

The Potential Contribution Of Islamic Religious Education In Strengthening AKM And Character Survey

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Abstract

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National Assessment is presented as an improvement effort, one of which is through the Minimum Competency Assessment (AKM) and Character Survey. However, the contribution of Islamic Religious Education (PAI) in supporting this assessment has not been studied in depth. This study aims to analyze the role of PAI in strengthening AKM and Character Survey, as well as identifying its implementation challenges. This study employs a literature review method. The findings indicate that PAI not only plays a role in character development but can also enhance literacy and numeracy through contextual materials such as zakat, inheritance, and analysis of the Quran and Hadith texts. The values in PAI also align with the indicators of the Pancasila Student Profile. However, there are still challenges regarding teacher readiness, infrastructure, and the suboptimal integration of assessment results into learning. This study contributes a new perspective that PAI can be an important part of the national assessment strengthening strategy.

Abstrak

Kata kunci:
Pendidikan
Agama Islam,
AKM, Survei
Karakter,

Asesmen Nasional hadir sebagai upaya perbaikan, salah satunya melalui Asesmen Kompetensi Minimum (AKM) dan Survei Karakter. Namun, kontribusi Pendidikan Agama Islam (PAI) dalam mendukung asesmen ini belum banyak dikaji secara mendalam. Penelitian ini bertujuan untuk menganalisis peran PAI dalam penguatan AKM dan Survei Karakter, serta mengidentifikasi tantangan implementatifnya. Penelitian ini menggunakan metode studi pustaka. Hasil kajian menunjukkan bahwa PAI tidak hanya berperan dalam pembentukan karakter, tetapi juga dapat memperkuat literasi dan numerasi melalui materi kontekstual seperti zakat, waris, serta analisis teks Al-Qur'an dan Hadis. Nilai-nilai dalam PAI juga sejalan dengan indikator Profil Pelajar Pancasila. Namun, masih terdapat tantangan dalam hal kesiapan guru, sarana prasarana, serta belum optimalnya integrasi hasil asesmen ke dalam pembelajaran. Penelitian ini juga menyumbangkan perspektif baru bahwa PAI dapat menjadi bagian penting dari strategi penguatan asesmen nasional.

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INTRODUCTION

The quality of education in Indonesia continues to raise concerns, as reflected in the results of international assessments such as PISA and TIMSS, which indicate that Indonesian students face difficulties in achieving minimum standards in literacy and numeracy (Daus, Nilsen, and Braeken 2019). These results show that a significant number of students are unable to interpret texts critically or apply mathematical reasoning in real-life contexts. Such conditions reflect broader social realities in schools, where learning tends to emphasize rote memorization rather than the development of essential competencies. In response to these challenges, the Indonesian government launched the National Assessment, which includes the Minimum Competency Assessment (AKM) and the Character Survey, to evaluate and improve the quality of student learning outcomes across the country. Based on research that has been conducted, the quality of education in Indonesia is still considered low (Misbah et al. 2020). All parties or stakeholders are striving to improve the quality of education in Indonesia. The government is trying to evaluate various aspects or components of education to improve the quality of education, including updating the curriculum.

One of the things being considered in the assessment of the Merdeka Curriculum at the school level is the improvement of literacy and numeracy skills. National policymakers are trying to implement solutions to improve the quality of education, especially in terms of students' literacy and numeracy skills (Nurwahidah, Sopyan Iskandar, and Tita Mulyati 2023). The policy regarding the AKM program is based on the results of the Programme for International Student Assessment (PISA) and Trends in International Mathematics and Science Study (TIMSS), which indicate that Indonesia ranks 35th out of 46 countries in mathematics and science education (Hamzah, Andi Mawaddah, Turmudi 2023). This prompted the Ministry of Education, Culture, Research, and Technology to design a prototype assessment method called AKSI (Asesmen Kompetensi Siswa Indonesia). This national assessment is conducted at the elementary school/madrasah ibtidaiyah, junior high school, and senior high school levels (Nurwahidah et al. 2023).

