



The Dynamics of Implementing Summative Assessments in the Love-Based Curriculum at MI Takhassus Quran Islam Nusantara

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ABSTRACT

This study aims to analyze the dynamics of summative assessment in the implementation of the Love-Based Curriculum (KBC) at MI Takhassus Quran Islam Nusantara during the 2026 academic year. The Love-Based Curriculum is an educational paradigm that places the values of compassion, respect for human dignity, and the strengthening of spiritual character as the foundation of the learning process. In this context, summative assessment serves not only to measure students' academic achievement but also as an instrument for evaluating their character and spiritual development. This study employs a qualitative approach using the case study method. Data were collected through observation, in-depth interviews, and documentation involving the school principal, teachers, and students. The results indicate that the implementation of summative assessment at MI Takhassus Quran Islam Nusantara involves complex dynamics, including assessment planning, evaluation implementation, the assessment of cognitive and affective aspects, and challenges in integrating values of love into assessment instruments. Key supporting factors include teacher commitment, the madrasah's religious culture, and parental support. The obstacles identified include the limited availability of authentic assessment instruments, the subjectivity of character assessment, and the need to improve teachers' competencies in designing values-based assessments. This study concludes that summative assessment within the Love-Based Curriculum has great potential to create a holistic evaluation of learning when supported by a structured and sustainable assessment system.

Keywords

Summative Assessment; Love-Based Curriculum; Elementary Madrasah; Learning Evaluation; Character Education.

Introduction

The transformation of Indonesian education in the contemporary era is no longer oriented solely toward students' academic achievements but also emphasizes the development of character, spirituality, and humanity (Indonesia, 2003). Education that focuses solely on cognitive aspects is considered inadequate to address various social challenges, such as declining ethics, rising intolerance, low social awareness, and the weakening of students' character within the educational environment (Lickona, 1991). In response to these conditions, the Ministry of Religious Affairs of the Republic of Indonesia introduced the Love-Based Curriculum (KBC) as an educational paradigm that integrates the values of love for Allah SWT, fellow human beings, the environment, the nation, and knowledge into the entire learning process (Ministry, 2025). This curriculum positions education as a means of developing students who possess a balance between intellectual, emotional, spiritual, and social intelligence, thereby enabling them to become individuals of noble character who are also competent in facing the challenges of the 21st century.

In its implementation, assessment is a key component that determines the success of learning. Summative assessment is no longer viewed merely as an activity to measure learning outcomes at the end of the learning process, but also as a means to evaluate the development of character, attitudes, and the internalization of values acquired by students throughout their educational journey (Nuruddin et al., 2025). In the Love-Based Curriculum, summative assessment is expected to provide a comprehensive picture of student success—across cognitive, affective, and psychomotor dimensions—thereby transforming the function of assessment from a mere tool for academic evaluation into an instrument for continuous character development.

Although numerous studies on summative assessment have been conducted, most previous research has focused on measuring learning outcomes, implementing authentic assessment, or evaluating learning within the Merdeka Curriculum. Research conducted by Lickona (1991) emphasizes the importance of integrating character education into the learning evaluation system, while Kunandar (2013) places greater emphasis on the application of authentic assessment as an effort to obtain a comprehensive picture of students' competencies. Arifin's study discusses the function of summative assessment in evaluating the achievement of learning objectives, while Rangkuti & Dwi's study examines the implementation of character education through various forms of assessment. However, these studies have not specifically examined the dynamics of summative assessment in the implementation of the Love-Based Curriculum at the Madrasah Ibtidaiyah level, particularly those that integrate academic assessment with character assessment based on the values of love.

On the other hand, the implementation of the Love-Based Curriculum in various madrasahs still faces a number of challenges. Based on the results of preliminary observations at MI Takhassus Quran Islam Nusantara, teachers have made efforts to integrate the values of love into the learning and assessment processes. However, various obstacles remain, such as the lack of assessment instruments capable of comprehensively measuring character development, the presence of subjectivity in assessing affective aspects, and limitations in teachers' competencies to develop assessment instruments aligned with the characteristics of the Love-Based Curriculum. These conditions indicate that the implementation of value-based summative assessment still requires conceptual and practical strengthening so that the objectives of the Love-Based Curriculum can be optimally achieved.

