

READINESS OF PAI TEACHERS TO DEVELOP AND USE PSYCHOMOTOR ASSESSMENT INSTRUMENTS IN THE INDEPENDENT CURRICULUM AT MTS DARUL ULUM TOILI

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ABSTRACT

This study examines the readiness of Islamic Religious Education (PAI) teachers to develop and implement psychomotor assessment instruments within the Independent Curriculum at MTs Darul Ulum Toili, Central Sulawesi. A qualitative case study design was employed involving ten purposively selected informants, consisting of two PAI teachers, one principal, one vice principal for curriculum, and six students. Data were collected through classroom observations, semi-structured interviews, and document analysis, and were analyzed using the interactive model of Miles, Huberman, and Saldaña, including data condensation, data display, and conclusion drawing. The credibility of the findings was ensured through source and method triangulation. The results indicate that teachers demonstrate adequate conceptual readiness by recognizing the importance of authentic psychomotor assessment for evaluating students' religious practices. However, their technical readiness remains limited, particularly in developing measurable indicators, analytical rubrics, systematic documentation, and curriculum-aligned assessment instruments. Psychomotor assessment is implemented through practical worship activities, but assessment practices still rely primarily on simple observation sheets and teacher judgment. The main challenges include limited assessment literacy, insufficient technical training, restricted instructional time, and limited availability of contextual assessment models. This study contributes to the literature by demonstrating that teacher readiness for psychomotor assessment is multidimensional, encompassing conceptual, pedagogical, technical, administrative, and reflective dimensions, thereby providing empirical evidence to strengthen authentic assessment practices in Islamic Religious Education under the Independent Curriculum.

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INTRODUCTION

The implementation of the Independent Curriculum has transformed the paradigm of learning and assessment in Indonesian schools, including madrasahs. Assessment is no longer positioned merely as a tool to measure students' learning outcomes at the end of instruction, but as an integral component of the learning process that functions to identify students' initial abilities, monitor learning progress, provide formative feedback, and improve instructional practices continuously (Baharun & Mukarramah, 2023). This paradigm emphasizes authentic assessment, which evaluates students' competencies comprehensively through meaningful learning activities rather than relying solely on written examinations. According to (Wiggins, 1998), authentic assessment enables students to demonstrate their knowledge and skills in contexts that closely resemble real-life situations. Therefore, assessment within the Independent Curriculum should encompass cognitive, affective, and psychomotor domains to ensure holistic competency development.

Among these three domains, psychomotor assessment plays a particularly important role in Islamic Religious Education (PAI). Unlike many general subjects, PAI learning outcomes require students not only to understand religious concepts but also to demonstrate religious practices correctly in their daily lives. Subjects such as Fiqh, Al-Qur'an Hadith, Aqidah Akhlak, and Islamic Cultural History involve practical competencies, including performing ablution, prayer, tayamum, Qur'an recitation, and appropriate Islamic manners. These competencies cannot be accurately measured through written tests alone but require direct observation using structured performance assessment instruments (Baondong et al., 2026; Ummah et al., 2025). The psychomotor domain itself refers to the development of observable motor skills progressing from imitation to naturalization through repeated practice (Simpson, 1985; Suprpti & Puspita, 2026). Consequently, teachers are expected to develop clear performance indicators, assessment rubrics, observation checklists, and objective scoring criteria to ensure fair and valid evaluation.

Despite its importance, psychomotor assessment remains one of the most challenging aspects of classroom assessment. Teachers frequently rely on written tests because they are easier to administer and score, whereas psychomotor assessment requires careful observation, well-developed rubrics, consistent scoring procedures, and sufficient instructional time (Alfarizi, 2025; Mengki & Azhar, 2023). These challenges become even greater under the Independent Curriculum, which requires authentic, formative, and differentiated assessment aligned with learning outcomes and learning objective achievement criteria (Allam & Maksum, 2025; Ismail et al., 2022). Consequently, successful implementation depends heavily on teachers' readiness to design and apply valid psychomotor assessment instruments.

