

PROBLEMATICS AND SOLUTIONS OF ATTITUDE EVALUATION STUDENTS' RELIGIOUSNESS IN PAI LEARNING: A STUDY LITERATURE WITH A QUALITATIVE APPROACH

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Article Information

Abstract

This study aims to identify problems and solutions in evaluating students' religious attitudes in Islamic Religious Education (PAI) learning through a qualitative approach based on literature studies.

The research method involves a systematic analysis of 25 literature sources (journals, books, and research reports) published in 2015–2024 using content analysis and theoretical triangulation techniques. The findings indicate three main problems: (1) the invalidity of the evaluation instrument due to abstract indicators and teacher subjectivity, (2) minimal teacher training in assessing the affective dimension, and (3) the dominance of an administrative approach that ignores the actual context. The solutions offered include the development of instruments based on the Krathwohl framework, authentic approaches (eg, portfolios and reflection journals), and multi-party collaboration (teachers, parents, and the school environment). The qualitative approach contributes to understanding the complexity of the internalization of religious values through holistic and interpretive methods. The conclusions of the study emphasize the need for a reorientation of the evaluation of religious attitudes that is more contextual, collaborative, and sustainable.

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INTRODUCTION

Islamic Religious Education (PAI) holds a strategic position in the Indonesian national education system as a means to shape students' character and personality in accordance with Islamic teachings. PAI aims not only to transfer religious knowledge but also to internalize Islamic values into students' daily behavior (Muhaimin, 2014). The success of PAI learning is largely determined by the extent to which religious attitudes are reflected in students' actions, both within and outside the school environment. Therefore, evaluation of religious attitudes becomes a crucial component in measuring the achievement of PAI learning objectives, particularly in the affective domain (Zuhdi, 2015).

Theoretical Framework for Attitude Evaluation

The evaluation of religious attitudes is rooted in the broader theory of affective domain assessment. Krathwohl, Bloom, and Masia (1964) developed a hierarchical framework for affective learning outcomes

consisting of five levels: (1) receiving (awareness and willingness to attend), (2) responding (active participation and reaction), (3) valuing (internalizing values and showing commitment), (4) organization (integrating values into a value system), and (5) characterization by a value or value complex (acting consistently based on internalized values). This framework provides a comprehensive structure for evaluating the depth of attitude internalization, from mere awareness to consistent behavioral manifestation.

In the context of religious education, this framework is particularly relevant because religious attitudes encompass multiple dimensions: cognitive (understanding of religious teachings), affective (feelings of faith and piety), and psychomotor (worship practices and moral actions) (Zuchdi, 2013). A holistic evaluation of religious attitudes must capture all these dimensions, not merely measuring students' ability to recite religious texts or answer doctrinal questions.

The Importance of Evaluation in PAI Learning

Evaluation in PAI learning serves multiple functions: formative (to improve the learning process), summative (to measure final achievement), diagnostic (to identify learning difficulties), and placement (to determine appropriate learning strategies) (Arifin, 2017). Specifically, evaluating religious attitudes helps teachers understand the extent to which religious values have been internalized by students and identify areas requiring further reinforcement.

According to Sudijono (2011), effective educational evaluation must be systematic, continuous, and comprehensive. In the context of PAI, this means that attitude evaluation should not be limited to periodic tests but must involve ongoing observation and documentation of student behavior in various contexts. The complexity of evaluating religious attitudes demands a multi-method approach that can capture the nuances of value internalization.

Challenges in Evaluating Religious Attitudes

Despite its importance, the evaluation of religious attitudes faces significant challenges in practice. Several studies have identified various obstacles that hinder effective attitude assessment in PAI learning. First, the abstract and subjective nature of attitudes makes them difficult to measure accurately (Suryani, 2018). Unlike cognitive knowledge that can be assessed through objective tests, attitudes involve internal psychological processes that are not directly observable. Teachers often struggle to design instruments that can validly and reliably measure the depth of value internalization. Second, many PAI teachers lack adequate training in evaluating the affective domain (Hasibuan & Anwar, 2020). Teacher education programs typically emphasize cognitive assessment techniques, leaving teachers unprepared to assess attitudes systematically. This competency gap results in evaluation practices that are inconsistent and potentially biased. Third, the instruments used for attitude evaluation tend to be administrative in nature, focusing on completing bureaucratic requirements rather than capturing authentic student development (Amalia & Fauzi, 2021). Standardized observation sheets and self-assessment forms often lack clear indicators and empirical validation, producing data that does not accurately reflect students' actual religious attitudes. Fourth, the school environment and social context significantly influence students' religious attitudes, yet these factors are often overlooked in evaluation practices (Nasution, 2022). Evaluation tends to focus on student behavior under teacher supervision, ignoring behaviors exhibited outside the classroom or in unstructured situations.