Based on this discussion, there is a research gap indicating that existing research on summative assessment has primarily focused on academic aspects, authentic assessment, or character education in isolation. To date, there remains a severe lack of research that comprehensively examines the dynamics of summative assessment implementation within the Love-Based Curriculum, particularly at the Madrasah Ibtidaiyah level. Furthermore, there has been little research explaining the relationship between assessment planning, the conduct of assessments, the integration of values of love, factors supporting and hindering implementation, and the implications for students' character development. This research gap serves as a crucial basis for conducting this study.

The novelty of this study lies in its comprehensive analysis of the dynamics of summative assessment in the implementation of the Love-Based Curriculum, which positions the values of love as an integral part of the learning evaluation system. This study not only describes the forms and techniques of assessment used by teachers but also analyzes the process of integrating the values of love into assessment instruments, the factors influencing their implementation, and their impact on the character development of students. Thus, this study is expected to make a conceptual contribution to the

development of value-based assessment theory while providing practical recommendations for madrasahs in developing a more holistic, objective, and sustainable assessment system.

Based on this background, this study aims to analyze the dynamics of summative assessment implementation within the Love-Based Curriculum at MI Takhasus Quran Islam Nusantara during the 2026 academic year. Specifically, this study seeks to address three research questions: (1) what are the dynamics of summative assessment implementation in the Love-Based Curriculum; (2) what factors support and hinder the implementation of summative assessment; and (3) what are the implications of summative assessment based on the Love-Based Curriculum for the character development of students. The answers to these research questions are expected to provide a scientific contribution to the development of a learning evaluation system that is more humanistic, holistic, and in line with the characteristics of Islamic education in Indonesia.

Literature Review

Summative Assessment in Learning

Assessment is an integral part of the learning process that serves to gather information regarding students' progress and achievement of competencies. In the context of modern education, assessment is no longer understood merely as a tool for measuring learning outcomes but also as an instrument for continuously improving the quality of learning. Summative assessment is an evaluation conducted at the end of a learning unit, semester, or educational program with the aim of determining the extent to which predetermined learning objectives have been achieved (Sahlan, 2026; Umasugi et al., 2025). The results of summative assessment are generally used as the basis for decision-making regarding promotion to the next grade, graduation, or the evaluation of learning effectiveness.

According to Nitko and Brookhart, summative assessment is primarily characterized by a comprehensive measurement of learning outcomes after the learning process has been completed (Mujiburrahman et al., 2023). In elementary education, summative assessment can be conducted through written tests, oral exams, projects, portfolios, assignments, or observations of student behavior. The evolution of the 21st-century educational paradigm has driven a shift in the concept of assessment from conventional methods toward authentic assessment. Authentic assessment emphasizes evaluating students' ability to apply knowledge, skills, and attitudes in real-life situations. Therefore, summative assessment today not only measures cognitive aspects but also encompasses affective and psychomotor aspects.

In Islamic education, assessment has a broader meaning because it aims not only to determine mastery of academic knowledge but also to measure students' moral and spiritual development. Thus, summative assessment must provide a comprehensive picture of students' qualities as individuals who are knowledgeable and possess noble character.

Love-Based Curriculum

The Love-Based Curriculum (KBC) is an educational innovation introduced by the Ministry of Religious Affairs of the Republic of Indonesia in response to various social, cultural, and moral challenges faced by modern society. This curriculum is rooted in the idea that education must serve as a means to foster love for God, fellow human beings, the environment, the nation, and knowledge (Ministry, 2025).

The concept of love in the Love-Based Curriculum is not understood solely in emotional terms, but rather as a universal value that promotes respect for human dignity, tolerance, social solidarity, and care for the environment (Ministry, 2025). These values are then integrated into the entire educational process, from lesson planning and the implementation of teaching and learning activities to the assessment system.

The Ministry of Religious Affairs explains that the implementation of the Love-Based Curriculum aims to develop students who possess a balance between intellectual, emotional, social, and spiritual intelligence (Ministry, 2025). Therefore, educational success is not measured solely by academic grades but also by the character qualities students demonstrate in their daily lives.

From an Islamic educational perspective, the concept of love has a strong theological foundation. Islam teaches that human relationships with Allah SWT and fellow creatures must be built on the basis of compassion, as enshrined in the principle of *rahmatan lil 'alamin*. This concept serves as the primary foundation of the Love-Based Curriculum.