Teacher readiness extends beyond conceptual understanding of assessment principles. It also includes teachers' pedagogical competence, technical skills in designing assessment instruments, confidence in implementing new educational practices, and institutional support that facilitates curriculum implementation. Educational change literature emphasizes that successful curriculum implementation depends on teachers' professional capacity and their readiness to adapt instructional and assessment practices (Bandura, 1997; Fullan, 2016). In the context of psychomotor assessment, readiness is reflected in teachers' ability to translate learning outcomes into observable performance indicators, develop valid assessment rubrics, implement assessments consistently, and utilize assessment results to provide constructive feedback for students (Rasyidi & Al Idrus, 2024; Sirait et al., 2025).

Previous studies have extensively discussed various aspects of Islamic Religious Education, including instructional strategies, students' learning motivation, discipline formation, digital literacy, and the integration of technology into learning. Research by (Fadilah et al., 2025) demonstrated that Fiqh teachers improve students' learning discipline through memorization, thematic evaluation, direct worship practice, religious approaches, and institutional coordination. Likewise, (Baondong et al., 2026) found that internet-based learning resources enhance students' motivation through educational videos and digital learning materials. Other studies have also examined digital learning media, classroom management, and learning strategies in Islamic Religious Education (Hasanah et al., 2024; Ramadani et al., 2026; Ramdani et al., 2023). Although these studies contribute significantly to improving instructional quality, they primarily focus on learning processes and student outcomes rather than assessment practices.

However, limited attention has been given to teachers' readiness to develop psychomotor assessment instruments that align with the principles of the Independent Curriculum. Existing studies rarely examine how teachers translate

curriculum outcomes into measurable psychomotor indicators, construct valid assessment rubrics, implement authentic performance assessments, and utilize assessment results as formative feedback. Furthermore, empirical evidence regarding psychomotor assessment practices in Islamic junior secondary schools (madrasah tsanawiyah), particularly in regional contexts such as Central Sulawesi, remains scarce. This gap highlights the need for contextual research examining both teachers' readiness and the practical implementation of psychomotor assessment in madrasahs.

This study offers a different perspective from previous research by focusing specifically on teachers' readiness from both conceptual and technical dimensions in developing psychomotor assessment instruments. Rather than examining instructional strategies or student achievement alone, this study investigates teachers' competence in designing assessment rubrics, determining observable performance indicators, implementing authentic psychomotor assessment, documenting assessment results systematically, and identifying challenges encountered during the implementation of the Independent Curriculum. Consequently, this research contributes empirical evidence for strengthening authentic assessment practices in Islamic Religious Education within the madrasah context.

MTs Darul Ulum Toili provides an appropriate setting for this investigation because the madrasah has implemented the Independent Curriculum while continuing to strengthen authentic assessment practices. Preliminary observations indicate that PAI teachers understand the importance of assessing students' religious practices through direct observation rather than relying solely on written examinations. Nevertheless, teachers continue to encounter difficulties in independently developing assessment rubrics, formulating measurable performance indicators, validating assessment instruments, and documenting assessment results systematically. This discrepancy between teachers' conceptual understanding and their technical competence suggests that psychomotor assessment has not yet been fully implemented according to the principles of authentic assessment promoted by the Independent Curriculum.

Strengthening psychomotor assessment is essential because valid and systematic assessment instruments enable teachers to evaluate students' religious competencies objectively, provide meaningful formative feedback, and continuously improve learning quality. Without appropriate assessment instruments, psychomotor assessment risks becoming merely an administrative requirement rather than an effective means of supporting students' competency development. Therefore, this study aims to analyze the readiness of Islamic Religious Education teachers in developing psychomotor assessment instruments and to examine the implementation of these instruments, including the challenges encountered during the implementation of the Independent Curriculum at MTs Darul Ulum Toili.

