

## Development of Religiosity Measurement Tools for High School Students in Islamic Education Evaluation

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### Abstract

This research aims to develop an instrument to measure the religiosity of high school students within the context of Islamic Religious Education (PAI) learning evaluation. The study is motivated by the fact that current learning evaluations mainly focus on cognitive aspects, while affective and psychomotor dimensions receive less attention. The research uses a Research and Development (R&D) approach with the ADDIE model (Analysis, Design, Development, Implementation, Evaluation). The instrument was designed based on a synthesis of various theoretical models of religiosity, including those proposed by Glock and Stark, Mahudin et al., and Olufadi. Validation involved experts in Islamic education, educational psychology, and language. The results showed that the instrument met both theoretical and empirical standards, with feasibility scores of 97.7% from PAI experts, 100% from linguists, and 92% from psychologists, yielding an average score of 94%, indicating its high feasibility for evaluating religious values integration in PAI learning.

**Keywords** : *Measuring Tools, Islamic Religious Education*

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## INTRODUCTION

The learning process is an integral part of educational activities which are the responsibility of teachers in developing students' potential optimally. One of the main aspects in efforts to improve the quality of education is the improvement of the learning system in the classroom. The main goal of the learning process is to change student behavior in accordance with the goals that have been designed by the teacher before learning activities begin. The change covers the intellectual aspect of students. To find out the extent of students' understanding and absorption of the material taught and to assess changes in their behavior, evaluation is a very important component. Evaluation acts as a source of information from the results of the learning process which is useful for identifying the strengths and weaknesses of various elements in teaching and learning activities (Sawaluddin, 2018).

In Law No. 20/2003 concerning the National Education System Chapter I Article 1 paragraph 21, it is explained that education evaluation is an activity of controlling, guaranteeing, and determining the quality of education for various components of education in each path, level, and type of education as a form of responsibility for the implementation of education. The explanation is contained in Government Regulation 19/2005 concerning National Education Standards Chapter I article 1 paragraph 17 stated that "assessment is the process of collecting and

processing information to measure the achievement of students' learning outcomes (Sisdiknas, 2003a).

In Islamic education, evaluation is an important component that is carried out systematically to measure the success of the learning process. Evaluation plays a role in improving the quality and performance of educational institutions through the learning stages, namely preparation, implementation, and assessment. Assessment as part of the evaluation serves to ensure the completeness of learning. Thus, evaluation is the main indicator of educational success and needs to be carried out in every learning process (Susanto, 2023).

According to Purwanto and Atwi Suparman quoted by Ramli (2025), evaluation is the process of applying scientific methods in collecting accurate and reliable data, in order to make decisions related to a program. In general, evaluation is a systematic process of collecting information, both in the form of numbers and verbal descriptions, then analyzing and interpreting the data to assess its quality. Thus, learning evaluation can be understood as the application of scientific procedures to collect valid and reliable data, which is used to make decisions based on the results of the assessment of the ongoing or future evaluation process.

In the context of Islamic education, evaluation is a decision-making process related to aspects of Islamic education to see the level of success of education in accordance with Islamic values as the main goal of the education. Jalaludin emphasized that evaluation in Islamic education has set standards that are in line with the goals of education, both the short-term goal, which is to guide people to be able to live safely in this world, and the long-term goal, which is to achieve prosperity in the hereafter. Both goals are manifested in attitudes and behaviors that reflect noble morals, which can be observed through daily behavior (Mahirah, 2017).

The Qur'an, as the main foundation for all disciplines including Islamic education, has implicitly described the concept of educational evaluation in Islam. This can be seen from various evaluation systems that have been set by Allah, including in QS. Al-Zalzalah: 7 - 8.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝ ٨

*"Whoever does good as much as a particle, he will see his reward. Whoever commits an evil as heavy as a particle, he will see its (recompense)."*

Ibn Kathir's commentary on Surah Az-Zalzalah verses 7-8 emphasizes that every deed, no matter how small, whether good or bad, will receive a proper reward from Allah. Ibn Kathir stated that these verses show Allah's justice in rewarding every deed, without missing anything. In the context of learning evaluation, this principle teaches that every action, whether large or small, must be considered and evaluated. In the world of education, this means that every aspect of the learning process, be it students' attitudes, knowledge, or skills, must be evaluated thoroughly and fairly. The relevance of this interpretation to learning evaluation is the importance of conducting a comprehensive assessment of all aspects of student development. Evaluation does not only focus on the final results, but also on the processes and efforts made by the students. This is in line with the principles of evaluation in Islamic education which emphasize fairness, objectivity, and conformity with educational objectives (Katsir, 2000).

Islamic Religious Education (PAI) plays a central role in shaping the character and religiosity of students, in line with the goals of national education as stated in Law Number 20 of 2003 concerning the National Education System, which is to develop the potential of students to become individuals who believe and fear God Almighty (Sisdiknas, 2003b). In this context, the importance of measuring students' level of religiosity in the PAI learning process is becoming increasingly real. These measurements are not only needed to assess the achievement of competencies, but also as a basis for consideration in making education policies that affect the overall development of students' personalities.

Religiosity itself is a tangible manifestation of the internalization of religious values in daily behavior. Glock & Stark (1965), explains that religiosity encompasses five main dimensions:

beliefs, worship practices, religious experiences, religious knowledge, and its implications in social life. These dimensions reflect the integration of cognitive, affective, and psychomotor aspects, in accordance with the ideals of Islamic education which aims to develop human potential in a complete and balanced manner (*al-tarbiyah al-kāmilah*).

However, in practice, the evaluation process in PAI learning still focuses more on cognitive aspects such as memorization, mastery of fiqh material, or understanding of theological doctrine. Meanwhile, the affective and psychomotor dimensions that reflect religious attitudes and behaviors are often not a major concern. This shows that there is an imbalance between the ideal goal of holistic religious education and an evaluative approach that is still partial (Muhaimin., 2012).

The absence of empirically tested religiosity measurement instruments, both in terms of validity and reliability, is a serious challenge in the practice of PAI evaluation in schools. Teachers often rely only on informal observation or subjective assessments of student behavior without using standard scientifically validated measuring tools. Farida & Hamdi (2023), noting that the majority of elementary schools do not yet have systematic and standardized religiosity measurement devices. Meanwhile Purnomo & Suryadi (2018), states that although a number of instruments have been developed, most of them have not gone through the construct validity test and reliability test thoroughly, so their application in educational settings is still limited.

In an authentic evaluation approach, students' religious diversity should be measured through tangible and observable indicators, which reflect the appreciation and practice of Islamic teachings in daily life. This kind of evaluation requires the use of instruments that not only measure academic learning outcomes, but also assess the process of internalizing religious values and religious behavior directly (Wiggins, 1998). This is very much in line with the characteristics of PAI learning which aims to form a person with noble character, moral responsibility, and spiritual commitment in his social life.

The above is according to research conducted by (Pahlevi & Hafidz, 2025), according to him, the implementation of evaluation in PAI learning currently still relies heavily on traditional approaches that focus on cognitive aspects alone. As a result, the affective and psychomotor dimensions that are important indicators in measuring students' religiosity are not optimally accommodated, thus causing an imbalance in assessing the process of internalizing students' religious values and attitudes, resulting in the need for a contextual evaluation approach. Other research conducted by Salsabila et al (2019), said that the availability of religiosity measurement instruments based on learning evaluation is still very limited. Instruments that are able to comprehensively combine the assessment of affective and psychomotor aspects have not been widely used in evaluation practice in schools.

Thus, efforts to develop instruments to measure student religiosity based on the learning evaluation approach are an urgent need to improve the quality of PAI learning. The instrument functions not only as a tool for assessing learning outcomes, but also as a directed, objective, and professional coaching medium. In line with the direction of the independent curriculum policy which emphasizes the formation of Pancasila student profiles, especially in the aspect of "faith, fear of God Almighty, and noble character", the existence of a valid and reliable religiosity measuring tool is very important to be developed.

Based on this background, this study aims to design and develop an instrument to measure students' religiosity in the context of PAI learning evaluation. This instrument is designed to have theoretical validity, empirical reliability, and contextual relevance in the world of education in Indonesia. This research is expected to make a real contribution to strengthening the evaluation function of PAI in forming students who are religious, moderate, and have strong spiritual and social responsibilities.

## METHOD

This research uses the R&D Research and Development approach (*Research and Development*). The development model used is ADDIE (*Analysis, Design, Development, Implementation, Evaluation*). Each step in the ADDIE model is interrelated, therefore its implementation needs to be carried out gradually and thoroughly to ensure the formation of effective learning products (Scott, 2019). The form of the product of the development that will be produced from this research is a tool to measure the religiosity of high school students in the evaluation of Islamic Religious Education learning.



**ADDIE Development Model Chart**

The ADDIE model consists of five systematic stages used in the development of religiosity instruments for high school students in the context of Islamic Religious Education learning evaluation. First stage. *Analysis*, aims to identify the need and urgency of instrument development by collecting relevant information as a basis for design. Next, at the stage *Design*, the preparation of instrument designs based on the results of needs analysis (Scott, 2022). Phase *Development* includes creating prototypes that are then reviewed by experts in the fields of Islamic Religious Education, psychology, language, and media to obtain input. After that, the stage *Implementation* It is carried out by involving practitioners to obtain feedback on the effectiveness and ease of use of the instrument. Finally, the stage *Evaluation* aims to assess the final quality of the product through a validation process by experts and users, to ensure the readiness of the instrument to be implemented in learning.

## RESULTS AND DISCUSSION

### DISCUSSION

#### Learning Evaluation

Evaluation comes from English, namely *Evaluation* which means assessment. While in Arabic, evaluation is known as "*Imtidiss*", which means exam. Also known as "*Stuttgart*" as a way of assessing the final outcome of the educational process (Ismail, 2020). The meaning of evaluation in Arabic is called *al-Thaqdir* means evaluation. The root of the word is *al-Qimah* means value.

Evaluation is a process that is carried out systematically, continuously, and thoroughly to control, guarantee, and determine the quality of various aspects of learning based on certain criteria. Arifin in Na'im (2021), stating that evaluation is an important part that teachers must do to find out the extent to which learning is effective. While Subali in Cape (2022), mentioning that evaluation is the process of determining whether something is good or bad, successful or failing.

Literally, learning evaluation is defined as an assessment in education or an assessment of matters related to educational and learning activities (Sawaluddin, 2018). According to Abudin Nata, learning evaluation is a process of collecting and processing information systematically to assess the achievement of learning goals that have been set. This evaluation aims to determine the success or failure in the learning process and to determine the necessary follow-up for learning improvement (Nata, 2024).

In the Islamic review, evaluation is a method or technique of assessing the behavior of students based on a comprehensive calculation standard of all mental, psychological and spiritual aspects of religion, because human beings as a result of Islamic education are not only personal

figures who only act religiously, but also knowledgeable and skilled who are able to do charity and serve Allah SWT and society.

In the Qur'an, the word evaluation/assessment has a broad meaning and there are also terms that can be used as a reference that interpret the word evaluation, which are as follows:

1. *Al-Hisāb/al-Muhāsabah*, is to count, interpret and count. It can be seen in the words of Allah SWT. In the Qur'an, Allah SWT mentions the evaluation process. Q.S. AL 'Ankabut 2-3:

أَحْسِبِ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝ ٣

*Do people think that they will be allowed to say, "We have believed," when they are not tested? Indeed, We have indeed tested the people before them. Allah knows the righteous and surely knows the liars.*

2. *Al-Bala*, meaning In the language *al bala* means a test that can be in the form of good and bad. In another sense, the reinforcement can be either a blessing or a disaster. In the Qur'an it is found in Q.S. al-Mulk: 2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ۝ ٢

*that is, the one who created death and life to test you, who among you is better in deeds. He is All-Powerful and Forgiving.*

3. *Al-Hukm*, meaning a verdict or verdict. In the Qur'an it is found in Q.S. AL-Naml: 78.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ۝ ٧٨

*Indeed, your Lord will settle (matters) between them with His judgment. He is the Mighty, the All-Knowing.*

4. *Al-Qadha*, has the meaning of a verdict. For example, fi rman Allah, in Q.S Thaha Verse 72.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۚ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ۝ ٧٢

*"They (the magicians) said, "We will not give you priority over the clear proofs (miracles) that have come to us (through Moses) and from (Allah) who created us. Decide what you want to decide! Indeed, you can only decide (matters) in the life of this world."*

According to Abdul Mujib et al. quoted by Sawaluddin (2018), the purpose of the evaluation is to stimulate the motivation of students in improving their achievements, assess the effectiveness of teaching methods in improving material understanding, train courage, and know changes in students' behavior, identify intelligent and weak students, so that the weak receive special attention, collect information as a basis for evaluating educational results and compare them with the goals that have been set.

Meanwhile, according to Abuddin Nata, the purpose of evaluation according to Islamic teachings based on the understanding of the verses of the Qur'an is (Nata, 2017):

1. To test the ability of human beings to believe in various kinds of life problems that they experience.
2. To find out the extent of the results of Islamic education that the Prophet PBUH has applied to his people.
3. To determine the classification or levels of Islamic life or human faith, it is known that the most noble human beings in the sight of Allah SWT are the most devout to Him, humans who are in their faith or devotion, humans who disobey the teachings of Islam.

Meanwhile, the purpose of learning evaluation is to measure student progress, obtain information about learning effectiveness, and improve the learning process (Sawaluddin, 2018).

It can be concluded that the purpose of learning evaluation is to obtain information that can be used to assess student learning progress, the effectiveness of teaching methods, and behavioral changes that occur during the educational process. Evaluations also serve as a means to motivate students, identify individual abilities, and give special attention to those in need. In the context of Islamic values, evaluation plays a role in testing the firmness of faith, assessing the results of moral education, and classifying a person's level of faith based on his piety to Allah SWT. Thus, evaluation is an important instrument in improving the quality of the process and overall educational outcomes.

According to Nana Sudjana in (Yuliati, 2016), learning evaluation covers three main domains:

1. Cognitive: Measures the ability to think, understand, and solve problems. Its instruments include written tests, portfolios, and performance assessments.
2. Affective: Relates to attitudes, values, and feelings. It is assessed through an attitude scale like Likert by paying attention to the dynamics of student behavior.
3. Psychomotor: Assess skills acquired from hands-on practice, through observations, worksheets, and portfolios

### **Islamic Religious Education**

Islamic Religious Education is a continuous process that aims to instill religious values through interaction between educators and students, with the main goal of forming noble morals. This process involves internalizing Islamic teachings in the emotional, spiritual, and intellectual aspects of students, as well as prioritizing the principle of balance and harmony as its main characteristic (Siregar et al., 2024).

Islamic Religious Education (PAI) in the national regulatory system is expressly regulated in Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education. In Chapter I Articles 1 and 2 it is explained that religious education is part of the curriculum at every level of education which aims not only to increase the religious knowledge of students, but also to form a character that believes and fears God Almighty. In addition, this education is also directed to develop attitudes, skills, and abilities in understanding and practicing the values of religious teachings in daily life (Ministry of Law, 2015).

Islamic Religious Education (PAI) in schools has a number of strategic objectives. First, supporting the formation of positive attitudes and discipline of students and fostering love for religious teachings as a form of piety, namely obedience to Allah and His Messenger. Second, piety is expected to be a source of internal motivation for students in developing science in harmony with the values of faith, so that understanding and mastering knowledge becomes a means to achieve the pleasure of Allah SWT. Third, PAI is also directed to guide students to understand the teachings of Islam in its entirety and be able to practice it in real life, so that they have real religious skills and can be applied in various aspects of life Social (Alimin et al., 2024).

### **Religiosity**

In the Great Dictionary of the Indonesian Language (KBBI) the word religiosity or religiosity is devotion to religion or piety (KBBI, 2020). Linguistically, the term religiosity comes from a word in English *Religiosity*, which contains the meaning of religion (Bambang Suryadi & Bahrul Hayat, 2021). The word religion itself has its roots in Sanskrit, namely *religion*, which means rule or order. In the Arabic tradition, the term corresponding to religiosity is *at-tadayyun*. According to the dictionary *Al-Muḥīṭ*, *At-Larged* is defined as the embodiment of divine values in the mind and heart of the individual believer. (Al-Bastani, 2009)

In a terminological sense, religiosity refers to the process of internalization and deep appreciation of the noble values of religious teachings that are embedded in the heart and reflected



in speech, which is then manifested in real behavior in daily life. In line with this view, Chaplin, as quoted by Evi Aviyah & Muhammad Farid, explains that religiosity encompasses a set of religious rules in which there are elements of faith, belief, and religious attitudes, all of which are reflected in daily actions, especially in building a good relationship with God (Aviyah & Farid., 2014).

Religiosity is a form of individual seriousness in carrying out religious teachings that he believes to be the truth, which is reflected in his or her compliance with religious provisions in a deep and meaningful manner. In the context of Islam, a person's level of religiosity is reflected in the extent of his understanding, knowledge, appreciation, and interpretation of the teachings of Allah SWT contained in His sharia. (Tamam & Muhid, 2022)

It can be concluded that religiosity is a form of piety or deep devotion to religious teachings that are believed to be true, which is not only reflected in the external aspect, but also through the process of internalizing divine values in the mind and heart. Etymologically, the term has its roots in various languages, such as English, Sanskrit, and Arabic, with meanings that refer to the order of life based on divine values. In the Islamic perspective, religiosity is shown through a Muslim's understanding, knowledge, appreciation, and interpretation of the teachings of Allah SWT, which is then reflected in daily speech and deeds.

According to Glock and Stark, there are four main factors that affect a person's level of religiosity, namely: (Glock & Stark 1965)

1. Natural Factors: Direct interaction with the social environment and religious education enhances one's spiritual and moral experience.
2. Need Factor: The internal drive to understand and practice religious teachings is the key to involvement in religious life.
3. Intellectual Factors: Rational awareness of the importance of religious values encourages behavior that is in line with these teachings.
4. Social Factors: Family environment, education, and influential figures also shape religiosity, including through the continuous strengthening of values.

### Dimensions or Aspects of Religiosity According to Experts

No	Member Name	Dimensions/Aspects of Religiosity	Short Description
1	Glock & Stark (1965)	1. Confidence2. Worship3. Spiritual Experiences 4. Religious knowledge5. Behavioral consequences	Belief in religious doctrines, worship practices, personal spiritual experiences, understanding of teachings, and daily behavior that reflects religious values.
2	Mahudin et al. (2016)	1. Islam2. Faith3. Courtesy	Islam: outward worship. Faith: the inner belief in the pillars of faith. Ihsan: the highest spiritual awareness in worshipping Allah.
3	Olufadi (2017)	1. Acts of sin2. Sunnah practices 3. Physical worship	Avoiding religious prohibitions, practicing additional practices, and physical worship as a form of obedience to God.
4	Fetzer Institute (1999)	1. Spiritual experience2. The Meaning of Life 3. Values4. Confidence5. Forgiveness6. Personal practice7. Religious coping 8. Religious support9. Religious history10. Commitment11. Organizational involvement12. Religious preferences	Aspects of religiosity include daily experiences, life values, spiritual coping, socio-religious involvement, and attitudes towards religion.
5	Abu-Raiya et al. (2008)	1. Islamic values and practices2. Religious conversion3. Positive coping4. Negative coping 5. Positive inner struggle6. Internalization-identification7.	Religiosity includes attitudes toward changing beliefs, how to deal with crises, how to practice religion voluntarily or forced, and belief in one's own religious truth.

		Internalization-introversion8. Religious exclusivism	
6	Hamzah et al. (2005)	1. Islamic worldview2. Religious personality	Assess the extent to which a person accepts the principles of the Islamic faith and displays Islamic values in behavior and motivation.
7	Tiliouine et al. (2009)	1. Obligatory worship2. Religious Altruism3. Religious honours	Obedience to the main worship, the practice of Islamic social values, and commitment to sunnah worship.
8	Huber & Huber (2012)	1. Intellectual2. Confidence3. Public practice4. Personal practice5. Religious experience	Religiosity is a combination of knowledge, beliefs, collective and individual activities, and emotional experiences of the transcendent.

**Comparison Table of the Dimensions of Religiosity from Experts**

Figures/Models	Belief	Worship	A Spiritual Experience	Knowledge	Behaviour/ Ethics	Additional Special Features
Glock & Stark	✓□	✓□	✓□	✓□	✓□	The classic five dimensions of religiosity
Mahudin et al	✓□ (Faith)	✓□ (Islam)	✓□ (Courtesy)	□	✓□	Format based on the pillars of faith–Islam
Olufadi (2017)	✓□ (Prohibition)	✓□	□	□	✓□	Focus on sin, charity, and ritual
Fetzer (1999)	✓□	✓□	✓□	✓□	✓□	Including coping, forgiveness, commitment
Abu-Raiya (2008)	✓□	✓□	✓□	□	✓□	There is a dimension of struggle and introjection
Hamzah et al (2005)	✓□	✓□	□	✓□	✓□	Focus on worldview & personality
Tiliouine et al.	✓□	✓□	□	□	✓□	There is a dimension of altruism and honor
Huber & Huber (2012)	✓□	✓□	✓□	✓□	□	Modern revision of Glock, emotional emphasis

Based on the presentation of several experts on the dimension of religiosity, the researcher synthesized Glock and Stark, Mahudin et al, Olufadi. Y, Fetzer Institute, Abu-Raiya et al, Hamzah et al, Tiliouine et al, and Huber and Huber, which correspond to the measures of student religiosity in the context of the evaluation of Islamic religious education learning for the high school (SMA) level, namely:



No	Dimension	Definition	Relevance	Indicators	Evidence/References
1	Consequential Dimension	The influence of religious values on real behavior in life, including during exams and social interactions.	- In exams: honesty, not cheating, not helping friends fraudulently.- In social life: giving a seat to the needy, respecting the elderly.	- I did not cheat on the exam because it was against religious teachings. - I did not open notes or fraudulently help a friend in the exam. - I was willing to stand up and give a seat to a parent/pregnant woman.	QS. An-Nisa: 58; ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا...﴾ "Indeed, Allah has commanded you to convey the message to those who are entitled to receive it."  QS. Al-Hasyr: 9 ﴿وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ "... and they put others first even though they themselves are in need."
2	Ihsan (High Spiritual Awareness)	Feelings are always watched by Allah so that they encourage good deeds even though they are not seen by people.	- Maintain honesty even when not supervised by the teacher. - Help others selflessly.	- I feel ashamed to cheat because Allah sees everything. - I pray before the test to be given smoothness and honesty. - I do good to others because of Allah, not because I want to be praised.	HR. Bukhari-Muslim; "...as if you saw Him. If you don't see Him, then He sees you."  QS. Al-Baqarah: 195 ﴿وَاحْسِبُوا أَنَّ اللَّهَ يُجِبُ الْمُحْسِنِينَ﴾ "And do good, for Allah loves those who do good."
3	Internalization of Moral Values	A person's process of bringing Islamic values to life in ethical behavior.	- Instilling honesty in exams as part of faith. - Being responsible in social interactions because of the teachings of Islam.	- I feel guilty if I cheat during the exam. - I read the prayer before starting the exam as a form of tawakal. - I am responsible for helping my parents as a form of faith.	QS. Al-Baqarah: 188 ﴿وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ.....﴾ "Do not let some of you eat the wealth of others in a wrong way." (QS. Al-Baqarah: 188).
4	Ritualistic Dimension	The implementation of worship as a form of obedience to religion.	Consistency of worship (prayers, prayers) supports the strengthening	- I read the prayer before the exam as a form of tawakal. - I keep the five	QS. Al-'Ankabut: 45 ﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ "Verily, prayer prevents from evil deeds and disobedience."

No	Dimension	Definition	Relevance	Indicators	Evidence/References
			of morals and honesty.	times prayer so that my heart is calm and honest. - The worship I do encourages me to be honest during the exam.	
5	Religious Knowledge (Intellectual Dimension)	Understanding of Islamic teachings, including the values of honesty and social ethics.	- Knowing that cheating is a sin. - Knowing that helping others is worship.	- I know that Islam forbids cheating or cheating. - I am convinced that Allah knows my heart and intention in the test. - I understand that giving a seat to parents is Islamic manners.	QS. Saba': 3 وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ٣ "There is not a single zarrah... but it is recorded in a real book."
6	Religious Altruism (Tillioune et al.)	Social care as a manifestation of faith.	- Prioritizing parents in the vehicle. - Helping without being asked.	- I feel the need to help people who are in distress even though I am not told. - I give a seat to pregnant women on public transportation. - I give priority to the elderly or the weak when queuing.	QS. Al-Ma'idah: 2 وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ..... "Help you in virtue and piety."
7	Values (Fetzer Institute)	The values of compassion, empathy, and social sensitivity.	- Care for parents, friends, and the surrounding environment.	- I show affection to everyone without discrimination.- I lightly help friends in distress. - I maintain good social relations with everyone.	QS. Al-Hujurat: 10 إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ..... "Verily the believers are brothers..."

## RESULT

Evaluation in the context of Islamic Religious Education (PAI) learning is not only focused on measuring cognitive aspects related to mastery of religious materials, but must also include affective dimensions that reflect religious values in students' lives. Values such as honesty, responsibility, and social concern are integral parts of religious education which should ideally be internalized in students. Therefore, the development of students' religiosity evaluation instruments is important to ensure that the PAI learning process not only produces theoretical understanding, but also encourages the formation of real religious attitudes and behaviors in daily life, both in the implementation of academic evaluations such as exams, and in their social relations.