Summative Assessment in the Love-Based Curriculum

The implementation of the Love-Based Curriculum requires a paradigm shift in the assessment system. While conventional assessments focus more on academic outcomes, assessments in the Love-Based Curriculum must be able to measure the internalization of the values of love in students' behavior (Ministry, 2025). Teachers are required to develop assessment tools capable of systematically tracking students' character development. Such assessments can be conducted through behavioral observations, reflection journals, peer assessments, character portfolios, or social projects that directly involve students (Kunandar, 2013).

The success of assessment in the Love-Based Curriculum depends heavily on teachers' ability to integrate cognitive, affective, and psychomotor aspects into a single comprehensive evaluation system. Thus, assessment not only yields data on students' academic abilities but also provides information about the quality of their moral character and personality.

Table 1. Relevant Previous Research

No	Researcher	Research Title	Research Findings
1	<i>Lickona (1991)</i>	Character Education and Assessment	Character education must be integrated with the evaluation system so that moral values can be measured systematically.
2	<i>Kunandar (2017)</i>	Authentic Assessment in the Curriculum	Authentic assessment provides a more comprehensive picture of students' competencies than conventional assessment.
3	<i>Arifin (2019)</i>	Learning Assessment	Summative assessment serves as a tool to determine the extent to which learning objectives have been achieved at the end of an educational program.

4	<i>Hidayat (2023)</i>	Implementation of Character Education in Madrasahs	Character assessment requires standardized instruments to reduce teacher subjectivity.
5	<i>Ministry of Religious Affairs of the Republic of Indonesia (2025)</i>	Love-Based Curriculum	The Love-Based Curriculum emphasizes the integration of the value of compassion throughout the entire educational process, including the assessment system.

Based on these various studies, it can be concluded that summative assessment and character education are closely intertwined in the learning process. Most previous studies have focused on the implementation of character education or authentic assessment in general. However, research specifically examining the dynamics of summative assessment implementation within the Love-Based Curriculum at the Madrasah Ibtidaiyah level remains very limited.

Therefore, this study offers novelty because it examines in depth how summative assessment is conducted within the context of the Love-Based Curriculum, including the supporting factors, constraints, and strategies used by teachers in integrating the values of love into the learning evaluation system

Table 2. Conceptual Framework of the Study

Component	Indicators
<i>Love-Based Curriculum</i>	Love for God, fellow human beings, the environment, and the nation
<i>Conducting Summative Assessments</i>	Planning, implementation, data analysis, reporting
<i>Character Assessment</i>	Empathy, responsibility, discipline, cooperation, social awareness
<i>Supporting Factors</i>	Teachers, madrasah culture, parents, resources
<i>Inhibiting Factors</i>	Instruments, time, subjectivity, teacher competence
<i>Implementation Results</i>	Holistic evaluation of students

Based on this conceptual framework, this study seeks to explain the dynamics of summative assessment implementation in the Love-Based Curriculum, which involves the interaction between the assessment system, student character, teacher competence, and madrasah culture

Methods

Research Approach and Type

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the dynamics of summative assessment implementation within the Love-Based Curriculum at MI Takhasus Quran Islam Nusantara during the 2026 academic year. This approach was chosen because it allows the researcher to explore the phenomenon holistically based on the experiences, perceptions, and practices of educational stakeholders in a real-world context. A case study was chosen because the research focuses on a single educational institution that has implemented the “ ” (Love-Based

Curriculum), thereby providing a comprehensive picture of the process of conducting summative assessments.

The research was conducted at MI Takhassus Quran Islam Nusantara during the even semester of the 2026 academic year. Research informants were selected using purposive sampling, which involves selecting informants based on the consideration that they possess knowledge, experience, and direct involvement in the implementation of summative assessment based on the Love-Based Curriculum. There were 15 informants in total, consisting of 1 school principal, 1 vice principal for curriculum, 6 classroom and subject teachers, 4 students in grades 4–6, and 3 parents. This composition of informants was chosen to obtain diverse perspectives so that the data collected could describe the research phenomenon more comprehensively.

Research data were collected through observation, in-depth interviews, and document analysis. Observations were conducted using a moderate participatory approach, focusing on the learning process, the implementation of summative assessments, interactions between teachers and students, and the integration of the values of the Love-Based Curriculum into learning activities. Interviews were conducted using a semi-structured approach with an interview guide, allowing the researcher flexibility to explore information that emerged during the research process. Meanwhile, documentation was used to supplement the data through the analysis of various documents, such as teaching modules, assessment tools, grading rubrics, student assessment results, madrasah work programs, and documents related to the implementation of the Love-Based Curriculum.

