010). *A review of rubric use in higher education*.

- Assessment & Evaluation in Higher Education*, 35(4), 435-448.
<https://doi.org/10.1080/02602930902862859>
- Villarroel, V., Bloxham, S., Bruna, D., Bruna, C., & Herrera-Seda, C. (2018). *Authentic assessment: Creating a blueprint for course design*. *Assessment & Evaluation in Higher Education*, 43(5), 840-854.
<https://doi.org/10.1080/02602938.2017.1412396>
- Wiggins, G. (1990). *The case for authentic assessment*. *Practical Assessment, Research, and Evaluation*, 2, Article 2. <https://doi.org/10.7275/ffb1-mm19>
- Wulandari, R. H., Sofa, A. R., Aziz, A., Islam, M. H., & Bukhori, I. (2026). *Urgensi desain pembelajaran PAI berbasis Kitab Ad-Diyanah dalam meningkatkan mutu pendidikan Islam di kelas II dan III SD Cahaya Cendekia Glagah Pakuniran*. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 932-943.
- Zhan, Y., Boud, D., & Dawson, P. (2025). *Designing for authentic assessment: A scoping review*. *Higher Education*. <https://doi.org/10.1007/s10734-025-01588-9>