In line with the developments of the 4th Industrial Revolution era, these advancements have increasingly permeated various aspects of life dominated by technological and informational progress. Some literature discussing AKM and character surveys include: 1) Analysis of Student and Teacher Readiness for the National Assessment (Minimum Competency Assessment, Character Survey, and Learning Environment Survey) (Rokhim et al. 2021), which states that 75% of teachers understand the national assessment and 25% of teachers do

not yet understand the national assessment. The national assessment is conducted to evaluate the input, process, and quality of teaching and learning in the classroom, thereby improving the quality of education in Indonesia. 2). Assessment of PAI Based on Minimum Competency Assessment and Character Survey at the Primary Education Level(Sun'iyah 2022) affirms that PAI assessment oriented towards AKM and Character Survey is not yet perfect and needs to be followed up to produce learning outcomes that prioritize critical thinking in solving issues that arise in society. 3). Assessment Analysis of AKM (Assessment Competency Minimum) and Character Survey in School(Syarifah et al. 2023) explains that the procedures in AKM assessment need to be improved because AKM serves as a medium for evaluating students' literacy and numeracy skills. Among the findings mentioned above, no research has been found that discusses in detail the role of PAI in strengthening AKM and character surveys. This is one of the reasons the author conducted this research. In line with the expectation that the Merdeka Curriculum (AKM) is expected to be one of the solutions in complementing the previous curriculum to improve the quality of education. Assessment is a broad evaluation compared to the examination process, which is only intended to determine whether students are capable or incapable in certain learning subjects.

Theoretically, Islamic Religious Education contains both cognitive and affective dimensions(Demirel Ucan and Wright 2019). Topics such as the calculation of zakat and inheritance contain embedded numeracy skills, while the interpretation of Qur'anic verses fosters critical reading, reflection, and textual analysis—components strongly aligned with the goals of AKM. Furthermore, values such as honesty, responsibility, and mutual cooperation, central in Islamic teachings, resonate directly with the indicators in the Character Survey. When approached contextually and reflectively, PAI can serve not only as moral instruction but also as a meaningful contributor to measurable academic outcomes. Unfortunately, many current implementations of PAI remain limited to textual delivery and doctrinal memorization, missing the opportunity to integrate these competencies more intentionally into the learning process.

Islamic Religious Education (PAI) is a learning process aimed at shaping Muslim individuals who are faithful, pious, have noble character, and are able to practice Islamic values in their daily lives. Additionally, Islamic Religious Education is a conscious effort to prepare students to believe in, understand, internalize, and practice Islamic teachings through guidance, instruction, or training activities. This shows that PAI is not only aimed at forming religious

knowledge, but also attitudes and behaviors that are in accordance with Islamic teachings.

Furthermore, PAI is a strategic space in strengthening the Pancasila Student Profile, because the values in PAI, such as trustworthiness, responsibility, honesty, mutual cooperation, and tolerance, are very relevant to the six dimensions of the student profile. Thus, PAI not only addresses the spiritual needs of students but also serves as the foundation for character education and social competencies (Indah Nur Bella Sari, Agus Pahrudin, Agus Jatmiko 2024). In the era of the Merdeka Curriculum, PAI is expected to be taught not only textually but through contextual, reflective, and collaborative approaches. Therefore, the integration of PAI with national assessments such as AKM and Character Surveys is important to ensure that PAI learning outcomes are not only measured by memorization but also by how Islamic values are embodied in students' daily lives.

Assessment is a tool that helps teachers meet students' needs while also identifying the appropriate methods to achieve those goals. Assessments used to evaluate the overall quality of education are those conducted on a large scale, evenly distributed, and representative of all students in a country. The Indonesian government has launched the National Assessment (AN) program, particularly in schools, which includes three components: the Minimum Competency Assessment (AKM), character survey, and learning environment survey (Christiana 2013). AKM is a program based on understanding and its implementation in real life, starting from elementary school students. The assessment is conducted to build a student profile and determine how far students have progressed in their learning, which can be useful for their development in the next stage (Damayanti and Untari 2024).

The Minimum Competency Assessment, as part of the National Assessment, includes reading literacy and numeracy literacy. Both of these are basic competencies or skills required by all students, regardless of their future professions and aspirations. Literacy and numeracy are also competencies that need to be developed across subjects. By assessing literacy and numeracy skills, the National Assessment motivates teachers of all subjects to focus on developing reading and logical-systematic thinking competencies (Andiani, Hajizah, and Dahlan 2020).