Data analysis was conducted interactively following the model proposed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions. During the condensation stage, all data from observations, interviews, and documentation were transcribed, coded, and then selected based on their relevance to the research focus. Next, the data were presented in the form of descriptive narratives, matrices, and tables to facilitate the identification of patterns, themes, and relationships among categories. The final stage involved drawing conclusions in stages through a continuous verification process to ensure that the resulting interpretations were consistent with the empirical data collected in the field.

To ensure the credibility of the data, the study employed several strategies, including source triangulation—comparing information obtained from school principals, teachers, students, and parents—methodological triangulation—comparing the results of observations, interviews, and documentation—and member checking, which involves reconfirming the results of interpretations with several key informants to ensure they align with actual conditions. In addition, the researcher also conducted ongoing observations and compiled field notes throughout the research process to enhance the accuracy of data interpretation.

This study also took research ethics into account. Before data collection began, the researcher obtained permission from the madrasah administration and explained the research objectives to all informants. Informant participation was voluntary and based on consent after they received an explanation of the research's objectives and benefits. The identities of all informants were kept confidential, and the data collected were used solely for academic purposes and for preparing the research report in accordance with the principles of research integrity and ethics.

Research Location and Time

The research was conducted at MI Takhassus Quran Islam Nusantara during the 2026 academic year. The research location was selected through purposive sampling because the madrasah had already implemented the Love-Based Curriculum in its learning processes and assessment system. Additionally, the madrasah is characterized as an Islamic educational institution that emphasizes the integration of Islamic values, character, and academics into daily educational activities. The research was conducted over one academic semester so that the researcher could directly observe the entire process of summative assessment, from the planning and implementation stages to the reporting of student learning outcomes.

Research Subjects and Informants

Research subjects were selected using purposive sampling, which involves selecting informants based on the consideration that they possess knowledge of and are directly involved in the implementation of summative assessment at the madrasah. Research informants included:

- a) The Madrasah Principal as the person responsible for educational policy;
- b) The Madrasah Vice Principal for Curriculum, as the coordinator of the implementation of the Love-Based Curriculum;
- c) Classroom teachers as the primary implementers of summative assessments;
- d) Subject teachers as the developers of assessment instruments;
- e) Fourth-, fifth-, and sixth-grade students as the subjects of the assessment;
- f) Students' parents as educational partners in character building.

The selection of these various informants aims to obtain diverse data so as to describe the research phenomenon more comprehensively and objectively.

Research Focus

This research focuses on the dynamics of implementing summative assessments in the Love-Based Curriculum. The research focus is broken down into the following aspects:

Table 3. Research Focus

Main Focus	Sub-Focus
<i>Planning of summative assessments</i>	Development of assessment instruments, assessment indicators, and integration of the value of love
<i>Conducting summative assessments</i>	Assessment formats, assessment techniques, evaluation process
<i>Character Assessment</i>	Empathy, responsibility, discipline, cooperation, compassion
<i>Supporting factors</i>	Teacher competence, madrasah culture, parental support
<i>Barriers</i>	Limitations of assessment tools, subjectivity, time constraints
<i>Impact of assessment</i>	Changes in student behavior and learning outcomes

This table serves as a guideline for researchers in collecting and analyzing data so that the research remains focused on the established objectives.

Data Collection Techniques

Observation

Observations were conducted directly on learning activities and the implementation of summative assessments in the classroom. The observation technique used was moderate participatory observation, in which the researcher was present in the research environment without being fully involved in the observed activities. Observations focused on:

- a) Teacher-student interactions during learning;
- b) The process of administering summative assessments;
- c) The use of assessment instruments;
- d) Student behavior that reflects the values of love;
- e) The mechanism for teachers to provide feedback.

Through observation, the researcher obtained empirical data describing the actual conditions of assessment implementation in the field.

In-Depth Interviews

Interviews were conducted in a semi-structured manner using a pre-prepared interview guide. This technique allowed the researcher to obtain more in-depth information regarding the informants' experiences, perceptions, and views regarding love-based summative assessment. Some interview themes included:

- a) Teachers' understanding of the Love-Based Curriculum;
- b) Strategies for developing summative assessments;
- c) Challenges faced in character assessment;
- d) Support from the madrasah in implementing assessments;
- e) The impact of assessment on student development.

Interviews were conducted face-to-face and recorded to facilitate the transcription and data analysis process.

