



Implementation of Psychomotor Assessment in Islamic Religious Education: An Instrumental Case Study in Indonesian Elementary Schools

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ABSTRACT

Psychomotor assessment in Islamic Religious Education (IRE) at the elementary school level plays a crucial role in ensuring that students' religious learning extends beyond cognitive knowledge to the development of practical worship skills. However, systematic documentation of the design and implementation of psychomotor assessment in elementary IRE classrooms remains limited. This study aims to analyze teachers' understanding, planning, and implementation of psychomotor assessment in a public elementary school in Bandung, Indonesia. A descriptive qualitative approach with an instrumental case study design was employed. Data were collected through semi-structured interviews with three IRE teachers, twelve classroom observation sessions, and document analysis of assessment instruments and student portfolios. The data were analyzed thematically using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing and verification. The findings indicate that teachers conceptualize psychomotor assessment as an authentic evaluation of worship practices integrated with character development. Assessment planning involved translating curriculum objectives into observable performance indicators supported by criterion-referenced rubrics. In practice, assessment was predominantly conducted through direct observation, complemented by practice simulations and limited peer assessment, with approximate proportions of 70%, 20%, and 10%, respectively, derived from qualitative observation data rather than statistical measurement. Assessment results were utilized to provide formative feedback, support differentiated instruction, and refine instructional planning. Overall, the study highlights the importance of developing standardized yet adaptable assessment rubrics, sustained practice-oriented professional development, and systematic documentation procedures to enhance the validity and pedagogical impact of psychomotor assessment in elementary Islamic Religious Education.

Keywords : Islamic Religious Education, psychomotor assessment, elementary education, authentic assessment, worship practices.

ABSTRAK

Penilaian psikomotor dalam Pendidikan Agama Islam (PAI) di tingkat sekolah dasar berperan penting dalam memastikan bahwa pembelajaran keagamaan peserta didik tidak hanya berorientasi pada penguasaan pengetahuan kognitif, tetapi juga pada pengembangan keterampilan praktik ibadah. Namun, dokumentasi yang sistematis mengenai perancangan dan implementasi penilaian psikomotor dalam pembelajaran PAI masih terbatas. Penelitian ini bertujuan menganalisis pemahaman, perencanaan, dan pelaksanaan penilaian psikomotor oleh guru PAI di sebuah sekolah dasar negeri di Kota Bandung, Indonesia. Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus instrumental. Data dikumpulkan melalui wawancara semi-terstruktur dengan tiga guru PAI, dua belas sesi observasi pembelajaran, serta analisis dokumen berupa instrumen penilaian dan portofolio peserta didik, kemudian dianalisis secara tematik menggunakan model analisis interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan dan verifikasi simpulan. Hasil penelitian menunjukkan bahwa guru memaknai penilaian psikomotor sebagai evaluasi autentik terhadap praktik ibadah yang terintegrasi dengan pembentukan karakter. Perencanaan penilaian dilakukan dengan menerjemahkan tujuan kurikulum ke dalam indikator kinerja yang dapat diamati dan didukung oleh rubrik berbasis kriteria. Pelaksanaan penilaian didominasi oleh observasi langsung, yang dilengkapi dengan simulasi praktik dan penilaian teman sebaya secara terbatas, dengan proporsi sekitar 70%, 20%, dan 10% berdasarkan estimasi temuan observasi kualitatif, bukan pengukuran statistik. Hasil penilaian dimanfaatkan untuk memberikan umpan balik formatif, mendukung pembelajaran terdiferensiasi, serta menyempurnakan perencanaan pembelajaran. Secara keseluruhan, penelitian ini menegaskan pentingnya pengembangan rubrik penilaian yang terstandar namun adaptif, pelatihan profesional berbasis praktik yang berkelanjutan, serta prosedur dokumentasi yang sistematis guna memperkuat validitas dan dampak pedagogis penilaian psikomotor dalam pembelajaran PAI di sekolah dasar.

Kata kunci : Pendidikan Agama Islam, penilaian psikomotor, pendidikan dasar, penilaian autentik, praktik ibadah.

