



PORTFOLIO ASSESSMENT IMPLEMENTATION MODEL IN ISLAMIC RELIGIOUS LEARNING: A CASE STUDY AT STATE ISLAMIC SENIOR HIGH SCHOOL 1 BOJONEGORO

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Abstract

As it was a common fact in the field, incomplete assessment processes and results were the cause of a weak educational assessment system, which had an impact on weakening students' motivation and learning creativity. Portfolio assessment was an alternative to an authentic and comprehensive assessment system that could increase students' learning spirit and creativity. This study aimed to determine how portfolio assessment was implemented in Islamic religious learning at Madrasah Aliyah 1 Bojonegoro. The method used in this study was qualitative with a case study design. The subject of this study was the Head of the curriculum, Head of students, Islamic religious teachers, guardians of students, academic supervisors, and selected alumni. The case study data analysis was carried out through stages: collecting data, analyzing data, interpreting data, and making conclusions. The results showed that the implementation of portfolio assessment was carried out in two stages: first, assessment of the indicator stage, and second, assessment of the artifact. The portfolio assessment process was carried out through four stages, namely, 1) stage of collecting evidence of work, 2) stage of selecting evidence of work, 3) work reflection stage, and 4) work exhibition stage. It was expected that the results of this study could develop an effective and efficient model for implementing portfolio assessment to increase students' learning motivation and creativity in joining the process of Islamic religious learning.

Keywords: *model, portfolio assessment, Islamic religious learning*

Introduction

In the current era, *Madrasah* education is facing various types of challenges, namely: *first*, the moral crisis that causes events in electronic media and other mass media; *second*, crisis personality caused by secular relationships; and *third*, crisis quality caused by low-quality source Power impactful humans on decreasing quality

work child nation. To face Such complex conditions, it is necessary to frame a paradigm for striving to implement education *Madrasah* effectively and efficiently to develop it into an independent and accomplished *Madrasah* (Nurjanah, 2018; Othman, 2015).

It is already time to make a revolution accompanying learning with reformulation management education by internalizing the values of religion in personal participants educated with methods that set a good example for practice in real life. The process of renewal, *Madrasah*, so far, has not yet been accompanied by system evaluation in a holistic way. This matter is required because the evaluations have a strategic position that includes the ongoing educational process. The evaluation result can be used as material input in repairing activity education for more constructive and dynamic future demands (Jailani, 2012; Lestariani et al., 2018).

The Qur'an teaches Muslims that evaluating participant education is important in educational sustainability processes (Jalil & Hidayatullah, 2022). The Word of Allah in *Surah al-Baqoroh* verses 31-32 provides a signal that (Izzati et al., 2023); 1) God's existence has been Acted as educators who provide a lesson to Prophet Adam; 2) because the Angel did not accept the lesson as Adam received, then the Angel cannot mention fill lessons given to Adam; 3) Allah asked Prophet Adam to demonstrate the lessons he received before the Angels, and 4) hinting necessity evaluation done in a way systematic, consistent and appropriate with material taught.

The development of draft assessment at the time has shown more direction-wide, giving enough space for the repair to increase the quality of learning (Izzati et al., 2023; Lestariani et al., 2018); the direction assessment in the current era Already covers a view which includes; a) assessment is not only directed towards goals education that has been set, but also it is a goal-directed hidden inside including effect possible side arise; b) assessment is not only done with measurement behaviour participant educate, but also it assesses components education whether it is a good input or output; c) assessment is not only intended to now achieved or not objective prescribed learning, but also to now, it is objective learning intended important for participant educate and how participant educate can achieve it, and d) because breadth goals and objects assessment, then the tools used in evaluation very diverse variety in accordance its characteristics.