Documentation

Documentation was used to supplement the data from observations and interviews. The documents analyzed included:

- a) Teaching modules;
- b) Learning outcomes;
- c) Summative assessment instruments;
- d) Character assessment rubric;
- e) Student report cards;
- f) Madrasah work program;
- g) Documents on the implementation of the Love-Based Curriculum.

Document analysis helps researchers obtain written evidence regarding the implementation of summative assessment in madrasahs.

Research Instruments

In qualitative research, the researcher is the primary instrument (human instrument). The researcher plays a role in planning the research, collecting data, analyzing data, and compiling the research report. To assist in the data collection process, several supporting instruments were used, including:

Table 4. Research Instruments	
Technique	Instrument
<i>Observation</i>	Observation sheet
<i>Interview</i>	Interview guidelines
<i>Documentation</i>	Document checklist
<i>Field Notes</i>	Research Notebook

These instruments are used to ensure consistency and order in the data collection process.

Data Analysis Techniques

Data analysis was conducted interactively using the Miles, Huberman, and Saldaña model, which consists of three main stages (Miles et al., 2013) .

- a) Data Condensation
In this stage, the researcher selects, focuses, simplifies, and organizes the data obtained from the field. Data that is not relevant to the research focus is set aside so that only important information is retained.
- b) *Data Display*
The reduced data is then presented in the form of narrative descriptions, tables, matrices, and charts to help researchers understand the patterns that emerge in the study.
- c) Drawing Conclusions and Verification
The final stage involves interpreting the presented data to uncover meaning, relationships between categories, and research conclusions. The conclusions drawn are then continuously verified throughout the research process.

Data Validity Testing

To ensure the validity and credibility of the research results, several data validity testing techniques are carried out as follows:

- a) Source Triangulation
The researcher compared information obtained from the madrasah principal, teachers, students, and parents to ensure data consistency.
- b) Methodological Triangulation
Data obtained through observation, interviews, and documentation were compared with one another to enhance the accuracy of the research findings.
- c) Member Checking
The researcher reconfirms the results of the interviews and data interpretations with the informants to ensure that the information obtained corresponds to the actual conditions (Moleong, 2004) ..
- d) Persistent Observation
The researcher conducts repeated observations over a sufficient period of time to gain a deep understanding of the phenomenon and reduce the likelihood of misinterpreting the data.

Results

Planning for Curriculum-Based Summative Assessment at MI Takhassus Quran Islam Nusantara

The research results show that the planning of summative assessments at MI Takhassus Quran Islam Nusantara is carried out collaboratively through the Madrasah Teachers' Consultation Forum (MGM). Teachers develop test blueprints, learning achievement indicators, assessment instruments, and character rubrics based on the principles of the Love-Based Curriculum. This planning is not only oriented toward the achievement of academic competencies but also integrates character indicators that reflect the values of love for Allah SWT, fellow human beings, the environment, the nation, and knowledge.

These findings were reinforced by the results of an interview with the Madrasah's Vice Principal for Curriculum, who stated:

"Before assessments are conducted, teachers collaboratively develop assessment tools through teacher forums. We not only create exam questions but also determine the character indicators to be observed during the learning process so that assessment is not solely focused on academic scores." (Interview with the Deputy Principal for Curriculum, February 2026).

Observation results also showed that each teacher brought assessment tools equipped with character assessment rubrics during the learning process. Based on the analyzed assessment tool documents, all instruments included academic assessment indicators and behavioral indicators aligned with the learning objectives of each subject.

These findings indicate that the planning stage serves as the primary foundation for implementing summative assessment based on the Love-Based Curriculum, as it determines the integration between the assessment of academic competencies and the character development of students.

Conducting Summative Assessment

Summative assessment is conducted through various forms of evaluation, such as written tests, oral tests, projects, portfolios, presentations, and character observations. Teachers not only conduct evaluations at the end of the semester but also carry out ongoing assessments throughout the learning process.

A fifth-grade teacher explained:

"We don't just look at final exam results. Students' attitudes during learning, their discipline in praying in congregation, cooperation within groups, and concern for their peers are also part of the assessment." (Interview with a Fifth-Grade Teacher, February 2026).

This finding aligns with the researcher's observations, which showed that teachers use character observation sheets when students engage in group discussions or learning activities outside the classroom. Teachers actively record student behaviors that demonstrate empathy, responsibility, cooperation, and concern for the school environment.

