

## **Participatory Portfolio Assessment Model to Internalize Islamic Environmental Ethics within Holistic Islamic Education Management**

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### **Abstract**

*This study investigates a Participatory Portfolio Assessment Model designed to embed Islamic environmental ethics within Holistic Islamic Education Management (MPIH). It addresses the shortcomings of traditional assessment methods that prioritize cognitive achievements while overlooking affective and behavioral aspects. The research employs a qualitative descriptive-analytical approach to synthesize literature on portfolio assessment, Islamic eco-ethical principles, and participatory learning. Findings indicate that Islamic environmental ethics rooted in values like mīzān (balance), amānah (trust), and islāh (positive improvement) form a robust basis for developing portfolio indicators aligned with Qur'anic teachings. This assessment model fosters learner ownership, intrinsic motivation, and reflective engagement, linking ecological practices to Islamic ethics. It comprises four integrated components: collaborative planning, authentic implementation, critical reflection, and value-based evaluation, transforming portfolio assessment into a tool for character development. The study concludes that this model provides a holistic framework for fostering environmentally responsible, ethically aware, and spiritually grounded learners, thereby enhancing Islamic educational practices in addressing current ecological challenges. Further empirical research is needed to assess the model's applicability across various educational contexts.*

**Keywords:** Participatory Portfolio Assessment, Islamic Environmental Ethics, Holistic Islamic Education Management, Eco-Islamic Values and Character Formation

### **Introduction**

The evolution of a participatory portfolio assessment model has emerged as a matter of significant relevance within the field of Islamic Education, especially when its focus is directed towards the internalization of *akhlāq al-bī'ah*, or environmental ethics, as an essential component of a holistic Islamic educational framework (Khobir et al., 2021). Contemporary academic investigations indicate that the prevailing assessment methods in Islamic Religious Education (PAI) primarily measure cognitive outcomes. However, the overarching mission of this educational domainnamely, the development of character, spirituality, and ethical behaviorhas not

been documented in a manner that reflects its importance (Rahman, 2022, p. 45). This limitation is particularly critical in the context of the escalating global ecological crisis, which necessitates the implementation of educational strategies that are designed to cultivate ecological virtues that are firmly rooted in Islamic principles (Yusuf & Hakim, 2021). As such, it is imperative that evaluative systems evolve to encompass assessments of not only conceptual understanding but also the internalization and application of ethical and behavioral values related to environmental stewardship.

Within Islamic education, environmental ethics has attracted significant scholarly attention, drawing from the Qur'anic assertion of humanity's role as *khalīfah fī al-ardhan* agent entrusted with the stewardship of the Earth and thereby emphasizing the importance of ecological guardianship. Numerous studies have verified that the incorporation of eco-ethical principles, such as *mīzān* (balance), *amānah* (trust), and *islāh* (reformation), can profoundly enhance students' awareness of ecological issues as well as their moral sensitivity (Hidayat et al., 2023, p. 29). This development aligns with the broader global discourse in education that has gained momentum post-2020, which calls for the integration of eco-theology and concepts of sustainability into the fabric of character formation and ethical education (Al-Faruqi, 2021). Therefore, it becomes essential that assessment mechanisms are capable of authentically reflecting the extent to which learners are able to translate Islamic teachings into responsible environmental practices.

Moreover, the framework of Holistic Islamic Education Management (MPIH) accentuates the urgent need to align assessment practices with diverse dimensions of human development, including spiritual, emotional, intellectual, social, and ecological aspects (Hasanah et al., 2022). MPIH advocates for a management approach that is grounded in values and participatory learning, viewing these as crucial elements for fostering character development (Ismail, 2024). In light of this, portfolio assessment emerges as a relevant technique, offering learners the opportunity to provide concrete evidence of their growth (Aslama & Hasanah, 2024), engage in reflective thinking, and articulate reasoning that is anchored in values (Siregar & Natsir, 2021, p. 61). Despite this potential, it is noteworthy that portfolio

practices in many Islamic educational settings often remain traditional in nature, serving primarily as a collection of completed assignments rather than facilitating meaningful learner engagement (Taufik, 2022).