The reality on the field shows that the evaluation procedure is not executed in a way; the assessment process is more formal or does not measure the whole aspect or describe the potential development of educated participants. The circumstances become because of the weak system evaluation of ongoing education during this,

then bring up contradiction results from evaluation disturbing education society and weakening motivation as well as spaying creativity Study participant educate. According to other facts, there are not enough Islamic religious education teachers to access information related to implementation assessment, and they do not get adequate opportunities to follow diverse activity development competence ordinary professionals needed For support tasks his profession, whether carried out by the institution's education or *stakeholders*. This situation has an impact where Islamic religious teachers do not have an adequate understanding of application evaluation portfolios, and they do not have their own consistently in applying basic principle and standard application evaluation portfolios in a way consistently (Hidayati, 2014; Rumi & Appe, 2014).

Previous studies' findings consistently highlight portfolio assessment's effectiveness in enhancing student learning outcomes and engagement. Demonstrated that students using the portfolio assessment method achieved higher learning outcomes than those assessed with traditional methods (Attorsusi et al., 2024). Similarly, emphasized that portfolio utilization improves learning quality and positively impacts students' academic achievements (Mahardika, 2018). Supporting this, found that portfolio assessment effectively enhanced learning outcomes in Integrated Social Studies (Syah, 2020). Observed the portfolio learning model fostered students' enjoyment, increased motivation in completing assignments, and simplified lesson comprehension by engaging students in hands-on, creative tasks (Azizah, 2022). Together, these studies underscore the potential of portfolio assessment to improve the quality and experience of learning across various subjects.

As an endeavour to develop the implementation of portfolio evaluation models, this research was done to make it an effective management evaluation portfolio to increase the spirit and creativity of Islamic religious learning at Madrasah Aliyah. This study discloses related information with 1) organizing application evaluation portfolio in Islamic religious learning, 2) problematic application evaluation portfolio in Islamic religious learning, and 3) application models evaluation portfolio in Islamic religious learning. This study was expected to contribute to developing implementation models evaluator portfolios in Islamic religious learning as a holistic system assessment for creating an independent and achieving *Madrasah*.

Methods

This qualitative research used a constructivist paradigm, taking the type of case study research conducted at State Islamic Senior High School (MAN 1

Bojonegoro). The subjects in this study were the deputy head of the Madrasah, an Islamic religious education teacher (PAI), Academic Supervisors, student representatives, students from the board of intra-madrasah, student organizations, alum representatives, and parent/guardian representatives. Data collection methods used in this study were participatory observation, structured and focused interviews, *and* group discussions (Creswell, 2017).

To analyze the data, the researcher carried out a case study analysis of Robert K. Yin's flow model through five stages (Robert K. Yin, 2009), namely: *first*, collecting data into a formal database through carefully organizing the original data, *second*, disassembling the data in a database which involves data coding procedures, *third* is data installation based on the researcher's insight in seeing patterns that emerge, *fourth*, the interpretation of data that is installed to be collected again, *fifth*, conclusions from all case studies that have been carried out, then continued with report preparation.

Result and Discussion

1. Organizing Evaluation Portfolio in Islamic Religious Learning

Based on the information obtained, a portfolio assessment allows for documenting students' ability development over time through their work, enabling both students and parents/guardians to monitor learning progress. The steps taken by teachers in implementing portfolio assessments emphasize the overall learning process and the outcomes. Students' learning outcomes, including homework and daily tests, play a significant role in implementing this method. Furthermore, portfolio assessment involves analyzing students' learning processes and outcomes, which are evaluated objectively following applicable regulations (Lestariani et al., 2018).

A portfolio assessment is a collection of a person's work, whether in written form, works of art, or in various performances stored on tape, which are selected and arranged according to the purpose of the assessment. The implementation of portfolio assessment can be seen in several aspects, namely: *first*, the teacher's perception of portfolios as an instrument for assessing children's learning has led to a general formulation (definition) of portfolio-based assessment; *secondly*, the portfolio design model is created according to the needs in assessing children's learning to facilitate the performance of teachers and also be easy for parents to understand (Pranata, 2004).

Based on the data from observations and interviews, it was found that organizing the portfolio assessment was carried out in two stages: assessment at the indicator stage and assessment at the art of fact stage (evidence of work results).

