Proceeding of International Conference on Islamic Education and Science Development (4th ICONSIDE)
Vol. 4 No. 1 (2026) 90 – 97 | E-ISSN: 3064-2310
Mataram, 10th - 11th June 2026

Authentic assessment for a kurikulum berbasis cinta: Integrating deep learning principles in affective assessment in madrasah

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Abstract. *The Kurikulum Berbasis Cinta (KBC) aims to foster humanistic, tolerant, and loving character traits centered on the five loves. However, the biggest challenge in implementing a curriculum focused on affective aspects is measuring its success. Conventional assessments oriented toward memorization and numerical scores have proven inadequate for capturing the depth of the internalization of the value of love. This study is a qualitative research using a case study design. It proposes authentic formative and summative assessment designs by integrating the Deep Learning approach into the KBC. Key findings indicate that the principles of mindfulness, meaningfulness, and joy, along with learning experiences that involve understanding, applying, and reflecting, can serve as the foundation for a holistic assessment design. In conclusion, assessment in KBC must shift from "assessment of learning" to "assessment for learning" and "assessment as learning," where the assessment process itself becomes a means of instilling the value of love.*

Keywords: Formative Assessment; Sumative Assessment; Kurikulum Berbasis Cinta; Deep Learning; Authentic Assessment

INTRODUCTION

Kurikulum Berbasis Cinta (KBC) was introduced as a response to the crisis of humanism and tolerance in the madrasah education system in Indonesia. This curriculum emphasizes the instillation of five pillars of love: love for God, the Prophet, parents, fellow human beings, and nature (Kementerian Agama, 2025). However, the greatest challenge in implementing the KBC lies not in transferring cognitive knowledge but in measuring the success of internalizing these affective values.

Affective assessment has been implemented in Indonesian madrasas, but it faces significant challenges related to teacher understanding, objectivity, and systematic implementation. Evidence from various madrasah levels and regions shows varying implementation. Jubair (2020) found that affective assessment at MTs Negeri 2 Kotamobagu has generally been implemented but is not yet optimal. Teachers rely solely on classroom observations without systematic documentation. Key identified problems include teachers' lack of understanding of affective measurement (Jubair, 2020), challenges related to objectivity and interpretation of results (Demusti et al., 2024), nd a lack of systematic tools. Solutions implemented include teacher training, more systematic evaluation instruments, and collaboration with parents. The study by Atikah (2024) shows that well-designed affective assessment instruments effectively improve student motivation and learning quality.

Research has largely focused on developing, testing, and implementing cognitive assessments, while affective assessments have received less attention. Available sources indicate substantial research on the design, testing, and implementation of cognitive development interventions across various levels of education, with generally positive effectiveness findings (Amelia et al., 2025; Nurjadid et al., 2025). Cognitive assessment development involves a variety of media, both digital and conventional.

In the context of education, deep learning is closely linked to affective assessment. This approach assesses attitudes, emotions, and values, not merely an addition, but rather a conscious, meaningful, and enjoyable result for students (Joanne et al., 2020). Deep learning requires students to be fully aware and enjoy the process (LeCun et al., 2015). This automatically fosters affective domains such as interest, empathy, gratitude, and ingrained character values within students. This approach goes beyond mere memorization. Students are encouraged to reflect on what they learn. This reflection connects cognitive knowledge with human values and real-life experiences because students dive deeply into the material, resulting in an orientation towards behavioral change and attitude formation.

The research gap is evident in the lack of studies that specifically design affective assessment models for values-based curricula such as KBC. Previous studies have focused more on developing separate attitude instruments or on cognitive assessments. No study has systematically explored how deep learning principles can be integrated into authentic and contextualized affective assessment designs tailored to the needs of madrasas implementing KBC.

The novelty of this research lies in the combination of three elements that have not been integrated into a single affective assessment framework in madrasas, namely: (1) the values of love in KBC as the affective content that is assessed, (2) three principles of deep learning (mindfulness, meaningfulness, joy) as a pedagogical foundation, and (3) an authentic assessment approach that is both formative and summative. With this integration, the research not only offers a new instrument but also changes the assessment paradigm from merely a measuring tool to part of the affective learning process itself.

