Assessment Model in Education: Integration of Islamic Values in the Formation of *Karamah Insaniah*

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Article Information	**Abstract**
	This study examines the educational assessment model that integrates Islamic values in the formation of karamah insaniah in Malaysia. Malaysia has integrated Islamic values in formal and non-formal education through the Malaysian Education Development Plan (RPPM) 2013-2025. This study uses a qualitative descriptive-analytical approach through a literature study by reviewing various relevant literature from academic sources, journals, articles, and books. Data analysis was carried out by reading, comparing, and identifying patterns and findings that emerged from the literature reviewed. Relevant data will be categorized into interrelated themes. Then the synthesis and interpretation of data to produce substantial research conclusions and findings. The results of the study indicate that the concept of karamah insaniah is a unification of the principles of the pillars of the state with the philosophy of national education that emphasizes the assessment of students' intelligence holistically based on the level of knowledge, skills, good deeds, and noble morals. The development of an assessment framework in education is based on three dimensions, namely the dimensions of faith, sharia, and morals. A well-designed assessment model can encourage the improvement of student character and create a more holistic educational environment by paying attention to spiritual and moral aspects along with academic achievement. This research contributes to the advancement of science, especially in the field of Islamic education in forming human character. *Penelitian ini mengkaji model penilaian pendidikan yang mengintegrasikan nilai-nilai Islam dalam pembentukan*

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karamah insaniah di Malaysia. Malaysia telah mengintegrasikan nilai-nilai Islam dalam pendidikan formal dan non-formal melalui Rencana Pembangunan Pendidikan Malaysia (RPPM) 2013-2025. Penelitian ini menggunakan pendekatan kualitatif deskriptif-analitis melalui studi pustaka dengan mengkaji berbagai literatur yang relevan dari sumber akademis, jurnal, artikel, dan buku. Analisis data dilakukan dengan pembacaan, perbandingan, dan identifikasi pola serta temuan yang muncul dari literatur yang dikaji. Data yang relevan akan dikategorikan ke dalam tema yang saling terkait. Kemudian sintesis dan interpretasi data untuk menghasilkan kesimpulan dan temuan penelitian yang substansial. Hasil penelitian menunjukkan bahwa konsep *karamah insaniah* merupakan penyatuan antara asas rukun negara dengan filsafat pendidikan kebangsaan yang menekankan penilaian kecerdasan peserta didik secara holistik berdasarkan taraf ilmu, keterampilan, amal saleh, dan akhlak mulia. Pengembangan kerangka penilaian dalam pendidikan berlandaskan pada tiga dimensi yaitu dimensi keimanan, syariat, dan akhlak. Model penilaian yang dirancang dengan baik dapat mendorong peningkatan karakter siswa dan menciptakan lingkungan pendidikan yang lebih holistik dengan memperhatikan aspek spiritual dan moral seiring dengan pencapaian akademik. Penelitian ini memberikan kontribusi bagi kemajuan ilmu pengetahuan khususnya di bidang pendidikan Islam dalam membentuk karakter *karamah insaniah*.

I. INTRODUCTION

As the modern era develops, the education system has prioritized character education in response to the challenges of globalization and advances in information technology. Given that as a country with a significant Muslim population, it is important to incorporate Islamic values into character education in this context. Malaysia integrates Islamic values in formal and non-formal education. The education curriculum includes religious subjects that emphasize morals, ethics, and Islamic principles (Idris et al., 2024). The potential to be a strong foundation in developing students' character is present in these Islamic values, which prioritize good morals and behavior. Character education based on religious principles can produce a generation that is not only academically capable, but also has strong integrity and high morals. Therefore, we need a comprehensive assessment model that considers these factors (Islamic et al., 2023). As an approach that can incorporate Islamic values into character education, the *karamah insaniah* assessment model is suggested.