This indicator stage assessment was carried out to assess the development of students' learning abilities according to the indicators that have been determined. The assessment stage indicators included (Interview 1); 1) formative or summative assessments at the end of each discussion unit. The formative assessment type mainly uses written or oral tests; 2) Programmed task assessments are carried out at each face-to-face meeting or after students have completed the assignments given by the Islamic religious teacher education. This stage was carried out as part of the learning process, where every face-to-face meeting, the Islamic religious teacher education must give assignments to students to do; 3) assessment of supporting activities carried out once a month to assess student activity reports carried out at outside study hours, either in school environment or in-home, every month students' activity reports carry out joint evaluations with Islamic religious teacher education and *studied* friends using agreed techniques, and 4) attitude and personality assessment, which is carried out once a month to record and provide scores for students' attitude and personality records in undergoing the learning process or carrying out activities in House. The Islamic religious teacher education and the students have agreed on the criteria for students' attitudes and personalities that need to be assessed.

The assessment stage of artefacts or evidence of students' work was carried out monthly according to the time agreed between the religious teacher and the students. At this assessment stage, religious teachers involved students who were considered capable of assisting the teacher in guiding students in the assessment process (Wahyuni, 2009). The assessment process was carried out in four stages, namely: 1) the stage of collecting evidence of works; 2) the stage of selecting evidence of work results, students were asked to select work results according to the specified indicators and criteria; 3) work reflection stage, at this stage, students were asked to explain the best work chosen and work that described learning progress in writing and then present it in front of the class, and 4) exhibition stage, at this stage students were expected to be able to show the selected work to the public or their study partners in turn.

Portfolio assessment has been applied at many levels, from individual and homogeneous classes to classes with high heterogeneity in regional, national, or international areas. This shows a fundamental change in attitudes regarding the role of assessment in education; teachers who have implemented a portfolio assessment system have tried to improve student's learning achievement (Patandean, 2014). Through *exploratory and self-reflective* feedback, emphasizing cognitive, affective, and psychomotor balance, the portfolio assessment model is an alternative that can

be developed to realize a future of superior quality education (Rumi & Appe, 2014; Wahyudi, 2011).

The interview with the informant revealed that organizing portfolio evaluations in Islamic Religious Learning involves careful planning, focused implementation, and active collaboration. The teacher sets clear objectives aligned with learning goals, such as Quranic understanding, prayer practices, and Islamic character. Students collect and organize their work, including assignments and projects, while reflecting on their progress to develop critical thinking. Evaluations are guided by rubrics, balancing processes and outcomes, and regular feedback encourages improvement. Parental involvement is key, ensuring progress is monitored collaboratively. Despite challenges like time constraints, the teacher overcomes them through clear instructions, consistent guidance, and integration into daily lessons (Interview 2).

2. Problem application portfolio in Islamic religious learning

Based on the data from observations, interviews, and document analysis conducted by researchers on religious teachers, academic supervisors, deputy heads of Madrasah, and guidance and counselling teachers, several problems with portfolio assessment in Islamic religious learning were found. The problems in question are (Interview 3);

- a. Problems at the formative or summative indicator assessment stage include 1) the vision and mission of evaluating religious teachers was unclear and was a formality; 2) the assessment system used static and teacher authority was dominant; 3) the assessment material was not consistent with the substance of the material taught to students; 4) too formal and binding, so that students were unable to express their potential and abilities in participating in the assessment process; 5) the assessment carried out does not provide in-depth study material for students; 6) the assessments carried out foster a pragmatic mentality for students, and 7) the assessment results obtained are often not following the students' abilities and expectations. To resolve the problems at the formative or summative indicator assessment stage, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.
- b. Problems at the programmed task assessment indicator stage included: 1) teachers were not creative in developing the tasks given to students; 2) teachers only used a few task models that were interesting to students; 3) low appreciation of teachers and students for programmed tasks; 4) students were less involved in planning and developing assignments, and 5) there was relatively little involvement of students in assessing tasks that have been completed. To

resolve problems at the programmed task indicator assessment stage, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.