Recent research underscores the vital role of participatory portfolio assessment, where learners are encouraged to collaboratively determine the content, assessment criteria, and reflective components of their portfolios. This collaborative approach fosters a greater sense of ownership and leads to a deeper internalization of values (Lee, 2023). However, there appears to be a significant gap in the integration of participatory portfolio methodologies with the principles of Islamic environmental ethics. The existing body of research tends to treat portfolio assessment and Islamic eco-ethics as distinct entities rather than synergistically merging them into a cohesive evaluative framework (Marzuki et al., 2021; Sholihah, 2024). This disconnect highlights the theoretical and practical necessity for a model that systematically intertwines eco-ethical values within participatory assessment architectures (Ahmad, 2023).

In light of these observations, this article proposes an innovative and comprehensive Participatory Portfolio Assessment Model that is explicitly designed to facilitate the internalization of Islamic environmental ethics within the context of MPIH. By synthesizing theoretical foundations, empirical findings, and pedagogical frameworks, this proposed model aims to support not only reflective learning but also a heightened sense of ecological responsibility and a value-based approach to evaluation. It is anticipated that the findings of this study will enrich the assessment practices within Islamic education and contribute to the cultivation of environmentally conscious learners, who are well-equipped to engage with the pressing ecological challenges of our time (Nuraini, 2022; Abdullah, 2025; Kamal, 2023).

### **Methods**

This study employs a qualitative descriptive-analytical methodology to investigate the intricate ways in which participatory portfolio assessment can contribute to the internalization of Islamic environmental ethics within the context of the Holistic Islamic Education Management framework. The qualitative approach is

particularly advantageous in this exploration, as it facilitates a more profound and nuanced examination of the relevant concepts, theoretical constructs, and practical assessment models that pertain to Islamic environmental values, the practice of portfolio assessment, and participatory learning methodologies (Hidayat et al., 2023).

To gather comprehensive data for this inquiry, a systematic document analysis was conducted, which involved the thorough examination of previous studies, scholarly articles, and relevant educational policy documents. This multifaceted approach to data collection allows for a rich understanding of the existing literature, enabling the identification of critical themes and patterns. A comparative analysis was then performed to elucidate the strengths, limitations, and conceptual gaps present in the current portfolio assessment models (Rahman, 2022). This comparative framework not only highlights the areas requiring further development but also sheds light on best practices that could be adapted or integrated into new assessment approaches.

To interpret the relationships among various theoretical constructs and to formulate an integrative conceptual model, the descriptive-analytical technique was employed. This method allows for a detailed dissection of the frameworks that underlie Islamic environmental ethics and their application within educational assessment contexts (Lee, 2023). By engaging in this analytical process, the study aims to synthesize disparate elements of the theoretical discourse and practical application, ultimately leading to a cohesive understanding of how these constructs interact and inform one another.

The theoretical foundation of this research assumes that the Internalization of Islamic environmental ethics is best achieved through an assessment framework that effectively captures behavioral and reflective indicators, which are inherently aligned with Qur'anic values (Hasan, 2020). This perspective underscores the importance of integrating ethical considerations into assessment processes, thereby fostering an environment where learners can develop a deep, reflective engagement with their values. Additionally, the research posits that participatory assessment fosters collaboration between educators and learners, which enhances moral accountability and encourages a culture of reflective practice among participants in the educational

process (Ismail, 2024). In this way, the study underscores the vital role of interactive assessment strategies in nurturing ethical and environmentally conscious citizens in alignment with Islamic teachings.