The urgency of this research is high because, without the right assessment design, KBC risks becoming a beautiful curriculum on paper but failing in daily practice. Madrasah teachers currently face a dilemma: they are required to implement a values-based curriculum but lack adequate assessment guidelines. If left unchecked, the gap between curriculum objectives and assessment practices will widen, and ultimately, the values of love will be memorized as material rather than internalized as character. Therefore, research that produces authentic, practical assessment designs grounded in deep learning principles is urgently needed.

Based on the background above, this case study research focuses on one main question: How to design an authentic affective assessment model for the Kurikulum Berbasis Cinta (KBC) in madrasas by integrating deep learning principles? More specifically, this study aims to: (1) find out how effective assessment practices for a Kurikulum Berbasis Cintaare implemented, (2) describe authentic assessment designs based on the principles of mindfulness, meaningfulness, and joyful learning.

METHOD

This research uses a qualitative approach with a case study design. The case study design was chosen because the research aims to gain a deep understanding of a contemporary phenomenon in a real-life context, namely the process and practice of affective assessment in implementing the Kurikulum Berbasis Cinta (KBC) in madrasas. The researcher does not intend to generalize the findings to a broader population, but rather to develop a holistic, contextual, and richly descriptive understanding of how deep learning principles can be integrated into affective assessment design at a particular study location. The type of case study used is an instrumental case study.

Subject and Locus of Research

The research was conducted at MA Miftahul Ulum, Balen, Bojonegoro, East Java, Indonesia. This location was chosen purposively with the following considerations: (1) the madrasa has implemented the Kurikulum Berbasis Cinta(KBC) for at least one full academic year, (2) the madrasa commits the principal and teachers to develop an effective assessment system, and (3) the researcher's accessibility to conduct intensive observations and interviews.

The research subjects consisted of two Aqidah Akhlak (Islamic Aqidah) subject teachers. These three teachers were selected because they were directly involved in implementing affective assessment in the KBC. Fifteen eleventh-grade students were purposively selected based on the following criteria: representing a variety of affective achievement levels (high, medium, low, based on previous teacher assessments) and willingness to actively participate in the assessment instrument trial.

Data collection technique

Data collection techniques are carried out in three ways:

1. Semi-structured interviews were conducted with teachers, students, and the madrasah principal. Interview guidelines were developed based on a conceptual framework that included: current affective assessment practices, teachers' understanding of KBC and deep learning, students' experiences with attitude assessment, and challenges faced. Each interview lasted 20–30 minutes, was recorded with a digital recorder, and transcribed verbatim.
2. Eight weeks of participatory observation at the madrasah. Observations focused on: (a) classroom learning processes containing values of love, (b) implementation of affective assessments by teachers (both formal and informal), (c) interactions between students in the madrasah environment.
3. Documents collected included: (a) attitude observation sheets used by teachers before the intervention, (b) student portfolios, and (c) anecdotal notes made by teachers.

Data Analysis Techniques

Data analysis is carried out inductively and continuously, following a model by Miles, et al., (2014) consisting of three activity flows: data condensation, data display, and conclusion drawing and verification.

Data Validity Testing

Data validity is guaranteed through four criteria (Guba & Lincoln, 1994) yang adapted to qualitative research. The techniques used to ensure data validity are credibility, transferability, dependability, and confirmability.

RESULT AND DISCUSSION

Authentic assessment measures student learning outcomes through the application of knowledge, skills, and attitudes in real-world situations (Fawns et al., 2024). Unlike conventional multiple-choice tests, this assessment requires students to demonstrate their abilities through contextual tasks, such as hands-on practice, projects, presentations, and portfolios. Authentic assessment can be implemented in both formative and summative assessments.

This study yields key findings on formative and summative authentic assessment designs that integrate the Deep Learning approach into the Kurikulum Berbasis Cinta(KBC). The findings are presented in two major sections: (1) affective assessment practices for the love-based curriculum, (2) authentic assessment designs based on the principles of mindfulness, meaningfulness, and joyful learning.