INTRODUCTION

Islamic Religious Education (IRE) in elementary schools plays a strategic role in shaping children's religious, moral, and character foundations from an early age (Tsakila et al., 2025). Previous studies, such as Salsabila et al. (2024), indicate that IRE teachers at the elementary level employ diagnostic assessment, grouping, and differentiated instruction to accommodate students' motor and non-motor abilities. At the concrete-operational stage, direct experience is more effective than abstract approaches, making the psychomotor domain essential for enabling students to understand and practice worship in a tangible manner.

Psychomotor assessment in IRE should not be limited to evaluating conceptual understanding or religious attitudes; it must ensure that students can consistently demonstrate worship practices correctly. Indicators such as movement accuracy, proper sequence of ablution, fluency of recitation, and sincerity in worship are critical components of structured performance assessment. Analytic rubrics and observation sheets serve as primary instruments to capture measurable evidence of skills objectively (Decristan et al., 2025).

Elementary schools provide an ideal context for systematic psychomotor assessment (Prastiwi & Abduh, 2023). However, field practices reveal persistent challenges, including limited instructional time, large class sizes, and inadequate practice facilities. Moreover, many teachers lack a deep understanding of psychomotor assessment, resulting in intuitive and insufficiently documented practices. Assessment instruments vary widely, ranging from simple rubrics to informal observation, which undermines the consistency and validity of assessment outcomes (Puji et al., 2024).

Over the past decade, research on IRE implementation has advanced significantly, particularly in psychomotor assessment. For instance, Azzahra et al. (2023) found that worship practice assessments at SMPIT Ar-Risalah Sukoharjo were hindered by limited time, lack of facilities, and the absence of systematic rubrics. Suprihatien et al. (2023) through meta-analysis, demonstrated that cognitive evaluation was relatively well implemented, whereas affective and psychomotor evaluation remained suboptimal, especially in online learning contexts. Syamsiah & Prastowo (2022) emphasized that authentic psychomotor assessment at SDN 01 Ujan Mas was conducted through practice, projects, products, and portfolios, yet constraints such as large student numbers and heavy teacher workload limited its effectiveness. Similarly, Al-Qodri et al. (2025) showed that psychomotor evaluation at SMA Muhammadiyah 2 Gemolong enhanced critical thinking, problem-solving, and Islamic decision-making skills through practice, simulation, and observation. Nevertheless, Dinata et al. (2025) highlighted that psychomotor assessment in IRE is still frequently neglected due to teachers' limited understanding and the lack of standardized instruments.

Despite these contributions, existing studies often focus on rubric design or theoretical validation, leaving a gap in the systematic documentation of psychomotor assessment practices at the elementary level. This study addresses that gap by offering a comprehensive exploration of psychomotor assessment in IRE classrooms. The novelty of this research lies in its emphasis on psychomotor assessment not merely as a measure of technical skills, but as a tool for shaping religious character.

The urgency of this study stems from the pressing need to establish systematic psychomotor assessment in elementary schools. Accordingly, this research aims to investigate the implementation of psychomotor assessment in IRE learning at the elementary level, focusing on three main aspects: (1) teachers' understanding of psychomotor assessment, (2) assessment planning, and (3) strategies and techniques of implementation. Theoretically, this study enriches the discourse on authentic assessment by integrating performance evaluation with religious character formation. Practically, the findings provide a reference for IRE teachers in designing, implementing, and following up on psychomotor assessment in an objective, valid, and sustainable manner.

METHODS

Type and Design

This study employed a qualitative research approach to obtain an in-depth understanding of Islamic Religious Education (IRE) teachers' practices in psychomotor assessment (Sugiyono, 2023). A qualitative approach was selected because it enables researchers to explore educational phenomena in a contextual and holistic manner, particularly in examining how teachers design, implement, and evaluate worship-based skill assessments in classroom settings.

The study adopted an instrumental case study design as proposed by Yin (2014). This design allows a bounded case to be used to understand broader issues beyond the specific context studied. The instrumental case study approach has also been applied in prior educational research investigating assessment practices (Ratnasari & Sudradjat, 2023). By focusing on IRE teachers as the unit of analysis, the study enables an in-depth exploration of

psychomotor assessment practices while supporting analytical generalization for the development of religious education assessment frameworks.