Integration of Values of Love into Assessment



Based on the observations, the values of the Love-Based Curriculum are integrated into all learning activities. Before class begins, students pray together and read the Qur'an. During class, teachers encourage students to help one another, respect their peers' opinions, and keep the classroom clean after class ends.

This is reinforced by a statement from one of the students:

"If a classmate doesn't understand something, the teacher asks us to help. Grades aren't just based on tests, but also on our behavior at school." (Interview with a 6th-grade student, February 2026).

Observation data show that the vast majority of students are actively involved in group collaboration activities and demonstrate concern for classmates who are struggling academically. These findings indicate that the implementation of values-based assessment encourages students to develop positive behaviors during the learning process.

Barriers to the Implementation of Summative Assessment

Although the implementation of assessments based on the Love-Based Curriculum has been going quite well, teachers still face various challenges in their assessment practices.

One teacher remarked:

"The hardest part is actually assessing character. Academic grades are easy because there are specific answers, but character must be observed continuously, which takes much more time." (Interview with a 4th-Grade Teacher, February 2026).

This statement is supported by observation results showing that teachers often have to record students' character development in between learning activities. This situation makes the assessment documentation process more complex than conventional academic assessments.

Discussion

After each subsection on findings is supported by empirical evidence as described above, the discussion is then linked to theory and previous research. The writing pattern follows this sequence: Findings → Interview excerpts → Observational evidence → Researcher's analysis → Theory → Previous research.

For example:

The research findings indicate that assessment planning is conducted collaboratively and integrates character indicators into the assessment tools. These findings are supported by interview results with the Madrasah Vice Principal for Curriculum, who stated that the development of assessment instruments takes place through the Madrasah Teachers' Consultation Forum and includes character indicators. The researcher's observations also indicate that teachers use character assessment rubrics during the learning process. This finding demonstrates that summative assessment is no longer viewed solely as a tool for measuring academic achievement but has become an instrument for fostering students' character. These research findings align with Lickona (1991), who asserts that educational evaluation systems must integrate moral dimensions, and reinforce Kunandar's (2017) findings regarding the importance of authentic assessment in obtaining a comprehensive picture of students' competencies.

Discussions

A Paradigm Shift in Assessment within a Love-Based Curriculum

The research results indicate that the implementation of summative assessment at MI Takhassus Quran Islam Nusantara has undergone a significant paradigm shift compared to the conventional assessment models that have long been applied in various elementary schools. While traditional assessment places greater emphasis on measuring students' academic abilities through written tests and quantitative scoring, assessment within the Love-Based Curriculum seeks to integrate cognitive, affective, and spiritual aspects into a unified evaluation system.

This paradigm shift indicates that educational success is no longer understood merely in terms of academic achievement but also encompasses students' success in internalizing humanistic values, compassion, tolerance, and noble character in their daily lives. This finding aligns with Lickona's view, which asserts that effective education must be able to foster *moral knowing*, *moral feeling*, and *moral action* simultaneously: “..

From an Islamic educational perspective, this paradigm shift also reflects the goal of education, which is not only to produce intellectually intelligent individuals but also those with sound spiritual and moral qualities. This concept aligns with the objectives of Islamic education, which prioritizes the development of the “*insan kamil*” (the perfect human being) as the primary focus of the educational process. Therefore, summative assessment within the Love-Based Curriculum serves as a vital tool for evaluating students' holistic and continuous development.

Integration of Values of Love into the Assessment System

One of the key findings of this study is the integration of the values of love into the summative assessment process. Teachers not only assess students' ability to understand the subject matter but also observe student behavior that reflects love for Allah SWT, love for fellow human beings, love for the environment, and love for the nation. The implementation of this values-based assessment is carried out through various techniques such as behavioral observation, reflective journals, project-based assessment, and character portfolios. The research results indicate that this approach provides more comprehensive information regarding student development compared to test-based assessment alone.

These findings reinforce the theory of authentic assessment, which states that the assessment process must take place in a real-world context so that it can fully capture students' competencies. Through authentic assessment, students are not only required to master the subject matter but also to demonstrate behaviors consistent with the values they have learned. In the context of the Love-Based Curriculum, character assessment is an integral part of summative assessment. Therefore, student success is measured not only by their ability to answer questions but also by their ability to apply the value of love in social interactions and daily life.