- c. Problems at the indicator stage for assessing supporting activities included 1) students not having sufficient opportunities for self-actualization; 2) the theme or type of activity became the authority of the institution and teacher and was less aspirational towards the interests and needs of students; and 3) there were no clear criteria for students activities that must be followed; 4) there was no cultural support in the Madrasah environment in line with the Madrasah's vision and mission; 5) commitment among teachers in fostering extracurricular activities is still low; 6) activity management is not optimal, both in terms of programs and supporting facilities and 7) the assessment system for extracurricular activities is subjective from the supervisor. To resolve problems at the assessment stage of supporting activity indicators, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.
- d. Problems at the attitude and personality assessment indicator stage included: 1) teachers were more likely to note negative attitudes and personalities; 2) teachers were less persuasive and tended to ignore problematic students; 3) guidance and counselling institutions did not function well to help students, especially students who experienced problems in learning; 4) giving attention to students was less objective and not balanced; 5) there were no attitude and personality criteria that could be used as benchmarks for students; 6) there were no established standard assessment standards. To resolve problems at the assessment stage of attitude and personality indicators, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.
- e. Problems in assessing the work collection stage included 1) students were not used to collecting work files; 2) there was no safe and adequate storage place for the work; 3) students had too many work files; 4) the arrangement of files was not orderly and was still random, and 5) the students' responsibility was low. To resolve problems at the assessment stage of work collection indicators, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.

- f. Problems in assessing the work selection stage included 1) the purpose of the assessment was not clear and is still unclear; 2) assessment criteria were unclear and confusing for students; 3) the assessment system was uncertain and made things difficult for students; 4) the assessment time was determined according to the opportunity and wished of the teacher while the students have to accept; 5) teachers were still doubt of the involvement of study partners in assessing work; 6) inclusion of work that was of interest to students receives less attention from teachers, and 7) if there was evidence of students' work being defective, teachers tended to ignore it and did not provide correction and appreciation. To resolve problems at the assessment stage of work selection indicators, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.
- g. Problems in the reflection stage of work results included: 1) teachers often ignored works that have been reviewed; 2) the teacher did not choose the appropriate reflection techniques that students need to use; 3) teachers often ignored the contents of reviews made by students (what was important, was making reviews); 4) the involvement of study partners in reflecting on their work was still a formality and 5) students were not allowed to replace the work they have collected with other work. To resolve problems at the assessment stage of work reflection indicators, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.
- h. Problems at the exhibition stage (connection) of works included 1) teachers' lack of respect for showing off students' work; 2) teachers did not take advantage of the momentum of the end of the semester or big holidays; 3) the difficulty of finding time to hold a compelling exhibition; 4) students lacked the confidence to show their work; 5) there was no habit of exhibiting students' work in the Madrasah environment, and 6) existing media, both magazines or Madrasah bulletins and libraries, have not been appropriately utilized to exhibit students' work, especially the work that was in good quality. To resolve problems in assessing work exhibition indicators, identification must be carried out accurately and thoroughly, and practical strategies must be formulated by presenting various solutions to optimize the implementation of the assessment.
- i. Problems related to Madrasah management included 1) the teacher's practical orientation had shifted the paradigm of assessment carried out; 2) the teacher's insight was tied to routine habits; 3) the creativity of religious teachers was not well developed, teachers were busy with routine tasks that take up much time; 4)

low motivation and purpose in assessing students' work, habits of formality with a complete orientation, resulting in low teachers' motivation and orientation; 5) the structural policies implemented were half-hearted; 6) the cultural conditions of Madrasahs were less dynamic; 7) the response from student parents was still low, and 8) weak teachers to adapt to the new paradigm. To resolve problems in general management aspects, identification must be carried out accurately and thoroughly and accompanied by formulating effective strategies by presenting various solutions to optimize the management of superior, more independent, and achieving Madrasahs.