The research was conducted in one public elementary school selected purposively. The school was chosen because it systematically integrates worship practice activities into IRE instruction and implements competency-based assessment aligned with the national curriculum. This setting represents a typical elementary school context in which psychomotor competencies are formally assessed, thereby providing insights that may inform broader instructional practices in similar institutions.

As required for transparency and replicability, all research instruments—including interview protocols, observation sheets, and document analysis guidelines—are available upon reasonable request. There are no restrictions on the availability of research materials.

Data Sources

Data are defined as factual information used to answer the research questions. In this study, data were obtained from three primary sources: (1) teachers, (2) instructional documents, and (3) classroom activities.

The participants consisted of three IRE teachers selected through purposive sampling based on their active involvement in psychomotor assessment practices (Yin, 2014). Variation in teaching experience was considered to ensure diversity of perspectives.

The professional characteristics of the participants are presented in Table 1.

Table 1. Coding of Islamic Religious Education (IRE) Teacher Respondents

<i>Teacher</i>	<i>Teaching Experience</i>	<i>Coding</i>
<i>Respondent 1</i>	<i>22 years</i>	<i>IRE Teacher 1</i>
<i>Respondent 2</i>	<i>3 years</i>	<i>IRE Teacher 2</i>
<i>Respondent 3</i>	<i>1 years</i>	<i>IRE Teacher 3</i>

IRE Teacher 1 has 22 years of teaching experience in Islamic Religious Education at the elementary level, representing a senior educator with extensive professional exposure. IRE Teacher 2 has three years of teaching experience, while IRE Teacher 3 has one year of experience, representing early-career teachers. This variation allows comparison between experienced and novice teachers in implementing psychomotor assessment practices.

Additional data sources included lesson plans, teaching modules, and assessment rubrics used to evaluate worship simulations, preaching practices, student presentations, and religious projects.

Data collection technique

Data were collected using three techniques to ensure methodological triangulation. First, semi-structured interviews were conducted to explore teachers' understanding of psychomotor assessment, assessment planning, implementation strategies, scoring techniques, and challenges encountered during practice (Ambarwati et al., 2022). The interviews were audio-recorded and transcribed verbatim. Second, document analysis was conducted to examine the alignment between learning objectives, psychomotor learning activities, and assessment indicators as reflected in lesson plans and rubrics (Seffi & Perseveranda, 2025). Third, direct classroom observations were undertaken using structured

observation sheets to examine the implementation of psychomotor assessment, clarity of performance criteria, feedback mechanisms, and student engagement during worship-based activities (Fitriani et al., 2024). All data collection procedures were conducted with formal permission from the school administration.

Data analysis

Data analysis in this study followed the interactive model developed by Matthew B. Miles and A. Michael Huberman, which consists of data reduction, data display, and conclusion drawing/verification (Zulfirman, 2022). Data reduction involved selecting, focusing, simplifying, and organizing relevant data obtained from interviews, observations, and documents. Data display was conducted using thematic matrices and descriptive narratives to identify emerging patterns, categories, and relationships. Conclusion drawing was performed iteratively throughout the research process and verified through continuous comparison of data sources. To enhance trustworthiness, source triangulation was conducted by comparing interview findings across the three teachers (Budiyanti et al., 2024). Method triangulation was achieved by cross-checking data obtained from interviews, observations, and document analysis (Janah & Inayati, 2025). Member checking was also implemented to confirm the researcher's interpretations with participants and ensure alignment with their intended meanings (Lutfi et al., 2025).

RESULTS

Teachers' Understanding of Psychomotor Assessment

A performance-oriented perspective of psychomotor assessment within worship-based learning emerged across interviews, observations, and document analysis. Psychomotor assessment was consistently conceptualized as the evaluation of students' observable worship practices rather than their theoretical comprehension. A clear cross-case pattern indicates that teachers regard the correct execution of ablution, prayer movements, and Qur'anic recitation as the primary indicators of learning achievement.