This paradigm not only emphasizes cognitive aspects, but also affective and psychomotor aspects which are indications of human values (Fakulti, 2023). This is consistent with the statement (Che Noh et al., 2023) that assessment should cover all aspects of student development, including spiritual and emotional development. This model to enhance the efficacy of the learning process in shaping students' holistic character. Through assessments based on Islamic values, students can comprehend the significance of morality in daily life. This is in accordance with the Malaysian Education Development Plan 2013-2025, the Malaysian Ministry of Education which has implemented the third step, namely producing Malaysian human resources who live according to values. In accordance with this Education Development Plan, the ministry has strengthened the elements of Islamic education, moral education, and citizenship starting in 2017 by emphasizing the principles of humane education and human character. In this regard, among the seven main areas that the KPM will focus on is the emphasis on the concept of human character through the formation of manners, morals, and integrity (Chun et al., 2024).

However, this is in contrast to the phenomenon that occurs in Malaysia, where the number of disciplinary violations and negative behavior among students is increasing, even though the ministry has made efforts to strengthen moral and civic ducation. Research shows that many students engage in deviant behavior in schools, such as smoking, drug abuse, and acts of violence. For example, a report from the Malaysian Ministry of Education shows that disciplinary incidents in schools are increasing, with students who engage in negative activities often coming from backgrounds that lack strong moral education support at home (Ibrahim et al., 2024). This shows that although the RPPM emphasizes character and integrity formation, social and environmental challenges can affect student behavior and this needs to be addressed more effectively to achieve the expected educational goals (Rohani et al., 2023).

The integration of religious values into character education can also increase student motivation and academic achievement. The concept of human skills in education refers to those related to self-development and interpersonal skills. It encompasses skills like courage, fortitude, patience, communication skills,

leadership, cooperation, creativity, among others. In the formation of human character, KPM has provided and implemented a guidebook for citizenship awareness and practice of pure values among students in all schools. KPM emphasizes legal development, strengthening identity, and reasoning power. The guidebook also emphasizes that this concept is not only applied in the teaching and learning process in schools, but also applied in learning outside of school (Malaysia, 2023).

Students who understand religious principles demonstrate more responsible and ethical behavior. It is essential to build an assessment model that facilitates the integration of these values. A tool that can be used to encourage students to better understand and internalize these values is effective assessment (Safei & Umar, 2022). It is hoped that this method will enable students to not only understand the subject matter but also apply moral principles in their daily lives. However, the obstacles associated with the implementation of the *karamah insaniah* assessment model must also be considered. One of the main obstacles is the lack of understanding among educators about Islamic values and their integration into the educational process. Incorporating religious values into the curriculum is still a challenge for many educators (Zahid, 2019). Therefore, to ensure the success of this model, educators must undergo professional development and training.

The concept of *karamah insaniah* is a unification of the principles of the pillars of the state with the philosophy of national education. The unification of these principles emphasizes the aspects of holistic and integrated assessment and estimation of student intelligence based on the level of knowledge, skills, good deeds, and noble morals of students (Idris et al., 2024). Teachers' implementation of assessment and estimation plays a crucial role in achieving the desired outcomes of the human *karamah* concept. Teachers have a primary role in assessing student learning outcomes. The assessment process is closely related to the professionalism of teachers in developing whole people, such as physical, mental, and spiritual (Noer & S.A.P, 2023). In an effort to improve skills in pedagogy and content for certain fields of science, strict monitoring of students is carried out periodically, using various strategies for using assessment data to monitor teaching, communicating

student data information to interested parties, and assessing the quality of teaching and learning and school progress consistently (Amilda et al., 2023).

The application of local values, including Islamic values, in character education can strengthen national identity in a global context. The younger generation must have a strong identity and understand the values that underlie culture in the context of globalization. Previous research results show the potential for integrating local cultural values into education to foster greater appreciation for one's country of origin. It is hoped that students will develop into individuals who are not only intelligent but also have good character as a result of the integration of these values into education (P. Putra et al., 2021).

