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DIGITAL ASSESSMENT PRACTICES IN ISLAMIC RELIGIOUS EDUCATION: EVIDENCE FROM THE MY ALAZKA PLATFORM IN AN INDONESIAN ISLAMIC PRIMARY SCHOOL

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Abstract

The digital transformation of Islamic schools demands new methods of assessing learning outcomes that are fast, transparent, and grounded in spiritual values. SD Islam Al Azhar Kelapa Gading Surabaya utilizes the My Alazka platform to manage Islamic Religious Education assessments online. This study focuses on how the system is implemented and its impact on teachers and students A qualitative case-study approach was employed through interviews, observations, and documentation, with data analyzed using the interactive model of Miles, Huberman, and Saldaña involving data reduction, data display, and conclusion drawing. The findings reveal that the use of My Alazka simplifies test management, accelerates grading, and presents learning results in real time. Teachers act as digital murabbīs, instilling honesty, responsibility, and justice throughout the assessment process. Students feel more motivated as they can immediately view their progress through an interactive digital interface. Overall, the implementation of My Alazka demonstrates an effective integration between technological efficiency and Islamic values such as amanah (trustworthiness), 'adl (justice), and ihsan (excellence) in PAI learning within the digital era.

Keywords: *Assessment, ICT Integration, Islamic Education, My Alazka, PAI Learning.*

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INTRODUCTION

The paradigm shift in education during the digital era has transformed not only how teachers teach but also how schools assess learning outcomes through online systems that demand speed, accuracy, and transparency. Islamic schools face a dual challenge: adapting to technological advancements without losing the spiritual values that form the core of education (Al-Attas, 1999, p. 42–44; Syukur et al., 2024, p. 548). Teachers are expected not only to evaluate cognitive aspects but also to nurture students' honesty and responsibility within a fast-paced

and open digital environment (Kemendikbudristek, 2022, p. 6; Saliman et al., 2023, p. 190).

Global research on digital assessment indicates that technology can accelerate the grading process and reduce subjective bias. Recent studies show that 21st-century assessment systems are increasingly oriented toward formative, continuous, and data-driven models that support learning improvement rather than merely final evaluation (Tempelaar, Rienties, & Giesbers, 2024, p. 2–4). Anastasopoulou et al., (2019, p. 116–117) emphasize that digital technology enables teachers to monitor learning outcomes in real time and design adaptive instruction. (Eleni Anastasopoulou, Gkika Konstantina, Angeliki Tsagri, Ioanna Schoina, Chrysi Travlou, Evangelia Mitroyanni, 2019, pp. 116–117). In Indonesia, Ariza & Afifah (2024) found that Islamic Education (PAI) teachers have begun to adopt digital assessments, but their use remains limited to administrative aspects, with little attention to the dimension of religious values (Ariza, N., & Afifah, 2024, pp. 25–27). In line with Earl and Katz, recent literature positions assessment as a continuous process of reflection that guides learning improvement and the formation of character or learning capacity, rather than merely measuring outcomes (Kemendikbudristek, 2022, p. 34–35).

Most studies on digital assessment primarily emphasize technical efficiency and pedagogical effectiveness, such as faster grading processes, automated scoring, and improved assessment accuracy (Widiawati & Wahyuningtyas, 2022, p. 173; Avcu, 2025, p. 6). In the context of Islamic Religious Education, several studies indicate that technology-based assessment is generally applied for administrative and cognitive measurement purposes, with limited integration of religious or moral values (Marno & Tausih, 2021, p. 105–107; Ariza & Afifah, 2024, p. 25–27; Saliman et al., 2023, p. 112–114). These studies suggest that while digital platforms enhance efficiency, they rarely address the ethical and spiritual dimensions of assessment. From the Islamic intellectual perspective, assessment is not merely an academic activity but functions as a process of taqwīm (moral evaluation), muhāsabah (self-reflection), and tazkiyah (spiritual purification), which aims to balance intellectual development with spiritual awareness (An-Nahlāwī, 1992, p. 56-58; Al-Attas, 1999, p. 42–44). This conceptual and empirical gap motivates the present study to examine an ICT-based digital assessment model that integrates technological precision with Islamic values in Islamic primary education.

The novelty of this research lies in its focus on the value dimension within the use of the My Alazka platform as a medium for digital Islamic Education assessment. The central concern of this study is not the technical efficiency of the system, but the meaning of teacher–student interactions in the assessment process accompanied by moral and spiritual guidance.

