

Reimagining Assessment Systems in Universities: An Islamic Framework for Quality and Accountability

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ABSTRACT

Pakistani university assessment systems continue to be challenged by such problems as lack of consistency in fairness, transparency, lack of feedback and lack of alignment to Corresponding Authors Corresponding Authors learning outcomes. This paper investigates how an Islamic system can be used to improve the quality, credibility and ethical basis of assessments in universities. The method used was a mixed-methods approach where faculty members, students and staff were used in ten public and private universities. Structured questionnaires on the measurement of key constructs such as justice, accountability, transparency, feedback quality, and alignment with learning outcomes were used to collect quantitative data, whereas open-ended responses of the faculty members provided qualitative insights. The descriptive, correlation, and regression analyses showed that the strongest predictor of the quality of assessments is accountability, which is then succeeded by justice and fairness, and transparency and feedback are the least strong areas. Faculty noted that the Islamic principles of 'adl (justice), amānah (trustworthiness), muhasabah (accountability), and ihsan (excellence) can be used to enhance the ethics and morals aspects of assessment, raise stakeholder confidence, and enhance the character development of students. It can be indicated that the findings reveal that Islamic assessment framework is culturally relevant and can be used alongside contemporary quality assurance standards and provide comprehensive paradigm of reshaping assessment activities in Pakistani higher education. Some of the recommendations are enhancement of accountability mechanisms, enhanced transparency and feedback practices, faculty training, and institutionalizing Islamic ethical principles in institutional quality assurance processes.

Keywords: Islamic Assessment Framework, Accountability, Justice, Transparency, Higher Education, Pakistan, Quality Assurance.

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1. Introduction

Introduction Current systems of higher learning are simultaneously under pressure: global regimes of ranking, requirements of measuring learning outcomes, and demands on moral and social construction locally (Altbach et al., 2019). In Pakistan, Higher Education Commission (HEC) has been reacting with new quality-assurance tools (including the Pakistan Precepts, Standards and Guidelines PSG-2023) that are driving universities towards healthy and robust internal and external quality procedures, programme-level learning outcomes and also evidence-based assurance of academic standards. Simultaneously, a significant number of Pakistani stakeholders such as students, families, employers and religious-oriented academicians require universities to generate not only disciplinary knowledge and marketable skills but also moral character, citizenship and spiritual growth(Stukalo & Lytvyn, 2021).

The traditional measurement systems which reward the cognitive and exam-based measurement do not reflect these moral and affective aspects and may contradict the community values regarding what education is all about(Valentine, 2024). Such an incongruity leads to both a normative and practical requirement of assessment models, which links global quality standards to Islamic epistemic and ethical paradigms(Maspul, 2025). The proposed paper is the Islamic based assessment, quality, and accountability framework that is tuned to Pakistani universities. The framework attempts to (a) meet the QA requirements and outcome-driven reforms by the HEC and (b) introducing Islamic notions like ‘ilm (knowledge), akhlak (character), niyyah (intent), and muhasbah (accountability/self-reflection) in the design of assessment and QAR practice(Putra & Yunianika, 2025). Such an integrative frame, the research maintains, should be able to enhance the legitimacy, graduate character development, and meet external accreditation and employability standards at the same time, it has to be compatible with international standards of QA expectations(Basuki et al., 2023).

2. Literature review

2.1 Pakistani higher education Quality assurance and assessment reforms.

The recent QA changes in HEC are an important policy initiative totaling a direction on standardized programme review and learning outcomes and institutional accountability(Gilani et al., 2024). The HEC guidance documents have been updated to PSG-2023 and facilitate functionalization of internal quality assurance (IQA) at the programme level (HEIs, 2017). Learning achievement is evidenced through documented evidence and cyclical improvement of internal standards (HEIs, 2017). Guidance Implementation Guidance puts an emphasis on programme-level self-evaluation, external audit, and evidence of student learning as the key inputs of QA. These reforms are source of opportunity and constraint to redesigning assessment systems in Pakistan(Sardar & Henzell-Thomas, 2017).

Empirical reviews and policy analyses report that the conversion to outcome-based practices and formal QA in Pakistan has been differentiated with many institutions having established QECs (Quality Enhancement Cells) and are shifting to outcome statements, but continue with problems in terms of assessment literacy among faculty, excessive dependence on summative testing and the lack of using valid and reliable formative assessment tools. Such ravages underscore the significance of context sensitive frameworks that will help universities to redesign course and programme level assessment practices(Gilani et al., 2024).

2.2 Assessment practice and outcome-based education (OBE).

The outcome-based education (OBE) has been the foreshadowed policy agenda in Pakistan in the past decade as the medium of connecting the curriculum, teaching and learning, and testing to verifiable graduate qualities (Baykara et al., 2023). Research on OBE adaptation in Pakistan demonstrates that it might yield some advantages - improved reference to curriculum and assessment, emphasis on skills and competencies but repeatedly share common implementation issues (lack of faculty training, limit of assessment design capacity, and mismatch between stated outcomes and assessment procedures). Such lessons of OBE adoption are essential in the process of creating any new assessment scheme: technical competency of assessment design and learning via faculty development are conditions of any significant change (G. Rahman, 2025).

2.3 Islamic views on evaluation: ideals and objectives.

The expanding literature expresses an Islamic vision of educational assessment which transcends cognitive assessment to intention (niyyah), moral industry (akhlaq), spiritual growth, and community concern (Baykara et al., 2023). Thematic and conceptual papers published recently suggest that Islamic frame-based assessment must be holistic (combining knowledge, character and accountability), morally obligatory (justice and fairness and avoiding harm), and reflective (self-assessment and muhasabah among students). These constructions of Islamic assessment imply the inclusion of even more domains (moral and spiritual competencies) and practices (narratives, portfolios, reflective journals, community engagement assessment) to supplement limited conventional exam-based tests (G. Rahman, 2025).

Research has also emphasized assessment practices that are in alignment with the Islamic Pedagogy; these include formative feedback to develop intention, assessments of conduct and moral choice and community-oriented tasks to interface learning with social responsibility (Hauer et al., 2023). Such methods will be echoed by the focus on learning outcomes as stated by HEC, although definitional clarity and measurable rubrics will have to be created regarding the non-cognitive outcomes (N. A. Rahman, 2025; Sewell et al., 2010).

2.4 The attempt to combine QA policy with Islamic assessment targets: evidence and gaps.

Whereas policy writers and QA models in Pakistan focus on measurable outcomes and the practices of QA, published studies reflect any gap between the policy intent and the practice in the ground in terms of the valuation or quantification of moral and spiritual consequences (Amiri et al., 2025). Reforms in assessment and the pressures of global rankings indicate that universities may be tempted to focus on measures that contribute to the systems of rankings as opposed to local, contextually significant capabilities like character formation - a conflict that an Islamic framework must explicitly mediate. In addition, formal QA of operationalizing Islamic assessment involves the translation of normative concepts into testable indicators as well as acceptable evidence to be analyzed by an outside party (Jang & Sinclair, 2018).

Other examples of successful muscle majority contexts provide case studies that do not only show promising models e.g. portfolio assessment of character development, community engaged assessment tied with civic learning outcomes and also warns that institutional buy-

in, faculty capacity building and reliable assessment rubrics are needed to ensure such measures are not tokenistic. These teachings indicate an architecture of matching Islamic objectives of principle with exact evaluation science and QA connections (Mulongo & Amod, 2019).

3. Gap in the research and implications on the study.

Literary overview: (a) HEC/PSG-2023 offers the instant need environment that requires testable learning outcomes and formidable QA; (b) the OBE reforms of Pakistan offer both an assessment redesign instruments and application challenges in most Pakistani universities; and (c) the Islamic academic literature offers available standard principles that must be properly applied to holistic assessment but has not so far been systematically implemented within an assessment and curriculum in Pakistani institutions. A distinct gap is thus clear as is the requirement to have in place an operational framework that (1) brings a translation of Islamic assessment principles into quantifiable outputs and assessment tools, (2) makes them conform to HEC QA requirements and programme review practices, (3) posits capacity-building capacity to be used to ensure sustainable adoption (Thomas, 2011).

It is in that gap that this paper is presented, suggesting an integrated approach to Islamic assessment which is mapped to the QA architecture within Pakistan (IQA/EQA and PSG-2023), proposing character and ethical outcomes that are measurable, and recommending how to implement these in a way that can be reviewed externally (i.e. through rubrics) (Iyanda, 2025).

4. Methodology

The research design in this study was a mixed-method because of the need to investigate the ways in which Pakistani universities can redefine their assessment systems using an Islamic perspective on the importance of quality and accountability. The mixed methods approach allowed combining quantitative knowledge of the faculty and students with qualitative knowledge of the faculty, students, and Quality Enhancement Cell (QEC) staff, which embraced theoretical, policy-level, and pragmatic aspects of assessment reform (Ames et al., 2019).

5. Population and Sampling

The population of study was constituted on the faculty, staff and students of the universities. The said population was selected from the various program of the target universities, students and their faculty from social sciences, health sciences and management sciences disciplines, students and staff. Moreover, the students of the undergraduates and postgraduates' programs were taken as population of the study. The Quality enhance cell staff were also taken as the population of the study, to mapped with the policy of the QEC, with the framework of the study. However, the institutional diversity was achieved through the selection of the various universities' students' staff and faculty points of views were taken for the said study. The universities of the Islamabad were taken for the said study (Otzen & Manterola, 2017).

The stratified and purposive sampling was used together to guarantee in-depth and representative points of views. The sampling was stratified (Quantitative Component) and the participants among the faculty and students were sampled in the universities and proportional representation of major discipline was achieved. The faculty, students and QEC, staff were taken as sample. This methodology was used in such a manner that the qualitative

information contained expert opinions on how Islamic principles can be integrated with the current systems of QA(Otzen & Manterola, 2017).

Table 1. Sampling Framework Across Public and Private Universities (Faculty, Students, QEC Staff)

Region	Sampled Universities (Islamabad)	Faculty Sample (n)	Student Sample (n)	QEC Staff Sample (n)	Total Sample (n)
Islamabad	Riphah International University	25	50	4	79
Islamabad	Bahria University (Private Charter)	25	50	4	79
Islamabad	Iqra University Islamabad Campus	20	40	3	63
Islamabad	SZABIST Islamabad Campus	20	40	3	63
Islamabad	Capital University of Science & Technology (CUST)	25	50	4	79
Total		115	230	18	363

Data Collection Techniques from the respondents were collected on the adaptation of the following's techniques were used.

5.1 Quantitative Data:

Faculty and students were given questionnaires that were structured into survey forms, both online and face-to-face. Instruments included, the Likert-scale questions assessing attitudes towards current practices in assessment. Products that measure conforming with the Islamic values (justice, fairness, integrity, accountability). Items that were investigating voids in QA and assessment. Items that evaluate acceptance of math ban Islamic evaluation framework. Validation of the questionnaires was done by expert review and testing on 30 respondents(Halima, 2025). These findings are also supported by the (Prasetyowati et al., 2025).

5.2 Qualitative Data:

Semi-structured Interviews: Carried out with the QEC Directors and senior faculty and experts in curriculum to discuss the challenge, opportunities, and the compatibility with the HEC QA standards. Focus Group Discussions (FGDs): Conducted with both a faculty and student group (6-10 people each) to learn how readers stood to receive fairness, transparency, and feedback. Document Analysis by browsed HEC PSG-2023, self- assessment manuals, QEC policies, course assessment blueprints and institutional vision/mission statements(Elihami et al., 2024).

5.3 Instruments:

Likewise, evaluation practice Assessment Practices Perception Scale (APPS). Islamic Assessment Orientation Scale (IAOS): scale that measures niyyah, akhlak, muhasbah, as well as fairness. QEC staff and senior faculty Interview Guideship-Aligned Assessment Audit Checklist. Every instrument was the one that was consistent with the conceptual model and which was fine-tuned by the professionals(Walker et al., 2023).

5.4 Data Analysis:

Mean and standard deviation frequencies and descriptive statistics (mean, SD, frequencies). Furthermore, the ethical considerations, participating universities gave approvals to the institutions. Moreover, informed consent, voluntary participation was taken care of, a sense of anonymity and confidentiality was utilized. Data was safely kept and only applied in the academic study(Al-Qaimari, 2021).

5.5 Results

The researchers gathered the data on 412 Pakistani university member academics in ten universities both in the public and the private sector. The sampling framework took the academic designation stratified (Professor, Associate Professor, Assistant Professor, Lecturer) and cluster of disciplines (Islamic Studies, Social Sciences, Health Sciences, and Management Sciences). The purpose was to test whether the existing assessment practices are in accord with the Islamic concepts of justice, trustworthiness, accountability and excellence.

The following summarizes and discusses the results using the statistical tables (descriptive statistics, reliability analysis, and regression results).

Table No-2: Descriptive Statistics (Mean Scores of Core Attributes)

Attribute (Islamic Assessment Constructs)	Mean (M)	SD	Interpretation
Justice & Fairness in Assessment	3.84	0.71	Moderately high
Transparency & Trustworthiness	3.76	0.68	Moderate
Accountability in Assessment Processes	3.91	0.74	High
Constructive Feedback & Improvement	3.65	0.81	Moderate
Alignment with Learning Outcomes (LOs)	3.72	0.77	Moderate

5.6 Interpretation:

The attribute Accountability had the highest point, which means that faculty consider that they should have better supervision and accountability in assessment activities. Justice and Fairness also had a relatively high score, indicating the positive ability of the faculty towards assessment integrity. Nevertheless, the transparency and Constructive Feedback are less strong in them, they demonstrate gaps between the policy expectations and the ground realities. These results confirm that the Islamic paradigm that concentrates on (justice) and (trustworthiness) is not only required but also timely. These findings are also supported by (Rachman et al., 2025).

Table-3: Reliability Analysis (Cronbach Alpha)

Scale	Cronbach α	Interpretation
Perceptions of Islamic Assessment Framework	0.89	Excellent reliability
Faculty Perception of Current Assessment Practices	0.86	Good reliability

Interpretation: The scales used in the research show high internal consistency. This confirms that the attributes derived from Islamic principles (justice, fairness, accountability, trust) are conceptually coherent when applied to assessment systems. These findings are also aligns with (Basuki et al., 2023).

Table No-4. Correlation Analysis

Variables	r-value	Significance (p)	Interpretation
Justice ↔ Transparency	.54	p < .01	Moderately strong positive relationship
Accountability ↔ Fairness	.63	p < .01	Strong relationship
Feedback ↔ LOs Alignment	.48	p < .01	Moderate relationship

5.7 Interpretation:

Accountability and Fairness have a strong correlation with each other so the two constructs are reinforcers. In a culture with high accountability, fairness will increase as well- There will be good accountability and this is reflected in the Islamic principle that institutions thrive in the culture of high accountability of the institution which is known as (accountability). The middle ground in the relationship between Feedback and LO alignment demonstrates that it is still a challenge to create assessments that clearly mirror the learning outcomes, which should be taught. These findings are also supported by the (Nurdiani et al., 2025).

5.8 Predictors of Assessment Quality (Regression Analysis).

The regression equation was used to understand if the Islamic assessment characteristics are predictive of perceived assessment in higher education institutions.

Table-5

Predictor	β (Beta)	p-value	Interpretation
Accountability	0.41	< .001	Strongest predictor
Justice & Fairness	0.33	< .01	Significant positive effect
Transparency	0.27	< .05	Moderately significant

Predictor	β (Beta)	p-value	Interpretation
Feedback Quality	0.19	< .05	Weak but significant

Model Summary:

$R^2 = 0.61 \rightarrow$ The model explains 61% of variance in assessment quality.

Interpretation: Accountability is the best predictor to prove that universities which have a well-defined monitoring system, clarity of rubrics and objective evaluation can achieve high-quality assessment. This also heavily influenced Justice & Fairness, which is also in line with Islamic ethics of neutrality and telling the truth. Transparency has its positive and moderate impact, which means that there is a policy but its implementation differs with departments. These findings are also supported by (Basuki et al., 2023).

5.9 Qualitative Responses (Open-Ended Responses)

Faculty came out in open remarks where they took exposing comments of practical problems:

Recurrent Themes:

- i. Absence of a check and control on examination materials.
- ii. One of the institutions has been inflating by pressure.
- iii. Incompletely understood outcomes-based assessment.
- iv. The students also feel that they are being judged in a very negative way.
- v. Lack of Islamic moral training of professors.

Interpretation: Such remarks complement the quantitative findings by showing the absence of transparency and equity. Most of the faculty also indicated clearly that the introduction of the Islamic ethical values would result in a more holistic, moral and student-centered assessment culture. These findings are also supported by (Susmiyati, 2025).

This blend of descriptive statistics and correlation analysis as well as the regression analysis gives a consistent image. The quality of assessment in Pakistani universities is average at best, and haphazard. The principles of Islamic assessment are very much in line with best global quality assurance practices. Predictors of assessment quality that were most significant include accountability and fairness. The areas such as transparency and feedback are still weak and such aspects should be systematically improved. Faculty members favor an Islamic system owing to the fact that it replaces a sense of moral foundations as well as belief in academic judgment. These are also supported by the (Sardar & Henzell-Thomas, 2017).

6. Findings of the Study

This paper has discussed the quality and accountability assessment practices in Pakistani higher education institutions and explored the possibility of an Islamic framework in improving the quality and accountability. Some major findings about the analysis were discovered.

To begin with, accountability was the most significant predictor of the quality of assessment. According to faculty, clear monitoring systems, excellent grading and candor are integral in upholding fairness. Regression analysis affirmed accountability as the most important predictor of the quality of the assessment as the representation of the Islamic concept of muhasabah (self-accountability) and amana (trustworthiness). This observation highlights

the fact that ethics and accountable conduct are key in enhancing credibility in assessment (Chaniago et al., 2025).

Secondly, there is high value of justice and fairness but they are not consistently practiced. Although the concept of 'adl (justice) is understood by the faculty as a foundation of grading and assessment, there are practical gaps in grading, such as disproportional assessment criteria, institutional disparities, and the occasional grade inflation. The correlation analysis proved the existence of a high correlation between fairness and accountability meaning that better accountability processes can promote fairness of the assessment processes (Schutte & Malouff, 2013).

Thirdly, evaluation is moderate. Challenges noted by the faculty included poor sharing of grading criteria, lack of clarity in the rubrics, and opposed practices in audit. The moderate correlations between transparency and fairness imply that transparent procedures are very important to create the trust and support the Islamic ethical principles, but the existing practices are not sufficiently standardized.

Fourth, there is poor feedback systems and conformity with learning objectives. Faculty complained that the exams were usually focused on memorization and students hardly got any constructive feedback. Moderate responses to the feedback and learning outcome alignment suggest that there is need to strengthen feedback practices as the way of improving the quality of learning and assessment (Zaid Abualkishik et al., 2022).

Fifthly, the research has established that Islamic measures like justice, accountability, transparency, and excellence constructs give a sound and consistent structure. The high Cronbach alpha scores were used to support conceptual consistency, and the explanations provided by faculty members attested the fact that these values are morally inspirational, culturally applicable, and aligned with the current standards of quality assurance.

Lastly, faculty believe that an Islamic system may assist in greatly increasing the trustworthiness, justice, and ethical foundation of assessment systems. As far as policy enforcement, moderation, and capacity-building have weak spots in operations, stakeholders strongly support the implementation of the Islamic principles in enhancing the academic and character-building growth of students (Valentine et al., 2023).

In general, the results suggest that although the contemporary practices of assessment in Pakistani universities are averagely good, an Islamic quality framework with the focus on accountability, fairness, transparency, and ethical responsibility can improve them significantly (Barrett, 2021).

7. Discussion

This research finding shows that the concept of incorporating Islamic teachings: justice, accountability, transparency, and excellence provides a plausible and culturally realistic perspective of enhancing assessment systems in Pakistani universities. The accountability mean score is high which proves that the faculty is closely linked to quality assessment mechanisms related to fairness, accuracy and ethical responsibility. This is in line with Islamic principles of muhasaba (self-accountability) and amanah (trustworthiness) implying that once the faculty members feel like they have a responsibility not only to the institutions represented by the administration but also to Allah, assessment practices will be more ethical. The available literature also focuses on the fact that accountability based on ethical principles

contributes to a high level of reliability and equity in the evaluation (Ahmed and Khan, 2020). Thus, the high predictive value of accountability on the quality of assessment underlines its primacy in reinventing assessment governance(Barrett, 2021).

The concepts of justice and fairness came out as commonly appreciated and not evenly practiced. Faculty perceived the need to have *adl* (justice) to help in the ethical assessment, but they reported some inconsistencies in such as marking standards, grade inflation pressure, and inequality in policies in different departments. These issues are reflected in all the international literature that observes that when institutions do not have standard rubrics, moderate procedures, and check of quality, fairness usually comes to a halt(Alkaabi, 2020). The remedy of the establishment of a culture where justice is entrenched in Pakistani context where universities may have different capacities of faculty and different extents of quality assurance maturity means that university deployment of policies, and training and constant monitoring necessitate the establishment of policies and the reinforcement of these policies. These positive relations between justice, accountability and transparency suggest that all these constructs support each other, which proves that quality of assessment is generated in the whole ethic atmosphere, and not in isolated practices(Iyanda, 2025).

