

The Islamic Religious Education Teacher Performance Assessment Model

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ABSTRAK

Penilaian kinerja yang selama ini digunakan sering kali hanya berfokus pada aspek administratif atau teknis, sehingga belum sepenuhnya mencerminkan kualitas pembelajaran. Penelitian ini bertujuan untuk mengeksplorasi pelaksanaan dan kebutuhan pengembangan model penilaian kinerja guru Pendidikan Agama Islam (PAI) pada jenjang Sekolah Menengah Atas. Metode yang digunakan adalah pendekatan kualitatif deskriptif, dengan teknik pengumpulan data berupa wawancara mendalam, observasi lapangan, dan studi dokumentasi. Informan dipilih secara purposif, meliputi guru PAI, kepala sekolah, dan pengawas PAI. Data dianalisis menggunakan model analisis interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa model penilaian kinerja yang digunakan masih bersifat administratif dan belum mencakup aspek kepribadian, spiritualitas, serta keteladanan guru PAI. Temuan ini menunjukkan perlunya pengembangan model penilaian yang lebih holistik dan kontekstual untuk mengukur kontribusi guru dalam pembentukan karakter dan internalisasi nilai-nilai keislaman peserta didik. Implikasi penelitian menunjukkan bahwa pengembangan model penilaian yang lebih komprehensif dan sesuai karakteristik pembelajaran PAI dapat memberikan dampak signifikan terhadap peningkatan mutu pendidikan. Model penilaian yang terstruktur dan kontekstual memungkinkan sekolah memberikan umpan balik yang lebih akurat dan relevan untuk pengembangan kompetensi pedagogik, profesional, sosial, dan kepribadian guru PAI.

ABSTRACT

Teacher performance assessment that has been implemented so far often focuses primarily on administrative or technical aspects, and therefore does not fully reflect the actual quality of the learning process. This study aims to explore the implementation and the need for developing a performance assessment model for Islamic Religious Education (PAI) teachers at the senior high school level. The study employed a descriptive qualitative approach. Data were collected through in-depth interviews, field observations, and document analysis. Informants were selected purposively, consisting of PAI teachers, school principals, and PAI supervisors. The data were analyzed using the interactive analysis model proposed by Miles and Huberman. The findings reveal that the existing teacher performance assessment model remains largely administrative in nature and does not adequately incorporate aspects such as personality, spirituality, and the exemplary character expected of PAI teachers. These findings indicate the need to develop a more holistic and contextual assessment model to measure teachers' contributions to character formation and the internalization of Islamic values among students. Teacher performance evaluation for PAI teachers should therefore be oriented not only toward technical competencies but also toward moral integrity and the transformative role of teachers in education. A structured and contextual performance assessment model enables schools to provide more accurate and relevant feedback for the development of pedagogical, professional, social, and personal competencies of PAI teachers.

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1. INTRODUCTION

Islamic Religious Education (PAI) at the high school level plays a strategic role in shaping students' identity, character, and spiritual and religious integrity. As a subject that integrates the cognitive, affective, and psychomotor domains, PAI is expected not only to provide Islamic knowledge but also to instill values reflected in students' behavior and outlook on life. In this regard, the role of PAI teachers goes beyond classroom learning; they serve as role models, spiritual guides, and agents of moral transformation in the school environment (Adewale & Moyo, 2025; Neville et al., 2019). Despite these expectations, the performance assessment model for PAI teachers in many regions, including West Java, remains largely administrative and procedural. Assessment instruments tend to focus on the technical aspects of teaching, with less emphasis on key dimensions such as exemplary behavior, emotional intelligence, spiritual depth, and the teacher's transformative role. As a result, PAI risks being reduced to a subject that focuses solely on cognitive outcomes, rather than the holistic process of character and value formation (Alsamiri & Alduaylij, 2025; Amrullah & Triyana, 2025). Recent research has addressed this challenge from various perspectives. Research indicates that the integration of multicultural and inclusive values into Islamic education contributes to a broader understanding of teacher performance, particularly in their role as facilitators of tolerance and social harmony (Khairuddin et al., 2023; Raharjo et al., 2025). Similarly, the integration of digital technology and local wisdom is increasingly being promoted to support contextual and meaningful Islamic learning (Hapsari et al., 2025; Muktiani et al., 2022). Other scholars have explored how the modernization of Islamic boarding schools (pesantren), through the integration of formal and informal traditions, contributes to the development of more dynamic and responsive evaluation models (Anisa et al., 2024; Wahyunengsih, 2025). Further insights highlight that performance assessments should reflect measurable learning outcomes related to Islamic character education. Indicators rooted in values-based outcomes help ensure that evaluation frameworks capture what truly matters in Islamic education. Meanwhile, the dimensions of teacher leadership both in the classroom and within the school environment must be recognized as part of comprehensive assessment standards. Furthermore, intercultural competence and moral integrity are crucial components that should not be overlooked in teacher evaluation.