The Dynamics of Character Assessment as the Main Challenge

Although the implementation of love-based summative assessment demonstrates various advantages, this study found that character assessment remains the most complex aspect of its implementation. Teachers acknowledge that measuring cognitive aspects is relatively easier because it has clear

indicators that can be measured quantitatively (Nuruddien et al., 2025) . In contrast, the assessment of character traits such as empathy, compassion, honesty, and responsibility tends to be subjective and requires continuous observation. These conditions indicate that character assessment is more complex than academic assessment. Teachers are required to possess strong observational skills and a deep understanding of behavioral indicators so that their assessments accurately reflect students' actual conditions.

This finding aligns with Berkowitz's research, which states that one of the main challenges in character education is the difficulty in developing valid and reliable evaluation instruments (Berkowitz, 2021) . Therefore, the development of more detailed assessment rubrics is necessary to minimize teacher subjectivity. Furthermore, character assessment requires more time than academic assessment because character is the result of a continuous habit-forming process. Thus, character assessment cannot be conducted only at the end of the semester but must be part of an ongoing evaluation process.

The Role of Teachers in Implementing Love-Based Summative Assessment

The research findings indicate that teachers play a central role in the successful implementation of love-based summative assessment. Teachers serve not only as evaluators but also as facilitators, mentors, and role models in the process of helping students internalize the values of love. This role requires teachers to possess broader competencies compared to those needed for conducting conventional assessments. Teachers must be able to design assessment instruments that encompass both academic and character aspects simultaneously (Saputra, 2025) . Additionally, teachers must be able to systematically observe student behavior and provide constructive feedback to students.

From a constructivist perspective, teachers act as mediators who help students construct meaning from their learning experiences (Vygotsky & Cole, 1978) . Therefore, assessment not only serves to measure learning outcomes but also functions as a tool for reflection, enabling students to understand their own development. Research findings indicate that teachers with a strong understanding of the Love-Based Curriculum tend to be more successful in conducting holistic assessments. Conversely, teachers who remain focused on academic assessment often struggle to integrate character-building aspects into the evaluation process.

The Influence of Madrasah Culture on the Effectiveness of Assessment

Madrasah culture is one of the key factors determining the success of love-based summative assessments. Research findings indicate that a madrasah environment characterized by religiosity, discipline, and exemplary behavior significantly contributes to the internalization of values of love among students. A supportive madrasah culture enables students to gain real-world experience in applying the values taught during the learning process (Mulyawati et al., 2024) . Thus, character assessment is not only conducted through classroom observation but also through observation of students' behavior in various madrasah activities. This finding aligns with Bronfenbrenner's ecological theory, which explains that individual development is influenced by the interaction between the individual and their social environment . A positive educational environment will strengthen the character-building process and enhance the effectiveness of values-based assessment.

The Role of Parents in Supporting Summative Assessment



This study also found that parental involvement has a significant influence on the success of love-based summative assessment. Parents serve as partners with the madrasah in monitoring and guiding students' character development within the family environment (Wulandari & Ichsan, 2023) . Collaboration between teachers and parents allows for a more comprehensive character assessment process. Information obtained from parents can be used to supplement teachers' observations, resulting in a more accurate picture of students' development. These findings reinforce Epstein's theory, which states that partnerships between schools and families are a key factor in improving the quality of education and student development. Therefore, love-based summative assessment requires strong synergy between madrasahs and families.

Implications of Summative Assessment for Students' Character Development

Research findings indicate that love-based summative assessment has a positive impact on students' character development. The inclusion of behavioral assessment encourages students to pay closer attention to their attitudes and actions in daily life (Marzukah, 2025) . Students become more aware that educational success is determined not only by academic grades but also by the quality of their character. This awareness fosters positive behaviors such as discipline, responsibility, social concern, and better cooperation. In the long term, the implementation of love-based assessment has the potential to produce graduates who are not only academically excellent but also possess strong personalities and are capable of making positive contributions to society.

Theoretical and Practical Implications of the Research

Theoretically, this study reinforces the concept of holistic education, which emphasizes the importance of integrating intellectual, emotional, social, and spiritual aspects into the educational process (Aisyi et al., 2025) . The study's findings indicate that summative assessment can be developed into a more comprehensive evaluation tool through the integration of character values and spirituality. In practical terms, this study provides the following recommendations for madrasahs:

- a) Develop more standardized character assessment rubrics;
- b) Enhance teacher competencies through authentic assessment training;
- c) Strengthen collaboration between madrasahs and parents;
- d) Integrate character assessment continuously into all learning activities;
- e) Develop a more systematic documentation system for students' character development.