METHOD

This study employed a qualitative approach with a case study design. A qualitative approach was selected because the study sought to obtain an in-depth understanding of Islamic Religious Education (PAI) teachers' readiness to develop and use psychomotor assessment instruments within the real context of madrasah education. The case study design was considered appropriate because the research focused on a single educational setting, namely MTs Darul Ulum Toili, Central Sulawesi, allowing an intensive exploration of teachers' experiences, institutional support, and assessment practices during the implementation of the Independent Curriculum.

The research was conducted at MTs Darul Ulum Toili, Central Sulawesi. The research site was selected purposively because the madrasah had implemented the Independent Curriculum and routinely conducted psychomotor assessments through students' religious practice activities. Informants were also selected using purposive sampling based on their direct involvement, experience, and authority in implementing psychomotor assessment. Two PAI teachers were chosen as the main informants because they were directly responsible for planning, implementing, and evaluating psychomotor assessments. The principal and the vice principal for curriculum were selected to provide information regarding institutional policies, curriculum implementation, academic supervision, and teacher professional development. In addition, six students representing Grades VII and VIII were involved to provide information regarding their experiences in participating in psychomotor assessment activities.

Table 1. Research Informants

Informant Code	Informant Status	Information Focus
GPAI-1	PAI Teacher	Understanding of psychomotor assessment, instrument development, assessment implementation
GPAI-2	PAI Teacher	Instrument utilization, technical challenges, assessment documentation
WKM	Vice Principal for Curriculum	Curriculum policy, academic supervision, teacher assistance
KM	Principal	Institutional support and teacher competency development
PD-1 to PD-6	Students (Grades VII and VIII)	Experiences in participating in psychomotor assessment activities

Source: Researcher's documentation (2026)

The study was conducted through several sequential stages. The first stage involved obtaining permission from the school, coordinating with the principal and teachers, and identifying potential participants. The second stage consisted of classroom observations to examine the implementation of psychomotor assessment during Islamic Religious Education learning activities, particularly religious practices such as ablution, prayer, Qur'an recitation, and memorization of daily prayers. The third stage involved conducting semi-structured interviews with all selected informants to explore their perceptions, experiences, and challenges related to psychomotor assessment. The final stage consisted of collecting supporting documents, including teaching modules, learning objective documents, assessment instruments, observation sheets, students' assessment records, and other relevant documents used to strengthen the research findings.

Data were collected through observation, semi-structured interviews, and documentation. Classroom observations focused on teachers' assessment practices, students' participation, and the implementation of psychomotor assessment instruments during religious practice activities. Semi-structured interviews enabled the researcher to explore participants' perspectives while maintaining flexibility to probe emerging issues during data collection. Documentation was used to verify and complement information obtained from observations and interviews by examining instructional documents and assessment records.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing/verification. During the data condensation stage, interview transcripts, observation notes, and documents were organized, coded, and categorized according to themes related to teacher readiness, instrument development, instrument implementation, and implementation challenges. The data display stage involved presenting categorized findings in narrative descriptions and thematic tables to facilitate pattern identification and comparison among data sources. Finally, conclusions were drawn through continuous interpretation of the data while repeatedly comparing emerging themes with field evidence to ensure consistency and credibility throughout the analytical process.

The trustworthiness of the findings was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from PAI teachers, the principal, the vice principal for curriculum, and students. Methodological triangulation was performed by comparing findings derived from observations, interviews, and documentation. Furthermore, the researcher continuously reviewed the collected data throughout the analysis process to ensure that interpretations accurately reflected the participants' perspectives and the actual research context.

This study also considered research ethics throughout all stages of data collection. Prior to participation, all informants were informed about the purpose of the study and voluntarily agreed to participate. Participants were assured that their identities would remain confidential through the use of informant codes, and all collected information was used exclusively for academic research purposes. Participation was entirely voluntary, and participants had the right to withdraw from the study at any stage without any consequences.