However, despite increasing attention to improving the quality of Islamic education and teacher professionalism, there remains a significant gap between the ideal expectations of the role of Islamic Religious Education teachers and the reality of performance assessment practices implemented in schools (Cikka, 2020; Sormin & Kumalasari, 2019; Umar & Ismail, 2018). Normatively, teacher performance assessments in Islamic education should not only assess pedagogical and administrative competencies, but also encompass dimensions of moral exemplarity, spiritual leadership, and the teacher's ability to instill Islamic values in students (Cikka, 2020; Umar & Ismail, 2018). In reality, many teacher performance assessment systems still emphasize administrative indicators such as the completeness of learning materials, documentation, and compliance with formal procedures (Malik & Afandi, 2020; Utari et al., 2020). This gap between normative expectations and the reality of implementation indicates that the existing assessment framework is not fully capable of representing the holistic characteristics of Islamic Religious Education. Therefore, research is needed that is able to re-examine the PAI teacher performance assessment model more comprehensively and contextually.

Various previous studies have made important contributions to the development of Islamic education and teacher performance evaluation (Munirah, 2018; Putra, 2019; Syam, 2019). A number of studies emphasize the importance of integrating multicultural values, inclusive learning, and utilizing digital technology to improve the quality of Islamic education (Ade Sri Madona et al., 2023; Aisyafah, 2017). Other studies also highlight the modernization of Islamic educational institutions such as Islamic boarding schools (pesantren), strengthening teacher leadership, and developing values-based character education as essential components of the transformation of Islamic education (Maherah, 2020; Maya, 2017). However, most of these studies focus more on aspects of the curriculum, learning strategies, or institutional transformation, and have not specifically examined how teacher performance assessment models can systematically integrate spiritual dimensions, ethics, and Islamic values. Thus, the novelty of this research lies in the effort to explore and formulate a more holistic PAI teacher performance assessment model, by integrating professional competence, moral leadership, multicultural awareness, and spiritual values within a contextual evaluation framework. Based on these considerations, this study aims to explore the implementation of an Islamic Religious Education (PAI) teacher performance assessment model in West Java, focusing on three specific regions: Pangandaran Regency, Banjar City, and Ciamis Regency. This study also seeks to identify the core elements needed to develop a more contextual, values-based, and spiritually grounded assessment model. Using a qualitative descriptive approach, with data collected through interviews, observations, and document analysis, this study contributes to the development of a holistic

framework that better reflects the professional, ethical, and spiritual roles of Islamic Religious Education (PAI) teachers in contemporary education (Firdaus et al., 2025; Gunartin et al., 2025; Santoso et al., 2025)

2. METHOD

This study uses a descriptive qualitative approach to explore the need for implementing and developing a performance assessment model for Islamic Religious Education (PAI) teachers at the high school level in West Java Province. The qualitative method was chosen to gain in-depth and contextual insights into how PAI teachers are currently assessed and what improvements are needed to align evaluation practices with their comprehensive roles. This approach allows researchers to explore multidimensional aspects of teacher performance, particularly in terms of spiritual guidance, moral leadership, and character development, which are often marginalized in formal assessment systems (Sihombing & Maigahoaku, 2025; Vonti et al., 2025). This research was conducted in three distinct regions: Pangandaran Regency, Banjar City, and Ciamis Regency, selected to represent diverse sociocultural and geographic contexts across rural, semi-urban, and urban areas. This regional diversity provides a more holistic picture of the dynamics of teacher performance in West Java. To collect data, three primary research instruments were used: a semi-structured interview guide, a structured observation sheet, and a document analysis protocol. Semi-structured interviews were conducted with 24 informants, consisting of 12 Islamic Religious Education (PAI) teachers, 6 school principals, and 6 supervisors from the Ministry of Religious Affairs. These interviews explored their perspectives on current teacher performance assessments, including perceptions of their effectiveness, limitations, and desired improvements particularly about spiritual, pedagogical, and personal attributes. Each interview lasted approximately 45 to 90 minutes and was audio-recorded, transcribed, and thematically coded. The purposive sampling technique ensured that all participants had relevant roles and experiences related to teacher performance assessment. The inclusion of diverse research locations helped capture broader contextual realities and enhanced the study's relevance to the regional education landscape.

