

Development of Assessment Instruments for Fiqh Learning Based on Religious Moderation at Madrasah Tsanawiyah in West Java

Muhammad Aditya Firdaus¹, Ulfah²

^{1,2}Universitas Islam Nusantara, Bandung

¹aditya.firdaus83@gmail.com

Abstract

This research was prompted by a preliminary study at MTs Cijaura, MTs Sirnamiskin, MTs Nurul Iman, and MTs Pulosari, which revealed that teachers have not been able to fully develop fiqh learning evaluation instruments that accommodate cognitive, affective, and psychomotor aspects for students with diverse understandings in Fiqh learning. The aim of this research is to develop a fiqh learning assessment instrument based on religious moderation at Madrasah Tsanawiyah. The research method utilized the R and D research ADDIE model (Analysis, Design, Development, Implementation, Evaluation), with data collection techniques involving observation, interviews, questionnaires, and documentation. Qualitative data validity testing assessed the truth and reliability of the collected data, while quantitative data analysis employed validity and reliability tests. The results of this study indicate that the Fiqh learning assessment instrument can be developed based on the value of religious moderation. The development resulted in the following: 1) Fiqh learning assessment instruments containing religious moderation values, namely tawasuth, tasamuh, tawazun, and l'tidal; 2) Fiqh learning assessment instruments accommodating affective and psychomotor cognitive aspects; 3) The instruments developed received assessments from three expert validators-assessment validators, religious moderation validators, and fiqh field validators-with an average assessment value of 86.24, categorized as highly suitable and ready for testing; 4) The validity test results for the questions showed the largest r score of 0.651 and the smallest of 0.357, while the largest R table is 0.334 and the smallest is 0.321. The data indicates that the tested questions have an r count value greater than the r table, affirming the validity of the questions developed in the field; 5) The reliability test results have a Cronbach's Alpha score of 0.713, exceeding 0.05, confirming their reliability.

Keywords: Assessment, Religious Moderation, Fiqh Learning, Madrasah

Introduction

Assessment in education is an element that is no less important than the learning process itself (Mohan, 2023). When the learning is viewed as a change in student behavior, the role of assessment in the learning process becomes very significant. Evaluation is a step to collect, analyze, and interpret information to assess the extent to which learning objectives have been achieved by learners (Nieminen et al., 2023). An effective evaluation system will provide a clear picture of the quality of learning and, ultimately, can help teachers plan learning strategies (Ibda et al., 2023).

Assessment is an integral part of learning (Hikmah, 2021). Assessment, in the context of learning, is a process and processing of information to measure the achievement of student learning outcomes (Ahmad, 2020). The scope or scope of assessment in the context of learning is only related to individual students in the classroom. Meanwhile, the scope of evaluation is all components in the learning program which includes input, process, and output. Data obtained

from teacher assessment activities will make decisions that describe the achievement of learning objectives by students (Setiawan & Sa'dijah, 2017).

The explanation above shows that the existence of assessment is very essential in learning. If the assessment is not well made the learning objectives are not achieved perfectly. These are certainly a concern for every teacher in school, as a teacher assessment maker must accommodate all the needs in learning assessment. The results of preliminary studies conducted by researchers at MTs Cijauwa, MTs Sirnamiskin, MTs Nurul Iman, and MTs Pulosari revealed that teachers have not been able to fully develop fiqh learning evaluation instruments that accommodate cognitive, affective, and psychomotor aspects, the majority of assessment and evaluation instruments used by teachers are still limited to questions available in textbooks. Actually, it is not wrong when the textbook is used as a reference source for making evaluation instruments. The question is that the questions presented in the books are still limited to cognitive knowledge, while attitudes and psychomotor are less accommodated in the textbooks used by teachers. Therefore, this needs to be a common concern because when the evaluation instrument is not by the domain, so the learning outcomes that must be mastered by students are not achieved. In the end, Islamic religious education learning only becomes memorization, not represented in the form of daily attitudes and behavior, especially in fiqh issues (Firdaus, 2022). Fiqh is not only talking about postulates but also about how to respond to differences and their implementation in daily life.