The researchers obtained all of the aforementioned data through field collection and analysis based on the problems of the portfolio assessment implementation model in Islamic religious learning.

3. Deployment Model Evaluation Portfolio in Islamic Religious Learning

A portfolio assessment could be classified as an assessment carried out on the process and collection of students' best work, including personal notes (journals) or students' comments regarding their work. Portfolio assessment placed assessment activities closely intertwined with learning activities. Sufyan Salam opinion, because portfolio assessment included an assessment of the process and results of work, the application of the portfolio assessment model can function as a formative assessment and summative assessment to determine the effectiveness of learning (Lestariani et al., 2018). Therefore, to carry out a portfolio assessment that has high validity and reliability, assessment indicators were needed, namely: anecdotal notes, checklists, assessment scales, student responses, screening tests (Patandean, 2014).

Portfolio assessment provided a practical strategy for systematically collecting and organizing student learning development data so that the results had advantages compared to other assessment models. Stufflebeam confirmed this assessment using comprehensive data would produce a more precise and real depiction of the existence of an object's value when compared to the results of an assessment that only uses limited data and information (Jailani, 2012).

Based on the results of observations, interviews, and document analysis, the steps taken in organizing the portfolio assessment included four stages, namely (Interview 4): 1) Assessment Planning, 2) Implementation of the assessment, 3) Collection of assessment results, and 4) use of assessment results, to determine final grades or be taken into consideration in providing student study guidance. In the opinion of W. James Popham, one of the special characteristics of portfolio assessment was that it provided feedback. This meant that the portfolio must constantly be updated as long as the student's achievements and skills were still

developing until the specified time limit (Pranata, 2004). Meanwhile, the methods used in assessment varied quite a bit, with the principle of fostering a sense of responsibility and democratic attitudes in students.

Based on the results of observations, interviews, and document analysis by researchers, it was discovered that each indicator was assessed similarly by involving students to assess their and fellow students' work (Interview 5). This encourages learners to perfect each other and introspect by giving assessments to each other (Patandean, 2014). This model is an effective way to assess student competency progress using various methods. To help carry out portfolio assessment in religious learning, the teacher had prepared an assessment documentation format from the start. Then, the documentation format was filled out at the end of each indicator or artefact assessment. Furthermore, at the end of each month, the teacher and students agreed on a time and place to conduct the assessment process for all indicators and work files collected (Dewi et al., 2019). To determine the report card score, the teacher concluded based on the average data on the results of daily tests, general tests, programmed assignments, notes on students' attitudes and personalities, and reports on learning support activities.

Besides, it was discovered that the portfolio assessment process was carried out through four stages, namely: 1) collecting all evidence of work results based on agreed indicators and criteria (Appe, 2012); 2) carrying out the selection process of the work collected into three categories, namely; best work category; categories of works that show learning progress, and categories of works that were interesting to students; 3) providing reviews; works that were included in the best category were then given a review, and 4) Next, an appreciation of the selected works was carried out through a work exhibition. Organizing portfolio assessment in Islamic religious learning was carried out in two stages: the indicator assessment stage and the work evidence assessment stage. The creativity and seriousness of religious teachers in organizing portfolio assessments in learning determines the quality of the process and results of learning assessments that have been carried out (Wahyudi, 2012).

The weaknesses of the portfolio assessment method mainly stem from the need for a conducive classroom or school atmosphere for implementing assessment methods that cover various aspects of assessment related to students. James Pophan confirms, No longer used traditional methods which hinder overall educational success and obscure the meaning of assessment due to the ineffectiveness of the assessment tools used (Wahyudi, 2011; Wahyuni, 2009). Portfolio assessment requires effective interaction between teachers and students, assessing indicators and evidence of work. Effective interaction in portfolio assessment has a dual nature: to understand and simultaneously direct the development of students'

learning abilities (Hidayati, 2014; Kusuma, 2017). To make assessments effective, religious teachers need to provide an effective dialogic and interactive atmosphere in the assessment (Faqih, 2001; Harun, 2013).