Meanwhile, the Character Survey is part of the National Assessment that aims to measure students' achievements in character aspects based on the Pancasila Student Profile (Rokhim et al. 2021), such as integrity, cooperation, independence, global diversity, and critical thinking. This survey is not a knowledge test, but rather a measurement of attitudes, values, and habits that

reflect the formation of students' character. The character survey measures attitudes, values, beliefs, and habits that reflect students' character (Hidayat and Asyafah 2019). Regarding the Character Survey in Merdeka Belajar, it is used to determine the character of children in school. For example, this character survey will assess how cooperation is implemented in schools, the level of tolerance, whether the well-being or happiness of children is stable, and whether bullying exists, etc.

In the context of the implementation of the National Assessment, which includes the Minimum Competency Assessment (AKM) and the Character Survey, there is a gap that has not been adequately addressed by previous studies, namely the lack of focus on the specific contribution of Islamic Religious Education (PAI) in strengthening these two fundamental aspects. The AKM policy has been primarily understood as about general literacy and numeracy skills, while the Character Survey is viewed as an evaluation of students' values. However, based on the studies outlined above, PAI education holds a strategic position in supporting both aspects. IREd not only shapes students' character through Islamic values such as honesty, responsibility, tolerance, and cooperation but also contextually supports the strengthening of literacy and numeracy, as seen in topics like zakat, inheritance, and the understanding of religious texts (Muryati 2024). Therefore, this study aims to bridge this gap by demonstrating that PAI has significant potential in supporting the direction of national assessment policies that are integrative and transformative.

This study aims to examine the contribution of Islamic Religious Education in supporting the goals of the National Assessment, particularly AKM and the Character Survey. It seeks to analyze the conceptual relationship between PAI, literacy, and numeracy; to explore how PAI aligns with the Pancasila Student Profile; and to identify practical challenges and opportunities in integrating PAI into competency-based assessment frameworks. Through a literature-based analysis, this study offers a perspective that bridges spiritual education with academic competency, providing insights for more holistic curriculum development.

Thus, the main difference in the author's approach is in the strategy of directly integrating Islamic values, literacy and numeracy skills, and character building, all of which are placed within a single contextual, reflective, and applicable PAI learning unit. The novelty of this research lies in its approach, which integrates the cognitive and affective domains through religious education. While PAI learning has traditionally focused more on moral-spiritual aspects, this research emphasizes that PAI materials can be

strategically used to develop students' literacy and numeracy skills. In addition, this research also presents a concrete analysis of the challenges of implementing AKM from the perspective of the teacher, student, school, infrastructure, and policy readiness, which have not been comprehensively reviewed in previous studies.

METHOD

This study employed a qualitative library research design with a descriptive-analytic approach. The research focused on synthesizing existing theoretical and empirical literature concerning the contribution of Islamic Religious Education (PAI) to the implementation of the Minimum Competency Assessment (AKM) and the Character Survey in Indonesian education. The literature selection process followed a systematic review protocol involving several stages: defining research questions, identifying relevant sources, evaluating the quality of sources, and synthesizing the data. Inclusion criteria for literature selection included peer-reviewed journal articles, books, and credible reports published within the last ten years that directly discuss Islamic education, AKM, character education, or national assessment policy. Exclusion criteria included non-academic sources, opinion pieces without empirical or theoretical grounding, and publications that did not discuss the integration of PAI concerning competency-based assessments.

The data were collected from various databases such as DOAJ, Google Scholar, SINTA, and Garuda, using keywords such as “Pendidikan Agama Islam,” “AKM,” “Survei Karakter,” “kompetensi literasi,” and “pendidikan karakter”. After data collection, a thematic analysis technique was employed to organize and categorize the findings into key themes, such as cognitive and affective integration in PAI, alignment with the Pancasila Student Profile, and implementation challenges. Thematic coding was conducted manually (Adlini et al. 2022), which includes data reduction, data display, and conclusion drawing/verification. To enhance the credibility and trustworthiness of the analysis, triangulation of sources was applied by cross-referencing findings from multiple independent studies. This methodological approach enables a structured and replicable examination of how PAI contributes to AKM and character development, providing a grounded and theory-informed foundation for discussion and interpretation.