The purpose of this study is to develop an assessment model in education so that it can incorporate Islamic values into the formation of human virtues. We hope this paradigm will make a valuable contribution to student educators. This paradigm is expected to help students understand and internalize Islamic values through a comprehensive approach. This study also offers education professionals tips for implementing this paradigm in the classroom. This is consistent with the findings of (Arbain Nurdin et al., 2024), which emphasize that a well-designed assessment model can substantially encourage the improvement of student character and is expected to create a more holistic educational environment that pays attention to the spiritual and moral aspects of students along with academic achievement.

II. METHOD

This research employs a qualitative, descriptive-analytical approach. This study aims to review and analyze various literature studies that are relevant to the existence of educational assessment and the formation of human charisma. The data used in this study will be obtained from various sources, such as academic sources, journals, articles, and books that are relevant to the context of this study (Creswell, 2019). These data sources will be collected by accessing electronic databases, libraries, and reputable journals. The data acquisition method used is a literature study, which involves reviewing and analyzing various literature sources relevant to the research topic that identify, extract, and record relevant information

and data for systematic analysis (Ikhwan, 2021). Qualitative analysis will be carried out on the collected data. Data analysis will involve reading, comparing, and identifying patterns and findings that emerge from the reviewed literature (Miles et al., 2014). Relevant data will be organized and categorized into interrelated themes. In addition, to produce substantial research conclusions and findings, data synthesis and interpretation will be carried out. By using this library research method, it is hoped that this research will contribute to the progress of science, especially in the field of Islamic education in forming human character.

III.   FINDINGS AND DISCUSSION

Assessment Concept from an Islamic Perspective

The term assessment began to be known in the education system in Malaysia in the early 90. Previously, the focus was only on measurement and evaluation. Continuous assessment activities form part of the learning process (Malaysia, 2023). The term assessment also refers to the continuous collection of information from various sources and aspects of student learning and development. The meaning of the term assessment comes from the Greek word "*assidere*" which means "sitting beside". Testing, measurement, and assessment are three important components in an assessment. These three terms have special meanings and are different from each other (Dayou & Markus, 2024). Before continuing the discussion on the concept of assessment from an Islamic perspective, it is necessary to first explain the three components of assessment and their relationship to assessment. The term "testing" refers to a tool or procedure that measures behavioural samples through a series of questions or expert tasks in oral, observational, and written forms, requiring candidates or students to provide a series of responses (Arumugham, 2020). A test is a systematic procedure for observing an individual's treatment or behavior and describing it with the help of a numbered scale or categorical system. For instance, IQ tests use a scale of 100, while subject achievement tests use a scale of 80/100. Exams are a way to obtain examples of treatment shown by students in controlled or certain conditions (Che Md Ghazali et al., 2020).

Measurement, specifically the process of obtaining a numerical explanation to determine the degree to which an individual possesses certain characteristics, is

carried out by measuring instruments in the form of values and numbers. These values and numbers are the results of an exam or test session to obtain evidence or data in the form of numbers. Measurement in the teaching and learning process uses two scales, namely the ordinal scale and the ordinal scale establishes a student's position based on their values, while the intermediate scale offers a value unit based on specific values, facilitating comparisons between students or groups (E.Jose, 2013). Generally, different forms of measurement exist; for instance, assessing student learning achievement differs from assessing the level of religious appreciation. To measure this level, teachers should identify the dimensions that form the concept of religious experience. For example, the scale for measuring the level of student mastery in Islamic religious education subjects includes aspects of the Qur'an, hadith, faith, worship, morals, and Javanese against three assessment domains, namely understanding, appreciation, and practice.