The Gap in Existing Research

While numerous studies have addressed PAI learning evaluation, most have focused on cognitive aspects or employed quantitative approaches that measure outcomes rather than processes (Fitri & Irwansyah, 2020).

Research specifically examining the problems and solutions in evaluating students' religious attitudes, particularly through a qualitative literature review approach, remains limited. This gap is significant because a qualitative approach can provide deeper understanding of the complexity of value internalization, including the contextual factors that influence attitude formation and expression.

Furthermore, existing studies often treat attitude evaluation as a technical issue, neglecting the pedagogical and philosophical dimensions of assessing religious character development. A more comprehensive examination is needed to bridge the gap between evaluation theory and classroom practice, identifying practical solutions that teachers can implement.

Research Focus and Objectives

This study focuses on three main issues: (1) the problems faced in evaluating students' religious attitudes in PAI learning, (2) the solutions offered in the literature to address these problems, and (3) the contribution of a qualitative approach to understanding and improving the practice of religious attitude evaluation. Accordingly, this study aims to:

1. Identify the challenges encountered in implementing religious attitude evaluation in PAI learning.
2. Examine alternative solutions from various literature sources to address these challenges.
3. Describe how a qualitative approach can deepen the understanding and practice of evaluating students' religious attitudes contextually and applicably.

By conducting a systematic literature review, this study seeks to construct a comprehensive understanding of the problems and potential solutions related to religious attitude evaluation, thereby contributing to the improvement of PAI learning quality in schools.

This research employs a qualitative approach with a literature study method (library research) aimed at identifying problems and solutions in implementing students' religious attitude evaluation in Islamic Religious Education (PAI) learning. This study examines various literature sources including journal articles, scientific books, research reports, and proceedings relevant to the topic of discussion.

Source Selection Criteria

Inclusion criteria for source selection include publications that discuss religious attitude evaluation, PAI learning, and qualitative approaches in educational evaluation, published between 2015 and 2024. Selected sources must come from accredited national journals, reputable international journals, academic books from university publishers, and officially published research reports. Exclusion criteria include popular articles, non-academic opinions, blogs, and sources that have not undergone peer-review processes or are not thematically relevant.

Data Sources

A total of 25 literature sources were analyzed in this study, consisting of 18 journal articles, 5 scientific books, and 2 institutional research reports. The publication year range analyzed was between 2015 and 2024 to ensure the study uses contemporary sources relevant to the current educational context.

Data Analysis

Data analysis was conducted using content analysis techniques systematically and interpretively. The analysis stages began with identifying core topics from each source (initial coding), followed by categorization based on major themes: (1) forms and methods of evaluating religious attitudes, (2) obstacles faced by teachers, and (3) conceptual and practical solutions offered in the literature.

After categorization, data were reviewed in-depth to find general and specific patterns related to the PAI evaluation context. This process also involved theoretical triangulation to test the suitability of findings with relevant educational evaluation theories, including Krathwohl's affective domain taxonomy and authentic assessment principles.

Trustworthiness

To ensure the trustworthiness of findings, this study employed source triangulation by comparing perspectives from multiple literature types (journals, books, reports) and theoretical triangulation by examining findings through different theoretical lenses. The systematic documentation of analysis procedures also enhances the dependability of the research. With this approach, the research is expected to present an in-depth literature synthesis, not merely compiling data but constructing critical understanding of the problems and potential solutions to evaluating students' religious attitudes in PAI learning.

FINDINGS AND DISCUSSION

The findings of this literature study are organized according to the main variables in the research: (1) evaluation of religious attitudes, (2) problems in evaluating religious attitudes, (3) solutions offered in the literature, and (4) the contribution of qualitative approaches. Each section integrates findings from various literature sources and discusses them through relevant theoretical frameworks.

Evaluation of Religious Attitudes: Conceptual Understanding

Evaluation of religious attitudes is the process of assessing the level of internalization of religious values reflected in student behavior, both in formal learning contexts and in everyday life. Religious attitudes encompass affective dimensions, such as faith, piety, morals, and consistent worship behavior (Zuchdi, 2013). The evaluation of this dimension is complex because it touches on aspects that are not always visible to the naked eye and can often only be captured through qualitative and reflective approaches.