Assessment is a measure of the level of achievement of learning indicators and serves as information that shows the development of students in all aspects (Sari & Sayekti, 2022). Assessment for learning is also known as the assessment as learning, formative assessment, learning-oriented assessment, and continuous assessment (McDowell et al., 2009). The implementation of assessment is essential and must be done carefully by the rules (Brown, 2019). Mistakes in making assessments can trigger consequences for students' learning outcomes (McConlogue, 2020). In general, assessment is used to measure learning outcomes, and learning objectives following the classification of learning outcomes by Bloom (Poerwanti, 2015) namely cognitive, affective, and psychomotor. These three aspects greatly influence student learning outcomes (Ulfah & Arifudin, 2021).

Assessment is one of the factors that determine the success of learning (Carless, 2015). Concerning fiqh subjects, the characteristics of fiqh subjects are identical with several differences of opinion, both in terms of worship *mahdoh* and worship *ghoiru mahdoh*. In addition to content issues, this evaluation determines whether the instrument questions used can accommodate the attitudes that must be mastered by students. Given that currently, there is often a clash of opinions in society which results in the division of society, according to their favorite *ustadz*. So that each other's people scrutinize each other depending on their respective *madhhab*. This incident does not reflect moderate religion.

Religious moderation is a middle-way attitude that prioritizes balance in terms of beliefs, morals, and character as an expression of the religious attitudes of certain individuals or groups. The word moderation in Arabic means "*al-wasathiyah*". Linguistically "*al-wasathiyah*" comes from the word "*wasath*" (Rozi, 2019). In academic Islamic studies, *wasathiyah* Islam is also called justly-balanced Islam, the middle path or the middle way Islam, and Islam as a mediating and balancing power to play a mediating and balancing role. This interpretation shows that *wasathiyah* Islam emphasizes the importance of justice and balance and the middle way so as not to be trapped in extreme religious attitudes. So far, the concept of *wasathiyah* Islam is understood to reflect the principles of *tawassuth* (middle), *tasāmuḥ* (tolerant), *tawāzun* (balanced), *i'tidāl* (fair), and *iqtiṣhād* (simple) (Zamimah, 2018).

Some principles of religious moderation related to the concept of *wasathiyah* Islam are 1) *Tawassuth* (taking the middle way) 2) *Tawāzun* (balance) 3) *I'tidāl* (straight and firm) 4) *Tasāmuḥ* (tolerance) 5) *Musāwah* (Egalitarian) 6) *Shurā* (deliberation). The indicator of religious moderation is the attitude of religious expression with; 1) national commitment, 2) tolerance, 3) anti-radicalism and violence, and 4) seeing religious expressions that are accommodating to local culture (Kementerian Agama RI, 2019). In general, the implementation of religious moderation is pursued in 3 (three) strategies as follows: First, inserting moderation content in every relevant material. Second, optimizing learning approaches that can generate critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas, sportsmanship, and responsibility. Third, organizing certain programs, education, training, and debriefing with a special theme on religious moderation. Fourth, reaching the evaluation aspect (Aziz et al., 2019).

In addition to the research locations mentioned above, assessment problems also occur in other schools. Research (Latif & Mahmudah, 2023) suggests that the evaluation carried out by teachers is not going well and there is a lack of evaluation tools owned by teachers to evaluate students' understanding of concepts. Research (Kumala, 2018) concluded that the product development of Fiqh subject test instruments on Hajj and Umrah material is very feasible and can be implemented to measure the level of student thinking.