The student learning process does not stop at the exam and measurement session. This is because, at the end of the exam, the teacher must determine the extent to which the students have received and understood the lesson. Therefore, to find out the level of student understanding of a lesson, the teacher needs to assess the results of the student's exam and measurement. Ultimately, the teacher can find out the effectiveness of learning and then plan learning modifications in follow-up actions. The assessment's three components aim to determine the achievement of learning outcomes, the progress made, and the strengths and weaknesses of students (Dayou & Markus, 2024). When viewed from an Islamic perspective, the description of the assessment component terms does not find a definite equivalent in Islamic discourse, but there are points of similarity with the world of Islamic education from the perspective of the principles of Islamic educational philosophy itself, namely realizing that life in the world is a field of charity to present oneself with the best morals before Allah SWT, the results of which can produce humans who are knowledgeable, faithful, pious and do good deeds (Wasehudin et al., 2024).

The three components must work together to achieve balance in knowledge, skills, and spirituality in order to achieve this goal. This has also been explained by

Allah SWT through His word "*O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you is the pious*." (QS. al-Hujurat: 13). From an educational perspective, all the keywords in the Qur'an result from a combination of cognitive, affective, and psychomotor characteristics that contribute to the development of *karamah* character. In fact, the concept of the three assessment components is similar to the concept of testing in Islam where the goal of humans is to test who is the best person in practicing (psychomotor domain).

According to Ahsan Nadya et al., (2024), the concept of the three assessment components is similar to the concept of testing in Islam, where the goal is to determine who is the best in the cognitive domain of life and the affective domain of being a Muslim human. If you successfully pass the given test, Allah SWT will elevate your status as human (human *karamah*). Combining these three characteristics, specifically *Tashdiq, Iqrar,* and *Amal*, forms an Islamic character. The function of integrating the three realms of the concept of faith acts as a reflection of the overall assessment process, which includes the physical, emotional, spiritual, intellectual, and social aspects of students. Rather than isolating the elements of emotion, thought, and practice like secularists in the West do, the assessment and assessment approach in learning and teaching require a comprehensive package (Omar, 2019). It should discuss and study the dimensions of assessment to measure student achievement holistically, advancing the philosophy of human *karamah*.

Assessment Framework for Assessing Students' Human Characteristics

Karamah insaniah is a gift of glory that comes from Allah SWT which originates from divinity. This gift is something that is inherent in humans by nature (innate), which is the nature of human existence. Allah SWT has glorified and elevated the status of humans by creating them in the best form (QS. at-Tin: 4). Therefore, respect must be given to the human soul, both Muslim and non-Muslim. Along with this glory, rights and freedoms also need to be maintained, both individual rights and the rights of a group of people. In short, *karamah insaniah* is a philosophy that respects human dignity (Safei & Umar, 2022). This is also one of

the agendas for educational institutional reform to overhaul the education system that is only orientated towards academic achievement.

However, the big challenge is how to translate this philosophy into measuring student achievement. Is there a methodology or design of measurement items that have been developed that truly meet the requirements for success as stipulated in the national education philosophy or vice versa. The development of an assessment framework in education should be based on three dimensions of religious experience, namely the dimensions of faith, *sharia*, and morals. These three dimensions are guided by Imam al-Ghazali's opinion on the spiritual aspect, which is a vehicle for developing holistic human values in order to improve human values by combining all elements in it, both in terms of mental, physical, emotional, and spiritual (Norman & Ruhullah, 2024).

Dimension of Faith

The dimension of aqidah is a dimension related to a person's belief in the unseen about the existence of Allah SWT, angels and apostles, the coming of the day of judgement, and the concepts of *qada'* and *qadar*. As explained in the word of Allah in the Qur'an which means: "(*Those who are pious) are those who believe in the unseen, who offer prayers, and who spend (in the way of Allah) some of the sustenance that We have given them, and those who believe in the book that has been revealed to you (O Muhammad) and in the books that have been revealed before you, and they believe in the existence (of) the afterlife. They are the ones who receive guidance from their Lord, and they are the ones who are lucky (fortunate).*" (QS. al-Baqarah: 3-5). Understanding the verse above explains the acceptance of monotheism in all its dimensions, namely *rububiyyat, uluhiyyat* and *propertiiyyat* (*al-asma' wa as-sifat*), which is then translated into religious life, thus giving birth to Muslims and believers who are able to practice their religion with a full sense of *ubudiyyat* (devotion), sincerely to Allah SWT (Poya & Rizapoor, 2023). In this way, perfection in the process of understanding the dimension of monotheism will be a driving force for other dimensions. Individuals who practice their religion are able to realize their monotheism paradigm, trying to realize their monotheism paradigm in all aspects of their life, including thoughts, emotions,

behaviour, education, morals, economics, social, cultural, philosophy, law, international relations, politics and statehood. The embodiment of the monotheism paradigm in religious life is: A person's entire life can apply at various levels, including individuals, families, communities and countries, as well as in various forms of relationships, namely humans with humans, humans with nature, or humans with the Creator (Ali et al., 2023).

Sharia Dimension

The *sharia* (*syariah)* dimension is also a dimension that connects the movement of work and human actions controlled by the heart that culminates in reason for the physical members to carry out acts of worship. Acts that are born from knowledge, skills, and pure values eventually become habits. The word of Allah SWT means, *"Whoever does good deeds, whether male or female, and is a believer, they will enter heaven and they will not be wronged in the slightest"* (QS. an-Nisa': 124). A person begins their acts of worship by reciting the shahada, performing obligatory prayers, fasting during *ramadan*, paying *zakat*, and performing the hajj. All human life involves the elaboration of *sharia* law which includes the fields of human life, *ushul* (main) affairs and *furu'* (branch) affairs. For example, verbal appreciation such as reading a prayer or at least *basmalah* every time you start something, or the practice of reciting a sale and purchase agreement every time you are going to make a sale and purchase (Purbiyanto & Bakri, 2023).

In other words, the sharia dimension embodies religious appreciation and refers to the process a person undergoes when practicing Islamic teachings, with the aim of achieving prosperity and happiness in this world and the hereafter. This view is in line with the view of Syed Muhammad Naquib al-Attas who states that the appreciation of religion must be reflected through noble qualities and behavior. This appreciation includes understanding Islamic morals and acting in accordance with that understanding (Kasim & Salleh, 2023). In short, the sharia dimension seeks to shape the Muslim personality so that it becomes one who is religious, devout, and has noble character before Allah SWT.

Moral Dimension

The moral dimension pertains to both physical and mental behavior. Morals and manners essentially explain or explain the state of the soul (*ruhiyyah*). Straight morals are also a manifestation of a healthy spiritual soul. In addition, when this situation leads to actions that align with reason and sharak, we refer to them as upright morals. Conversely, if this situation results in evil actions, it's refer to bad morality. Therefore, for Imam al-Ghazali, morality is not knowledge or the ability to perform an action but is actually a mental state that is the cause of the manifestation of behavior. The situation will produce individuals who live religion with three characteristics, namely devotional service in aqidah (*al-birr fi al-aqidah*), charity (*al-birr fi al-amal*), and morals (*al-birr fi al-khuluqi*). All of this combines the verbal guidance of faith, firm belief, and acts of obedience.