According to Krathwohl et al. (1964), affective evaluation must consider five hierarchical levels of internalization. In the context of religious attitudes, these levels can be operationalized as: (1) receiving—students show awareness of religious values; (2) responding—students participate in religious activities; (3) valuing—students express commitment to religious values; (4) organization—students integrate religious values into their belief system; and (5) characterization—students consistently act according to religious values. Effective attitude evaluation must capture these varying levels of internalization, not merely superficial behavioral compliance.

Suryani (2018) emphasized that the main challenge in evaluating religious attitudes is the ambiguity of indicators and the absence of truly valid measuring instruments. This is exacerbated by teachers' limited understanding of how to evaluate the affective dimension objectively. When evaluation is only carried out when students are under teacher supervision, there is a risk of ignoring other social contexts, such as student behavior outside of school. Therefore, a longitudinal evaluation model that is contextual and uses data triangulation approaches is necessary.

Effective attitude evaluation needs to combine various techniques such as observation, anecdotal notes, student self-reflections, and interviews or input from other teachers and parents (Zuhdi, 2015). This aligns with the holistic

approach in character education, which emphasizes that the formation of attitudes is not merely the result of direct instruction but emerges from habituation, role models, and continuous value reflection.

Problems in Evaluating Religious Attitudes

The literature analysis reveals three main categories of problems in evaluating students' religious attitudes in PAI learning.

1. Invalidity of Evaluation Instruments.

One of the primary problems lies in the validity of instruments used to evaluate religious attitudes. Many teachers still use standard instruments such as observation sheets and self-assessments without indicators that have been systematically tested empirically (Suryani, 2018). This results in assessments that tend to be subjective and do not accurately describe the internalization of values.

Several studies emphasize that instrument development must refer to the affective framework according to Krathwohl, which includes five levels: acceptance, response, assessment, value organization, and characterization of values (Zuchdi, 2013). However, the application of this framework in practice remains minimal. Teachers often create observation sheets based on intuitive understanding rather than theoretically grounded indicators.

Amalia and Fauzi (2021) revealed that instruments for evaluating religious attitudes often do not undergo validation by experts or limited trials. This indicates a gap between evaluation theory and implementation in the field. Many teachers use instruments developed by colleagues or taken from internet sources without adapting them to their specific contexts or validating their psychometric properties. The invalidity problem is compounded by the fact that religious attitudes are complex constructs involving cognitive, affective, and behavioral components. A valid instrument must capture all these dimensions, yet most available instruments focus narrowly on observable behaviors while neglecting internal states and contextual factors (Lickona, 1996).

2. Minimal Teacher Training in Affective Assessment

Hasibuan and Anwar (2020) confirmed that many PAI teachers have not received adequate training regarding attitude evaluation, both in terms of planning, implementation, and reporting. Teacher education programs typically focus on developing cognitive assessment competencies, leaving affective assessment as a peripheral concern.

Training deficiencies manifest in several ways. First, teachers lack understanding of theoretical frameworks for affective assessment, such as Krathwohl's taxonomy or alternative models like the affective domain assessment framework proposed by Martin and Reigeluth (2018). Second, teachers are unfamiliar with diverse assessment techniques appropriate for evaluating attitudes, including observation protocols, interview guides, and portfolio assessment designs. Third, teachers struggle with documentation and reporting of attitude development over time, often reducing complex behavioral patterns to simplistic checklists.

Fitri and Irwansyah (2020) noted that many teachers feel anxious about evaluating attitudes because they lack confidence in their ability to assess subjective qualities fairly. This anxiety leads some teachers to avoid thorough attitude evaluation altogether or to rely on convenient but superficial assessment methods.

The limited professional development in affective assessment is not merely an individual teacher issue but reflects systemic gaps in teacher education curricula and in-service training programs. As Arifin (2017) argued, educational evaluation courses in teacher preparation programs often devote only a small portion of content to the affective domain, reinforcing the perception that attitude assessment is less important or more difficult than cognitive assessment.

3. Dominance of Administrative Approaches

Amalia and Fauzi (2021) identified that instruments used are generally administrative in nature and do not

reflect the actual dynamics of student attitude development. Attitude evaluation often becomes a bureaucratic exercise focused on completing required forms rather than understanding student development.

This administrative orientation manifests in several ways. Teachers may complete observation sheets perfunctorily, assigning scores based on general impressions rather than documented behavioral evidence. Self-assessment forms may be completed by students without adequate guidance or reflection time. Reporting of attitude evaluation results may focus on numerical scores rather than providing meaningful descriptions of student development.

The dominance of administrative approaches is reinforced by accountability pressures in the education system. Schools are required to report student attitude development, but the reporting mechanisms often emphasize quantifiable data over qualitative descriptions. This creates a perverse incentive for teachers to produce numbers that satisfy reporting requirements rather than investing time in genuine understanding of student attitude development.

Nasution (2022) noted that when evaluation focuses on administrative compliance, teachers miss opportunities to use assessment data formatively to improve learning. The rich information that could be gathered through systematic observation and reflection is lost when evaluation is reduced to checkbox completion.

Solutions Offered in the Literature

The literature offers several solutions to address the problems identified, ranging from instrument development to collaborative approaches.

1. Development of Instruments Based on Krathwohl Framework

Several studies recommend developing evaluation instruments grounded in Krathwohl's affective domain taxonomy (Zuchdi, 2013; Suryani, 2018). This framework provides a systematic structure for understanding attitude internalization at multiple levels, from mere awareness to consistent behavioral manifestation. Operationalizing the Krathwohl framework for religious attitude evaluation requires developing indicators for each level. For example:

- a. Receiving: Student shows interest in religious topics and attends religious activities
- b. Responding: Student voluntarily participates in religious discussions and activities
- c. Valuing: Student expresses commitment to religious values and defends them
- d. Organization: Student integrates religious values into daily decision-making
- e. Characterization: Student consistently demonstrates religious behavior across contexts

Amalia and Fauzi (2021) suggested that instruments based on this framework should undergo validation through expert review and empirical testing. Validity and reliability testing procedures, including content validity assessment, construct validity through factor analysis, and reliability testing through inter-rater agreement, should be conducted before instruments are used.

2. Authentic Assessment Approaches

Authentic assessment is increasingly offered as an alternative to traditional evaluation methods (Suryani, 2018; Amalia & Fauzi, 2021). This approach allows teachers to evaluate attitudes in real contexts, such as socio-religious projects, daily worship practices, and interactive activities. This approach aligns with the principles of character education in Indonesia's Independent Curriculum.

Portfolio assessment represents one authentic approach with particular promise for evaluating religious attitudes. Portfolios can include evidence of student learning and attitude development gathered over time, such as reflection journals, project products, observation records, and peer or self-assessments (Arifin, 2017). Portfolios document not just outcomes but processes, enabling teachers to trace the development of attitudes over time.

Reflection journals or religious daily journals serve as another innovation in authentic assessment (Suryani,

2018). These journals allow students to express their thoughts, feelings, and behavioral experiences related to religious values. When students write regularly about their spiritual experiences and moral challenges, teachers gain insight into internal processes that may not be observable through external behavior alone.

Project-based learning with a religious character dimension provides another authentic context for attitude evaluation. When students work on projects addressing real-world issues from an Islamic perspective, teachers can observe how students apply religious values in complex situations. This approach moves evaluation beyond artificial testing contexts into authentic problem-solving scenarios.

However, the use of these innovations remains limited due to teachers' administrative demands and minimal assistance in their implementation. Many teachers express interest in authentic approaches but feel constrained by time, class size, and reporting requirements.

3. Multi-Party Collaboration

Research suggests that effective attitude evaluation requires involvement from multiple parties beyond the PAI teacher. Zuhdi (2015) emphasized that input from homeroom teachers, subject teachers, parents, and peers can provide triangulation data that strengthens evaluation results.

Collaborative evaluation approaches offer several advantages. First, multiple observers can identify attitudes that may not be apparent in the PAI classroom context. A student who demonstrates strong religious behavior in PAI class might behave differently in other settings, and multiple perspectives help capture this complexity. Second, collaboration reduces individual teacher bias and subjectivity. When several teachers contribute to attitude evaluation, the assessment becomes more balanced and less influenced by any single teacher's personal relationship with a student. Third, involving parents aligns with the understanding that religious attitude formation occurs primarily in the family and community, not just in school. Parents can provide information about student behavior at home, including worship practices, moral behavior with siblings, and responses to religious teachings in family contexts.

Nasution (2022) noted that peer involvement can also be valuable, particularly as students may behave differently when with peers than when with adults. Peer assessment, conducted appropriately with clear guidelines, can provide insights into students' social religious behavior that adults might not observe. Hasibuan and Anwar (2020) confirmed that environmental involvement in student socialization can provide triangulation data to strengthen evaluation results. A positive social environment, such as the school's religious culture and collective reinforcement of norms, has been shown to strengthen students' religious attitudes. Therefore, attitude evaluation should not be done individually by PAI teachers alone but on a team basis with cross-role collaboration in the educational community.