Affective Assessment Practices for a Love-Based Curriculum

Affective assessment practices can be conducted as summative and formative assessments. Formative assessment at MA Miftahul Ulum is realized through two main activities: (1) students write narratives about the afterlife consequences of reprehensible morals, and (2) teachers provide guidance (scaffolding) to students in compiling a preventive action plan for reprehensible morals.

The data shows that students were asked to write a narrative with a reflective question: "If I were to consume the property of an orphan, what would I face in Mahsyar?" This activity is a formative assessment because it aims to explore students' initial understanding of the relationship between reprehensible morals and transcendental consequences, before they proceed to more complex project tasks. Theological-transcendental consequences are a theological approach that places human consciousness, subjective experience, and existential context as the main starting point in understanding the reality of God (Ramadani et al., 2026).

This reflective narrative provides teachers with information about the following matters.

Table 1. Information Obtained by Teachers and Formative Implications of the Reflective Narrative Assignment

Information Obtained by Teachers	Formative Implications
To what extent do students understand the consequences of reprehensible morals?	If understanding is still shallow, the teacher can provide conceptual reinforcement.
Students' affective depth in imagining personal consequences.	If the narrative is rote rather than appreciated, the teacher needs to facilitate an emotional discussion.
The relationship between religious values and daily behavior.	Teachers can identify gaps between knowledge and moral commitment.

According to Krathwohl et al., (1964) the revised affective taxonomy places this type of narrative writing activity at the internalizing values level. Students not only learn that consuming orphans' property is wrong (receiving level), but are also encouraged to imagine personally and emotionally the consequences of such actions in the afterlife.

However, as a formative assessment, this narrative should not stop at submitting assignments. Zheng et al., (2026) emphasize that feedback is the heart of formative assessment. Ideally, teachers provide comments on students' narratives that contain: (1) feed up (clarifying the purpose of writing the narrative), (2) feedback (information about the strengths and weaknesses of the narrative), and (3) feed forward (strategies to deepen reflection in the future).

Teachers assist students in developing a plan to prevent moral misconduct. This practice is a characteristic of formative assessment that is scaffolding, as proposed by Vygotsky in the concept of the Zone of Proximal Development (ZPD) (Vygotsky, 1978). The ZPD is the distance between the actual developmental level (what students can do alone) and the level of potential development (what students can do with the help of adults or more capable peers). In the context of preparing a plan to prevent moral misconduct, teacher scaffolding functions as follows:

Table 2. Implementation of Scaffolding at MA Miftahul Ulum

Scaffolding Function	Implementation at MA Miftahul Ulum
Bridging the gap	Teachers help students who have difficulty formulating preventive ideas into concrete forms (posters, podcasts, infographics, comics)
Providing procedural directions	The teacher outlines the steps for preparing the plan without doing the assignment for the students
Maintaining the challenge	The teachers ensure that assignments remain challenging but not frustrating.

Within the framework of formative assessment, scaffolding is assessment for learning—assessment used to modify the learning process to make it more effective (Cilliers, 2015; Dann, 2017). Good formative assessment should be integrated into daily teaching practices, not treated as a separate activity. The scaffolding teachers use during the preventive planning process is a perfect example of this integration.

Based on the observation results, the teacher conducts an assessment using a rubric to determine the level of SOLO taxonomy mastery by the students. This is the summative aspect of assessment—the assessment at the end of the process to determine learning outcomes, often referred to as assessment of learning. The assessment rubric used for affective assessment is as follows.

Tabel 3. Rubrik Penilaian Afektif

Stage	Description
Prestructural	1. Students were unable to provide examples of the reprehensible morals discussed (disobedience to parents, neglect of prayer, consumption of orphans' property, and corruption).