The shortcoming of portfolio assessment is that students who need more skills to make journal notes regarding the works they have created would find it challenging to prepare a comprehensive portfolio; this would hinder teachers from thoroughly understanding themselves and the development of student's abilities in learning (Kurniawan, 2013). Portfolio assessment requires relatively more time than other formal assessment types, especially for a special time for students to present their work in the classroom, in front of teachers and friends (Pranata, 2004). The completeness of facilities could also be an obstacle to using portfolio assessment methods, especially facilities related to presentation activities and storage of work collected by students (Pranata, 2004).

The problem of portfolio assessment in Islamic religious learning at Madrasah Aliyah involved two important things: First, problematic systemic, which was related to all aspects, indicators, and portfolio assessment criteria that must be implemented consistently. *Second*, technical problems, which concern religious teachers' and students' ability and creativity to carry out the assessment process well, need to be revised. This technical technique would become an obstacle if teachers and students were not trained or familiarized. Furthermore, to make portfolio assessment effective in the Islamic learning process, religious teachers must consider factors that could influence students' abilities and achievements (Pranata, 2004). The alternative solution was to solve the problem of assessing formative or summative indicators carried out using the primary strategy, namely: 1) the need to sharpen the assessment vision and mission, 2) students need to be involved from start to finish, 3) assessment systems and tools must meet needs; 4) give students the freedom to actualize themselves; 5) assess learning process for students; 6) develop assessment tools and systems that were valid, reliable and ensure fairness, and 7) develop assessment systems that were process-oriented and learning outcomes (Bimbing, 2014; Legowo, 2024).

Religion educators must address the challenge of evaluations in the indicator stage of programmed assignments, which is carried out using the primary strategy, namely (Hidayatullah et al., 2021): 1) fostering teacher creativity; 2) teachers need to be introduced to various models and appropriate types of tasks; 3) students need to be nurtured and directed to have an awareness of work; 4) involve students in the assessment process, and 5) reduce concentration on learning activities in the classroom. In addition, religious teachers must resolve the problem of assessing supporting activity indicators; 1) improve coordination with parents and

supervisors of supporting activities; 2) determine activity criteria that are adapted to the characteristics of the material and learning objectives; 3) create public opinion to increase participation and cooperation in developing productive activities for students in the community; 4) building commitment and trust with the instructor of learning support activities; 5) develop patterns and systems for coaching extracurricular activities, and 6) prepare applicable assessment guidelines as assessment guides (Pranata, 2004).

To build an appropriate assessment system holistically, then in a controlled and programmed manner, religious teachers must solve the problem of assessing attitudes and personality, which was carried out using the primary strategy, namely (Williams & Hin, 2015): 1) all aspects of the assessment must be recorded in notes that are prepared systematically; 2) using alternative methods that can reveal the development of students' attitudes and personalities; 3) optimize the function and role of guidance and extension institutions; 4) develop practical approaches and methods; 5) it was necessary to establish assessment criteria for each aspect of students' attitudes and personality, and 6) establish quantitative and qualitative standards as a reference for assessing attitudes and personality. Religion teachers must solve the problems of assessing students' work at the collection stage; 1) familiarize students with collecting work results files; 2) utilize existing space to store the work; 3) the teacher determine the criteria for work files that must be collected; 4) prepare special guidelines for managing students' work, and 5) familiarize students with various activities involving work awards.

Religion instructors must address the issue of evaluating student work results during the selection process, which was carried out using the primary strategy, namely (Pranata, 2004): 1) confirmation of the objectives of the assessment needed to be carried out at the beginning of each lesson; 2) clarify assessment criteria; 3) establish an assessment system; 4) determine the assessment time; 5) provide insight and shape students' attitudes; 6) establish clear operational standards, and 7) find replacement evidence of work results. Religion teachers must resolve the problems of assessing work results at the reflection stage: 1) students were expected to be able to provide reviews of the best work and work that describes learning progress; 2) reflection could be done in writing or orally, then presenting the results of the work in front of the teacher, fellow students or the public ; 3) the contents of the student's work reflection should at least explain the strengths and weaknesses of the work, 4) it is necessary to instil in the students the importance of the vision and mission of the assessment they are undertaking, and 5) Familiarize students with understanding their weaknesses and strengths.