Field observations were conducted in nine high schools, three from each research site, focusing on the integration of Islamic values into classroom interactions, teacher-student engagement, and observable demonstrations of moral leadership (Dharma et al., 2024; Naibaho et al., 2025). Observational data were collected using structured field notes and, where appropriate, visual documentation. In parallel, document analysis was conducted on 27 institutional records, including formal assessment instruments, internal evaluation reports, supervision records, and policy documents. This allowed the researchers to identify the extent to which the current system represents a holistic understanding of teacher performance (Kosim et al., 2024; Yuliana et al., 2025). Data analysis used an interactive model developed by Miles and Huberman, which consists of three concurrent stages: data reduction, data presentation, and drawing/verifying conclusions. All interview transcripts, observation notes, and document summaries were analyzed through thematic coding and categorization to uncover emerging patterns and consistencies. Thematic comparisons across data sources allowed researchers to triangulate findings and enhance validity. To ensure the credibility of the results, several validation strategies were implemented, including method and source triangulation, peer discussion with other researchers, and member checking by sharing interpretations with selected participants (Gusti et al., 2025; Widiantoro et al., 2024).

3. RESULTS AND DISCUSSION

Results

This study explores the implementation of Islamic Religious Education (PAI) teacher performance assessment in three regions in West Java: Pangandaran Regency, Banjar City, and Ciamis Regency, using triangulation data collection methods: in-depth interviews, field observations, and document review. The research findings indicate that the current performance assessment framework is still dominated by administrative elements, with a strong emphasis on procedural elements such as lesson plans (RPP), timeliness, and completeness of documents. While these elements are important for accountability, they do not fully reflect the broader responsibilities of PAI teachers, particularly their role in shaping students' moral character and spiritual development. An Islamic Religious Education teacher from SMAN 1 Banjar expressed this concern, stating, "I am always asked to show complete teaching documents, but how I guide students spiritually is never assessed". Similarly, a teacher from SMAN 2 Pangandaran commented, "Every year, the focus is only on administrative reports, even though activities such as spiritual guidance are never considered in the evaluation". Across all sites, teachers and principals expressed dissatisfaction with the rigid and standardized nature of the evaluation instruments. They believed these instruments failed to capture important aspects of the Islamic Religious Education profession, including moral leadership,

integrity, and spiritual guidance. For example, a teacher from SMAN 1 Ciamis emphasized, "We often become students' confidants, accompanying them spiritually. That's the core of our work, but it's not reflected in the assessments". The principals also agreed. The principal in Banjar stated, "My Islamic Religious Education teacher is very active in students' religious activities, but there's no single indicator that measures it. Everything focuses on documentation". Similarly, the principal in Ciamis added, "Assessments should consider teachers' spiritual contributions, not just how complete their documentation is". Supervisors from the Ministry of Religious Affairs also acknowledged systemic weaknesses in the current assessment system. A supervisor from Banjar explained, "The assessment form we use is standardized for all teachers. There are no specific specifications for Islamic Religious Education, so we only assess technical aspects, which is clearly inadequate". Another supervisor from Ciamis stated, "Islamic Religious Education teachers are forced to use a general subject format, which is unfair". Field observations confirmed these findings. Islamic Religious Education teachers were found to be actively involved in religious guidance, Quranic recitation, and reflective activities. However, these roles were not recognized in formal evaluation frameworks. A teacher from SMAN 3 Ciamis said, "I run weekly Islamic religious guidance sessions, but it never appears in the evaluation". Similarly, a principal in Pangandaran observed, "I see firsthand how Islamic Religious Education teachers shape students' character through Islamic religious activities. Unfortunately, this is not covered in any assessment tools".