Referring to the description above, the researcher feels it is important to develop new ideas about evaluation instruments, namely in the form of a model of developing fiqh learning assessment instruments for the madrasah tsanawiyah level. Concerning the program organized by the Indonesian Ministry of Religion, namely religious moderation, the development model that will be proposed by the researcher is to produce a conceptual model design for the development of fiqh learning evaluation instruments that accommodate cognitive, affective, and psychomotor aspects. With this model, it is hoped that in addition to students being able to cognitively, affectively, and psychomotor, it is also hoped that the evaluation instrument can simultaneously measure moderation attitudes at the Madrasah Tsanawiyah level.

The results of previous studies that have been stated above and their relation to the research plan to be carried out by researchers can be concluded that the focus or theme of research to be carried out by researchers has never been done by previous researchers. Instrument development carried out by previous researchers focused on measuring critical thinking skills and reconstructing test diagnosis and development was limited to Forum Group Discussion (FGD). In comparison, the main focus of the research to be conducted by researchers is on the development of fiqh learning instruments based on religious moderation values at Madrasah Tsanawiyah in West Java.

The novelty targeted of this research is to produce new ideas about evaluation instruments, namely in the form of a conceptual model design for developing fiqh learning assessment instruments that accommodate affective and psychomotor cognitive aspects based on religious moderation values for the Madrasah Tsanawiyah level.

Method

The research method used is the ADDIE model (Analysis, Design, Development, Implementation, Evaluation) R and D research (Dick & Carey, 1996). With this method, the approach used is a mixed approach of the exploratory sequential type (McMillan & Schumacher, 2014). Data collection techniques used observation, interviews, questionnaires, and documentation. Qualitative data validity testing involves an assessment of the truth and reliability of the data collected in the study. Commonly used methods for testing the validity of qualitative

data involve triangulation, credibility, transferability, dependability, and confirmability (Denzin, 2017). Meanwhile, quantitative data is analyzed using validity and reliability tests (DeVellis & Thorpe, 2021).

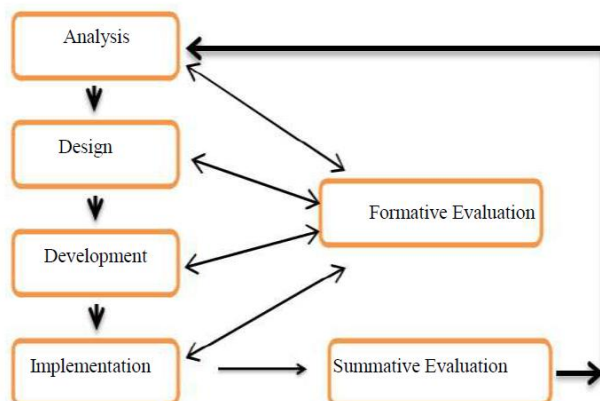


Figure 1. The process of developing a teaching module according to the ADDIE mode (Dick & Carey, 1996)

Results

Analysis

Analysis is the process of identifying issues in the chosen research sample. In this study, the analytical steps involve the collection of data related to the problems encountered in the teaching of Fiqh, followed by the identification of problem-solving through a needs analysis that aligns with the identified issues. During this analysis phase, the researcher examines several aspects, including a. Conducting an initial identification of the school's condition and problems arising from the assessment of Fiqh learning. b. Analyzing the needs of teachers in creating assessments for Fiqh learning. c. Analyzing the diversity of students' religious understanding. Based on the results of interviews with Fiqh teachers at MTs Cijaura, MTs Sirnamiskin, MTs Nurul Iman, and MTs Pulosari, the following needs and issues were identified in developing assessment instruments:

Firstly, the assessment developed should align with the achievements of Fiqh learning and the learning objectives. This serves as the fundamental functional basis for assessments to measure the attainment of learning outcomes. Learning outcomes are derived from learning objectives and organized according to the sequence of learning objectives, which are then further broken down into criteria for the Attainment of Learning Objectives (CALO). Each CALO can be incorporated into formative and summative assessments. Assessment formats may include questions, tests, performance tasks, and observations. Secondly, in constructing Fiqh learning assessments, Fiqh educators should refer to the discussion of materials/instructional sources used, namely teaching modules and textbooks. This is done to ensure that the questions created are logically compatible with what has been taught by Fiqh educators in Fiqh learning at the madrasah. Thirdly, Fiqh educators should pay attention to the level of difficulty of questions, categorizing them as easy, moderate, and difficult in a proportional manner. The percentage distribution of questions created at the Stage D level for class VII is divided into 35% for difficult questions, 45% for moderate questions, and 30% for easy questions. Fourthly, Fiqh educators should pilot-test the questions to ensure their validity, reliability, and authenticity. These are necessary to produce valid, and reliable data that leads to conclusions consistent with the actual conditions. Validity addresses the extent to which measurements accurately measure what is

intended to be measured. Accuracy is evaluated through content validity, construct validity, and criterion validity. Content and construct accuracy are assessed by experts in the field. An instrument is deemed valid in terms of content and constructs if experts do not provide suggestions/inputs and accept the content, format, and construct of the instrument. Criterion accuracy is assessed by comparing the instrument with its criteria, and this comparison is tested through correlation tests. The closer the coefficient of validity is to +1.00, the more the instrument is indicated to be valid. Fifthly, assessment instruments for Fiqh learning should encompass cognitive, affective, and psychomotor aspects. In addition, meeting the needs of 21st-century learning, such as critical thinking, is essential in assessment development; therefore, it is advisable for questions to be constructed with a focus on higher-order thinking Skills (HOTS).

Design

The design represents the stage of creating the assessment instrument that will be developed. In this research, the design phase involves the creation of assessment instruments for Fiqh learning in Tsanawiyah Madrasah. The design of the assessment instrument is tailored to the characteristics and needs of the issue at hand. The primary steps in developing this assessment instrument are part of the development phase. The resulting product of this development is an assessment of Fiqh learning that incorporates the value of religious moderation. The design of the assessment instrument is packaged according to the requirements and the evolution of the times. The following is the design of the assessment instrument, tailored to the field needs at MTs Cijaura, MTs Sirnamiskin, MTs Nurul Iman, and MTs Pulosari:

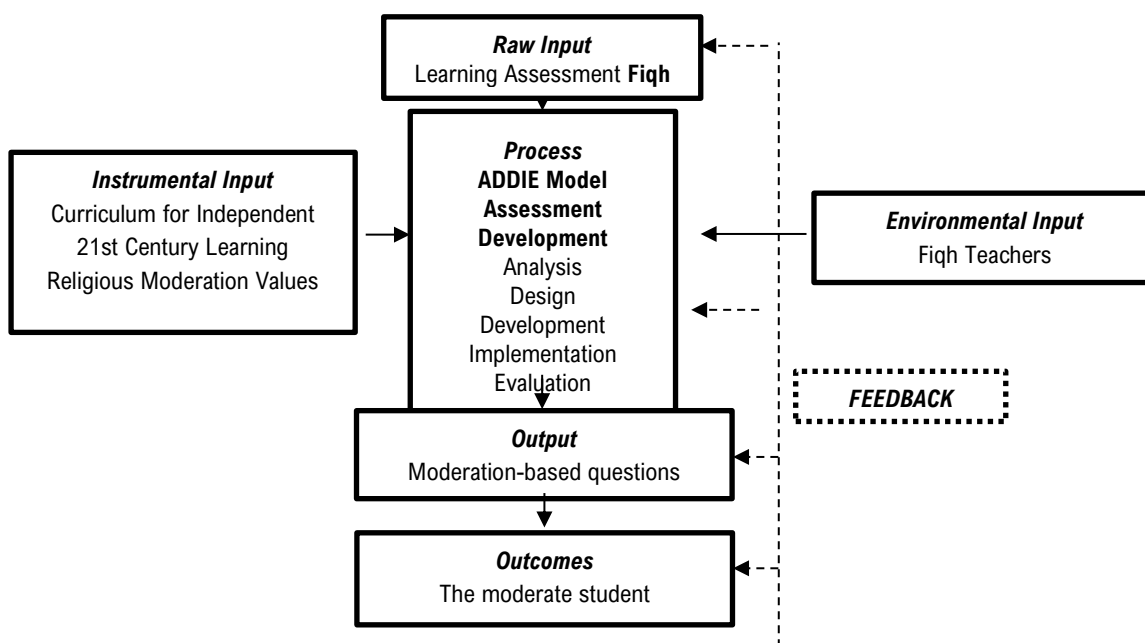


Figure 2 Development Design of Fiqh Learning Assessment

Development

Development is the stage of creating the assessment instrument for Fiqh learning by the design of needs analysis and at the design stage. In this research, the development stage is the production phase of the assessment instrument. Additionally, at this stage, the instrument is revised by assessment/evaluation experts, religious moderation experts, and Fiqh experts (Fiqh teachers) to make improvements. Subsequently, its validity is validated for use in learning

assessments. The Fiqh learning assessment instrument is validated by assessment experts, religious moderation experts, and Fiqh experts using a questionnaire provided by the researcher.

Table.1 Development Grid of Fiqh Learning Assessment Instrument

Assessment	Dimensions	Competence	Form	Number of Items	Moderation Aspect	Name Aspect
Summative	Knowledge	Analyze	Multiple choice	70	Tawasuth	Understand
			Essay	5	Tasamuh	Remember
					Tawazun	Analyze
					l'tidal	Evaluate
Formative	Attitude	Analyze	Work method	1	l'tidal	Analyze
					Tasamuh	Practice
	Skills	Practice	Achievement	7	l'tidal	Analyze
			Scale		Tasamuh	Practice
		Checklist	5	l'tidal	Practice	

After the assessment instrument is developed, the next step is to conduct validation by experts (expert judgment), namely assessment experts, religious moderation experts, and Fiqh experts. The developed assessment instrument has received assessments with the category "Highly Suitable," as follows: a) the validation results of assessment experts for the assessment in the form of questions obtained a score of 85.13% with the category "Highly Suitable," b) the validation results of religious moderation experts for questions that accommodate the principles of *tawasuth*, *tasamuh*, *tawazun*, and *taadul* obtained a score of 86.57% with the category "Highly Suitable," c) the validation results of Fiqh experts for the depth of material covering aspects of knowledge, attitude, and skills obtained a score of 87.27% with the category "Highly Suitable."

Next, to calculate the average score from the assessments of the three validators, it is as follows:

$$V = \frac{V_1 + V_2 + V_3}{3} = \frac{85,13 + 86,57 + 87,27}{3} = 86,24$$

Explanation:

V = Average score

V1 = Validator 1 score

V2 = Validator 2 score

V3 = Validator 3 score

Based on the calculation results, the average score from the three validators is 86.24. Therefore, it can be concluded that the assessment instrument for religious moderation-based Fiqh learning in the seventh-grade class at Tsanawiyah Madrasah has met the validity criteria and is ready to be piloted in Fiqh learning.

Implementation

In the implementation phase, concrete steps are taken to apply the developed learning assessment. Based on the expert validation results, if there are indicators that do not meet the required percentage, they will be revised and re-validated. If the learning assessment product is deemed suitable with minimal revisions, it can be tested in a small group. After going through the development stage, which includes validation, this product will be implemented for the entire seventh grade at MTs Cijaura, MTs Sirnamiskin, MTs Nurul Iman, and MTs Pulosari Garut. The implementation or limited field trial phase is conducted to determine its practicality and effectiveness. To assess this, Fiqh teachers are encouraged to provide comments on the moderation-based religious Fiqh learning assessment provided in the validation response column questionnaire.

Regarding readability, respondent 1 mentioned that the questions that have been prepared are very good and easy to understand. The respondent agrees that questions should use language that is easily understood by students and should include examples relevant to daily life. In the same aspect, respondent 2 stated that the questions were very good. They emphasized that questions should be structured in a cause-and-effect format so that students can understand the cause of law and the legal consequences of that cause. Respondent 3 highlighted the importance of case-based questions. They stated that the available questions already present cases but suggested presenting more cases. Respondent 4 emphasized the beauty of diversity in responding to and understanding a law; therefore, questions should be accommodating of different schools of thought. The available questions already accommodate the value of religious moderation, according to the respondent.

Evaluation

The Evaluation phase is conducted to assess the developed product. After going through the Implementation or trial phase with seventh-grade students at MTs Cijaura, MTs Sirnamiskin, MTs Nurul Iman, and MTs Pulosari, the evaluation phase will be carried out. This evaluation aims to measure and assess the learning product generated from the validation questionnaires by experts and the practicality questionnaires by students to determine the product's level of suitability. Revisions are made based on the evaluation results or needs that the learning media has not fulfilled. At this stage, design improvements are made to address deficiencies and corrections are sought related to the presentation and suitability of the presented product. The results of this evaluation are intended to assist Fiqh teachers in creating formative and summative assessments that accommodate cognitive, affective, and psychomotor aspects, and integrate the value of religious moderation.

After testing the developed questions with students, the questions can be evaluated through the validity test of each item. The validity test is used to measure the accuracy of a question. A question is considered valid if the question can reveal something that the question aims to measure. In this research, the validity will be measured by performing bivariate correlation between each indicator score and the total construct score using the Statistical Package for Social Science (SPSS) version 20. A variable is considered valid if the calculated r -value $> r$ -table. Out of the 7 Learning Objectives (LOs) broken down into 70 items tested at four schools, the highest r -value is 0.651, and the lowest is 0.357, while the largest r -table is 0.334, and the smallest is 0.321. This data shows that the tested questions have r -values greater than the r -table, indicating that the developed questions in the field are considered valid.

Furthermore, an instrument is considered reliable if a person's responses to statements are consistent or stable over time. Reliability measurement in research is done through a one-shot method, where the measurement is done only once, and then the results are compared with other questions or measure the correlation between question responses. SPSS provides facilities to measure reliability with the Cronbach's Alpha test. A variable is considered reliable if it gives a Cronbach's Alpha value > 0.50 . In this case, the knowledge variable's indicator of religious moderation has a Cronbach's Alpha score of 0.713, which is greater than 0.05, indicating reliability.

Discussion

The developed assessment has followed the stages of development, namely needs analysis, design creation, development, implementation, and evaluation, resulting in a product that is both effective and purposeful. These outcomes align with the steps developed by (Riadi, 2018) in creating assessment instruments:

1. Formulating the objectives of the learning evaluation; without clear objectives, evaluation may proceed without direction, leading to a loss of meaning and functionality.
2. Identifying the aspects to be evaluated, such as cognitive, affective, or psychomotor aspects.
3. Choosing and determining the techniques to be used in the evaluation, such as whether to use test or non-test techniques.
4. Developing measurement tools used in measuring and assessing students' learning outcomes, such as test items.
5. Determining the benchmarks, norms, or criteria used as a reference or guide in interpreting the evaluation data.

Assessment instruments can be conducted using validity tests for performance tasks, subjective tests, and rubrics. A test can be considered reliable when the tool used in a measurement has a consistent value. The consistency of a measuring instrument indicates the reliability of the test. Instruments used for data collection on student learning outcomes in integrated learning should meet five criteria: validity, reliability, objectivity, practicality, and economy. If the assessment instrument meets these criteria, it can be considered a quality instrument (Yusuf, 2017). In line with this statement, the instrument developed by the researcher can be concluded as usable by teachers in Fiqh learning at Tsanawiyah Madrasah to enhance students' religious moderation.

Several considerations must be taken into account when developing assessment instruments, such as objectivity, as assessments may tend to become more subjective naturally (Sawand et al., 2015). Additionally, the learning environment aids or hinders students' ability to achieve and assess progress in learning objectives (Hanson et al., 2023). Effective assessment can foster learner focus and enhance learner engagement with valuable learning experiences. Ongoing authentic assessment activities and interactive formative feedback are identified as essential characteristics that can address threats to validity and reliability in the context of formative assessment (Stiggins, 2005).

Conclusion

Referring to the findings and discussions presented above, it can be concluded that the Fiqh learning assessment instrument can be developed based on religious moderation values. The development undertaken has resulted in: 1) The Fiqh learning assessment instrument is imbued with religious moderation values, namely *tawasuth*, *tasamuh*, *tawazun*, and *l'tidal*. 2) The Fiqh learning assessment instrument can accommodate cognitive, affective, and psychomotor aspects. 3) The developed instrument has received assessments with the category "Highly Suitable," including: a) the validation results from assessment experts for the assessment in the form of questions obtained a score of 85.13% with the category "Highly Suitable," b) the validation results from religious moderation experts for questions that accommodate the principles of *tawasuth*, *tasamuh*, *tawazun*, and *taadul* obtained a score of 86.57% with the category "Highly Suitable," c) the validation results from Fiqh experts for the depth of material covering aspects of knowledge, attitude, and skills obtained a score of 87.27% with the category "Highly Suitable." 4) The validity test results show the largest r-value of 0.651 and the smallest of 0.357, while the largest r-table is 0.334 and the smallest is 0.321. This data indicates that the tested questions have r-values greater than the r-table, thus, the questions developed in the field can be declared valid. 5) The reliability test results have a Cronbach's Alpha score of 0.713, which is greater than 0.05, indicating reliability.

Acknowledgment

Thanks are extended to:

- a. Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia.
- b. Institute for Research and Community Service, Nusaantara Islamic University, Bandung

Sponsorship

This research was funded by the Directorate of Islamic Religious Higher Education, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, Funding Year 2023

References

- Ahmad, I. F. (2020). Alternative assessment in distance learning in emergencies spread of coronavirus disease (Covid-19) in Indonesia. *Jurnal Pedagogik*, 7(01), 195–222. <https://doi.org/10.33650/pjp.v7i1.1136>
- Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (P. Supriatna, A. Nuryanto, & Saepullah (eds.); Cetakan 1). Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia.
- Brown, G. T. L. (2019). Is assessment for learning really assessment? *Frontiers in Education*, 4, 64. <https://doi.org/10.3389/feduc.2019.00064>
- Carless, D. (2015). Exploring learning-oriented assessment processes. *Higher Education*, 69, 963–976. <https://doi.org/10.1007/s10734-014-9816-z>
- Denzin, N. K. (2017). *The research act: A theoretical introduction to sociological methods*. Transaction publishers.
- DeVellis, R. F., & Thorpe, C. T. (2021). *Scale development: Theory and applications*. Sage publications.
- Dick, W., & Carey, L. (1996). *The systematic design of instruction* (4th ed.). Harper Collin.
- Firdaus, M. A. (2022). *Model Model Pembelajaran PAI* (1st ed.). Rajawali Press.
- Hanson, J. L., Christy, C., Clarke, D., Green, C. M., Jirasevijinda, T. J., Khidir, A., Kind, T., Levine, L., Paul, C. R., Powers, M., Rocha, M. E. M., Sanguino, S. M., Schiller, J., Tenney-Soeiro, R., Trainor, J. L., & Tewksbury, L. R. (2023). What Do Pediatric Subinterns Say About Their Learning and Assessment? A Qualitative Analysis of Individual Learning Plans. *Academic Pediatrics*. <https://doi.org/10.1016/j.acap.2023.10.009>
- Hikmah, S. N. A. (2021). Pengembangan Instrumen Asesmen Keterampilan Menulis Teks Eksposisi. *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam*, 2(01), 59–69.
- Ibda, H., Syamsi, I., & Rukiyati, R. (2023). Professional elementary teachers in the digital era: A systematic. *Int J Eval & Res Educ*, 12(1), 459–467. <https://doi.org/10.11591/ijere.v12i1.23565>
- Kementerian Agama RI. (2019). *Moderasi Beragama* (Cet. Pertama). Badan Litbang dan Diklat Kementerian Agama RI.
- Kumala, N. N. (2018). *Pengembangan instrumen tes pada mata pelajaran fikih materi haji dan umrah berbasis Higher Order Thinking skill (HOTS) di MTsN 2 Malang*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Latif, A., & Mahmudah, R. (2023). Pengaruh Kompetensi Kepribadian Guru Sosiologi Terhadap

- Pembentukan Karakter Peserta Didik Madrasah Aliyah Swasta Di Kecamatan Sakra Timur. *Journal Governance and Politics (JGP)*, 3(1), 157–166.
- McConlogue, T. (2020). *Assessment and feedback in higher education: A guide for teachers*. UCL Press.
- McDowell, L., Sambell, K., & Davison, G. (2009). *Assessment for learning: a brief history and review of terminology*. <https://nrl.northumbria.ac.uk/id/eprint/1433/>
- McMillan, J., & Schumacher, S. (2014). *Research in Education: Evidence-Based Inquiry* (Seventh Ed). Pearson Education Limited.
- Mohan, R. (2023). *Measurement, evaluation and assessment in education*. PHI Learning Pvt. Ltd.
- Nieminen, J. H., Bearman, M., & Tai, J. (2023). How is theory used in assessment and feedback research? A critical review. *Assessment & Evaluation in Higher Education*, 48(1), 77–94. <https://doi.org/10.1080/02602938.2022.2047154>
- Poerwanti, E. (2015). Konsep dasar asesmen pembelajaran. *PT. Remaja Rosdakarya*.
- Riadi, A. (2018). Kompetensi Guru dalam pelaksanaan evaluasi pembelajaran. *Ittihad*, 15(28), 52–67. <https://doi.org/10.18592/ittihad.v15i28.1933>
- Rozi, S. (2019). Pendidikan Moderasi Islam KH. Asep Saifuddin Chalim; Mencegah Radikalisme Agama dan Mewujudkan Masyarakat Madani Indonesia. *TARBIYA ISLAMIA: Jurnal Pendidikan Dan Keislaman*, 8(1), 26–43.
- Sari, V. P., & Sayekti, I. C. (2022). Evaluasi Pelaksanaan Asesmen Kompetensi Minimum (AKM) pada Kompetensi Dasar Literasi Membaca Peserta Didik Sekolah Dasar. *Jurnal Basicedu*, 6(3), 5237–5243. <https://doi.org/10.31004/basicedu.v6i3.2907>
- Sawand, F. A., Chandio, B. A., Bilal, M., Rasheed, M. R., Raza, M. A., & Ahmad, N. (2015). Quality assessment in higher education. *International Letters of Social and Humanistic Sciences*, 50, 162–171.
- Setiawan, H., & Sa'dijah, C. (2017). Pengembangan instrumen asesmen autentik kompetensi pada ranah keterampilan untuk pembelajaran tematik di sekolah dasar. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 2(7), 874–882.
- Stiggins, R. (2005). From formative assessment to assessment for learning: A path to success in standards-based schools. *Phi Delta Kappan*, 87(4), 324–328. <https://doi.org/10.1177/003172170508700414>
- Ulfah, U., & Arifudin, O. (2021). Pengaruh Aspek Kognitif, Afektif, Dan Psikomotor Terhadap Hasil Belajar Peserta Didik. *Jurnal Al-Amar: Ekonomi Syariah, Perbankan Syariah, Agama Islam, Manajemen Dan Pendidikan*, 2(1), 1–9.
- Yusuf, A. M. (2017). *Asesmen dan evaluasi pendidikan*. Prenada Media.
- