

## CONCEPT ANALYSIS AND DEVELOPMENT OF ASSESSMENT RUBRICS IN INDEPENDENT CURRICULUM LEARNING

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### Abstrak

Penelitian ini bertujuan untuk menganalisis konsep, manfaat, jenis, dan pengembangan rubrik dalam penilaian pembelajaran Pendidikan Agama Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui kajian berbagai konsep penilaian, penilaian otentik, dan nilai-nilai pendidikan Islam yang relevan dengan pembelajaran PAI. Data tersebut dianalisis secara deskriptif-interpretatif untuk menemukan hubungan antara teori penilaian modern dan *orientasi tarbiyah* dalam pendidikan Islam. Hasil penelitian menunjukkan bahwa rubrik memiliki fungsi strategis sebagai instrumen penilaian integratif yang mencakup aspek kognitif, afektif, dan psikomotorik secara seimbang. Rubrik ini juga mendorong perubahan paradigma dalam evaluasi dari sekadar mengukur hasil pembelajaran menjadi proses refleksi moral, spiritual, dan diri atau *muhasabah*. Kontribusi penelitian ini terletak pada penawaran pengembangan rubrik PAI berbasis nilai-nilai Islam yang tidak hanya berfungsi sebagai alat ukur, tetapi juga sebagai media pengembangan karakter dan *tarbiyah ruhiyah*. Implikasi dari penelitian ini menekankan pentingnya pengembangan bank rubrik PAI, pelatihan guru, dan penyusunan indikator penilaian berbasis nilai Islam sehingga proses evaluasi dapat dilakukan secara kontekstual, konsisten, berkelanjutan, dan mampu memperkuat kualitas pembelajaran dan pembentukan karakter religius siswa.

**Kata kunci:** rubrik penilaian, Pendidikan Agama Islam, penilaian otentik, karakter religius.

### Abstract

This study aims to analyze the concepts, benefits, types, and development of rubrics in the assessment of Islamic Religious Education learning. This research uses a descriptive qualitative approach through the study of various assessment concepts, authentic assessments, and Islamic education values that are relevant to PAI learning. The data were analyzed descriptive-interpretively to find the relationship between modern assessment theory and *tarbiyah orientation* in Islamic education. The results of the study show that rubrics have a strategic function as an integrative assessment instrument that includes cognitive, affective, and psychomotor aspects in a balanced manner. The rubric also encourages a paradigm shift in evaluation from just measuring learning outcomes to the process of moral, spiritual, and self-reflection or *muhasabah*. The contribution of this research lies in the offer of the development of a PAI rubric based on Islamic values which not only functions as a measuring tool, but also as a medium for character development and *tarbiyah ruhiyah*. The implications of this study emphasize the importance of developing PAI rubric banks, teacher training, and the preparation of Islamic value-based assessment indicators so that the evaluation process can be carried out contextually, consistently, sustainably, and able to strengthen the quality of learning and the formation of students' religious character.

**Keywords:** assessment rubric, Islamic Religious Education, authentic assessment, religious character.

## Introduction

The development of modern education has driven a paradigm shift in assessment from just measuring learning outcomes to an evaluation process that is more authentic, reflective, and oriented towards the development of students as a whole (Akhwani et al., 2021). Assessment is no longer only understood as an activity of giving grades or scores at the end of learning, but as an integral part of the learning process that functions to provide feedback, guide improvement, and foster students' awareness of the quality of learning. This shift is in line with the demands of 21st century education that emphasizes critical thinking skills, creativity, collaboration, communication, responsibility, and character building. In the context of Islamic Religious Education, this paradigm change is becoming increasingly important because PAI learning not only aims to improve religious knowledge, but also fosters students' spiritual attitudes, morals, worship skills, and religious character (Ahmadi et al., 2025). Therefore, an assessment instrument is needed that is able to measure and foster cognitive, affective, and psychomotor aspects in a balanced manner. One of the instruments relevant to these needs is Assessment rubric.

Conceptually, rubrics are authentic assessment instruments that contain criteria, indicators, and levels of achievement of student performance in a clear and structured manner. Rubric helps teachers Assess tasks, performance, attitudes, skills, and learning products in a more objective, transparent, and consistent manner. A number of studies have shown that the use of rubrics can clarify assessment standards, improve the quality of feedback, and help learners understand learning expectations. Tarigan found that the analytical rubric was able to improve the consistency and clarity of the assessment criteria (Tarigan et al., 2015). Sari emphasized that rubrics can strengthen students' intrinsic motivation through meaningful feedback. Marlina pointed out that rubrics not only function as a measuring tool, but also as a means of character development and internalization of spiritual values. Fitriyah, Huda, and Fauzi developed a rubric to systematically assess the performance of worship and spiritual attitudes, while Neliwati introduced a digital e-rubric that makes it easier for teachers to provide feedback. Amalia also emphasized that rubrics have a philosophical function as a means of moral formation through the principle of *assessment for learning* and *assessment as learning*. These findings show that rubrics have a strategic position in developing more equitable, reflective, and meaningful learning evaluations.

Uniqueness This study lies in the effort to understand the assessment rubric in Islamic Religious Education learning not only as a technical instrument for evaluation, but also as a means of value education. In PAI learning, learning success is not enough to be measured through the ability to answer questions or memorize religious concepts, but also through the ability of students to practice

Islamic values in attitudes, behaviors, worship skills, and social relations. Therefore, the PAI rubric needs to be designed with both the academic dimension and the spiritual dimension in mind. Rubrics can be a bridge of communication between teachers and students about religious behavior standards, the quality of worship, the ability to self-reflect, and character strengthening (Akhwani et al., 2021). With rubrics, students not only know the final grades obtained, but also understand what aspects are already good, what aspects need to be improved, and how the process of self-improvement can be done. In this context, rubrics have a closeness to the concept *Meditation*, namely the awareness to assess and improve oneself continuously.

Although rubrics have been widely studied in the context of authentic assessments, there are still some research gaps that need to be considered (Andiarini et al., 2018). First, the study of assessment rubrics generally still focuses on technical aspects, such as the preparation of criteria, assessment scales, and performance descriptions, while the dimensions of values, spirituality, and character formation in PAI learning have not been discussed in depth. Second, previous research has indeed emphasized the benefits of rubrics for objectivity and transparency of assessments, but not many have integrated modern assessment theory with Islamic values as the basis for the development of rubrics. Third, in PAI learning practice, teachers still often face difficulties in compiling rubrics that are able to assess spiritual attitudes, morals, worship practices, and religious skills clearly and measurably. Fourth, the development of rubrics based on Islamic values is still not widely directed as an instrument *Tarbiyah Ruhiah*, namely the development of the soul and religious character of students. This gap shows the need for further study on the concept, benefits, types, and development of an integrative PAI assessment rubric.

Based on this gap, this study aims to analyze the concepts, benefits, types, and development of rubrics in the learning assessment of Islamic Religious Education (Tarigan et al., 2015). In particular, this study is directed to explain how rubrics can be used as an assessment instrument that not only measures academic achievement, but also fosters students' attitudes, skills, spiritual values, and religious character. This study also seeks to formulate how the PAI rubric can be developed contextually by combining the principles of modern assessment, authentic assessment, self-reflection, and Islamic values. Thus, rubrics are not positioned simply as an administrative tool to score, but as a pedagogical tool that helps teachers guide students towards a more conscious, responsible, and meaningful learning process.

The significance of this study can be seen from two main aspects. Theoretically, this study contributes to enriching the discourse of PAI learning assessment by offering an integrative understanding between assessment rubrics, authentic assessments, character education, and Islamic

values. This study also expands the paradigm of PAI evaluation from just measuring learning outcomes to the process of moral and spiritual development of students. Practically, this study can be a reference for PAI teachers in developing rubrics that are objective, transparent, contextual, and of educational value. A well-developed rubric can help teachers assess aspects of knowledge, attitudes, skills, worship practices, and morals in a more targeted manner. In addition, this study also encourages the need to develop PAI rubric banks and teacher training so that assessments can be carried out consistently, fairly, and sustainably. Thus, rubrics can be a strategic instrument in building PAI learning that is reflective, humanist, and oriented towards the formation of students' religious character.