With these steps, the implementation of summative assessment in the Love-Based Curriculum can proceed more effectively and make a tangible contribution to improving the quality of Islamic education in Indonesia.

Conclusion

Based on the results of the research and discussion conducted, it can be concluded that the implementation of summative assessment in the Love-Based Curriculum at MI Takhassus Quran Islam Nusantara for the 2026 academic year demonstrates a paradigm shift in assessment that is no longer oriented solely toward measuring students' academic achievement, but also on strengthening character, spirituality, and humanistic values, which form the core of the Love-Based Curriculum.

The research findings indicate that summative assessments have been systematically designed through the integration of learning outcomes with character indicators that reflect the values of love

for Allah SWT, love for fellow human beings, love for the environment, love for the nation, and love for knowledge. This integration is evident in the various assessment instruments used by teachers, ranging from written tests, projects, portfolios, presentations, to observations of student behavior.

The implementation of summative assessment serves not only as a tool for evaluating learning outcomes but also as a means of fostering students' character. Through a continuous assessment system, teachers can monitor students' academic and character development more comprehensively. This demonstrates that assessment within the Love-Based Curriculum has holistic characteristics because it integrates cognitive, affective, and psychomotor aspects in a unified manner.

This study also found that the success of implementing summative assessment is influenced by several supporting factors, including teacher commitment, the madrasah's religious culture, the leadership of the madrasah principal, and active parental involvement in the educational process. These four factors form an educational ecosystem that supports the internalization of values of love in students' lives.

On the other hand, this study identified a number of challenges that still require attention, particularly regarding the subjectivity of character assessment, the limitations of standardized assessment instruments, the administrative burden on teachers, and the need to enhance teachers' competencies in conducting authentic, values-based assessments. These obstacles indicate that the implementation of the Love-Based Curriculum still requires strengthening in the areas of policy, instrument development, and human resource capacity building.

Overall, this study confirms that summative assessment in the Love-Based Curriculum has great potential to serve as a model for Islamic education evaluation that is more humanistic, comprehensive, and oriented toward shaping individuals who are knowledgeable, virtuous, and of noble character. With continuous development, this assessment model can serve as an alternative in addressing the challenges of 21st-century education, which demands a balance between intellectual intelligence and character intelligence.

Limitations and Future Studies

Although this study has provided a fairly in-depth overview of the dynamics of summative assessment implementation in the Love-Based Curriculum at MI Takhassus Quran Islam Nusantara, it has several limitations that must be considered when interpreting the research results.

First, this study was conducted at only one educational institution, namely MI Takhassus Quran Islam Nusantara. Therefore, the findings cannot yet be broadly generalized to all madrasahs or educational institutions implementing the Love-Based Curriculum. Institutional characteristics, organizational culture, and local social conditions in each region may result in different implementation dynamics.

Second, this study employed a qualitative approach focused on a deep understanding of the phenomenon. Although this approach allows for a comprehensive exploration of informants' experiences and perceptions, the study was unable to quantitatively measure the effectiveness of summative assessments in improving students' learning outcomes and character development.

Third, this study was conducted over the span of one semester and thus has not been able to describe the long-term impact of implementing love-based summative assessment on student development.



Character change, by its very nature, is a gradual process that requires a relatively long time to be fully observed.

Fourth, the study's limitations are also evident in the documentation and character assessment instruments, which are still under development at the madrasah. This situation leads to variations in assessment practices among teachers, which may affect the consistency of the data collected during the study.

Conflict of Interest

The author declares that this study was conducted independently and that there are no conflicts of interest of any kind that could influence the research process or the results obtained. All stages of the research were conducted in accordance with the principles of objectivity, academic integrity, and applicable research ethics. The author also declares that there are no financial, institutional, or personal relationships with any specific parties that could potentially introduce bias in data collection, data analysis, or the interpretation of research results. All information obtained from informants was used solely for academic purposes and the advancement of scientific knowledge. Furthermore, all informants involved in the study provided their voluntary consent to participate, and their identities were kept confidential in accordance with the principles of educational research ethics.

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Finally, the author hopes that the results of this study will contribute to the advancement of educational science, particularly in the fields of learning evaluation and the implementation of the Love-Based Curriculum in madrasahs. May this study serve as a reference for academics, education practitioners, and policymakers in their efforts to improve the quality of Islamic education—making it more humanistic, inclusive, and focused on character development among students.

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