## **Results and Discussion**

### **Conceptual Foundation of Participatory Portfolio Assessment**

A thorough analysis of existing literature underscores the significant role that portfolio assessment plays in the comprehensive documentation of learning experiences, particularly across the cognitive, affective, and behavioral domains of education. This multifaceted assessment approach provides a robust framework through which educators can evaluate not only the knowledge and skills acquired by learners but also the emotional and social dimensions associated with their educational journeys. Despite the recognized benefits of portfolio assessments, it is noteworthy that a considerable number of Islamic educational institutions tend to utilize portfolios primarily as mere compilations of tasks or assignments, devoid of meaningful reflective practices or value-oriented components. This tendency may limit the portfolio's potential to foster deep learning and personal growth, as highlighted by Taufik (2022).

In contrast, the model of participatory portfolio assessment emerges as a progressive alternative that positions learners as active co-designers of their own assessment processes. This innovative approach encourages students to engage collaboratively in the construction of their portfolios, fostering an environment where reflection, critical thinking, and shared learning become integral components of the educational experience. By emphasizing learner engagement and joint ownership of the assessment process, participatory portfolio assessment not only enhances the depth of learning but also cultivates essential skills such as collaboration and self-regulation (Lee, 2023). In this manner, learners are empowered to draw connections between their cognitive understanding, emotional experiences, and behavioral manifestations, ultimately leading to a more holistic and meaningful educational outcome.

### **Integration of Islamic Environmental Ethics**

Islamic environmental ethics is rooted in a comprehensive framework that underscores the importance of key principles such as *mīzān* (balance), *amānah* (trust), and *islāh* (improvement or rectification), which collectively underpin a moral imperative for environmental stewardship (Hasan, 2020, p. 7). These foundational values not only inform the ethical responsibilities of individuals towards the environment but also serve as guiding parameters for the development of portfolio indicators that effectively assess and evaluate ecological behavior.

The Incorporation of eco-ethical principles into educational curricula has been empirically demonstrated to significantly enhance students' ecological sensitivity. Recent studies conducted by Hidayat et al. (2023) reveal that when students engage in learning experiences that embody these ethical frameworks, they develop a more profound awareness and commitment to environmental sustainability. This approach to education fosters a generation of learners who understand the intricate connections between ethical conduct and ecological preservation, ultimately leading them to adopt more sustainable practices in their personal and professional lives.

Furthermore, the accumulation of portfolio evidence such as participation in eco-projects, involvement in conservation activities, and the maintenance of reflective journals offers tangible proof of the internalization of these ethical principles (Al-Faruqi, 2021). Such evidence not only highlights the practical applications of Islamic environmental ethics but also serves as a narrative of personal growth and transformation in one's ecological consciousness. By documenting their experiences and reflections, students can showcase their commitment to environmental stewardship and demonstrate how their learning has translated into tangible actions aimed at nurturing and protecting the environment. This portfolio approach not only reinforces the values of *mīzān*, *amānah*, and *islāh* but also contributes to the broader discourse on sustainable development within an Islamic ethical framework.

### **Student Participation and Reflective Engagement**

The active involvement of students in the process of portfolio assessment significantly enhances its overall effectiveness, while simultaneously cultivating a

sense of ownership and intrinsic motivation among the learners (Marzuki et al., 2021). When students engage in reflective writing as part of this assessment strategy, they are provided with a unique opportunity to articulate their personal experiences and insights concerning how their ecological actions align with and exemplify the fundamental principles of Islamic teachings, specifically the concepts of *amānah* (trustworthiness) and *islāh* (reform or improvement) (Sholihah, 2024).

By delving into reflective writing, students are not merely engaged in a superficial exercise; rather, they embark on a profound journey of self-exploration and critical thinking that allows them to connect their environmentally responsible actions with their spiritual and ethical beliefs. This introspective practice not only serves to deepen their awareness of ecological issues but also reinforces a strong sense of moral accountability towards the environment. As students examine their own contributions to sustainability within the framework of Islamic values, they cultivate a heightened ecological consciousness that encourages responsible stewardship of the planet. In this way, reflective writing acts as a catalyst for both personal growth and social responsibility, enabling students to take ownership of their role as conscientious members of the global community. Through these processes, the integration of portfolio assessment becomes a powerful pedagogical tool that promotes both academic achievement and ethical engagement with pressing environmental challenges.