4. Reducing Subjectivity through Structured Observation

Zuhdi (2015) stated that one way to reduce subjectivity is by using structured observation instruments and the involvement of other teachers (peer observation) as a cross-control mechanism. Structured observation protocols with clear behavioral indicators can help teachers record student behavior systematically rather than relying on general impressions.

Comparison with character assessment models from other countries, such as portfolio-based practices in Japan and Finland, also shows that attitude assessment is ideally carried out by more than one teacher, accompanied by written reflection from students (Nasution, 2022). These international models demonstrate that systematic attitude evaluation is possible when adequate support systems are in place.

Structured observation requires training in observation techniques, including how to record specific behaviors, how to distinguish between patterns and incidents, and how to document observations in ways that support valid inference. Without such training, even structured instruments may be used inconsistently.

Contribution of Qualitative Approaches

The qualitative approach contributes significantly to understanding the complexity of internalization of religious values through holistic and interpretive methods. Unlike quantitative approaches that reduce attitudes to numerical scores, qualitative methods enable researchers and teachers to understand the meanings, contexts, and processes involved in attitude formation and expression.

1. Understanding Internalization Processes

Qualitative methods, such as in-depth interviews and reflective journals, allow exploration of the internal processes through which students internalize religious values. These methods can capture students' reasoning, emotional responses, and meaning-making processes that external observation cannot access (Nasution, 2022).

For example, while quantitative scales might indicate that a student has a "positive religious attitude," qualitative methods can reveal whether this attitude is based on genuine conviction, social conformity, or fear of punishment. The qualitative approach can also reveal tensions, doubts, and struggles in the internalization process aspects that are essential to understanding genuine religious development but are invisible to quantitative measures.

2. Capturing Contextual Factor

Qualitative approaches are particularly suited to understanding how context influences religious attitude development. Through observation and interviews, researchers can identify how school culture, peer relationships, family dynamics, and community factors shape students' attitudes (Fitri & Irwansyah, 2020). Contextual understanding is crucial because religious attitudes are not developed in isolation. A student's religious behavior in school may differ from behavior at home; qualitative methods can explore these contextual differences and their meanings. This contextual sensitivity enables more nuanced understanding of attitude development and more targeted interventions.

3. Generating Rich Descriptive Data

Qualitative methods produce rich descriptive data that can inform both evaluation practice and pedagogical improvement. Thick descriptions of student behavior, detailed accounts of classroom dynamics, and nuanced narratives of attitude development provide more useful information for teachers than numerical scores alone (Arifin, 2017). These rich descriptions can be used formatively to guide teaching strategies. When teachers understand the specific challenges students face in applying religious values, they can adjust instruction accordingly. Descriptions also provide better communication with parents about student development, enabling more meaningful collaboration.

4. Critiquing and Improving Evaluation Practice

The qualitative literature review in this study has revealed systemic problems in attitude evaluation practice that might not be apparent through quantitative analysis. By examining multiple perspectives from diverse literature sources, this study has identified patterns of problems and promising solutions that can inform policy and practice. This critical perspective is essential for moving beyond superficial compliance toward genuine improvement of attitude evaluation. Without qualitative understanding of why current practices fall short, attempts at improvement may address symptoms rather than root causes.

CONCLUSION

This literature study has identified significant challenges in evaluating students' religious attitudes in PAI learning, including invalid instruments, limited teacher competency in affective assessment, and the dominance of administrative approaches. The findings reveal that current evaluation practices often fail to capture the depth and complexity of religious attitude internalization.

Solutions offered in the literature include developing instruments based on Krathwohl's affective framework,

implementing authentic assessment approaches such as portfolios and reflection journals, fostering multi-party collaboration among teachers, parents, and peers, and reducing subjectivity through structured observation protocols. A qualitative approach contributes to improving evaluation practice by providing deeper understanding of internalization processes, contextual factors, and the meanings students ascribe to religious values.

The study concludes that effective religious attitude evaluation requires reorientation toward more contextual, collaborative, and sustainable approaches. Future research should conduct empirical field studies in schools that have implemented innovative attitude evaluation models, examining implementation challenges, impacts on student behavioral change, and engagement of the school community. Such studies are urgently needed to strengthen literature findings and bridge the gap between evaluation theory and practice in Islamic education.

IMPLICATIONS

Practically, the results of this study provide important implications for PAI teachers to actively develop holistic evaluation instruments, such as structured observations, anecdotal notes, and student reflections. Teachers are advised to involve other parties such as homeroom teachers and peers in the assessment process to increase objectivity and depth of data. For education policy makers, it is important to provide intensive training on attitude evaluation and integrate authentic assessment based on socio-religious projects into curriculum policies.

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