The objectives of the development of this instrument include:

1. Measure the extent to which the value of honesty has been internalized in student behavior during exams or learning evaluations.
2. Assess the level of spiritual awareness of students in facing the evaluation process as part of faith and obedience.
3. Identify the form of student social responsibility as an indicator of the success of PAI values in forming a character that cares and is responsible for the social environment.

### Development of Religiosity Measurement Tools for High School Students in the Evaluation of Islamic Religious Education Learning

No	Dimension	Indicators	Question Item	No Instincts
1.	Consequences	Honesty & Care	I don't cheat in the exam because it goes against religious teachings.	1
			I didn't open notes or cheatfully help a friend on an exam.	2
			I give a seat to pregnant women or parents on public transport	3
2.	Courtesy	Spiritual Awareness	I felt ashamed to cheat on tests because God was always watching over me	4
			I prayed before the exam to be given smoothness and honesty.	5
			I help others without expecting anything in return because I hope for Allah's pleasure	6
3	Internalization	Moral Values	I feel guilty if I cheat on exams.	7
			I am responsible for my own answers during the exam.	8
			I studied hard so as not to cheat on me.	9
4.	Worship Practices	Consistency of Worship	I kept praying five times even though I was on exam	10
			I read the prayer before starting each activity	11
			I try to read the Qur'an regularly outside of religious study hours.	12
5.	Knowledge	Understanding Islamic Values	I know that cheating is an unlawful act in Islam	13
			I am convinced that God knows my heart and intentions in the test.	14
			I learned that giving a seat to the elderly is a form of Islamic manners.	15
6.	Religious Altruism	Social Responsibility	I am willing to give a seat to the needy even though I am tired.	16
			I help a friend who is struggling without being asked.	17
			I put the elderly or the weak first when in line.	18
7.	Values	Social Empathy	I show affection to everyone without distinction.	19
			I am light-handed to help people in need.	20
			I maintain good social relationships at school and the surrounding environment.	21

To measure the feasibility of high school students' religiosity measurement products in the evaluation of Islamic religious education learning using assessment instruments to experts

$$\text{Percentage} = \frac{\text{obtained score}}{\text{maximum score}} \times 100\%$$

### Results of Member Qualification Assessment

Expert Qualification Test	Percentage of Eligibility
Islamic Religious Education Expert	100%
Psychologist	92%
Indonesian Expert	90%
<b>Total</b>	<b>282%</b>

Based on the data in the table, the results of the feasibility test by experts were analyzed using a Likert scale with a value range of 1 to 5. The calculation of instrument validation refers to the formula developed by Akbar and Sriwiyana, as described in (Chrisyarani & Yasa, 2018).

$$V_{\text{total}} = (\text{TSc}/\text{TSh}) \times 100\%$$

Based on the data in the table, the results of the feasibility test by experts were analyzed using a Likert scale with a value range of 1 to 5. The calculation of instrument validation refers to the formula developed by Akbar and Sriwiyana, as described in Chrisyarani and Yasa

$$V_{\text{total}} = (\text{TSc}/\text{TSh}) \times 100\%$$

Information:

Vtotal: Total Validation Percentage (combined)

TSc: Total Empirical Score achieved (based on expert/practitioner assessment)

TSh: Total Expectation Score

$$\begin{aligned} V_{\text{Total}} &= (282/300) \times 100\% \\ &= 94\% \end{aligned}$$

From the results of the value obtained above, which is 94%, it means that the product that has been developed is declared "very feasible".

### Conclusion:

The development of a religiosity measurement tool for high school students in the evaluation of Islamic Religious Education learning is a strategic step in bridging cognitive, affective, and psychomotor achievements. This instrument is designed not only to measure aspects of religious knowledge, but also to assess religious attitudes and behaviors, namely: the dimension of consequence, the dimension of ihsan, the dimension of internalization of moral values, the dimension of worship practice, the dimension of religious knowledge, the dimension of social concern, the dimension of values, and is compiled based on the synthesis of various theoretical models of religiosity, namely: Glock and Stark, Mahudin et al, Olufadi. Y, Fetzer Institute, Abu-Raiya et al, Hamzah et al, Tillioune et al, and Huber and Huber.

This research uses the ADDIE model approach, the development process is carried out systematically, starting from needs analysis to validity tests by experts. The validation results showed that this instrument was very feasible to use, with a feasibility score of 100% from experts in the field of Islamic Religious Education, 92% educational psychology, and 90% linguists. Thus, the average results of the feasibility assessment by experts obtained a score of 94%, which means that the product design was declared "very feasible".

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