RESULT AND DISCUSSION

Result

Based on the data and literature collected and reviewed, this study demonstrates that Islamic Religious Education plays a strategic role. The findings of this study can be seen in the table below:

No	Aspect	Evidence	Description
1	Contributes to strengthening literacy	Found in the study of the Qur'an and Hadith(Herlambang, Ramadhan, and Zilhazem 2024; Svensson 2019)	This greatly supports literacy skills through authentic and reflective texts
2	Contributes to improving numeracy skills	Found in the study of fiqh, such as inheritance and zakat(Asihati and Hapsari 2023; Shashidhara et al. 2025)	This aspect is applicable and the results can be seen from its practical implementation
3	Contributes to the development of Character Surveys	The implementation of P5 or Pancasila Student Profiles reflects characteristics such as trustworthiness, tolerance, responsibility, and cooperation(Wahyuni, Rahayu, and Naga 2024)	PAI supports Character Surveys because its primary goal is to shape students' character and personality.
4	Challenges	Limitations were found in several areas(Aisah, Zaqiah, and Supiana 2021)	Due to the gap between policy and practice in national assessment. Limitations were found in several areas.

From the table above, it can be understood that Islamic Religious Education (PAI) has a crucial contribution to strengthening the National Assessment indicators, both in terms of literacy, numeracy, and character. In the context of literacy, IRE learning through the stories of the prophets, understanding the Qur'an and Hadith, encourages students to think critically, understand the meaning of texts deeply, and connect them to real-life contexts. Meanwhile, topics such as zakat and inheritance provide opportunities for students to develop numerical skills through calculations based on religious values.

In terms of character, the Islamic values taught in PAI are very much in line with the Pancasila Student Profile, particularly in terms of integrity, responsibility, and

cooperation. Therefore, PAI contributes significantly to the Character Survey results because it internalizes these values in daily learning practices.

However, the findings also show that the implementation of these contributions still faces some challenges. These challenges include teachers' readiness in understanding the AKM format and character assessment, students' readiness in answering high-level reasoning questions, limitations in school technology facilities, and the lack of integration of assessment results into learning planning and implementation. These challenges highlight the importance of systemic strengthening and policy support to enable PAI to play an optimal role in supporting the national assessment comprehensively.

Discussion

Strengthening AKM Through Cognitive-Affective Integration in Islamic Education

The literature review reveals that Islamic Religious Education (IRE) has significant potential to enhance literacy and numeracy as measured by the Minimum Competency Assessment (AKM). However, the findings do not yet fully demonstrate a clear causal relationship between IRE teaching mechanisms and measurable assessment outcomes. Theoretically, topics such as zakat and inheritance in Islamic jurisprudence can develop students' numerical abilities (Rahayu, 2020), yet the literature showing actual effectiveness in classroom practices remains limited and lacks empirical validation through quantitative or mixed-method studies.

Similarly, the literacy enhancement claimed through the study of Qur'anic interpretation and Hadith is more grounded in pedagogical assumptions than in measurable evaluative evidence. For example, Lismawati et al. (2023) noted improved text comprehension among MBKM students through AKM literacy integration in IRE, but no comparative studies yet confirm that such approaches directly improve students' literacy scores on national AKM scales. Therefore, claims that IRE "contributes" to AKM should be understood as theoretical potentials requiring systematic field testing.

Islamic Education and the Character Survey: Between Values and Indicators

The contribution of IRE to the Character Survey is arguably stronger in terms of normative value alignment. The integration of Islamic values such as trustworthiness, responsibility, and cooperation aligns well with the dimensions of the Pancasila Student Profile. However, the literature lacks an explicit evaluation of how IRE instruction directly impacts Character Survey scores. Studies by Sinaga (2023) and El-Yunusi (2024) suggest moral development through IRE, but these are primarily qualitative and not directly linked to national assessment frameworks.

The absence of longitudinal or correlational studies connecting IRE teaching with Character Survey outcomes is a major gap in the current discourse. Thus, instead of asserting factual contributions, this study should emphasize the need for conceptual validation and the development of measurable, empirically grounded character assessment tools based on Islamic values.

