

Itqān and Achievement Goal Theory: Reorienting Learning in the Era of Indonesia's Academic Competency Test (TKA)

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Abstract

Purpose— This article examines how the Islamic ethical idea of itqān—careful, responsible, and high-quality completion of an entrusted act—can reorient students' learning purposes in Indonesia's Tes Kemampuan Akademik (TKA) era. It asks how itqān, read through Ibn Khaldūn's concept of malakah, can be placed in dialogue with achievement goal theory (AGT) without reducing either tradition to the other. The article contributes an explicitly Islamic account of learning orientation for a contemporary Indonesian assessment setting. By distinguishing itqān from perfectionism and malakah from mere repetition, it offers a non-reductive dialogue between Islamic educational philosophy and modern motivational theory.

Design/methods— The study is a conceptual literature review. Its corpus comprises primary Islamic educational thought, especially Ibn Khaldūn's Muqaddimah; peer-reviewed English- and Indonesian-language literature on itqān, malakah, intrinsic motivation, and AGT; and official Indonesian TKA policy documents. The sources were analyzed through thematic coding and conceptual comparison, focusing on purposes of learning, conceptions of competence, means of improvement, and the role of assessment.

Findings— The analysis yields an Itqān-Malakah Achievement Orientation framework. The framework proposes four core propositions: (1) mastery-oriented learning as disciplined cultivation of capability; (2) achievement located in both process quality and visible outcomes; (3) test performance as useful but secondary evidence; and (4) performance-approach goals ethically subordinated to learning, integrity, and social responsibility. The framework recommends mastery-oriented classroom structures, revision-based feedback, goal reflection, and assessment communication that prevents standardized scores from becoming students' sole measure of worth.

Keywords: achievement goal theory; Ibn Khaldūn; Tes Kemampuan Akademik; learning orientation;

Ethical Statement: It is declared that scientific and ethical principles were adhered to during the preparation of this work, and all sources used have been properly cited in the bibliography. The article has been reviewed by at least two peer reviewers, a similarity report was obtained using Turnitin, and compliance with research/publication ethics has been confirmed.

Conflicts of Interest: : The author(s) has no conflict of interest to declare.

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Article Type: Research Article

1. Introduction

Indonesia's Tes Kemampuan Akademik (TKA) is a contemporary assessment policy that aims to provide standardized information about students' academic attainment. Official policy presents TKA as an instrument for objective and fair reporting of achievement, access to recognition across educational pathways, improvement of learning and assessment quality, and educational quality assurance. It is not designed to determine graduation, and participation is not universally compulsory. These features matter because a responsible discussion of student motivation must begin by distinguishing the policy's stated function from untested claims about its effects on schools and learners (Kementerian Pendidikan Dasar dan Menengah, 2025a, 2025b).

Nevertheless, any standardized assessment can become a salient social signal in classrooms, families, and admission-related decision making. Achievement goal research shows that learning goals are not formed only inside individual students; they are influenced by cultural values, institutional structures, teacher messages, peer comparison, and the ways competence is publicly recognized. Thus, the relevant question is not whether TKA automatically creates score-oriented learning, but how teachers and institutions can prevent a useful assessment from being interpreted as the sole purpose of education (Butera, Dompnier, & Darnon, 2024; Urdan & Kaplan, 2020).

Achievement goal theory (AGT) offers a well-established vocabulary for analyzing this issue. In its broadest form, AGT examines the purposes that organize competence-relevant behavior. Mastery goals emphasize developing understanding, improving competence, and engaging with the task; performance goals emphasize demonstrating competence relative to standards or other people. Each orientation can include approach and avoidance forms, and contemporary scholarship cautions against treating these categories as fixed personality traits or morally simple opposites (Chazan, Pelletier, & Daniels, 2022; Elliot & McGregor, 2001).

Islamic educational discourse also contains rich resources for thinking about the purpose and quality of learning. The term *itqān* is commonly used to denote careful, exact, responsible, and excellent completion of an act. In educational use, *itqān* should not be confused with an impossible demand for flawlessness or with anxiety-driven perfectionism.

It is better understood as an ethical quality of effort: the learner takes knowledge, practice, correction, and responsibility seriously because learning is an entrusted activity with consequences for self and society (Shuriye, 2009; Widodo & Suryosukmono, 2021).

The present article places *itqān* in conversation with Ibn Khaldūn's educational concept of *malakah*, often rendered as a firmly acquired disposition, habit, or capability. In the *Muqaddimah*, Ibn Khaldūn explains learning as the gradual acquisition of stable ability through staged instruction, repeated engagement, and application. Recent scholarship has connected *malakah* to higher-order thinking, deep learning, and holistic competence, while preserving its moral and social dimensions (Ibn Khaldūn, 1958; Othman, Hoshan, Yusof, Abdullah, & Mohamed, 2023; Amaliyah, Fahmi, & Munawwaroh, 2025).

The gap is clear. Indonesian discussions of TKA tend to focus on standardization, fairness, access, technical administration, or examination preparation, while Islamic education discussions often invoke *itqān* as a general value without linking it to a contemporary theory of goal orientation. This article addresses that gap through a conceptual question: how can *itqān* and *malakah* reorient learning in the TKA era while remaining in productive dialogue with AGT? The article does not claim to measure students' actual orientations; it proposes a framework that can be tested in subsequent empirical work (Kementerian Pendidikan Dasar dan Menengah, 2025a; Hadi, Anim, & Yasin, 2024).

2. Methods

This study uses a qualitative conceptual-review design. Conceptual articles do not generate participant-level estimates or causal effects; their contribution lies in clarifying constructs, exposing assumptions, and developing reasoned relations among ideas. Here, the central constructs were *itqān*, *malakah*, mastery and performance goals, classroom goal structures, and the assessment context of TKA. The design was selected because the article seeks theoretical reconstruction rather than a claim about the prevalence of particular student motivations (Chazan et al., 2022; Hadi et al., 2024).

The source corpus was organized into four groups. The first group consisted of primary Islamic educational thought, primarily Ibn Khaldūn's *Muqaddimah*, used to identify claims about gradual learning, habituation, competence, and teaching method. The second contained peer-reviewed scholarship on *itqān* and Islamic educational integration. The

third contained foundational and recent AGT literature. The fourth comprised official Indonesian TKA regulations and guidance, used only to establish the policy setting and not as evidence of psychological outcomes (Ibn Khaldūn, 1958; Kementerian Pendidikan Dasar dan Menengah, 2025a, 2025b; Urdan & Kaplan, 2020).

Inclusion was governed by direct relevance to at least one of three issues: ethical quality in learning, development of durable capability, or motivational purpose in achievement settings. Priority was given to primary texts, official policy documents, peer-reviewed journals, and sources with clear publication information or persistent identifiers. The review includes English and Indonesian sources to retain both the international theoretical lineage of AGT and the Indonesian institutional context of TKA. A total of 28 sources were reviewed: 2 primary Islamic texts, 6 Indonesian-language peer-reviewed articles, 12 English-language peer-reviewed articles, 2 official TKA policy documents, and 6 additional supporting sources from relevant fields. This approach also responds to recent calls for careful integration rather than superficial juxtaposition of Islamic concepts and modern educational theory (Amin, Pratama, & Amin, 2023; Hadi et al., 2024).

Analysis proceeded through thematic comparison. Each source was coded for (a) the purpose of learning, (b) the meaning of competence or quality, (c) the process by which capability grows, (d) the place of feedback and assessment, and (e) the ethical status of comparison and visible achievement. Coding was conducted by the first author, with the second author reviewing a 30% sample to verify consistency. Disagreements were resolved through discussion and refinement of category definitions. The resulting interpretation was then tested for non-equivalence: an Islamic term was not declared identical to a Western construct merely because both value improvement. This safeguard is crucial because comparative work is strongest when it identifies both convergence and irreducible difference (Butera et al., 2024; Amaliyah et al., 2025).

3. Results and Discussion

3.1. TKA as an assessment context rather than a pedagogical telos

The first result is conceptual rather than empirical: TKA should be located as an assessment context, not as the telos of learning. The policy defines TKA around the measurement and reporting of academic attainment; it does not replace classroom

learning, exhaust the curriculum, or determine graduation. Accordingly, a school that treats TKA results as one source of evidence can preserve a broad educational purpose, whereas a school that translates every lesson into score maximization risks narrowing its own pedagogy beyond what the policy requires (Kementerian Pendidikan Dasar dan Menengah, 2025a, 2025b).

AGT explains why this distinction matters. When achievement environments repeatedly define success as being better than others, avoiding error, or protecting public image, students may orient attention toward social comparison rather than toward understanding. Yet AGT does not imply that every external assessment is educationally destructive. Goal orientations are shaped by the interpretation of assessment: the same test can be framed as feedback for improvement, information for transition, or a ranking device that defines personal worth (Butera et al., 2024; Chazan et al., 2022).

The TKA context therefore calls for a language of proportionality. Students may prepare seriously, practice strategically, and value strong results without allowing test outcomes to become their only reason for learning. Such proportionality aligns with the policy position that TKA is not a graduation determinant and with the broader educational principle that standardized evidence must be read alongside learning processes, teacher judgment, and students' developmental needs (Kementerian Pendidikan Dasar dan Menengah, 2025a; Kementerian Pendidikan Dasar dan Menengah, 2025b).

3.2. Itqān: quality, responsibility, and the ethics of learning effort

The second result concerns the conceptual content of itqān. In this article, itqān means a commitment to doing a legitimate task with care, completeness, competence, and accountability. It does not mean that a learner must never make mistakes. Error, revision, and gradual improvement are compatible with itqān because the ethical concern is whether the learner responds to the task responsibly rather than whether the learner produces immediate flawless performance. This distinction protects the concept from being confused with unhealthy perfectionism or rigid academic self-worth (Shuriye, 2009; Widodo & Suryosukmono, 2021).

As an educational orientation, *itqān* adds a moral question to the usual question of achievement: not only ‘How well did I score?’ but also ‘How carefully did I learn, verify, revise, and use this knowledge?’ This orientation shifts attention from a one-time outcome to the quality of the learner’s relationship with effort, evidence, teacher feedback, and social consequence. Contemporary Indonesian work on *itqān* and intrinsic motivation similarly frames learning as meaningful work rather than as externally imposed task completion (Nijma & Machali, 2025; Hadi et al., 2024).

The normative background of *itqān* also supports sustainable rather than frantic effort. Islamic sources repeatedly value the regular and enduring practice of good deeds, a principle that is educationally relevant because durable competence is rarely formed by last-minute intensity alone. In this sense, *itqān* is closer to steady craftsmanship than to performative busyness: students plan, practice, seek correction, and continue after temporary failure. Such a view is compatible with motivational research that distinguishes authentic engagement from socially desirable self-presentation (Al-Bukhārī, 2001; Dompnier et al., 2025).

3.3. Ibn Khaldūn’s *malakah* and the formation of durable capability

Ibn Khaldūn provides the article’s central Islamic theoretical lens. His concept of *malakah* points to an acquired, stable ability rather than a fleeting possession of information. Knowledge becomes educationally significant when the learner can use it with relative fluency, judgment, and appropriateness. This view refuses the false choice between understanding and practice: conceptual grasp must be cultivated through sustained engagement until it becomes an operative capability (Ibn Khaldūn, 1958; Amaliyah et al., 2025).

The pedagogical process associated with *malakah* is gradual. Ibn Khaldūn warns against overloading beginners and emphasizes stages of presentation, repetition, and increasing depth. This is not mechanical drill for its own sake. Repetition is valuable when it assists internalization, connects ideas to use, and allows the learner to move from partial familiarity to more refined command. Contemporary analyses link this sequence to higher-order thinking because stable competence enables learners to

compare, infer, solve problems, and adapt knowledge rather than merely recall isolated information (Othman et al., 2023; Amin et al., 2023).

Read together, itqān and malakah create a powerful account of learning quality. Itqān supplies the ethical orientation toward careful and accountable work; malakah supplies the developmental account of how that work becomes an enduring ability. A learner guided by both concepts is not judged only by speed, ranking, or a single examination result. The learner is judged also by growth in capability, seriousness of practice, integrity in method, and usefulness of knowledge in action (Ibn Khaldūn, 1958; Amaliyah et al., 2025).

3.4. Achievement goal theory: a comparative framework

AGT is useful because it specifies the purposes students bring to competence-related tasks. The theory has developed from early mastery-versus-performance distinctions into more differentiated models that include approach and avoidance tendencies, goal structures, social meanings, and the reasons people pursue goals. The shared premise is that what students are trying to accomplish changes how they interpret difficulty, feedback, effort, and success (Urdan & Kaplan, 2020; Chazan et al., 2022).

Mastery-approach goals direct students toward learning, understanding, improvement, and task competence. Performance-approach goals direct them toward demonstrating competence or outperforming others, while performance-avoidance goals are concerned with avoiding the appearance of incompetence. Research does not justify a simplistic conclusion that performance goals are always harmful or that mastery goals always guarantee high performance. Effects depend on how goals are valued, why they are pursued, and how the surrounding environment communicates success (Elliot & McGregor, 2001; Butera et al., 2024).

Recent evidence further sharpens this nuance. Dompnier and colleagues showed that mastery-approach goals predict academic performance when students endorse them genuinely rather than merely as a socially approved response. This finding is highly relevant to Islamic educational discourse: a school can praise ‘love of learning’ or ‘itqān’ while still constructing an environment where students repeat these ideals to

please adults. The quality of motive, not only the wording of the value, therefore deserves pedagogical attention (Dompnier et al., 2025; Nijma & Machali, 2025).

3.5. Points of convergence and non-equivalence

The first convergence is between *itqān* and mastery orientation. Both direct attention to competence development rather than mere appearance. Students who value *itqān* seek to complete learning tasks carefully, understand standards, and improve the quality of their work; students with mastery goals seek to develop competence and understanding. In both cases, challenge can become information about what still needs to be learned rather than proof of fixed inadequacy (Urdan & Kaplan, 2020; Widodo & Suryosukmono, 2021).

A second convergence concerns effort. AGT recognizes that mastery-oriented environments can promote persistence, interest, and self-improvement, while the *malakah* tradition emphasizes repeated, staged engagement until ability is acquired. Both perspectives reject the fantasy that genuine learning is instant. The difference is that *malakah* frames practice within an anthropology of cultivated human capacity, whereas AGT typically frames it through motivational purpose and competence beliefs (Ibn Khaldūn, 1958; Othman et al., 2023; Chazan et al., 2022).

Third convergence concerns feedback. In an *itqān*-oriented classroom, feedback is not an insult to the learner's dignity but a necessary aid to better work. In AGT, mastery-oriented feedback emphasizes strategy, progress, and revision rather than fixed ability or comparative rank. Both approaches support feedback that identifies what the learner can improve next, although the Islamic frame adds accountability before God and responsibility toward others as reasons to take correction seriously (Hadi et al., 2024; Chazan et al., 2022).

The differences are equally important. *Itqān* is not simply a mastery goal translated into Arabic. It is a moral-spiritual quality tied to intention, trustworthiness, disciplined effort, and the beneficial use of knowledge. AGT is a psychological framework that describes goal-directed competence behavior and its contextual conditions; it does not, by itself, determine the ultimate moral purpose of competence. The dialogue is therefore complementary: AGT can illuminate motivational processes, while *itqān* can

provide an ethical horizon for the purposes to which competence is directed (Shuriye, 2009; Hadi et al., 2024).

The framework also distinguishes *itqān* from performance avoidance. A student may be meticulous because they care for quality, but a student may also become excessively meticulous because they fear humiliation or failure. These motives are not equivalent. Teachers should not interpret anxiety, reluctance to submit work, or refusal to take intellectual risks as proof of *itqān*. The moral language of excellence must be paired with a compassionate learning climate in which error is treated as material for revision rather than as a public defect (Butera et al., 2024; Chazan et al., 2022).

3.6. The *Itqān*–Malakah Achievement Orientation framework

The synthesis produces four propositions. First, the primary purpose of learning is cultivated capability that can be used truthfully and beneficially; scores are evidence of learning, not the final definition of learning. Second, quality grows through gradual practice, reflection, feedback, and revision. Third, visible achievement has a legitimate but subordinate role: it can open educational opportunities and help students communicate competence, yet it should not displace the pursuit of understanding. Fourth, learning is ethically accountable because knowledge affects the learner, classmates, family, and wider society (Ibn Khaldūn, 1958; Kementerian Pendidikan Dasar dan Menengah, 2025a).

Within this framework, mastery-approach goals are not adopted uncritically; they are ethically deepened. A student's goal to understand algebra, read critically, or write a persuasive argument becomes part of *itqān* when the student approaches the task with honest effort, attends to feedback, avoids shortcuts that compromise integrity, and seeks a result that can be responsibly used. This reframing keeps achievement connected to process and character without denying the value of cognitive excellence (Dompnier et al., 2025; Widodo & Suryosukmono, 2021).

Performance-approach goals are not eliminated. Students may reasonably want to qualify for a scholarship, gain admission, demonstrate progress to parents, or perform well on TKA. The framework treats these goals as acceptable secondary motives when they remain aligned with honest preparation and do not degrade other

learners. Problems emerge when social comparison becomes the sole organizing purpose, when students hide knowledge to protect status, or when fear of looking incapable blocks help-seeking and revision (Butera et al., 2024; Urdan & Kaplan, 2020).

The framework also explains why TKA preparation should not be separated from ordinary learning. If practice tests are used only to chase predicted scores, students may learn to treat knowledge as a disposable instrument. If the same materials are used to diagnose misconceptions, develop reasoning strategies, and create revision plans, preparation becomes a vehicle for malakah. The decisive variable is not the existence of practice but the purpose and feedback structure surrounding it (Kementerian Pendidikan Dasar dan Menengah, 2025b; Othman et al., 2023).

Table 1. The Itqān-Malakah Achievement Orientation Framework

Dimension	Islamic Concept	AGT Concept	Framework Proposition
Primary Purpose of Learning	Itqān: Careful, complete, responsible completion of entrusted tasks	Mastery-approach goals: Developing understanding and improving competence	Learning aims to cultivate capability that can be used truthfully and beneficially; scores are evidence, not the final definition.
Quality of Achievement	Malakah: Stable, acquired capability through gradual practice	Mastery orientation: Competence as growth and task engagement	Quality is located in both process (effort, revision, integrity) and visible outcomes; both matter but process is foundational.
Role of Assessment	Accountability to God and society; hisbah (public responsibility)	Feedback and goal structures: Assessment as information for improvement	Test performance has a legitimate but secondary role; it provides useful evidence but should not displace understanding or integrity.
Place of Performance Goals	Adab al-ikhtilaf: Ethical discipline in pursuit of excellence; avoiding harmful competition	Performance-approach goals: Demonstrating competence relative to others	Performance goals are ethically subordinated to learning, integrity, sustained effort, and social responsibility; they are acceptable when aligned with honest preparation.
Means of Improvement	Gradualism, repetition, internalization; learning as malakah formation	Strategy-focused feedback, revision cycles, effort attribution	Capability grows through gradual practice, reflection, feedback, and revision; quick fixes and shortcuts undermine quality.

3.7. Pedagogical implications for schools and madrasahs

The first pedagogical implication is to make goals explicit. At the beginning of a unit, teachers can articulate both an academic aim and an *itqān* aim. For example, an academic aim may be to analyze evidence in a nonfiction text, while an *itqān* aim may be to revise one's claim after checking evidence carefully. This avoids abstract moral exhortation and shows students how ethical quality appears inside concrete academic work (Hadi et al., 2024; Chazan et al., 2022).

The second implication is to redesign feedback around process evidence. Instead of only recording correct and incorrect answers, teachers can ask students to identify the strategy they used, the misconception they corrected, and the next action needed. Revision cycles are particularly important because they teach that a first attempt is neither a final identity statement nor a reason to abandon the task. Such practices echo Ibn Khaldūn's gradualism and AGT's emphasis on strategy-focused improvement (Ibn Khaldūn, 1958; Amaliyah et al., 2025).

The third implication is to use comparison carefully. Norm-referenced information may be relevant in certain selection situations, but everyday classroom discourse should not constantly rank students. Teachers can preserve high expectations while emphasizing individual progress, collaborative explanation, and multiple routes to understanding. This does not remove standards; it changes the social meaning of standards from a weapon of status to a guide for better work (Butera et al., 2024; Kementerian Pendidikan Dasar dan Menengah, 2025a).

The fourth implication is to connect TKA preparation to self-regulation. Learners can set weekly process goals, such as completing a specified number of reasoning tasks with written reflection, revising errors by category, or explaining a solution to a peer. These goals are measurable but not reducible to rank. They support the development of *malakah* because they require repeated, monitored practice, and they support *itqān* because students take responsibility for the quality of their preparation (Othman et al., 2023; Nijma & Machali, 2025).

The fifth implication is for school communication. Parents and school leaders should receive a consistent message that TKA is meaningful but not a verdict on a child's worth, faith, intelligence, or future. Overstating the stakes may intensify

performance avoidance, while minimizing the assessment altogether may undermine disciplined preparation. An *itqān*-oriented message combines seriousness with dignity: prepare carefully, learn deeply, act honestly, and interpret results as feedback for the next stage of growth (Kementerian Pendidikan Dasar dan Menengah, 2025a; Butera et al., 2024).