### **Construction of the Participatory Portfolio Assessment Model**

The theoretical framework presented in this model is constructed upon four essential components, each of which fulfills an indispensable role in the overarching aim of integrating eco-ethical considerations into educational practices.

#### **Collaborative Planning**

The first component of this model, termed Collaborative Planning, represents the foundational phase in which various stakeholders including educators, students, and members of the local community participate in a collective discourse aimed at identifying eco-ethical indicators and establishing pertinent assessment criteria. This collaborative model is pivotal, as it not only instills a sense of ownership and accountability among all participants but also ensures that the selected indicators

genuinely reflect the diverse array of perspectives, cultural values, and ethical frameworks prevalent within the community. The significance of this joint identification process is underscored by Ismail (2024), who posits that such inclusive engagement is vital for developing a comprehensive understanding of ecological issues and ethical considerations within an educational context.

This collaborative process can be operationalized through workshops designed for joint criterion setting. Such workshops should be structured to guarantee that the Indicators chosen authentically represent the values of *mīzān* (balance), *amānah* (trust), and *islāh* (positive improvement) in the local context, as highlighted by Hasan (2020). The emphasis on collaboration not only enriches the selection of indicators but also empowers community members, fostering a shared commitment to eco-ethical education that resonates with the community's cultural and ethical identity.

### **Authentic Implementation**

Following the initial collaborative engagement, the second component of the model Authentic Implementation emerges as a crucial area of focus. In this phase, students are encouraged to actively participate in the documentation of tangible ecological actions, which serve as critical portfolio evidence that showcases their learning trajectory and commitment to environmental stewardship. The documentation process is instrumental in facilitating the translation of theoretical knowledge into practical application, thereby fostering a deeper and more nuanced understanding of ecological challenges as well as the potential solutions that can be enacted through community-oriented initiatives.

Proposed examples of Authentic Implementation that exemplify different eco-ethical principles include:

**Mīzān (Balance):** Comprehensive logs of ecosystem balance activities within the school environment, such as initiatives for planting trees that enhance biodiversity or detailed reports from local biodiversity surveys.

**Amānah (Trust):** Visual documentation and thorough descriptions of resource management projects, such as the establishment of a systematic waste segregation

system or meticulous reports monitoring water and electricity consumption to illustrate efficiency improvements.

**Islāh (Positive Improvement):** Rigorous documentation of community improvement initiatives, such as environmental education campaigns or detailed proposals that address local pollution issues, demonstrating proactive engagement in sustainable practices.

### **Critical Reflection**

The third component, known as Critical Reflection, invites students to engage in a thoughtful reflective process that connects their ecological actions to the ethical values articulated in foundational texts such as the Qur'an. This phase holds critical importance, as it encourages students to not only assess the consequences of their eco-related actions but also to contemplate the moral and ethical implications tied to their choices. According to Hidayat et al. (2023), this reflective process enriches the learning experience by facilitating an examination of how students' behaviors align with broader ethical teachings, thus promoting a more profound sense of responsibility and stewardship towards the environment.

This reflective dimension serves to deepen students' understanding of the interconnectedness of their actions and the ethical frameworks that guide environmental stewardship, promoting a holistic approach to learning that is grounded in ethical accountability.

### **Value-Based Evaluation**

Finally, the model incorporates the component of Value-Based Evaluation, which is specifically designed to assess students' progress and outcomes through the use of well-defined rubrics. These assessment tools place a significant emphasis on behavioral consistency and the depth of reflective thinking, as articulated by Nuraini (2022). Through prioritizing these criteria, the evaluation process transcends mere measurement of knowledge retention to encompass an assessment of students' understanding and practical application of eco-ethical principles. This also encourages an ongoing cycle of self-assessment and continual improvement among students.