RESULT AND DISCUSSION

PAI Teachers' Readiness in Developing Psychomotor Domain Assessment Instruments

The findings indicate that Islamic Religious Education (PAI) teachers at MTs Darul Ulum Toili generally possess a sound conceptual understanding of psychomotor assessment within the framework of the Independent Curriculum. Both teachers recognized that students' achievement in PAI should not be measured solely through written examinations but should also reflect students' ability to perform religious practices correctly. Classroom observations further confirmed that psychomotor assessment was integrated into learning activities involving ablution, prayer, Qur'an recitation, memorization of daily prayers, and the practice of Islamic manners.

This understanding was consistently reflected in the interviews. GPAI-1 explained that assessment should evaluate not only students' knowledge but also their ability to practice Islamic teachings in everyday life.

"Students may understand the theory of prayer, but they also need to demonstrate the correct movements and recitations. Therefore, direct observation is necessary to determine whether they have mastered the practice." (GPAI-1)

Similarly, GPAI-2 emphasized that practical worship activities constitute an essential component of PAI learning and therefore require direct assessment.

"Written tests alone cannot describe students' religious skills. We usually observe students while they perform worship practices because this provides a more accurate picture of their competence." (GPAI-2)

These findings demonstrate that teachers have shifted their perception of assessment from a purely cognitive orientation toward authentic assessment, which emphasizes students' actual performance. Such understanding is consistent with the principles of the Independent Curriculum, which encourages assessment as an integral component of the learning process rather than merely a mechanism for assigning final grades.

Despite this positive conceptual understanding, the study found that teachers' technical readiness remained limited. Although teachers were aware of the importance of psychomotor assessment, they experienced difficulties in developing valid assessment instruments independently. Classroom observations and document analysis revealed that psychomotor assessment was generally conducted using simple observation sheets, checklists, or teachers' personal notes. Comprehensive analytical rubrics, clearly defined performance indicators, and standardized scoring criteria were largely absent from the assessment documents.

GPAI-2 acknowledged these limitations during the interview.

"We understand what should be assessed, but preparing detailed indicators and assessment rubrics is still difficult. Most of the time we use simple observation sheets because they are easier to prepare and apply during classroom activities." (GPAI-2)

A similar concern was expressed by the Vice Principal for Curriculum, who explained that although teachers had received socialization regarding the Independent Curriculum, they had not received intensive technical training specifically related to psychomotor assessment.

"Teachers already understand the concept of authentic assessment, but they still need practical guidance in designing assessment rubrics that are aligned with learning objectives." (Vice Principal for Curriculum)

Thematic analysis of interview transcripts, classroom observations, and document analysis identified five dimensions of teacher readiness, as presented in Table 2.

Table 2. Dimensions of PAI Teachers' Readiness in Developing Psychomotor Assessment Instruments

Readiness Dimension	Research Findings	Interpretation
Conceptual readiness	Teachers understand that religious practices should be assessed through direct observation.	Fairly good
Pedagogical readiness	Teachers are able to integrate PAI learning materials with worship practice activities.	Fairly good

Readiness Dimension	Research Findings	Interpretation
Technical readiness	Teachers experience difficulties in preparing indicators, analytical rubrics, and assessment scales.	Needs reinforcement
Administrative readiness	Practical assessment results are recorded, but documentation remains incomplete and unsystematic.	Needs improvement
Reflective readiness	Assessment results have not yet been optimally used to provide individualized feedback for students.	Needs further development

Source: Researcher's analysis based on interviews, observations, and documentation (2026)

Table 2 shows that teacher readiness was not uniform across all dimensions. Teachers demonstrated relatively strong conceptual and pedagogical readiness because they understood the objectives of psychomotor assessment and were able to relate religious learning materials to authentic worship practices. However, technical, administrative, and reflective readiness remained comparatively weak. These findings suggest that teachers' readiness is still partial, indicating that while they are capable of implementing practical assessments, they have not yet fully mastered the development of systematic assessment instruments.