3.8. Integrity, equity, and the limits of excellence language

Itqān is inseparable from integrity. In the TKA era, schools must resist practices that artificially inflate performance, normalize answer leakage, or make students believe that outcomes justify dishonest means. An ethical orientation toward quality requires that evidence of competence be trustworthy. Otherwise, a high score may represent successful impression management rather than acquired capability, contradicting both the educational value of assessment and the Islamic obligation to act responsibly (Kementerian Pendidikan Dasar dan Menengah, 2025a; Shuriye, 2009).

Equity is equally important. An ethic of effort must not become a way to blame students for unequal access to tutoring, devices, stable study spaces, or experienced teachers. AGT research emphasizes that goals are socially shaped, while Ibn Khaldūn's educational thought situates learning within broader social conditions. Consequently, schools should pair messages of disciplined preparation with material and pedagogical support for students who have fewer resources. *Itqān* concerns doing one's best with honest means; it must never erase institutional responsibility to provide fair conditions for learning (Butera et al., 2024; Amin et al., 2023).

Finally, the framework has limits. It is a theoretical proposal, not a validated scale or intervention package. It does not demonstrate that a particular *itqān*-based program will improve TKA scores, reduce anxiety, or change achievement goals. Such claims require mixed-method, longitudinal, and intervention research that examines students' own interpretations, teacher practices, classroom goal structures, and outcomes across different Indonesian school settings (Chazan et al., 2022; Amaliyah et al., 2025).

3.9. Implementation Challenges and Practical Constraints

The framework's implementation faces several practical constraints that must be acknowledged to avoid presenting an overly idealistic model. First, **large class sizes** in many Indonesian schools limit the feasibility of individualized revision-based feedback. Teachers may find it difficult to provide the kind of detailed, process-oriented feedback that the framework recommends, especially in classrooms with 35-40 students. Schools may need to explore peer-feedback systems, structured self-assessment, and group revision activities as scalable alternatives.

Second, teacher training on goal orientation, itqān-based pedagogy, and formative assessment is currently limited. Many teachers are unfamiliar with AGT and may not have received professional development on how to frame success in mastery terms while still preparing students for TKA. Incorporating these concepts into pre-service and in-service teacher education would be essential for meaningful implementation. Third, parental expectations for high scores may pressure schools to prioritize performance goals despite official policy. In many Indonesian communities, standardized test results are seen as proxies for school quality and student potential. Schools may need to engage parents through communication that explains the framework's philosophy and reassures them that mastery-oriented learning does not mean lower standards or reduced preparation.

Fourth, the existing culture of high-stakes testing in Indonesia, shaped by prior national examinations, may lead students, teachers, and administrators to interpret TKA through a high-stakes lens despite policy statements to the contrary. Changing this entrenched culture requires sustained effort, consistent messaging, and visible support from school leadership and education authorities. Fifth, resource constraints such as limited access to stable internet, digital devices, and supplementary learning materials can affect the quality of revision-based practice and self-regulated learning. Schools in rural or underserved areas may need differentiated strategies that account for these material conditions.

Future research should therefore examine how schools navigate these tensions and identify contextual adaptations that preserve the framework's principles while responding to local realities. Implementation studies are needed to document how

teachers reinterpret the framework in practice, what barriers they encounter, and what modifications enhance feasibility without compromising the framework's ethical and motivational foundations (Chazan et al., 2022; Amaliyah et al., 2025).

4. Conclusion

This article argues that Indonesia's TKA era requires a reorientation of learning purposes, not a rejection of assessment. The dialogue between *itqān*, Ibn Khaldūn's *malakah*, and achievement goal theory offers a principled alternative for framing how students approach academic tasks. The proposed *Itqān-Malakah Achievement Orientation* framework integrates these traditions by treating mastery-oriented learning as disciplined cultivation of capability, locating achievement in both process quality and visible outcomes, and subordinating performance goals to learning, integrity, and social responsibility. Schools can implement this framework through mastery-oriented classroom structures, revision-based feedback, goal reflection, and assessment communication that prevents standardized scores from becoming students' sole measure of worth. The framework also acknowledges practical constraints including large class sizes, limited teacher training, parental pressure, and resource disparities that require contextual adaptation.

Future research should develop validated measures, design classroom interventions, and conduct comparative studies across diverse Indonesian school settings to examine how the framework operates in practice. By providing an ethical and motivational foundation for learning, the framework helps avoid two extremes: reducing education to test preparation and dismissing assessment as inherently harmful to authentic learning.

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