Through this approach, the study offers a new perspective on how technology can serve as a medium for character formation and the internalization of the values of *amanah* (trustworthiness), *'adl* (justice), and *ihsan* (excellence) within digital learning experiences in Islamic elementary schools.

SD Islam Al Azhar Kelapa Gading Surabaya was selected as the research site because of its strong commitment to value-based and technology-integrated education. The school's vision emphasizes a future-oriented educational direction that integrates *IMTAQ* (faith and piety) and *IPTEK* (science and technology) to prepare Muslim scholars. Its educational mission aims to nurture students who possess noble character while mastering science and technology. This policy orientation makes the school particularly relevant for implementing the My Alazka platform, which combines digital learning with Islamic values.

The My Alazka platform assists PAI teachers in managing online assessments through question banks, automatic scoring, and grade reporting accessible to both students and parents. Its functions are not merely administrative but also educational. Teachers act as *digital murabbīs* spiritual mentors who guide students to be honest (*amanah*), fair (*'adl*), and virtuous (*ihsan*) in every learning and assessment process.

This study focuses on the implementation of digital assessment through My Alazka in Islamic Education learning at SD Islam Al Azhar Kelapa Gading Surabaya. Its objectives are to describe the practice of ICT-based digital assessment, analyze the teacher's role as a digital mentor, and explore the Islamic values internalized in the assessment process. By examining real classroom practices, this study highlights how digital assessment operates within the daily interactions between teachers, students, and digital systems. The findings are expected to deepen understanding of how technology functions not merely as a measurement tool but also as a medium for character formation. Teachers can gain practical insights into managing assessments efficiently without losing ethical orientation, while Islamic schools may use the results as a reference for designing evaluation systems that balance technological advancement with religious values.

RESEARCH METHODS

This study employed a qualitative approach with a case-study design to describe the implementation of ICT-based digital assessment via the My Alazka platform in Islamic Education (PAI) learning at SD Islam Al Azhar Kelapa Gading Surabaya. This approach was

chosen to gain an in-depth understanding of how technology supports assessment practices while simultaneously integrating Islamic values into educational practice (Creswell, J. W., & Poth, 2018, p. 96–97). The research was conducted at SD Islam Al Azhar Kelapa Gading Surabaya during the 2025 academic year, where the My Alazka platform is used comprehensively for the assessments of Grade IV, V, and VI students, ranging from daily quizzes to school examinations.

The data sources comprised Islamic Education teachers, the vice principal for curriculum, and Grade IV, V, and VI students who actively use My Alazka for assessment activities. Data were collected through three techniques: interviews, observation, and documentation. Semi-structured interviews were conducted to explore participants' experiences and perceptions of digital assessment implementation. Classroom observations were carried out to directly examine the conduct of digital assessments and teacher–student interactions during the evaluation process. Documentation was used to complement the data through digitally recorded assessment outputs on the My Alazka platform, including screenshots and teachers' notes related to assessment practices.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña encompassing three stages: data reduction, data display, and conclusion drawing (Matthew B. Miles, A. Michael Huberman, 2019, p. 3). Data reduction involved selecting information relevant to the research focus, particularly the implementation of My Alazka and the values of *amanah* (trustworthiness), *'adl* (justice), and *ihsan* (excellence) in digital assessment. Data were then presented descriptively to illuminate the relationships among the teacher's role, the use of technology, and students' character formation. The trustworthiness of the findings was enhanced through source and technique triangulation (Sugiyono, 2013, p. 241) by comparing the results of interviews, observations, and documentation to ensure validity and credibility.

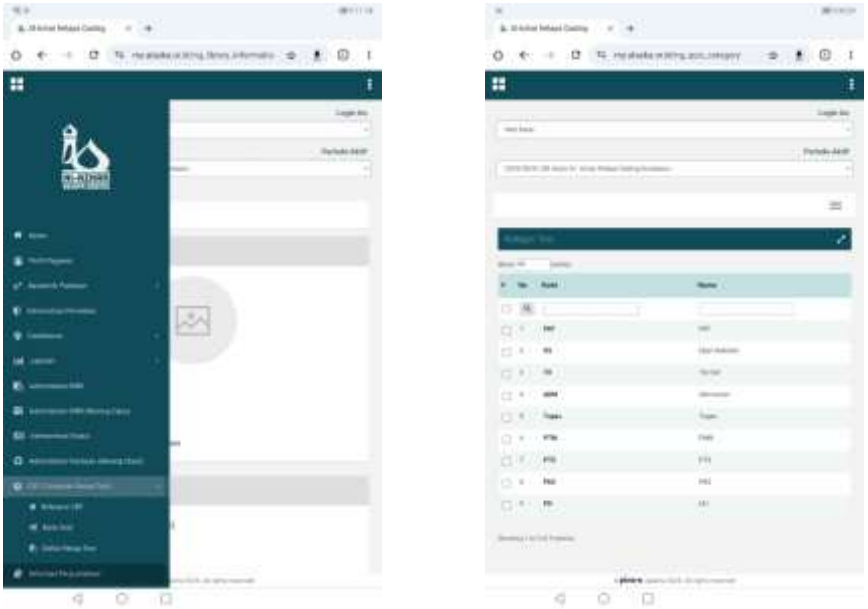
FINDINGS AND DISCUSSION

Implementasi Asesmen Digital melalui Platform My Alazka

The implementation of digital assessment at SD Islam Al Azhar Kelapa Gading Surabaya has become an integral part of the school's learning system. Based on observations and interviews with Islamic Education (PAI) teachers and the vice principal for curriculum, all forms of student evaluations for Grades IV, V, and VI, including Daily Assessments (PH), Mid-Semester Assessments (PTS), Final Semester Assessments (PAS), and School Examinations

(US), are conducted entirely through the My Alazka platform.

Figure 1. Main Menu and Assessment Category Display on the My Alazka Platform

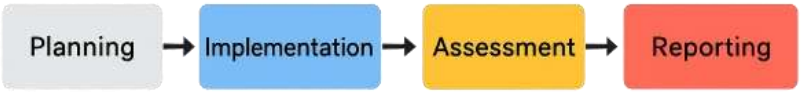


Source: Field documentation, 2025.

This platform functions as an ICT-based assessment control center that integrates the entire evaluation cycle, starting from planning, implementation, and scoring to online reporting, all of which are automatically documented.

In summary, the workflow of digital assessment implementation through the My Alazka platform is illustrated in Figure 2 below.

Figure 2. Workflow of Digital Assessment Implementation in the My Alazka Platform



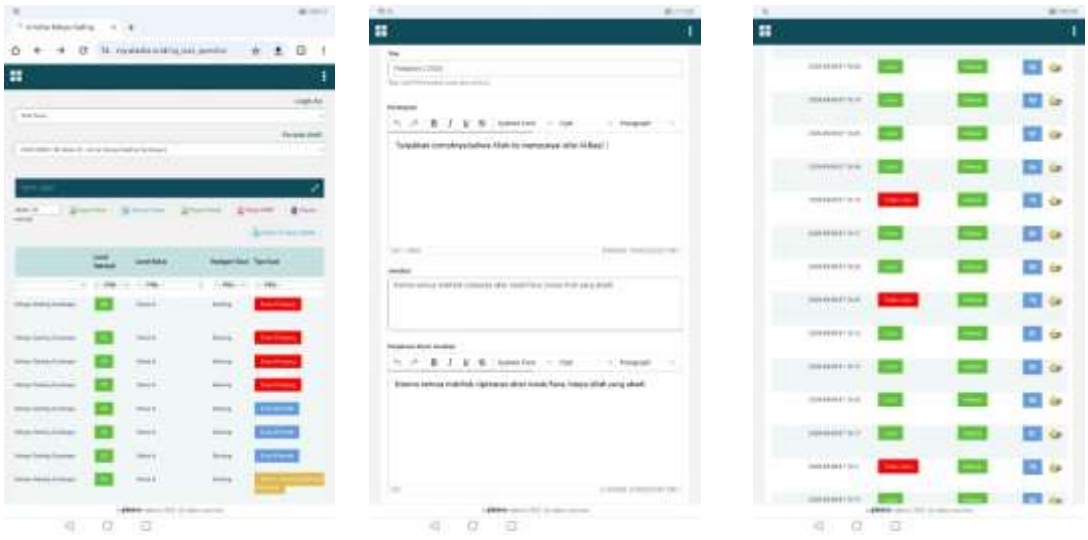
Source: Field documentation, 2025.

Before the implementation of My Alazka, the process of grading and compiling scores was conducted manually, which was time-consuming and prone to input errors. After the platform was implemented, students' scores could be generated within seconds on the teacher's dashboard, while parents were able to directly monitor their children's learning progress through individual accounts. This condition is consistent with Avcu's analysis that digital assessment systems enhance efficiency, reduce subjective bias, and strengthen the practice of continuous

assessment for learning (Avcu, 2025, p. 4).

Technically, teachers utilize various key features of My Alazka, such as the digital question bank, weight and mastery criteria (KKM) settings, automatic scoring for objective questions, and exam scheduling with an automated timer. Based on interview results, the types of questions used are highly diverse, including multiple choice, short answer, essay, matching, and reflection on Islamic values. For multiple-choice items, the system performs automatic correction, while essay questions can be set for manual grading to ensure fair assessment of students' responses that may differ in wording but convey similar meanings.

Figure 3. Question Variations and Automatic–Manual Assessment Features on the My Alazka Platform



Source: Field documentation, 2025.

In addition, the system provides an activity detection feature to monitor whether students leave the page during an assessment, along with color indicators (white for unanswered, green for uncertain, and black for completed) that help students review their answers before the exam time ends. The automatic timer feature requires students to submit their results before the deadline, fostering accuracy and learning discipline. The Islamic Education (PAI) teacher explained that the system also stores a question bank, which allows teachers to export and reuse exam materials in subsequent periods. These findings indicate that digitalizing assessments at this school not only enhances technical efficiency but also cultivates students' accuracy, responsibility, and honesty during the digital assessment process.

These features form a systematic digital assessment workflow. Before presenting the stages in Table 1, it is important to explain how teachers and students are involved in each phase of the digital assessment process.

Table 1. Stages of Digital Assessment Implementation through the My Alazka Platform

No	Stage	Teacher Activities	Student Activities	System Output
1	**Planning**	Prepare and upload questions to the question bank, set the weight and exam schedule	Receive the exam schedule and prepare their devices	Questions and schedule are automatically saved
2	**Implementation**	Supervise the exam in class and monitor student activity logs	Take the exam through their individual accounts	Answers are automatically recorded in real time
3	**Assessment and Feedback**	Configure the grading and feedback system	View results and teacher comments	Scores appear on the dashboards of teachers, students, and parents
4	**Reporting**	Download score recaps for homeroom teachers or parents	—	Digital reports are stored on the school server

Source: Field documentation, 2025.

As shown in Table 1, the implementation of digital assessment through My Alazka follows a structured sequence consisting of planning, implementation, assessment and feedback, and reporting. At each stage, there is a clear division of roles between teachers, students, and the system. Teachers are responsible for managing assessment design, supervision, and evaluation, while students engage actively in completing assessments and reflecting on feedback. The system functions as an automated support tool that records responses, calculates scores, and stores assessment data transparently.

From a pedagogical perspective, My Alazka strengthens the formative assessment function by enabling teachers to provide timely and meaningful feedback. Teachers are able to monitor each student's performance in real time and identify unachieved competency indicators as a basis for improving instruction. This finding aligns with the formative assessment framework proposed by Black and Wiliam (2009), as discussed by Widiawati and Wahyuningtyas (Widiawati & Wahyuningtyas, 2022, p. 173), who emphasize that digital assessment supported by instant feedback enhances students' self-reflection, active participation, and learning responsibility.

An Islamic Education (PAI) teacher noted that students are now more motivated because they can immediately view their scores and feedback after completing the assessment, which encourages them to improve their performance in subsequent evaluations. Field observations further showed that all students were able to participate in the digital assessment without major difficulties, while teachers actively assisted those experiencing technical issues

such as unstable internet connections or forgotten passwords. This experience demonstrates that digital transformation in assessment not only increases efficiency but also strengthens the teacher's role as a facilitator of reflective learning.

Figure 4. Students participating in the digital Islamic education assessment using the My Alazka platform



Source: Field documentation, 2025.

From an institutional perspective, the Vice Principal for Curriculum emphasized that the implementation of My Alazka is part of the school's strategy to realize its educational vision of integrating *IMTAQ* (faith and piety) and *IPTEK* (science and technology). Through this system, teachers, students, and parents have interconnected accounts, ensuring that the assessment process is transparent and accountable. Every assessment result is automatically stored as a downloadable digital report, making it easier to manage academic reporting, curriculum evaluation, and school audits. This principle of transparency aligns with the findings of Earl and Katz (2020), who state that digital assessment should ideally promote collaboration and open communication among teachers, students, and parents (Sarsale et al., 2024, p. 14). The school also regularly coordinates with the My Alazka developers and the Al Azhar Kelapa Gading Foundation in Jakarta to improve system features and provide teacher training, showing that digital innovation at this school is systematic and continuous.

However, the main strength of My Alazka's implementation at SD Islam Al Azhar lies in the spiritual framework that accompanies it. Before each exam begins, Islamic Education (PAI) teachers always remind students to pray, nurture the intention to learn honestly (*amanah*), and avoid cheating. After the exam, teachers close with a reflection of gratitude for the abilities

granted by Allah. This practice is in accordance with the Qur'anic teachings in Surah An-Nisā' [4]:58 regarding *amanah* (trustworthiness) and Surah Al-Mu'minūn [23]:8 regarding keeping one's trust and promises. Such practices show the role of teachers as *digital murabbīs*, educators who not only supervise but also instill moral conduct (*adab*) in digital spaces. This concept corresponds with Al-Attas's idea of ta'dīb as interpreted by Ahmad et al. (2023), which emphasizes that the essence of Islamic education lies in the cultivation of proper conduct and spiritual responsibility through knowledge and technology (Ahmad, Ramadhani, Roibin, Octaviana, & Syuhadak, 2023, p. 71). Therefore, technology in the context of Islamic education is not a replacement for values but a means to strengthen them.

Overall, the findings indicate that the implementation of My Alazka at SD Islam Al Azhar Kelapa Gading Surabaya has succeeded in creating a model of digital assessment that is technically efficient, pedagogically adaptive, and spiritually meaningful. The system accelerates grading and reporting, supports formative learning, and builds a culture of honesty and discipline. Teachers act not only as evaluators but also as moral mentors who instill the values of *amanah* (trustworthiness), *'adl* (justice), and responsibility in every assessment process. Therefore, the My Alazka-based digital assessment represents a real synergy between technological innovation and value-based education, in line with the school's mission to nurture Muslim generations who are knowledgeable, virtuous, and ready to face the challenges of the digital era.

Integrating ICT and Islamic Values in Digital Assessment: Toward Character-Based Evaluation in Islamic Education

Field findings indicate that the implementation of the My Alazka platform extends beyond improving administrative efficiency and functions as a medium for integrating Islamic moral values into the digital assessment process. The use of ICT in assessment at SD Islam Al Azhar Kelapa Gading Surabaya is intentionally framed to cultivate honesty (amanah), discipline, and responsibility among students. Islamic Education (PAI) teachers play a pivotal role in this process by consistently reminding students that completing assessments honestly constitutes a form of worship. Such practices can be understood as reflecting the concept of taqwīm in Islamic education, in which assessment is positioned not merely as a tool for measuring cognitive achievement but also as an instrument for evaluating moral and ethical development (ʻAbd al-Raḥmān Naḥlāwī, 2004, p. 35–38; Briliant & Mustofa, 2025, p. 200).

Observations further show that teachers function as digital *murabbīs* who guide students' ethical conduct throughout the assessment process. Before assessments begin, teachers lead

prayers, emphasize sincere intentions (*niyyah*) for Allah, and reinforce the importance of academic honesty. After the assessment, feedback is frequently accompanied by spiritual reflection and expressions of gratitude for the knowledge granted by Allah. This mentoring practice illustrates the role of teachers as agents of value transmission in digital spaces and aligns with the concept of *ta'dīb*, which views education as the cultivation of proper conduct and the guidance of knowledge toward wisdom (*ḥikmah*), as articulated by Al-Attas and discussed by Astuti, Mustofa, and Nisak (Astuti, Mustofa, & Nisak, 2024, p. 6).

The digital features embedded in My Alazka, such as automatic timers, activity logs, and transparent scoring systems, also facilitate a process of digital *muhāsabah*. Students are encouraged to reflect on their discipline, responsibility, and ethical behavior during assessments, as all activities are systematically recorded by the system. This condition reflects the ethical framework of *taqwīm–muhāsabah–tazkiyah*, in which evaluation leads to self-reflection and moral improvement (ʻAbd al-Raḥmān Naḥlāwī, 2004, p. 35–38). In contemporary educational theory, this approach resonates with the concept of assessment as learning, which emphasizes learner self-awareness and responsibility in the learning process (Andrade, Brookhart, & Yu, 2021, p. 2).

Empirical data from interviews indicate that the system has positively influenced student discipline and accountability. Teachers reported that students became more attentive to time management and submission rules due to the automated monitoring features of the platform. This finding contrasts with previous studies showing that digital assessment often prioritizes technical efficiency while neglecting character development. In contrast, the My Alazka platform demonstrates that digital transformation in Islamic education, when guided by teachers' ethical mentorship, can preserve and even strengthen the spiritual essence of learning (Syukur, Maghfurin, Marhamah, & Jehwae, 2024, p. 548).

Overall, the integration of ICT and Islamic values in the My Alazka-based assessment system positions teachers not merely as evaluators but as digital mentors who guide students' moral and spiritual development. Digital assessment thus becomes a character-based evaluative process that aligns with the objectives of Islamic education and the principles of *maqāṣid al-sharīʻah*, particularly the preservation of intellect, faith, and moral conduct (Tahir, Hasan, & Hamid, 2024, p. 119).

Reconstructing the Integration of Islamic Values in Digital Assessment for Islamic Education: A Synthesis of Findings and Implications

A synthesis of the research findings demonstrates that the implementation of digital

assessment through the My Alazka platform represents an integrative model that unites technological efficiency with the ethical and spiritual foundations of Islamic education. Rather than functioning merely as an educational technology innovation, My Alazka embodies a value-oriented evaluative framework in which cognitive measurement is systematically linked with affective and spiritual development. In line with Al-Attas's (1999) conception of Islamic education, which emphasizes the cultivation of adab and the balance between intellect ('aql) and soul (nafs), the assessment process at this school is designed to uphold moral responsibility alongside academic achievement (Al-Attas, 1999, p. 42–44). Through features such as automatic correction, real-time feedback, and activity tracking, teachers are able to monitor students' progress objectively and continuously, aligning assessment practices with the principles of taqwīm (fair evaluation) and muhāsabah (self-reflection).

The internalization of Islamic values within the assessment process is evident in how evaluation practices are framed and enacted by Islamic Religious Education (PAI) teachers. Honesty (amanah), discipline, and responsibility are not treated as abstract ideals but are explicitly embedded in daily assessment procedures. Teachers consistently remind students that completing digital assessments truthfully constitutes a form of worship, thereby positioning evaluation as a moral act rather than a purely technical requirement. Within this framework, taqwīm is understood as fair and accountable evaluation that considers both learning outcomes and ethical conduct, while muhāsabah encourages students to reflect on their behavior, discipline, and learning responsibility. This synthesis reinforces the view that assessment in Islamic education serves a dual purpose: measuring achievement and cultivating moral awareness ('Abd al-Raḥmān Naḥlāwī, 2004, pp. 35–38; Briliant & Mustofa, 2025, p. 200).

Teachers' perspectives further clarify how the principle of taqwīm is operationalized in digital assessment practices. Interview findings indicate that teachers perceive fairness in assessment not merely as objectivity in scoring, but as transparency, consistency, and moral accountability. One PAI teacher explained that the automated features of My Alazka help ensure equal treatment for all students while simultaneously training them to be disciplined and honest in managing time and completing tasks. This perception aligns with Latjompoh et al. (2025), who argue that digitally mediated assessment grounded in moral values can enhance students' ethical awareness and sense of responsibility (Latjompoh et al., 2025, p. 9). From this perspective, digital assessment becomes a structured means of reinforcing amanah rather than diminishing ethical sensitivity.

From a functional standpoint, the real-time feedback and automatic correction features

of My Alazka strengthen the principle of ihsān in evaluation practices. Immediate feedback allows teachers to respond promptly to students' work, ensuring that assessment is conducted efficiently without compromising justice or clarity. Such efficiency reflects the Islamic ethic of performing tasks with sincerity, precision, and excellence (Siregar, Tobroni, & Faridi, 2023, p. 4). This approach resonates with the Qur'anic principle articulated in Surah Al-Qashash [28]:77, which emphasizes balancing worldly effort with spiritual orientation. Within this context, teachers act as digital murabbīs who guide students to understand technology as a means of fulfilling ethical and spiritual obligations, not merely as an administrative convenience.

The synthesis also highlights practical challenges that shape the enactment of value-based digital assessment. Limited digital literacy among some teachers and occasional network instability during simultaneous examinations indicate that technological integration requires sustained institutional support. These challenges corroborate Nurhikmah et al.'s (2024) findings that the success of digital assessment is contingent upon human resource readiness and infrastructure (Nurhikmah et al., 2024, p. 10). Interpreted through an Islamic lens, such constraints may be viewed as ibtilā' (trials) that call for patience, adaptation, and continuous improvement, as reflected in Surah Al-Inshirah [94]:5–6. Consequently, strengthening teachers' capacity through continuous, value-oriented training is essential for sustaining ethical digital assessment practices.

Conceptually, Islamic values are not peripheral elements within the My Alazka system but constitute its foundational design logic. The integration of taqwīm, muhāsabah, and amanah situates digital assessment as a process of ethical cultivation and spiritual accountability. Students are encouraged to engage in honest self-evaluation, to take responsibility for their learning outcomes, and to recognize assessment as part of their broader moral development. This orientation aligns with the Prophetic teaching that Allah loves excellence and sincerity in every task (ḥadīth narrated by al-Bayhaqī).

In practical terms, the enactment of these values can be observed through the assessment instruments designed and implemented by PAI teachers within the My Alazka platform. These instruments integrate cognitive measurement with moral reflection and spiritual orientation, as summarized in Table 2.

Table 2. Sample of Islamic Religious Education (PAI) Digital Assessment Instruments Integrated with Islamic Values

No	Assessment Component	Instrument Type in My Alazka	Assessment Description	Teacher's Role (Taqwīm)	Islamic Values Internalized
1	Cognitive Mastery	Multiple-choice and short-answer questions	Students complete objective questions on Qur'an–Hadith, Fiqh, Akhlak, and Islamic history through timed digital assessments	Teachers ensure fairness through standardized questions, automatic scoring, and equal time allocation	Ihsān (precision), ʿAdl (justice), ḥifẓ al-ʿaql
2	Conceptual Understanding	Essay questions	Students explain Islamic concepts using their own reasoning and language	Teachers apply manual scoring to maintain contextual fairness and depth of understanding	Taqwīm (fair evaluation), intellectual responsibility
3	Moral Reflection	Reflective questions after assessment	Students reflect on honesty, discipline, and learning responsibility after completing tasks	Teachers guide reflection and provide ethical feedback	Muhāsabah (self-reflection), Amanah
4	Learning Discipline	Automatic timer and activity log	The system records punctuality, submission time, and page activity during assessments	Teachers monitor logs to ensure academic honesty	Discipline, accountability, Amanah
5	Feedback and Improvement	Real-time feedback and digital score reports	Students receive immediate results and comments to improve learning performance	Teachers deliver transparent and constructive feedback	Tazkiyah (self-improvement), Ihsān
6	Spiritual Orientation	Pre- and post-assessment guidance	Teachers lead prayers before assessments and encourage gratitude afterward	Teachers frame assessment as worship-oriented learning	Niyyah (sincere intention), taʿabbud

Source: Field findings and synthesized analysis of My Alazka implementation (2025)

CONCLUSION

This study concludes that the implementation of ICT-based digital assessment through the My Alazka platform represents an integrative evaluative model that aligns technological efficiency with the ethical and spiritual foundations of Islamic Education. The findings demonstrate that digital assessment practices at SD Islam Al-Azhar Kelapa Gading Surabaya operationalize Islamic values not only at a conceptual level but also within concrete evaluation

procedures. Features such as automated scoring, real-time feedback, and activity tracking support the principles of taqwīm (fair and transparent evaluation), muhāsabah (self-reflection), and amanah (responsibility), enabling assessment to function as both a measurement of learning outcomes and a medium for character formation. In this context, technology serves as a wasīlah for value internalization rather than merely an administrative instrument.

Furthermore, the study highlights the strategic role of teachers as digital mentors (*murabbī raqamī*), who guide students in using digital assessment ethically and responsibly. Teachers' involvement in framing assessment as a morally accountable activity reinforces discipline, honesty, and spiritual awareness among students. Although the findings are limited to a single Islamic elementary school and a restricted number of informants, they provide empirical evidence that Islamic digital assessment can integrate ICT practices, teacher mentorship, and value-based evaluation in a coherent framework. Future research with broader institutional settings is needed to strengthen generalizability and to develop policy and training models that ensure digital assessment remains aligned with the objectives of maqāṣid al-sharī'ah in Islamic education.

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