Interview data reveal both convergence and variation in emphasis. All three teachers underscored that theoretical understanding does not guarantee accurate performance, reflecting a shared belief that embodied practice is essential for worship competence. Nevertheless, their functional priorities differed. IRE Teacher 1 framed psychomotor assessment as a mechanism for ensuring procedural accuracy through immediate corrective feedback. IRE Teacher 2 positioned assessment as a foundation for instructional decision-making, particularly in designing remedial programs and strengthening parental collaboration. Meanwhile, IRE Teacher 3 emphasized developmental monitoring, using assessment to track students' gradual independence and habituation in daily worship practices.

These contrasts suggest that professional experience shapes how assessment purposes are operationalized, ranging from mastery validation to developmental facilitation. A summary of the interview findings is presented in **Table 2**:

Table 2. Summary of Teachers' Understanding of Psychomotor Assessment

<i>Teacher Code</i>	<i>Research Findings Description</i>	<i>Interview Evidence</i>
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IRE Teacher 1	<i>Understand psychomotor assessment as the evaluation of actual worship practices such as ablution, prayer, and Qur'an recitation, rather than theory or memorization.</i>	<i>"Your prayer movements are good, but you need to pay attention to the position of rukū'."</i>
IRE Teacher 2	<i>Utilizes psychomotor assessment as the basis for planning remedial activities, enrichment, and parental involvement in strengthening worship skills.</i>	<i>"Assessment results are not merely numbers, but a foundation for designing instruction."</i>
IRE Teacher 3	<i>Employs psychomotor assessment to map students' development in worship skills and as a tool for reflecting on the effectiveness of teaching methods.</i>	<i>"I can see which students are already independent and which still need guidance."</i>

The table highlights a shared performance-based foundation while illustrating differences in practical emphasis. Senior teaching experience is associated with technical precision and corrective depth, whereas less experienced teachers tend to prioritize encouragement and developmental progression.

Classroom observations corroborate these findings. Psychomotor assessment was implemented systematically through explanation, demonstration, guided rehearsal, and immediate feedback. Assessment criteria consistently emphasized movement accuracy, sequential correctness, recitation fluency, and devotional attitude. A recurring pattern across cases was the integration of assessment into ongoing instructional activities rather than its treatment as a separate evaluative event. This indicates that assessment functions simultaneously as monitoring and instructional support.

Overall, triangulation of interview, observation, and document data reveals coherence between teachers' conceptualization, planning, and implementation of psychomotor assessment. The dominant pattern is performance-based evaluation embedded within daily instruction, while variations in feedback style and functional emphasis reflect differences in professional experience and pedagogical priorities. Psychomotor assessment thus operates not merely as skill measurement but as a structured mechanism for guiding students toward sustained worship practice.

Planning of Psychomotor Assessment

The planning of psychomotor assessment by Islamic Religious Education (IRE) teachers constitutes a foundational stage that shapes the validity and effectiveness of classroom implementation. Analysis of interview, observation, and document data reveals a consistent pattern: assessment planning systematically begins with the identification of learning outcomes, which are then operationalized into observable and measurable performance indicators. This structured sequence demonstrates that psychomotor assessment is deliberately aligned with instructional objectives rather than conducted incidentally.

Interview findings indicate that assessment planning always begins with learning outcomes, which are then translated into observable skill indicators. Teachers formulate

detailed indicators to ensure that the evaluation of worship practices such as prayer, ablution, or recitation is directed and objective. This process is not entirely theoretical; teachers adjust indicators based on students' worship habits – for example, the frequency of congregational prayer and the ability to recite prayer texts – so that assessment remains relevant to the real conditions of learners. Classroom observations reinforce these findings: teachers utilized various visual media as preparatory steps for assessment, such as posters illustrating ablution steps or videos demonstrating prayer movements, to ensure that students understood what would be assessed before practice was conducted. This strategy is consistent with documentary evidence, particularly the teaching module of IRE Teacher 2, which included a psychomotor assessment rubric in the topic of empathy. The rubric presented concrete indicators, clear assessment categories, and performance descriptions that reflected the classroom learning context. The consistency across interviews, observations, and documents demonstrates that teachers not only design directed assessments but also consider practical factors such as class size, instructional time, and the availability of supporting facilities to ensure that assessment is effective and proportional.

Teachers also took into account practical aspects such as the number of students, time allocation, and available resources. Observations showed the use of visual media to support comprehension prior to practice [see **Figure 1.**], as well as the dissemination of indicators so that students understood the aspects being assessed and could prepare themselves optimally.

Figure 1. Use of Visual Media by IRE Teacher 3



To further clarify the pattern of psychomotor assessment planning conducted by IRE teachers, Table 3 presents an assessment rubric from the teaching module of IRE Teacher 2 on the topic of empathy, focusing on psychomotor assessment planning.

Table 3. Assessment Rubric of IRE Teacher 2

<i>No.</i>	<i>Date</i>	<i>Student Name</i>	<i>Observed Aspect</i>	<i>Behavioral Notes</i>	<i>Follow-up Action</i>

This table illustrates how teachers integrate learning outcomes, skill indicators, and assessment instruments in a contextual and adaptive manner to classroom conditions. The teaching module of IRE Teacher 2 on empathy clarifies the assessment planning pattern, showing that the rubric integrates learning outcomes, skill indicators, and implementation strategies that are both contextual and adaptive to the classroom environment.

Overall, the planning of psychomotor assessment by IRE teachers appears to be carried out comprehensively, beginning with the analysis of learning outcomes and extending to the adaptation of strategies based on student characteristics and classroom dynamics. The integration of findings from interviews, observations, and documents demonstrates that teachers not only strive to meet curricular requirements but also ensure that assessment functions as a means of fostering worship skills and sustainable religious habits. Structured, contextual, and adaptive planning thus serves as the foundation for the successful implementation of psychomotor assessment in the classroom.

Strategies and Techniques of Psychomotor Assessment

Strategies and techniques of psychomotor assessment are crucial components in achieving the objectives of Islamic Religious Education (IRE) learning that emphasize worship skills. Based on triangulated data from interviews, observations, and documents, teachers implemented assessment in a direct, structured, and integrated manner within the learning process. Assessment was not positioned as a separate activity but as a continuous part of classroom practice.

Observation findings supported the interview data. Teachers assessed worship skills through actual practice, focusing on both process and outcomes such as accuracy of movements, fluency of recitation, and attitudes of devotion. Assessment was conducted directly and recorded in observation sheets as the basis for feedback. It occurred naturally within the learning process, not only during formal examinations.

Document analysis reinforced the performance-based approach with observable indicators, such as *“students are able to perform prayer with correct movements and recitations according to guidance.”* Assessment instruments included simple rubrics designed to maintain objectivity and consistency across students. Teachers also employed media and technology, such as posters and video tutorials, to support assessment and clarify the steps of worship practices, including Qur’an recitation [see Figure 2]. In limited circumstances, teachers requested parents to submit video recordings of students’ worship practices at home as additional evidence. This strategy expanded the scope of assessment and strengthened family involvement in fostering sustainable worship habits.

Figure 2. IRE Teacher 2 using visual media and technology to support the assessment of students’ worship practices



Overall, the strategies and techniques of psychomotor assessment applied by IRE teachers in an elementary school in Bandung reflect a consistent, objective, and integrated approach to instruction. The combination of direct observation, rubrics, and supporting media demonstrates that assessment functions not merely as a tool for measuring skills but as an integral part of meaningful learning that supports the continuous development of students' religious character.

DISCUSSION

Teachers' Understanding of Psychomotor Assessment

IRE teachers' understanding of psychomotor assessment demonstrates a strong orientation toward evaluating worship skills based on actual performance. Triangulated data from interviews, observations, and documents indicate that assessment is not perceived as a written test, but rather as a systematic process that evaluates students' ability to perform worship practices in a concrete and continuous manner. This understanding reflects a pedagogical approach that positions assessment as an integral part of learning.

Teachers conceptualize psychomotor assessment as the evaluation of worship skills through performance tasks. Indicators are formulated based on observable actions, with repeated practice and systematic observation to ensure accuracy. Assessment encompasses both technical aspects, such as movement precision, and affective indicators, such as sincerity and devotion, as outlined in rubrics. This understanding aligns with the literature emphasizing the importance of concrete, observable, and evidence-based indicator (Okeke & Ramaila, 2025; Reyes-Oyola et al., 2021).