A religious person demonstrates their faith by practicing monotheism of Allah SWT and refraining from shirk. In terms of practice, carrying out *fardhu* and circumcision matters and abandoning *haram*, immoral and *makruh* matters. In terms of morals, he must behave with noble morals. It is believed that a person can only attain the sweetness of faith through a thorough understanding of the Islamic religion's teachings, particularly those pertaining to Allah SWT's monotheism and the submission and obedience to His commands and prohibitions. It can be formulated that the appreciation of religion is a very important intervention process in developing Muslim personality. Through the appreciation of religion, a Muslim tries to practice all the commands and prohibitions of Allah SWT thoroughly and will even implement sharia law to its ends. A clear understanding of religious appreciation will guide human behavior in accordance with the wishes of *sharia.*
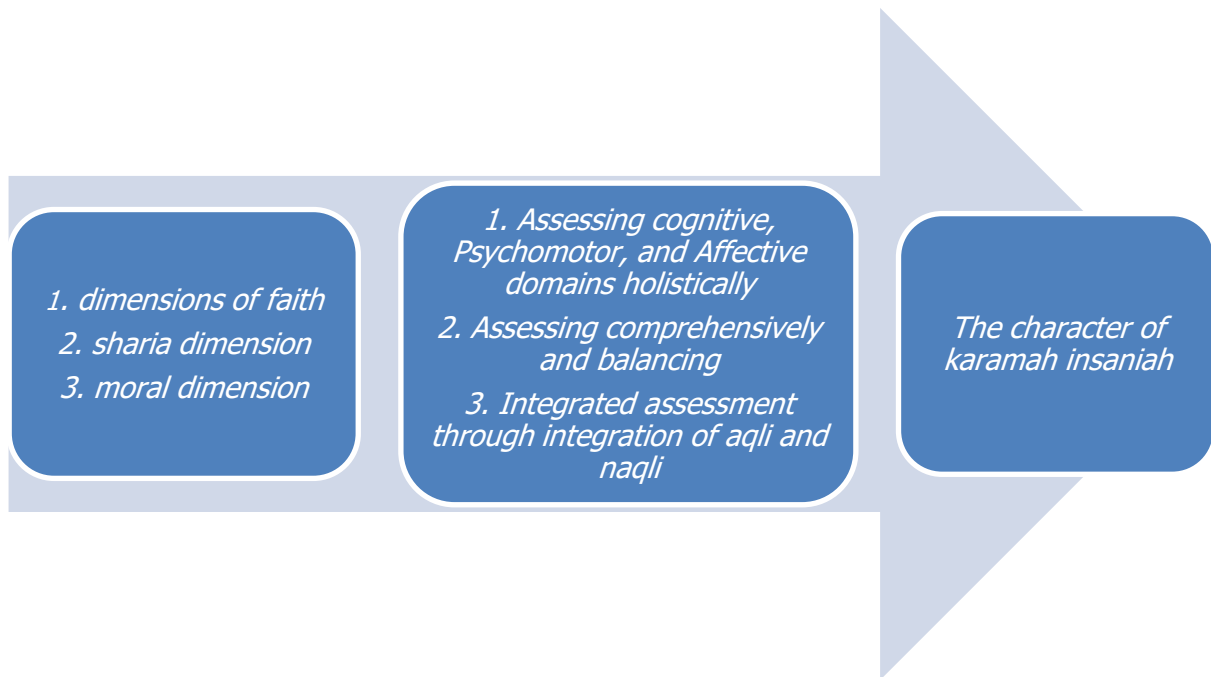
Figure 1. *Karamah Insaniah Character Assessment Model*

In addition to dimensions, several principle models are required to form human *karamah* (Idris et al., 2024):

Principle 1: Assessing comprehensively and balancing

Comprehensive refers to an assessment that encompasses all facets of life, both in the world and beyond. In the meantime, this process also serves the purpose of producing balanced personalities in both humans and society. Harmony or balance between words and deeds must be the focus of assessment at the individual and societal levels. The assessment process should include a balance between life in the world and the hereafter (Basri, 2024). The word of Allah SWT also explains this: *"And seek (happiness) what Allah has given you in the hereafter, and do not forget your happiness in the world. Do good (to others) as Allah has done good to you, and do not cause corruption on (the face of) the earth". Indeed, Allah does not like those who do corruption"* (QS. al-Qasas: 77). Using multiple sources of scores can also achieve balance and provide an overall picture of the student. Various environments, both natural and formal, as well as various forms and processes, can carry out assessment (Yusoff et al., 2024).

This approach can be used to measure the quality of students who are seen in a balanced and holistic manner including aspects of competence, ability, talent,

potential, character, achievement, and contribution. Students are fundamentally unique and diverse, possessing a variety of characteristics such as language, economic background, ability, intelligence, learning style, interests, tendencies, and more. Therefore, these aspects need to be seen in the framework of student development which needs to be guided and supported by learning and assessment activities that allow students to develop knowledge and skills according to their respective abilities and skills. Simultaneously, the goal of balance is to cultivate individuals and communities with well-rounded personalities. Harmony or balance between words and deeds must be the focus of assessment at the individual and community levels (Lisyawati et al., 2024).

Principle 2: Assessing Cognitive, Psychomotor, and Affective Domains Holistically

A holistic approach to assessment involves measuring elements in a student's physical, emotional, spiritual, and intellectual spheres (Malaysia, 2023). Several previous scientists agree that the development of human potential must be considered comprehensively by exploring the main learning domains, namely cognitive, affective, and psychomotor. The goal of developing national education starts at the school level. This shows that higher education is not only to obtain conformity and recognition, but more to the development of human potential in a comprehensive and balanced manner so that humans obtain the values of true perfection in accordance with religious principles. Therefore, it is necessary to develop an assessment model that follows religious principles so that it is in line with the natural desires and balance of human values.

The assessment aspect does not focus too much on the cognitive domain. The psychomotor domain (skills) also needs to include broader elements, such as social skills, communication skills, and self-management skills. Then the affective domain that is "neglected" in the traditional assessment framework needs to be emphasized by focusing on aspects of pure values and morals, self-development, motivation, leadership, communication skills, identity, the formation of a person with noble character, obedience to religious instructions, and so on. The intention is for the younger generation to develop high ethics and become useful members of

society. A student's ethics are crucial as they provide an initial impression to others about their behavior and actions, whether they are good or bad (R. P. Putra et al., 2024).

Today's society pays more attention to intellectual intelligence or what is known as Intelligent Quotient (IQ). Outstanding academic achievement is often associated with high student intelligence, while the emotional aspect receives less attention. Emotional intelligence is an individual's ability to manage their emotional life within themselves and manage emotions in effective relationships (Hasanah et al., 2023). The inventor of the concept of emotional intelligence, stated that emotional intelligence allows an individual to solve problems wisely and think creatively. So, individuals who are competent in four aspects, namely using emotions, identifying emotions, understanding emotions and controlling emotions, also have high emotional intelligence (Nisa & Susandi, 2021).

The intelligence of each individual varies from various fields and requires special attention to hone individual strengths and develop their knowledge and skills. Through a special and appropriate curriculum, students can make a major contribution to the development of this country's human resources. Good teaching skills and techniques that are in line with students' abilities are expected to increase students' interest in the field being studied. This opinion is in line with previous research which explains that the starting point that encourages students' tendency to gain knowledge is through the right curriculum and interesting teaching and learning techniques. Furthermore, according to Mu'arif et al., (2021), designing a syllabus that aligns with students' curriculum mastery stages can intensify efforts to advance learning activities and assess students' various intelligences.

Principle 3: Integrated Assessment Through Integration of Aqli and Naqli

This integrated assessment seeks to evaluate student's performance across various curricula by incorporating Islamic knowledge, specifically *naqli* knowledge from the Qur'an and hadith, and *aqli* knowledge from various disciplines such as the science of monotheism, social sciences, and *tabi'i* sciences. To deepen and ensure the future of Islamic knowledge, Nasucha (2019) emphasized that *aqli* knowledge should not be separated from knowledge related to divinity, manners and morals,

ethics and morals, so that scientific thinking becomes the basis for deepening the treasures contained in the creation of Allah SWT. This principle plays a crucial role in ensuring an integrated curriculum.