Proposed indicators for the Value-Based Evaluation rubrics, adapted from eco-ethical principles and participatory assessment frameworks, provide a structured mechanism for assessing students' learning and engagement in eco-ethical practices. By enabling a multifaceted evaluative approach, this model supports the cultivation of environmentally responsible citizens who are adept at integrating ecological ethics into their daily lives and broader societal contexts.

In conclusion, the comprehensive framework detailed in this model underscores the imperative of integrating eco-ethical considerations into educational practices, fostering collaborative engagement, practical implementation, critical reflection, and value-based assessment as interlinked dimensions of a holistic educational experience.

Tabel 1 Performance Assessment Dimensions Excellent Level

| <b>Dimension</b>             | <b>Indicator</b>             | <b>Excellent Level Description</b>  |
|------------------------------|------------------------------|---|
| Mīzān (Balance)              | Behavioral Consistency       | Demonstrates consistent and proactive adherence to resource-conservation practices without the need for supervision.  |
| Amānah (Trustworthiness)     | Ownership and Accountability | The portfolio presents clear evidence of personal responsibility toward the environment and careful use of resources, accompanied by deep reflection on one's role as a khalīfah (steward). |
| Islāḥ (Positive Improvement) | Initiative and Impact        | Able to identify environmental issues and propose innovative solutions, as well as document the positive impacts of those actions on the surrounding environment.                           |

### **Implications for Holistic Islamic Education Management**

The model in question plays a crucial role in bolstering the Multi-Dimensional Islamic Personality Development Framework (MPIH) by systematically aligning various domains of human development, specifically

spiritual, intellectual, moral, and ecological dimensions (Ismail, 2024). This alignment is not merely incidental; it serves as a foundational element that fosters a holistic approach to personal growth and ethical consciousness within individuals. Furthermore, the implementation of this model provides Islamic educational institutions with a comprehensive and pragmatic framework that facilitates the enhancement of eco-ethical character formation. This framework is designed to integrate values that underpin Islamic teachings with pressing environmental concerns, thereby creating a synergy between faith-driven principles and ecological stewardship (Abdullah, 2025; Kamal, 2023). In essence, this model not only contributes to the personal development of students but also encourages a robust commitment to environmental responsibility and ethical conduct, thereby enabling these institutions to cultivate a generation of individuals who are not only spiritually and morally grounded but also intellectually equipped and ecologically aware.

### **Conclusion**

This study definitively concludes that participatory portfolio assessment serves as a robust framework for the internalization of Islamic environmental ethics within the domain of Islamic education. The research highlights the significance of incorporating eco-ethical values, specifically *mīzān* (balance), *amānah* (trustworthiness), and *islāh* (reform), into the portfolio assessment process. This integration contributes to a more holistic and reflective approach to education, as emphasized by Hidayat et al. (2023).

Furthermore, the involvement of students in this participatory process not only enhances their sense of ownership over their learning but also fosters a deeper sense of moral accountability and reflective engagement in their educational journey, as noted by Lee (2023). This active engagement encourages students to take responsibility for their learning and to consider the broader ethical implications of their actions and decisions in relation to the environment.

The study proposes a comprehensive four-component model that encompasses collaborative planning, authentic implementation, critical reflection, and value-based evaluation. This framework is designed to effectively cultivate learners who are not only environmentally responsible but also ethically grounded in

their understanding and practice of Islamic teachings. The model functions as a systematic approach that emphasizes the importance of collaboration among educators and students, the application of learned concepts in real-world contexts, reflective practices that encourage deeper understanding, and evaluative measures that align with Islamic ethical teachings, as highlighted by Nuraini (2022).

Moreover, the study advocates for further empirical research to validate the applicability and efficacy of this model across diverse Islamic educational contexts. Such research is essential to ascertain the model's effectiveness in varying settings and to explore how it can be adapted to meet the unique needs of different educational environments within the Islamic framework. By doing so, the contributions of this study can be extended, promoting a broader understanding of how participatory assessment can advance the incorporation of Islamic environmental ethics in education, thereby benefiting future generations of learners in their quest for sustainable and ethical practices.

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