### **Research Methods**

**Research Design,** This study uses the Qualitative which aims to describe in depth the concepts, processes, and practices of developing assessment rubrics in the learning of Islamic Religious Education (Supandi, 2025). This approach was chosen because the focus of the research is not directed to test hypotheses statistically, but to understand the meaning, experience, strategies, and considerations of teachers in compiling and applying rubrics as an authentic assessment instrument. In the context of PAI learning, rubrics are understood not only as a tool to provide scores, but also as a pedagogical instrument that helps teachers assess students' knowledge, attitudes, skills, and spiritual values more fully. Therefore, descriptive qualitative design is considered relevant to capture the real dynamics of the use of rubrics in the process of evaluating PAI learning in the classroom.

**Sites and Research Participants,** This research was carried out on junior and senior high school education units that have applied rubrics in the evaluation of Islamic Religious Education learning. The selection of the site was carried out purposively, taking into account that the school has PAI teachers who have used rubrics to assess the cognitive, affective, psychomotor, spiritual, and social aspects of students. The main participants of the study are PAI teachers who teach at the junior high and high school levels and have experience in compiling, using, or developing assessment rubrics in learning activities.

Informants were selected using purposive sampling techniques based on several criteria: first, status as an active PAI teacher; second, having at least one year of experience in using the assessment rubric; third, having prepared a rubric to assess assignments, worship practices, spiritual attitudes, discussions, presentations, or learning projects; and fourth, willing to provide information openly during the research process. In addition to teachers, supporting data can be obtained from learning documents, assessment tools, and classroom observation results to strengthen understanding of the practice of using rubrics in PAI learning.

Technique Data Collection, The research data was collected through three main techniques, namely in-depth interviews, classroom observations, and documentation studies (Moleong, 2004). In-depth interviews were conducted with PAI teachers to explore their understanding of the concept of rubrics, the reasons for using rubrics, the process of compiling indicators, the form of assessment criteria, obstacles to the use of rubrics, and the benefits of rubrics in assessing aspects of students' knowledge, attitudes, skills, and spirituality. The interviews were conducted in a semi-structured manner so that the researcher had clear guidelines for questions, but still provided space for the informant to explain the experience broadly and reflectively. Classroom observations were conducted to see firsthand how rubrics are used in PAI learning and assessment activities. The aspects observed included the way the teacher explained the rubric to the students, the use of the rubric in assessing assignments or practices, the students' response to the assessment criteria, and the process of providing feedback based on the rubric. This observation is important so that the data obtained is not only sourced from teachers' statements, but also from real practices in the classroom (Nurlan, 2019). The documentation study is carried out by examining relevant documents, such as teaching modules, lesson plans, assessment instruments, examples of assessment rubrics, attitude observation sheets, worship practice rubrics, presentation rubrics, project rubrics, student assessment results, and teachers' reflection notes. Documentation is used to understand the rubric structure, indicators used, assessment scale, description of achievement levels, and suitability of rubrics with PAI learning objectives.

Data Analysis Techniques, Data analysis was carried out using an interactive model Miles and Huberman (Miles & Huberman, 1994), which includes three main stages: Data reduction, data presentation, and conclusion drawing. At the data reduction stage, the researcher sorts, simplifies, and groups the data obtained from interviews, observations, and documentation. Data that are not relevant to the focus of the research are set aside, while data related to the concept of rubrics, development processes, applications, benefits, and constraints on the use of rubrics are further analyzed. At the data presentation stage, the reduced information is arranged in the form of a descriptive narrative, thematic categories, and simple matrices. The categories used include: teachers' understanding of the rubric, the type of rubric used, the steps to prepare the rubric, the aspects assessed, the integration of Islamic values, implementation constraints, and the contribution of rubrics to PAI learning. The presentation of this data makes it easier for researchers to find patterns, relationships, and tendencies in the practice of using rubrics. The last stage is the drawing of conclusions. At this stage, the researcher interprets the data in depth to answer the focus of the research. Conclusions are drawn inductively based on the pattern of field findings, not based on the

researcher's initial assumptions. The results of the analysis were then used to formulate an understanding of how rubrics are developed contextually and how rubrics can be an authentic assessment instrument based on Islamic values in PAI learning.

## **Discussion**

In the era of modern education that demands objectivity, transparency, and value relevance, rubrics emerge as strategic and solution-oriented assessment instruments. Rubrics are generally interpreted as a systematic guide containing criteria and performance indicators that describe the level of achievement of student learning outcomes in a measurable manner. In the context of Islamic Religious Education (PAI), the rubric has a broader dimension: it not only assesses academic results, but also measures the spiritual, moral, and social aspects of students as a unit in the formation of human beings. Thus, the rubric in PAI is not just a measuring tool, but a means of value education and integral Islamic character development.

Terminologically, Panadero and Jonsson define a rubric as a set of descriptive criteria that describe different levels of achievement in a given task. In PAI learning, these criteria can include mastery of Islamic concepts, the application of moral values, and the quality of religious behavior. Rubric-based assessments provide teachers with a concrete reference to assess students' cognitive (knowledge), affective (attitude), and psychomotor (skills) competencies in a balanced manner. This is in line with the main goal of PAI to form a person of faith, knowledge, and pious deeds.

A distinctive feature of PAI assessment is the integration between spiritual values and academic achievement. Supriyono emphasized that rubrics help teachers comprehensively assess the learning process, including religious behavior, honesty, and student responsibility (Scott, 2018). For example, the aspect of responsibility in the PAI rubric can be assessed from the consistency of students keeping their promises, completing assignments on time, or helping with religious activities. Thus, rubrics function not only as a tool for evaluation, but also as a means of internalizing Islamic moral values.

Reddy and Andrade emphasized two main functions of the rubric: first, as an assessment tool that clarifies performance expectations; Second, as a learning tool that guides students to understand behavioral standards and achievements (Reddy & Andrade, 2010). In the context of PAI, when teachers show rubrics at the beginning of learning, students can understand the measure of success not only in terms of grades, but also in terms of spirituality and morals. This transparency fosters an intrinsic motivation to do good not because of external pressure, but because of an awareness of faith.

Structurally, rubrics in PAI are generally divided into two types: analytical rubrics and holistic rubrics. The analytical rubric separates the aspects of assessment into specific criteria, for example,

the assessment of Qur'an memorization based on tajweed, fluency, and makhraj. In contrast, holistic rubrics assess overall performance based on general impressions, making them suitable for assessing sincerity, sincerity of worship, or spiritual behavior. Both can be used in a complementary way: analytics for the technical aspect, holistic for the value and attitude aspects.

In the framework of authentic assessment, rubrics are in line with assessment principles that assess learners' abilities in the real-life context of their lives. PAI not only measures the memorization of verses, but also how the verses affect students' social actions. Thus, the rubric becomes a bridge between religious theory and the practice of faith in everyday life.

In terms of implementation, the rubric improves the objectivity and fairness of the assessment. Wahyuni emphasized that teachers often have difficulty assessing non-cognitive aspects such as honesty and responsibility. The rubric addresses this problem by presenting concrete descriptions that reduce the subjectivity of the assessor (Wahyuni & Fitriani, 2022). For example, "honesty" is not only judged by recognition, but by behavioral indicators such as consistency in returning goods or openness to error. This makes the assessment more fair and in accordance with the values of Islamic justice (al-'adl).

In addition to increasing fairness, rubrics also strengthen the reflective dimension of learning. In Islam, self-reflection or *Meditation* is an important part of the spiritual education process. When students understand the assessment rubric, they are encouraged to assess themselves to the extent to which their attitudes and behaviors are in accordance with Islamic values. Reddy and Andrade refer to this mechanism as *Self-assessment pedagogy*, which fosters moral awareness and personal responsibility for spiritual development (Reddy & Andrade, 2010).

Rubrics also increase motivation to learn. Wahyuni pointed out that the clarity of assessment criteria encourages students to be more active in improving themselves (Wahyuni & Fitriani, 2022). In PAI learning, this motivation develops not because of high value ambition, but because of the spiritual drive to become a better person. In other words, rubrics serve as a moral map that guides students' spiritual journey.

From the teacher's perspective, the rubric serves a dual function: as an assessment instrument and an instructional guide. In compiling rubrics, teachers must reduce basic competencies (KD) to concrete indicators that are relevant to learning objectives. This process encourages teachers to think systematically, ensuring alignment between learning plans, implementation, and evaluations. Marlina assessed that this practice increases the professionalism and accountability of PAI teachers (Putri et al., 2025).

In addition to pedagogical functions, rubrics have communicative and social functions. Ramli explained that the rubric opens a space for dialogue between teachers and students (Ramli et al., 2025). In the traditional system, students often don't know the reason behind the grades obtained. With rubrics, the assessment process becomes transparent and descriptive, allowing teachers to provide constructive feedback. In the context of PAI, this communication is in line with the concept of *Ta'dib* — moral coaching that emphasizes manners and spiritual guidance.

In terms of type, the rubrics in PAI are not only limited to analytical and holistic forms. The developmental rubric is used to monitor the growth of religious behavior, for example, the improvement of worship discipline over time. Meanwhile, generic rubrics are flexible and can be used for various activities based on Islamic values, such as da'wah presentations or socio-religious projects. In the digital era, e-rubrics have even become an innovative solution that integrates assessments into online platforms, allowing for more transparent and efficient assessments.

In the context of developing PAI rubrics, teachers need to pay attention to three main domains: attitudes, skills, and knowledge. In the aspect of attitude (affective), the rubric functions to observe real behaviors such as honesty, discipline, and responsibility.

Table 1  
Example of Attitude Assessment Rubric (Affective) Honesty in PAI

Level	Behavior Description	Value
4 (Excellent)	Always be honest in every situation, dare to admit mistakes, and be an example to your friends.	100
3 (Good)	Generally honest, sometimes still hesitating in difficult situations, but willing to improve themselves.	85
2 (Sufficient)	Sometimes it covers up small mistakes, but it takes advice well.	70
1 (Less)	Often dishonest or shirking responsibility.	55

The above rubric allows PAI teachers to assess students' honesty based on real observations in learning activities and social interactions. Teachers can record behavior through daily observation sheets or weekly reflections that are confirmed through light interviews with students.

The skill aspect (psychomotor) includes the ability to carry out worship, read the Qur'an, or preach. The analytical rubric is most appropriately used here because the indicators are measurable.

Table 2  
Sample Rubric for Skill Assessment (Psychomotor) Prayer Practice

Aspects Assessed	Level 4 (Excellent)	Level 3 (Good)	Level 2 (Fair)	Level 1 (Less)
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Movement	All movements are carried out in an orderly, solemn manner, and according to the guidance of fiqh.	Almost all the movements are correct, there are a few minor mistakes.	Some movements are not precise.	Many movements are wrong and out of sequence.
Reading	Reading is smooth, tartil, and according to makhraj.	The reading is quite smooth, a little tajweed error.	Stuttering reading, tajweed is not right.	Not memorizing the basic reading of prayer.
Solemnity	Fully absorbed in worship, seemed focused and sincere.	Generally focused, but sometimes distracted.	Unstable focus, often turning his head.	It does not show seriousness in worship.

This rubric provides concrete guidance for teachers to assess students' worship skills objectively and fairly. In addition, students can see the indicators they must achieve to improve the quality of their worship. Meanwhile, the knowledge (cognitive) aspect is assessed through the ability to understand, connect, and apply Islamic teachings in life[8]. With a based approach *Higher order thinking skills* (HOTS), a cognitive rubric can measure students' reflective ability in analyzing social issues from an Islamic perspective.