Stage	Description
	2. Students are unable to explain the basic meaning of these reprehensible morals.
Unistructural	1. Students can mention one example of reprehensible morals (for example, being disobedient to parents) along with the evidence or legal basis for it. 2. Students can explain one negative consequence of a reprehensible morality (for example, the result of leaving prayer)
Multistructural	1. Students can mention several examples of reprehensible morals (disobedience, abandoning prayer, consuming the property of orphans, and corruption) along with evidence for each. 2. Students can explain several negative impacts of each reprehensible morality without connecting it to a social or spiritual context.
Relational	1. Students can analyze the relationship between reprehensible morals and worldly and hereafter consequences (for example, disobedience to parents results in the loss of sustenance and is a major sin). 2. Students can compare the level of danger of each reprehensible morality based on evidence from the Qur'an, Hadith, and scholars' opinions. 3. Students can connect the practice of corruption to the sin of consuming the property of orphans, as mentioned in the QS. An-Nisa: 10.
Deep abstract thinking	1. Students can design preventive solutions to avoid reprehensible morals in modern life (for example, strategies to prevent corruption through the value of honesty in Islam). 2. Students can evaluate real-world cases (for example, societal corruption) and propose solutions grounded in religious and moral values. 3. Students can predict the long-term impacts if reprehensible morals are allowed to exist in society (for example, social damage from abandoning prayer).

The use of the SOLO taxonomy in KBC affective assessment has at least three advantages, namely (a) differentiating depth of understanding: Unlike a Likert scale that only gives a single number, SOLO provides a qualitative description of a student's level of understanding. A student at the relational level is clearly of a different quality from a student at the multistructural level, even though both may score the same on a conventional scale. (b) providing a developmental map: Teachers can track students' progress over time (e.g., from unistructural to multistructural to relational). This is in line with the principle of formative assessment that development is a gradual process. (c) Encouraging deep learning: Knowing that the extended abstract level is the ultimate goal, students are motivated not to memorize or list many facts, but to build connections and generalizations. This is in line with the principle of deep learning.

Authentic Assessment Design Based on the Principles of Mindfulness, Meaningfulness, and Joyful Learning

Data from MA Miftahul Ulum show that assessment practices indirectly implement the three principles of deep learning—mindfulness, meaningfulness, and joyful learning—even if these principles are not explicitly articulated. Below is a more in-depth analysis of how each principle is manifested in the KBC's authentic assessment design.

The Principle of Mindfulness: Full Awareness of Values and Consequences

Mindfulness, or full awareness, in the context of deep learning (according to the framework developed by (Fullan et al., 2018) refers to the condition in which students are fully present in the learning process, not just memorizing or performing tasks mechanically.

The practice of writing narratives about the afterlife consequences of reprehensible morals

at MA Miftahul Ulum is a powerful form of mindfulness. When students write the sentence "If I eat the property of an orphan, what will I face in Mahsyar?", they are forced to imagine the dire situation personally and vividly. (M. Liu et al., 2019) states that mindful learning occurs when students: (1) actively differentiate contexts, (2) are open to new perspectives, and (3) are aware of the consequences of actions. These three elements are present in the narrative assignment.

Table 4. Implementation of Mindfulness Elements

Elements of Mindfulness	Implementation at MA Miftahul Ulum	Data Evidence
In distinguishing contexts	students differentiate between the consequences of reprehensible morals in this world and in the hereafter	Narrative about Mahsyar
Open to new perspectives	Students imagine themselves as perpetrators of reprehensible morals.	Prompt: "If only I..."
Aware of the consequences	students connect actions with divine retribution.	Consequences in Mahsyar

However, it is important to note that mindfulness in affective assessment should not stop at fear or anxiety. In the context of madrasah education, the challenge is how to cultivate moral awareness without instilling counterproductive, excessive fear. Therefore, narratives about the consequences of the afterlife should be balanced with narratives about grace, forgiveness, and opportunities for change, so that mindfulness grows from love rather than fear.

The Principle of Meaningfulness: Connectedness to Real Life

The second principle of deep learning is meaningfulness—learning should feel meaningful to students because it connects to their experiences, interests, or life contexts. (Fullan et al., 2018) states that meaningful learning is learning that answers the question "Why does this matter to me?"