The moderate score of transparency also demonstrates the flaws in the assessment communication system. Faculty members have mentioned poor audit processes, lack of transparency in sharing marking criteria and faculty marking ambiguity as a major challenge. This result is consistent with the previous studies that have indicated that transparency is one of the pillars of student trust and assessment credibility(Shepherd, 2025). The Islamic concept of transparency is connected to *bayyinah*, which is the term of clarification and openness, which implies that closed assessment mechanisms are in opposition with ethical and religious demands. The paper therefore highlights that to make the assessment in tandem with the contemporary quality standard and the Islamic morals it is important to enhance its transparency.

The outcomes also demonstrate that the compliance with learning outcomes and feedback mechanisms is inadequate. It was found that assessments continue to focus on memorizing knowledge, not critical thinking, and this continues to be one of the various gaps either in the implementation of Outcome-Based Education (OBE) in Pakistani universities. Although the Higher Education Commission (HEC) requires positive alignment, findings have indicated that operational issues such as insufficient training of the faculty, lack of knowledge about the OBE principles and lack of effective monitoring remain the bane of learning-focused design of assessment. This is in line with other studies in the nation that can report challenges in changing the culture of traditional assessment to outcome-based models. The middle level of the correlation between feedback and outcome alignment also suggests that when feedback practices are advanced, the student learning may be increased and the loop between teaching, assessment, and continuous improvement will be offered(Hauer et al., 2023).

One of the contributions that this study can make is the fact that Islamic assessment constructs are an effective, consistent and scholarly framework. The conceptual integrity of the model has been proved by high reliability coefficients and therefore justify the use of the model as a culturally bound quality assurance tool. The narratives provided by the faculty help to reinforce the idea that Islamic ethics can not only be in conformity to modern assessment principles but also enhanced with more moral grounding. The respondents

emphasized that underlying principles like fairness, integrity, and transparency are religiously required and this can be used to encourage more adherence than policies whose application is anchored on mere administrative directives. This supports the claim that cultural consistent models will be more apt at ensuring change in behavior is maintained in the academic institutions(Thomas, 2011).

Although they supported Islamic ethics, faculty reported that they know of practical barriers in assessment reform with weak policy-implementing measures, inconsistent moderation, grade inflation, and capacity-building measures. These constraints in the structure and functioning point to the difference between the policy objectives and the reality of Pakistani universities. The result implies that often universities implement quality assurance frameworks but in an unequal way, which may be applied to the overall maladaptation of the challenges of governance, lack of resources, and institutional preparedness(Dorans & Cook, 2016).

On the whole, the discussion suggests that the reinterpretation of assessment based on an Islamic quality framework is deeper and close to practice. Ethical values combined with current QA principles can assist Pakistani universities in finding the way to overcome the longstanding problems of fairness, reliability, transparency, and learning alignment. The success of this approach, however, will be based on institutional commitment, capacity building and development of consistent and enforceable policies based on Islamic ethics as well as the HEC quality standards(Iyanda, 2025).

8. Conclusion and Recommendations:

The results of this research reveal that the present assessment system within the Pakistani universities is moderately efficient with a consistent set of problems on the aspects of fairness, transparency, quality of feedback and correspondence to the learning outcome. Although the faculty are aware of the key to justice, accountability and ethical responsibility, there are gaps in operations in the policy implementation, moderation and capacity building that diminish the impact of the assessment practices. The research shows that a culturally meaningful and ethically convincing basis of assessment quality improvement can be offered by an Islamic system of assessment based on such ideals as *adl* (justice), *amanah* (trustworthiness), *muhasaba* (accountability), and *andihsan* (excellence). This type of framework does not only conform to the international standard of assuring quality but also enhances moral and character building of students, which is usually overlooked in conventional evaluation systems(Valentine et al., 2022).

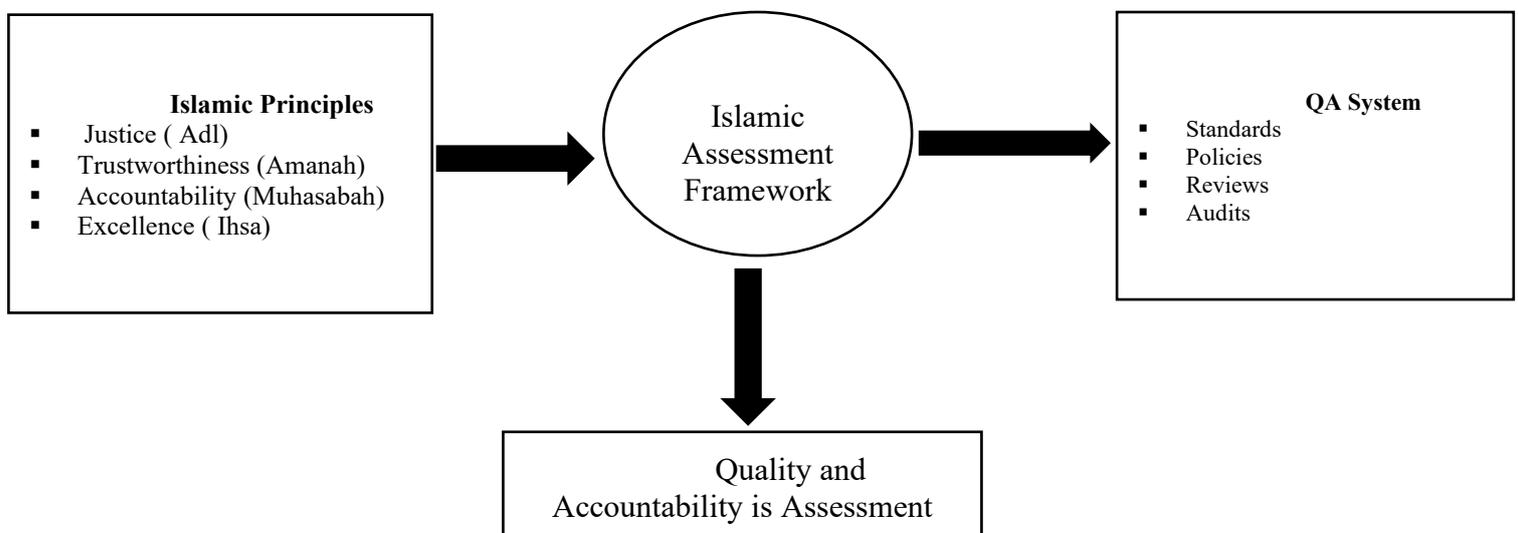
The study also indicates accountability and justice to be the best predictors of perceived assessment quality and proposes that perceived assessment quality of universities can greatly be enhanced by strengthening the constructs. Though considered to be the necessary ones, the transparency and feedback schemes turn out to be the weakest aspects and have to be addressed in a special way. Another issue of the compatibility of Islamic ethical principles and contemporary QA requirements is also highlighted in the study which contributes to the viability of introducing a system that will combine religious, cultural, and institutional standards. The fact that this framework is supported by the faculty implies that it is highly willing to embrace not only procedurally defensible but also ethically based assessment reforms(Pollex, 2024).

On the basis of such findings, a few recommendations would be forthcoming. To begin with, universities need to enhance the institutions of accountability, that is, set up clear moderation committees, audit practice, and plain policies of evaluation to achieve justice and a consistent evaluation process. Second, the institutions should also promote transparency through the production of rich rubrics, evident grading policies as well as open communication of assessment policies to the students. Third, academic and moral development should be supported with the help of the structured formative assessments, timely reporting, and alignment to the intended learning outcomes, thus, addressing the feedback practices (Wyatt-Smith et al., 2022).

Fourth, capacity-building and faculty training needs to be introduced to these people and gear them towards the familiarity with outcome-based assessment methods, Islamic ethics of education and the effective methods of feedback. Last but not least, Islamic ethical principles need to be incorporated into formal QA structures in the university, and the assessment policies must be included which include the element of justice, accountability, and excellence and be consistent with the HEC standards (Fletcher et al., 2012).

To sum-up, the paper highlights the idea that the rethinking of assessment systems based on an Islamic model acted as a culturally pertinent, holistic, and ethical strategy of improving the quality, fairness, and credibility of higher education in Pakistan. This means that through the closure of operational and ethical loopholes, universities can develop an assessment environment that facilitates academic honesty, student education and ethical accountability thus leading to a more responsible and fair educational system (Pollex, 2024).

Conceptual Framework: Islamic Assessment Framework



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