Religion educators must overcome this challenge of assessing work results at the connection stage, which is carried out using the primary strategy, namely: 1) develop connections between students' work and friends in the same class; 2) make efforts to connect one work with other friends across classes; 3) develop connections between students' work and study partners across subjects; 4) developing connections between Madrasahs through various activity events; 5) utilize the media of wall magazines and Madrasah bulletins; 6) using the library as a place for work exhibitions, and 7) taking advantage of the momentum at the end of the semester or during Islamic holidays for work exhibitions (Jailani, 2012; Lestariani et al., 2018).

To ensure the smooth implementation of portfolio assessment, religious teachers must resolve the problems of assessing general aspects, which was carried out using the primary strategy, namely: 1) slowly and surely make changes; 2) teachers are given training in managing portfolio assessments in learning; 3) develop a structural approach based on the goodwill of Madrasah leaders; 4) strengthening efforts to achieve assessment targets and objectives; 5) develop an assessment system that integrated reality with Islamic norms; 6) religious teachers need to develop the courage to express abilities and creativity that show personal integrity; 7) developing effective communication and interaction patterns, and 8) trying to improve the quality of learning by integrating theory and experience as well as *ihsan* attitudes (Faqih, 2001; Wahyudi, 2011).

Assessment in Islamic religious learning is a way or technique for assessing student behaviour based on comprehensive calculation standards in all aspects of mental-psychological and spiritual-religious life (Rosyidah et al., 2024). Humans produced from the Islamic education process were not only expected to become individuals with religious capacities but also to have knowledge and skills capable of doing good deeds and serving God and His people. According to M. Arifin, the targets for assessing Islamic education include *four students' basic abilities*, including (Arifin, 2009): 1). Attitudes and experiences regarding the meaning of a personal relationship with God, 2). Attitudes and experiences regarding the meaning of personal relationships with society, 3). Attitudes and practices towards the meaning of personal life with the natural environment, 4). Attitudes and views towards oneself as a servant of Allah, a member of society, and a caliph of Allah responsible for managing natural potential.

Based on the four basic abilities possessed by students, operationally assessing Islamic religious learning must be described operationally and could cover the following developmental aspects (Arifin, 2009): 1) the extent of loyalty and seriousness of students in devoting themselves to Allah; 2) students have

behaviour that refers to faith, persistence in worship, practical ability in implementing Islamic law sincerely; 3) as a generation resulting from the Islamic education process, students could apply Islamic values in social life and shun all despicable traits; 4) students could manage, maintain and adapt to the natural surroundings, and 5) As a generation of Muslims, students could view themselves as a whole as servants of Allah who must live to face the reality of a society with various cultures, ethnicities and religions and characters.

Conclusion

A portfolio evaluation is an alternative model that is promising and effective when applied in the learning process in class. A teacher should use the collected data from the assessment process to make the learning process effective. The evaluation portfolio must interact with the learning process at the beginning and end of the evaluation. The problems of portfolio assessment in Islamic religious learning involve two things: First, problematic systemic issues, which cover all aspects, indicators, and portfolio assessment criteria that must be implemented consistently. Second, problematic technical issues concern religious teachers' and students' ability and creativity to use various techniques, tools, and approaches to portfolio assessment in Islamic religious learning. Efforts that religious teachers could make to ensure the effectiveness of portfolio assessment in Islamic religious learning were: 1) religious teachers need to have commitment and establish the correct vision with portfolio assessment paradigms and principles; 2) religious teachers need to increase helpful experience to make effective the use of portfolio assessment; 3) Religious teachers need to understand and adequately master the portfolio assessment indicators and criteria used, and 4) Religious teachers need to collaborate with all *Madrasah* residents, both with teachers of other subjects.

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