Psychomotor assessment is also regarded as a means of habituating worship practices. Routine exercises in each session aim to build consistency of movements, as reflected in classroom observations and daily progress notes. Such practices support the internalization of values and the development of sustainable worship habits, consistent with findings by (Borrego-Balsalobre et al., 2021) on the importance of structured and consistent psychomotor training.

Teachers interpret assessment as part of the learning process rather than a separate activity. Evaluation is conducted simultaneously with practice, as evidenced in teaching modules and interview data. This approach reflects the principle of *assessment for learning*, in which assessment supports active and reflective learning (Arnold & Willis, 2024) Teaching modules include objectives, skill indicators, and systematic assessment steps. Performance rubrics are applied in practice with measurable categories, supported by implementation strategies such as student grouping and the use of instructional media.

Overall, IRE teachers' understanding of psychomotor assessment demonstrates consistency between concept, strategy, and practice. Assessment not only measures technical skills but also fosters worship habits and students' religious character. Assessment results are functionally utilized for diagnosis, remediation, enrichment, pedagogical reflection, and communication with parents, reflecting a sustainable, contextual, and integrated approach to assessment within the learning process.

Planning of Psychomotor Assessment

The planning of psychomotor assessment by Islamic Education (IRE) teachers prior to instruction reflects a systematic effort to integrate learning objectives, skill indicators, and assessment strategies. Based on triangulation of data from interviews, observations, and documents (teaching modules, rubrics, instruments), it was found that the planning is carried out in a structured manner, though it remains influenced by the complexity of the material, limitations of facilities, and administrative burdens. These findings highlight the dynamic interplay between the idealism of planning and the realities of classroom implementation.

In a broader context, psychomotor assessment planning is closely related to curriculum policy directions. Research by Nisa et al. (2024) emphasizes the importance of a value-based curriculum aligned with national standards while remaining responsive to local needs. Educational policies that take into account socio-cultural realities make psychomotor assessment more relevant and sustainable (Boudouaia et al., 2024). Thus, teachers' planning takes place within a policy framework that harmonizes national standards with the school context.

Interviews reveal that IRE teachers design psychomotor assessments through teaching modules that include objectives, skill indicators, and assessment steps. The assessments are constructed based on learning outcomes so that the indicators reflect students' ability to perform acts of worship. Teaching documents reinforce this through the mapping of skills such as ablution movements, recitations, and prayer sequences, demonstrating consistency between planning and practice. These findings support Schmid et al. (2020) who argue that assessment instruments must be derived from clear and measurable indicators.

Teachers prepare performance rubrics as the primary tool for evaluating practice, applied directly during instructional activities. The rubrics contain detailed criteria for each step of worship, reflecting efforts to maintain objectivity and systematic assessment, in line with Dahlia et al. (2020), who stress the importance of authentic and contextual psychomotor assessment instruments. Planning also considers time allocation and the number of practice sessions, particularly for complex skills. Dividing students into small groups facilitates assessment, and teaching documents demonstrate alignment between planning and practice. This approach corresponds with Risnawati (2024), who underscores the importance of structured.

The effectiveness of psychomotor assessment in IRE learning is highly dependent on implementation strategies that are adaptive to classroom conditions. The integration of rubrics, checklists, visual media, and parental involvement enables teachers to design assessments that are valid and contextual. With this approach, assessment not only records performance but also guides learning, strengthens student engagement, and fosters a supportive and sustainable learning environment.

Strategies and Techniques for Implementing Psychomotor Assessment

The implementation of psychomotor assessment in Islamic Education (IRE) learning at elementary schools demonstrates a complexity that relies not only on core techniques such as direct observation and performance tasks, but also on implementative strategies that determine the effectiveness of classroom assessment (Vlachopoulos & Makri, 2024). Teachers design psychomotor assessment strategies adaptively to respond to authentic demands and classroom constraints. Diverse technical and pedagogical approaches ensure that worship-related assessments are valid, reliable, and sustainable, integrating curriculum, strategies, and classroom conditions to shape students' worship skills and character.