Many teachers reiterated the gap between their spiritual-educational contributions and the administrative emphasis on assessment. For example, a teacher from SMAN 2 Banjar noted, "We shape students' morals every day, not just delivering material in class. Yet, our performance is only assessed based on administration". A supervisor from Pangandaran emphasized, "We need spiritual and character-based indicators. Without them, we will never truly understand the impact Islamic Religious Education teachers have on students". Teachers also highlighted the lack of a participatory assessment approach. A teacher from SMAN 3 Pangandaran stated, "Students could actually provide testimonials about the influence of their Islamic Religious Education teachers, but there's no space for that". A teacher from SMAN 2 Ciamis suggested, "There should be a narrative assessment, not just a checklist. That would better reflect our performance". Several teachers proposed a reflective and character-oriented evaluation model. An Islamic Religious Education teacher from SMAN 1 Pangandaran explained, "We want fair evaluations that view us as moral guides, not just form fillers". A teacher from SMAN 3 Banjar concluded, "So far, the evaluations haven't reflected our actual work. We hope for change". Another teacher from SMAN 3 Pangandaran stated, "What we need is a model that views Islamic Religious Education teachers as character educators, not bureaucratic staff". In short, the Islamic Religious Education (PAI) teacher performance assessment model in West Java remains administratively oriented and fails to account for important aspects such as personality, spirituality, and moral role models. The standardized instruments currently used do not align with the essence of Islamic religious education. Islamic Religious Education (PAI) teachers in this region contribute significantly to students' moral development through spiritual guidance, exemplary behavior, and engagement with Islamic teachings—yet these contributions are not recognized in evaluations. A more holistic, contextual, and Islamically grounded performance assessment model is urgently needed to reflect the technical proficiency and transformative moral role of Islamic Religious Education (PAI) teachers.

Discussion

The findings of this study highlight a significant gap in the current performance assessment model for Islamic Religious Education (PAI) teachers in West Java. The model remains dominated by administrative aspects, emphasizing technical compliance such as documentation, timeliness, and lesson planning. While these aspects are crucial for institutional accountability, they fail to reflect the pedagogical depth, ethical responsibility, and spiritual leadership inherent in the PAI teaching profession (Kassymova et al., 2025; Ngadiso, 2025). The neglect of affective and spiritual outcomes in teacher evaluation is a critical weakness. Islamic education aims to shape holistic individuals spiritually grounded, ethically responsible, and socially engaged. However, standard evaluation tools rarely assess how teachers cultivate students' faith, character, or moral discernment. As this study demonstrates, PAI teachers often act as mentors, spiritual guides, and facilitators of character development roles not recognized in conventional assessments (Fassya et al., 2025; Solier, 2025). These findings reinforce previous studies advocating for a more ethical and culturally grounded evaluation system. Teacher assessments should reflect the moral, social, and spiritual values embedded in Islamic pedagogy. In these studies, teachers were found to be capable of going beyond teaching, taking on transformative roles that include organizing spiritual guidance, facilitating reflection, and nurturing Islamic identity among students (Y. Alsamiri, 2018; Imaniyati et al., 2024; Nur et al., 2024). This study further aligns with the principles of Outcomes-Based Education (OBE), which emphasizes the importance of evaluating learning outcomes based on meaningful changes in students' values, attitudes, and behaviors (Afriana & Rolina, 2025; Hariadi et al., 2025).

Applying OBE principles to Islamic Religious Education teacher evaluation would shift the focus from procedural compliance to transformative impact highlighting how effectively teachers shape students' religiosity, discipline, and moral awareness. Another important theme emerging from this study is spiritual leadership. Many Islamic Religious Education (PAI) teachers take the initiative to lead religious activities in their schools, provide personal guidance, and set moral examples in their schools. These efforts, while vital, are rarely captured in existing evaluation instruments. Based on the educational leadership [framework \(Hartono et al., 2025; Tundreng et al., 2025\)](#), it becomes clear that spiritual leadership should be considered a core performance domain for Islamic Religious Education (PAI) teachers, particularly given its influence on school culture and student identity. This study also identified a lack of participatory evaluation mechanisms. Student and peer feedback is currently absent from most assessment frameworks, despite its potential to provide valuable insights into teacher character and effectiveness. Incorporating student testimonials, peer observations, or self-reflection would provide a more holistic and accurate representation of teacher performance. Reflective practices and narrative-based evaluation are crucial in complex teaching environments ([Juhanaini et al., 2025; Supriatna et al., 2025; Syaharuddin et al., 2025](#)).