Table 3

Level	Description of Cognitive Abilities	Value
4 (Excellent)	Explaining the concept of honesty with the postulates of the Qur'an and hadith, being able to relate to real-life situations reflectively.	100
3 (Good)	Explain the concept of honesty with basic postulates, give examples of general application.	85
2 (Sufficient)	Mention the meaning of honesty without postulates and personal reflection.	70
1 (Less)	Not understanding the meaning of honesty correctly or giving wrong examples.	55

Rubrics like this allow teachers to assess not only factual knowledge, but also students' reflective and contextual abilities. In PAI, this is very important because the main purpose of learning is not only "knowing", but also "understanding and living". The author considers that the rubric in PAI has deep philosophical and moral value. It is not just an administrative instrument, but a means of moral and spiritual development. When the teacher assesses with rubrics, he is actually imitating the principles of justice and honesty in Islam as enshrined in QS. Al-Zalzalah verses 7–8: "*Whoever does good deeds as hard as zarrah, he will surely see (the reward)*(Ali et al., 2015)." Thus, assessment through rubrics is a tangible form of the principle of divine justice implemented in the world of education.

Overall, the rubric in PAI learning serves as a multidimensional instrument that integrates knowledge, faith, and morals. Pedagogically, it increases the objectivity and effectiveness of learning; morally, it instills the values of justice, responsibility, and honesty; spiritually, it becomes a means of self-reflection for students to assess the harmony between knowledge and charity; and professionally, it improves the quality of teachers' pedagogical reflections. In other words, rubrics are not only a tool for assessing learning outcomes, but also *tarbiyah* and *ta'dib media* that foster spiritual awareness in the process of Islamic education.

## Conclusion

This paper concludes that the assessment rubric in Islamic Religious Education (PAI) learning is not just a technical tool to measure learning outcomes, but a pedagogical instrument that harmoniously combines cognitive, affective, and psychomotor dimensions. The rubric serves as a bridge between academic evaluation and spiritual formation rooted in Islamic values. Using rubrics, teachers not only assess how well students understand Islamic teachings, but also the extent to which they internalize and practice them in real life. This is what makes rubrics not just an administrative tool, but a means of spiritual *tarbiyah* that fosters moral and religious awareness.

The Writing Analysis shows that the use of rubrics in the context of PAI brings a paradigm shift in assessment: from normative and focused on value achievement, to formative and reflective that fosters self-awareness. Students who understand the indicators in the rubric are encouraged to assess and improve their own behavior according to Islamic values. This is in line with the principle of *muhasabah* in Islam—that is, self-evaluation as a path to moral and spiritual improvement. Thus, rubrics become an educational tool that revives the spirit of Islamic education as a process of character formation, not just the transfer of knowledge.

The novelty of this writing lies in the conceptual integration between modern assessment theory and Islamic spiritual principles. So far, writing about rubrics tends to focus on the technical aspects of assessment—such as validity, reliability, or effectiveness in measuring cognitive competence. This paper offers a new approach that sees rubrics as integrative-transformational instruments, that is, tools that not only assess learning performance, but also shape religious personality. This approach expands the understanding of rubrics from mere measuring tools to a means of fostering faith and morals, making it relevant to the unique characteristics of Islamic education that is oriented towards the formation of human beings.

In addition, this paper emphasizes the importance of developing a value-based rubric, which is a rubric that not only contains a description of performance, but also reflects Islamic values such as *shidq* (honesty), *amanah* (responsibility), *sabr* (patience), and *ihsan* (excellence). The rubric with

nuances of values helps teachers carry out their functions as murabbi, not just teachers. The assessment carried out becomes more humane, fair, and meaningful, because it judges people not only by the results of their work, but also by their processes and intentions.

From a practical point of view, the suggestion that can be put forward is the need for intensive training for PAI teachers in compiling and using rubrics that are in accordance with the characteristics of Islamic value-based learning. The government and educational institutions should facilitate the development of PAI rubric banks that can be adapted according to the context of schools and curriculum. Further writing also needs to be done to test the effectiveness of value-based rubrics on the longitudinal improvement of students' religious character.

Finally, this paper confirms that rubrics are not only an evaluation tool, but also a vehicle for educational da'wah. Through rubrics, assessments in PAI turn into a process of self-purification, deepening of meaning, and sustainable moral development, a step towards a more reflective, fair, and humanistic Islamic education.

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