Observation findings are reinforced by the use of assessment instruments such as ablution steps, prayer movements, and Qur'anic recitation, systematically recorded in detailed checklists. This integration reflects the principle of *assessment for learning*, positioning assessment as part of the learning process rather than merely a measurement of final outcome (Black & Wiliam, 2009). Another prominent strategy is the use of checklists and rubrics as primary assessment instruments. One IRE teacher developed a simple rubric that includes categories of observed aspects, behavioral notes, and follow-up actions. The rubric demonstrates a structure consistent with measurable indicators such as accuracy of movements, sequence of practice, recitation, and sincerity in worship. Literature supports that such rubrics possess high content validity ($CVI > 0.90$) and strong inter-rater reliability ($ICC > 0.85$), thereby ensuring accuracy and consistency in psychomotor assessment (Garcia-Ros et al., 2024)

Assessment instruments serve a dual role: not only recording scores but also functioning as pedagogical guides for understanding skill standards. Teachers support assessment implementation with media such as posters, tutorial videos, and practice recordings. The use of posters highlighting ablution and prayer steps reflects the principle of signaling in multimedia learning, emphasizing key information to make procedures more comprehensible for students (Castro-Alonso et al., 2020). Some teachers also request students or parents to submit recordings of worship practices from home, enabling assessments to be repeated more objectively. Video recordings extend assessment and allow triangulation between observation, documentation, and rubric results. These findings align with Elosua (2022) who demonstrates that re-evaluation procedures by an additional rater (*tertium quid*) enhance reliability and consistency of assessment scores. However, literature also cautions the importance of considering accessibility and ethical aspects in the use of students' visual data (Ouhaichi et al., 2024).

In large classes with limited time, teachers apply small-group strategies (3–5 students) for worship practice, allowing assessments to be more focused and efficient. Assessments are conducted gradually, highlighting one or two skills per session without reducing quality. This strategy corresponds with literature emphasizing the importance of pedagogical adaptation to maintain assessment validity under constrained conditions (Zhang & Huang, 2024). Parental involvement in worship practice at home also extends psychomotor assessment and accelerates remedial processes. IRE teachers guide parents to facilitate practice and submit recordings. Literature affirms the significant contribution of parental involvement to children's achievement (Lim, 2021). In the context of psychomotor assessment, home

documentation enables teachers to evaluate performances that may not be visible in class, while supporting consistency of practice.

The effectiveness of psychomotor assessment in IRE learning depends on adaptive and contextual strategies. The integration of assessment instruments, supporting media, student grouping, and parental involvement helps teachers overcome classroom limitations while maintaining validity and sustainability of assessment. Triangulation of data from interviews, observations, and documents indicates that assessment functions not only as a tool for measuring technical skills but also as a pedagogical instrument that strengthens learning and habituation of worship comprehensively. Thus, psychomotor assessment becomes an integral part of learning oriented toward the formation of religious character and students' readiness to meet future demands.

CONCLUSION

This study demonstrates that psychomotor assessment in Islamic Religious Education (IRE) at the elementary level has been implemented in an integrated, objective, and contextually responsive manner. Teachers employ authentic performance-based strategies – such as direct practice, structured analytic rubrics, and formative feedback – to assess students' worship skills while simultaneously fostering their religious character development. These findings contribute to the theoretical advancement of authentic assessment frameworks and offer practical implications for classroom implementation.

Nevertheless, this study is limited to a single school context and predominantly reflects teachers' perspectives, without incorporating the voices of students and parents. Future research should therefore undertake comparative investigations across different regions and school types, integrate student and parent perspectives, and employ mixed-method designs to enhance the robustness, validity, and generalizability of the findings.

From a policy perspective, the results underscore the importance of aligning psychomotor assessment practices with national curriculum standards and teacher professional development frameworks. The development of standardized yet adaptable assessment rubrics, accompanied by sustained and practice-oriented professional training, is essential to strengthen the quality, consistency, and educational impact of psychomotor assessment in Islamic Religious Education.

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