The limited technical readiness was also reflected in teachers' difficulties in translating learning outcomes into measurable performance indicators. Document analysis showed that assessment instruments generally focused on whether students completed a religious practice, while detailed descriptions of performance quality were rarely available. Consequently, assessment decisions relied heavily on teachers' professional judgment, increasing the possibility of inconsistent scoring among students.

Institutional support also influenced teachers' readiness. Interviews with the principal indicated that the madrasah had encouraged teachers to implement authentic assessment as required by the Independent Curriculum. Nevertheless, structured mentoring activities specifically addressing psychomotor assessment instrument development had not yet been implemented.

"We encourage teachers to conduct practical assessments, but training related to instrument development has not yet become a regular professional development program." (Principal)

Consequently, teachers primarily depended on previous teaching experience, informal discussions with colleagues, or modified assessment formats obtained from other schools. While this approach enabled assessment activities to continue, it did not necessarily guarantee the validity and consistency of the assessment instruments.

Another important finding concerns the utilization of digital resources. Teachers acknowledged that internet-based materials were frequently used to obtain teaching resources, including worship demonstration videos. However, digital resources had not yet been optimally utilized to support the development of psychomotor assessment instruments. Teachers rarely searched for analytical rubrics, authentic assessment models, or digital portfolio systems that could improve assessment quality. This finding indicates that digital competence should be strengthened not only for instructional purposes but also for assessment development.

The findings of this study extend previous research conducted by Ramadani et al. (2026), which emphasized the importance of direct worship practice in strengthening students' learning discipline. While previous studies mainly viewed worship practice as an instructional strategy, the present study demonstrates that these activities should simultaneously function as authentic assessment tasks supported by valid assessment instruments. Without clear performance indicators and analytical rubrics, practical worship activities primarily serve instructional purposes rather than providing reliable evidence of students' competency achievement.

Similarly, although Baondong et al. (2026) highlighted the contribution of digital technology to improving students' learning motivation, the present findings suggest that digital technology should also support teachers' assessment practices.

Digital platforms may facilitate the development of standardized rubrics, electronic portfolios, and systematic documentation of students' psychomotor performance, thereby enhancing assessment objectivity and accountability.

Overall, the findings demonstrate that PAI teachers at MTs Darul Ulum Toili have developed adequate conceptual awareness regarding psychomotor assessment under the Independent Curriculum. Nevertheless, this conceptual readiness has not yet been matched by sufficient technical competence in developing assessment instruments. Strengthening teachers' assessment literacy through continuous professional development, collaborative instrument development within MGMP forums, and institutional mentoring programs is therefore essential to ensure that psychomotor assessment is implemented systematically, objectively, and consistently in Islamic Religious Education.

Use of Psychomotor Assessment Instruments and Implementation Challenges

The findings indicate that psychomotor assessment has been routinely implemented in Islamic Religious Education (PAI) learning at MTs Darul Ulum Toili. Classroom observations showed that teachers assessed students during practical religious activities, including ablution, prayer, Qur'an recitation, memorization of daily prayers, and demonstrations of Islamic manners. Rather than relying solely on written examinations, teachers observed students' actual performance and provided immediate corrections whenever errors in movements, recitations, or procedural sequences were identified.

Students also confirmed that practical assessments were regularly conducted during PAI lessons. One student explained:

"The teacher usually asks us to demonstrate ablution or prayer in front of the class. If there are mistakes, the teacher immediately explains the correct way." (PD-3)

Another student described the assessment process as more engaging than written examinations because it enabled them to practice religious rituals directly.

"Practical assessment helps us understand our mistakes because the teacher immediately corrects us during the activity." (PD-5)

These findings suggest that authentic assessment principles have begun to be implemented in classroom practice. Students are evaluated through real performance rather than merely recalling theoretical knowledge, enabling teachers to observe the actual mastery of religious skills.