Assessment with an integrative pattern in developing human potential and talents will produce a holistic personality or quality human capital so that the progress of Muslims and humans is built on the principles of the interests of thinking, *dhikr*, skills and values (Wulandari et al., 2021). Through an integrated science education system, science learning can implement the qualities of contemplation and deep and critical thinking and produce faithful humans. Allah says, *"And He has subjected the night and the day, the sun and the moon to you. And He has subjected the stars to His command. Indeed, in this are signs for those who understand Him"* (QS. an-Nahl: 12). Thus, the assessment instrument should emphasize constructs and items that can improve thinking skills to understand, observe, study, and solve problems.

The Malaysian Education Development Plan (RPPM) 2013-2025 clearly identifies thinking skills as one of the six ideals that every student in Malaysia strives to achieve (Malaysia, 2023). Thinking skills are a process of using the mind to find meaning and understanding of something, exploring various possible ideas or creations, making decisions and solving problems, and so on, reflecting and metacognizing the process experienced. Through integrated assessment, individuals who will be born in the future will have solid knowledge, high skills and also excellent morals and will be able to support the smooth running of community life.

Principle 4: Assessing Authentically

Teachers in college classrooms can use authentic assessment, a form of assessment that differs from formal assessments like formative and summative assessments. This assessment does not emphasize the use of paper and pencils as used in traditional assessments. This type of assessment emphasizes the practice of doing tasks as they are done in real situations (Lutfiah & Anfa, 2023). Through various assessment instruments, students can integrate or combine concepts, ideas, and actions with assessments in terms of knowledge, skills, and self-quality. Therefore, students need to be interpreted based on elements that are significant

to the character of the student, such as psychological characteristics, skills, innovation, creativity, which are measured using checklist instruments, observations, sociometrics, research questions, journal analysis, interviews, and so on. The instrument must have credible credibility so that it can provide a coherent assessment and can be used as a method to assess learning (Putri et al., 2022).

This authentic assessment method can provide opportunities for students to apply their knowledge and skills. Various methods or techniques are available to conduct this authentic assessment. The project and portfolio learning method is one method that can measure and assess students from three main aspects, namely knowledge, skills, scientific attitudes, and pure values (Sri-gran et al., 2024). This is due to the fact that authentic teaching and learning activities facilitate students' exploration and discussion of relevant actions, fostering understanding, and enabling them to formulate and solve problems within the studied subject matter. New knowledge that is built based on solving these problems can be used in the future.

This is in line with previous research findings that show that authentic learning can not only increase knowledge, it can even attempt to change students' practices and behaviour from a social perspective, increasing optimal academic achievement, especially in building self-confidence (Ozan, 2019). Coinciding with the concept of *karamah insaniah*, a student needs to have strong confidence in himself to make wise decisions and take bold initiatives. Building self-confidence requires effort and patience because students also need to make continuous efforts and take time to get to know themselves. With effort and patience, students can develop a strong sense of self-confidence and be able to face life's challenges more confidently and positively. Therefore, authentic assessment offers students numerous advantages by enabling them to utilize their existing knowledge and skills in a manner that transcends their school-based learning.

IV. CONCLUSION

The education system in Malaysia has attempted to integrate Islamic values into formal and non-formal education in response to the challenges of globalization

and technological advancement. The developed _Karamah Insaniah_ assessment model not only focuses on the cognitive aspect but also pays attention to the affective and psychomotor aspects that reflect human values. The integration of Islamic values into the education assessment system is a strategic step in forming comprehensive student character. This can provide a positive contribution to the education system. The _Karamah Insaniah_ assessment model offers a holistic approach that includes cognitive, affective, and psychomotor aspects, in line with the principles of Islamic education and Malaysian national values. This model also supports comprehensive character formation in accordance with Malaysia's national education goals. This model has the potential to increase the effectiveness of character education. The successful implementation of this model requires ongoing support, including teacher professional development and a better understanding of the integration of Islamic values in the educational assessment process. This study provides an important contribution to the development of an educational assessment system that takes into account spiritual and moral aspects, thus forming a generation that is not only academically capable but also has integrity and noble morals.

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