Potential Contradictions and Logical Inconsistencies

A notable contradiction arises in the discussion: while the study claims that IRE makes a "significant contribution" to AKM and the Character Survey, it also acknowledges that this potential remains largely unrealized due to implementation challenges. This inconsistency necessitates clarification—IRE's contribution is best framed as conceptual potential that requires policy support and teacher capacity-building to become actualized in measurable assessment outcomes.

Furthermore, the use of the term "contribution" should be reconsidered in favor of phrases like "potential contribution" or "integration opportunity," to align with the available evidence and avoid overgeneralization unsupported by empirical findings.

Theoretical and Practical Implications

Theoretically, this study proposes an integration of cognitive and affective domains in religious education as a framework to support national assessment goals. This offers a novel perspective in a literature that typically separates academic and spiritual domains. However, this integration remains a conceptual idea needing empirical validation through intervention designs that measure the impact of IRE-based instruction on AKM and Character Survey outcomes.

Practically, the study suggests the development of more applied IRE curricula and assessment-based teacher training. Yet, no specific training models or validated Islamic character assessment instruments are currently available for national implementation. This underscores the importance of follow-up research using design-based approaches to bridge the gap between policy, curricular potential, and assessment outcomes.

Islamic Education as a Medium for Strengthening Literacy and Numeracy in AKM

The results of this study indicate that Islamic Education learning has the potential to strengthen literacy and numeracy competencies as measured by the Minimum Competency Assessment (AKM). This finding reinforces the research (Lismawati et al. 2023), which shows that integrating AKM into PAI learning can improve students' literacy performance, particularly in the context of text

interpretation and symbolic meaning comprehension. In this context, literacy in PAI is not merely literal but involves critical and reflective thinking processes regarding the moral messages in religious texts.

Numerically, concepts such as zakat, inheritance, and fidyah calculations require students to apply basic mathematical operations in real-life contexts. This aligns with the idea (Devi Budi Rahayu 2020) Devi, assessments should be based on authentic situations and measure students' transferable skills in everyday contexts. Therefore, the integration of numeracy in PAI creates meaningful learning experiences, while according to (Fadli 2019), PAI can improve knowledge retention and transfer more effectively in the implementation of AKM.

However, this study also found that the utilization of this potential has not been optimal. This is in line with the findings of (Yunida 2024), which noted that some elementary schools have developed project-based interdisciplinary learning to support AKM. However, in the case of PAI learning, this approach is still rarely used. The conventional approach based on memorization and assignments without reinforcement of reasoning or critical reflection is still dominant. Character is a core dimension of the Character Survey, and the results of this study confirm that values in PAI, such as honesty, responsibility, and cooperation, are highly aligned with the values in the Pancasila Student Profile. This finding is consistent with research by (Sinaga 2023), which shows that PAI learning significantly influences the character formation of elementary school students, particularly in moral and social aspects.

Implications: Strengthening the System and Teacher Capacity

The implications of this research are the need for affirmative policies to integrate AKM and Character Survey results into PAI learning development. Strengthening teacher capacity is the most crucial aspect. Therefore, microteaching-based training and peer coaching among teachers are highly recommended to help teachers better understand techniques for developing assessment instruments based on values and competencies (Ginting, Unaida, and Sakdiah 2024). Additionally, a data-driven decision-making system at the school level is needed to ensure that AKM and Character Survey results are genuinely utilized in developing relevant instructional planning, including for PAI subjects. With this approach, PAI can become a subject that not only shapes students' religiosity but also supports the transformation of learning toward holistic, integrative, and contextual education—as envisioned by the Merdeka Curriculum.

CONCLUSION

The findings indicate that Islamic Religious Education (IRE) holds conceptual potential to enhance students' literacy, numeracy, and character as assessed by the Minimum Competency Assessment (AKM) and the Character Survey. Topics such as zakat and inheritance support numerical skills, while the study of Qur'anic interpretation and Hadith promotes critical literacy. Islamic values like trustworthiness, responsibility, and cooperation also align with the dimensions of the Pancasila Student Profile. However, these contributions remain largely normative and have not been empirically validated within the context of national assessment.

This study is limited by its reliance on literature review without field data or direct testing. Therefore, future research should adopt empirical approaches, including the development of valid and reliable assessment instruments for Islamic-based character education. A design-based research approach is also recommended to formulate effective IRE learning models that are integratively aligned with national assessment frameworks.

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