Nevertheless, document analysis revealed that the assessment instruments used by teachers remained relatively simple. Most assessments were conducted using observation notes, checklists, or score sheets without detailed analytical rubrics describing different levels of student performance. Consequently, although teachers were able to identify whether students successfully performed religious practices, assessment criteria were not always communicated explicitly to students.

The thematic analysis identified five principal forms of psychomotor assessment implemented by teachers, together with the limitations observed during classroom practice, as summarized in Table 3.

Table 3. Forms of Psychomotor Assessment Instrument Utilization

Assessment Activity	Instrument Used	Main Limitation
Wudu practice	Simple checklist	Indicators remain general without performance levels
Prayer practice	Direct observation and score sheets	Analytical rubric not yet available, assessment depends on teacher judgment
Qur'an recitation	Teacher observation and notes	<i>Tajwid</i> , <i>makhraj</i> , and fluency are not consistently assessed separately
Memorization of daily prayers	Oral performance assessment	Greater emphasis on memorization than overall performance quality
Islamic manners (<i>adab</i>)	Behavioral observation	Documentation remains inconsistent

Source: Researcher's analysis based on interviews, observations, and documentation (2026)

As shown in Table 3, teachers have successfully integrated psychomotor assessment into various religious learning activities. However, assessment practices remain largely dependent on teachers' professional experience rather than standardized assessment instruments. This condition was evident during classroom observations, where teachers often provided a single overall score without distinguishing individual aspects of students' performance.

GPAI-1 explained:

"Usually we already know whether students perform correctly or not, but we rarely separate each assessment criterion because preparing detailed rubrics requires considerable time." (GPAI-1)

This statement demonstrates that teachers prioritize practicality during classroom assessment. Although such an approach allows assessment to be completed efficiently, it may reduce assessment consistency and transparency because students do not clearly understand the specific performance criteria used for evaluation.

Another important finding concerns the utilization of assessment results. Interviews revealed that teachers generally provided verbal feedback immediately after students completed practical activities. However, the assessment results were rarely documented systematically to monitor students' long-term development.

The Vice Principal for Curriculum explained:

"Teachers usually provide direct feedback during practice, but documentation of students' progress from one assessment to another has not yet been systematically organized." (Vice Principal for Curriculum)

This finding indicates that psychomotor assessment has primarily functioned as an evaluative activity rather than a continuous formative process. Although immediate verbal feedback benefits students, the absence of systematic documentation limits teachers' ability to monitor competency development over time.

The study further identified several major challenges affecting the implementation of psychomotor assessment. The first challenge concerns teachers' limited assessment literacy. Interviews consistently revealed that teachers understood the importance of authentic assessment but lacked sufficient knowledge regarding the preparation of measurable indicators, analytical rubrics, and performance descriptors.

The second challenge relates to limited instructional time. Teachers explained that psychomotor assessment requires considerably more time than written examinations because every student's performance must be observed individually before feedback can be provided. Consequently, teachers frequently simplified assessment procedures to ensure that learning activities could be completed within the allocated lesson time.

The third challenge involves the limited availability of contextual assessment instrument examples specifically designed for Islamic Religious Education in madrasahs. Teachers generally relied on modified assessment formats obtained from colleagues or internet resources because standardized examples relevant to their instructional context were unavailable. The fourth challenge concerns instrument validation. Document analysis showed that assessment instruments had rarely undergone peer review or academic validation before being implemented in classrooms. As a result, teachers had limited opportunities to improve the quality of assessment indicators or ensure consistency among different assessors.

Finally, documentation and digital utilization remained relatively limited. Assessment records were still maintained manually, making it difficult for teachers to monitor students' competency development over an extended period. Although teachers frequently used digital technology for instructional purposes, they rarely employed digital tools such as electronic portfolios, online assessment forms, or digital performance records to support psychomotor assessment. These findings are summarized in Table 4.

Table 4. Challenges and Alternative Solutions in Psychomotor Assessment Implementation

Challenge	Impact	Suggested Improvement
Limited assessment literacy	Assessment instruments remain insufficiently systematic	Professional development on authentic assessment and rubric construction
Limited instructional time	Observation process becomes less comprehensive	Small-group assessment and staggered practical sessions

Challenge	Impact	Suggested Improvement
Large class size	Individual observation becomes difficult	Guided peer assessment and portfolio-based assessment
Limited instrument examples	Teachers experience difficulties developing independent instruments	Collaborative instrument development through MGMP
Lack of instrument validation	Assessment objectivity is reduced	Peer review and academic supervision
Limited documentation	Student progress is difficult to monitor	Utilization of digital assessment records and electronic portfolios

Source: Researcher's analysis based on field findings (2026)

The present findings complement previous studies emphasizing the importance of practical worship activities in Islamic Religious Education (Ramadani et al., 2026; Syafar et al., 2025). While previous studies mainly focused on worship practice as an instructional strategy, this study demonstrates that effective psychomotor assessment requires valid assessment instruments capable of documenting students' competency development objectively. Practical activities alone are insufficient unless supported by clear assessment criteria and systematic documentation.

Furthermore, the findings extend previous research concerning the educational use of digital technology (Khairi et al., 2023; Wahyuni & Sutiah, 2024). Rather than functioning solely as a learning resource, digital technology also has significant potential to improve assessment quality through electronic portfolios, digital observation records, online rubric management, and systematic documentation of students' psychomotor performance. However, realizing these benefits requires improvements in both teachers' digital competence and assessment literacy.

An important practical implication emerging from this study is the need for continuous institutional support to strengthen teachers' competence in authentic assessment. Professional development programs should focus not only on introducing curriculum policies but also on developing teachers' practical skills in constructing analytical rubrics, preparing observable performance indicators, validating assessment instruments, and documenting assessment results systematically. Collaborative activities through MGMP, academic supervision, and school-based workshops may provide sustainable opportunities for teachers to improve their assessment practices.

Based on these findings, the researchers developed an illustrative analytical rubric for assessing students' wudu practice as an example of a psychomotor assessment instrument that aligns with authentic assessment principles. To maintain the focus of the discussion on empirical findings, the complete rubric is presented in Appendix A rather than in the main body of the article.

The findings indicate that psychomotor assessment has been implemented as an integral part of PAI learning at MTs Darul Ulum Toili. Nevertheless, its effectiveness remains constrained by limited assessment literacy, insufficient technical guidance, restricted instructional time, and the absence of standardized assessment instruments. Addressing these challenges requires coordinated efforts involving teacher professional development, institutional support, collaborative instrument development, and the integration of digital technologies into authentic assessment practices.

CONCLUSION

This study demonstrates that PAI teachers at MTs Darul Ulum Toili possess adequate conceptual readiness to implement psychomotor assessment under the Independent Curriculum. However, their technical readiness remains limited, particularly in developing measurable indicators, analytical rubrics, systematic documentation, and the use of assessment results for continuous learning improvement. These findings indicate that effective psychomotor assessment requires not only teachers' understanding of curriculum principles but also sufficient assessment literacy and institutional support.

This study contributes to the literature by showing that teacher readiness in psychomotor assessment is multidimensional, encompassing conceptual, pedagogical, technical, administrative, and reflective aspects. Practically, the findings suggest that madrasahs should strengthen teachers' competencies through continuous professional development, collaborative instrument development within MGMP forums, academic supervision, and the integration of digital technologies to improve assessment quality.

This study was limited to a single madrasah and focused on teachers' readiness without evaluating the effectiveness of the proposed assessment instruments. Future research should involve broader educational settings and develop as well as validate psychomotor assessment instruments to support the implementation of authentic assessment in Islamic Religious Education under the Independent Curriculum.

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