Data from MA Miftahul Ulum indicate that preparing a preventive action plan against reprehensible morals is highly meaningful for the following reasons. a) Contextual to adolescent age: Reprehensible morals such as corruption, disobedience, and consuming the property of orphans were chosen because they are relevant to the social reality of Indonesian adolescents. b) Provides agency: Students not only learn about the problem, but are allowed to design solutions (posters, podcasts, applications, comics).

Within the KBC framework, the meaningfulness of assessment is enhanced when students see that their preventive plans can actually prevent reprehensible morality in their environment. For example, if a student creates a comic strip about the dangers of disobedience, and the comic is then shared and read by their juniors, the student experiences firsthand that their love for others (in the form of a preventive warning) has a real impact.

Joyful Learning Principle: Joy in the Assessment Process

The third principle of deep learning is joyful learning. Positive emotions state that positive emotions, such as joy, curiosity, and pride, implemented within a joyful learning framework, expand a person's ability to think and act, and build long-term psychological resources (J. Liu & Liu, 2019; Waterworth, 2020).

Data from MA Miftahul Ulum shows that a variety of output forms (posters, podcasts, infographics, applications, comics) contribute to joyful learning for the following reasons. (a) Choice and variety: Students can choose the format that best suits their interests and talents. (b) Creativity and self-expression: Creating comics, podcasts, or applications provides students with space to express themselves. (c) Collaboration: Although the data does not explicitly mention it, such projects are often done in groups. Healthy collaboration can produce social joy.

However, it is important to distinguish joyful learning from mere "entertainment" or "fun activities without substance." Joyful learning, in the context of deep learning, is the joy that arises from meaningful struggle. Students may feel frustrated when first learning to make a

podcast or design an app, but when they succeed, the resulting sense of pride and joy goes far beyond simply playing a game.

In the KBC affective assessment, joyful learning is achieved when students find the process of demonstrating love (through preventive projects) enjoyable in itself, not because they fear bad grades. Data at MA Miftahul Ulum shows that students are enthusiastic about creating posters, comics, and podcasts—not because they are told to, but because they enjoy the creative process. This aligns with KBC's ultimate goal of cultivating love as an internal disposition, not merely external compliance.

CONCLUSION

The practice of affective assessment for the Kurikulum Berbasis Cintaat MA Miftahul Ulum has implemented two forms: formative and summative. Formative assessment is achieved through the activity of writing a reflective narrative about the afterlife consequences of reprehensible morals, as well as through scaffolding (direction) provided by teachers to students in developing a preventive action plan for reprehensible morals. The reflective narrative explores students' initial understanding of the relationship between reprehensible morals and transcendental consequences, while also internalizing the values of love at the level of internalizing values in Krathwohl's affective taxonomy. Meanwhile, the scaffolding provided by teachers serves to bridge the gap in students' abilities within Vygotsky's Zone of Proximal Development (ZPD), provide procedural guidance, and maintain challenges to keep students motivated. Meanwhile, summative assessment is carried out using an affective assessment rubric based on the SOLO (Structure of Observed Learning Outcomes) taxonomy, which measures students' levels of understanding from prestructural to deep abstract thinking.

The authentic assessment design for KBC, developed at MA Miftahul Ulum, integrates three principles of deep learning: mindfulness, meaningfulness, and joyful learning. The mindfulness principle is realized through reflective narrative assignments that encourage students to differentiate contexts, be open to new perspectives, and be aware of the consequences of their actions.

This study has several shortcomings. First, it was conducted at only one madrasah (MA Miftahul Ulum, Balen, Bojonegoro) with a limited number of teacher subjects (two Akidah Akhlak teachers). Therefore, the findings cannot be generalized to other madrasah contexts with different characteristics.

Recommendations for further research are as follows. (1) Research with a broader scope is needed, involving several madrasas with different characteristics (for example, madrasas in urban vs. rural areas, or madrasas with varying levels of KBC implementation) to test the transferability of the findings. (2) Longitudinal research is needed (longitudinal study) with a longer duration (for example, one to two academic years) to see the sustainability of the internalization of the value of love after the implementation of this authentic assessment model.

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