Furthermore, this study highlights community engagement as an important yet overlooked component of performance. Many Islamic Religious Education teachers are actively involved in interfaith activities, religious counseling, and community-based initiatives. These roles reflect the broader social impact of Islamic education and need to be recognized in performance assessments. The significance of intercultural competence is particularly important in diverse regions such as West Java, where religious educators must respond to diverse social dynamics ([Mahalli et al., 2025; Mudana et al., 2025; Muhajir et al., 2025; Sari et al., 2025](#)). Based on these findings, this study proposes a multidimensional performance assessment model for Islamic Religious Education teachers, comprising five main domains: spiritual leadership, character and moral influence, community engagement, reflective practice, and student transformation. These dimensions collectively reflect the overall identity of the profession of a PAI teacher. Proposed Implications for the Holistic Assessment Model are presented in [Table 1](#).

Table 1. Proposed Implications for the Holistic Assessment Model

Dimensions	Example Indicators	Reason
Spiritual Leadership	Religious commitment, sincerity, prayer, leadership, and ethical example	Reflecting the spiritual influence and role of teachers as moral guides
Character Impact	Honesty, empathy, discipline, and religious behavior of students	Evaluating teachers' contribution to student character formation
Community Engagement	Involvement in religious events, interfaith dialogue, family, or social outreach	Recognizing the impact of teachers beyond the school boundaries
Reflective Practice	Adaptability, innovation, self-assessment, and professional development	Promote sustainable growth and responsiveness to student and school needs
Student Transformation	Observable changes in students' values, identity, religiosity, and behavior	Aligning assessment with long-term Islamic education goals

This model offers a structured yet adaptive framework that shifts the emphasis from technical compliance to meaningful impact. By recognizing the personal, spiritual, and social dimensions of teaching, this model provides a more accurate and respectful representation of Islamic education teachers' contributions. Rather than reducing evaluation to bureaucratic routines, this approach refocuses assessment on the transformative goals of Islamic education. In conclusion, this study underscores the urgency of revising existing assessment models. By incorporating values-based, participatory, and multidimensional indicators, teacher evaluation can serve not only as an accountability tool but also as an instrument for professional development and institutional improvement ([Haerudin et al., 2023; Mukhtar et al., 2023](#)). Development of previous research related to teacher performance assessment, particularly for Islamic Religious Education teachers, demonstrates a shift in focus from administrative evaluation models to a more holistic, competency-based approach. Early research generally highlighted the weaknesses of conventional performance appraisal systems, which only assessed formal aspects, such as the completeness of learning materials and administrative implementation. Over time, subsequent research began to integrate pedagogical aspects, classroom management skills, and the effectiveness of religious material delivery as key components of evaluation. Several studies also emphasized the importance of assessing the

character and exemplary behavior of Islamic Religious Education teachers as dimensions that cannot be ignored.

More recently, research has led to the development of more adaptive, technology-based assessment models that provide ongoing feedback to enhance teacher professionalism. These developments demonstrate the need for assessment models that are more relevant to the demands of 21st-century education and that align with the characteristics of Islamic Religious Education, which emphasizes values, morals, and role models. Implications of the research. This shows that the development of a more comprehensive and characteristic-appropriate assessment model, Islamic Religious Education (PAI) learning, can have a significant impact on improving the quality of education. A structured and contextual assessment model allows schools to provide more accurate and relevant feedback for the development of Islamic Religious Education (PAI) teachers' pedagogical, professional, social, and personal competencies. Furthermore, the results of this study can serve as a basis for formulating policies for schools and related institutions to refine teacher performance evaluation standards so that they focus not only on administrative aspects but also on assessing teaching quality, moral integrity, and the ability to shape student character. Therefore, the application of the assessment model resulting from this study has the potential to increase teacher motivation, strengthen a culture of professional reflection, and encourage the creation of a more effective and meaningful Islamic Religious Education (PAI) learning process.

4. CONCLUSION

The research findings indicate that the existing assessment system is still administrative in nature, focusing on documentation, attendance, and lesson planning. While important for institutional accountability, these factors do not reflect the broader responsibilities of PAI teachers in shaping students' moral character, spiritual awareness, and Islamic identity. There is a significant discrepancy between the real-world roles of PAI teachers and the formal indicators used to evaluate them. Interviews and field observations revealed that PAI teachers serve not only as educators but also as moral role models, spiritual mentors, and community leaders. These roles are often not included in existing evaluation instruments, resulting in a limited and shallow understanding of teacher effectiveness. This study recommends the development of a contextual, holistic, and values-based performance assessment model that encompasses dimensions such as spiritual leadership, character development, community engagement, reflective practice, and student transformation. Assessment should not be limited to technical competencies but should encompass ethical behavior, spiritual influence, and moral impact.

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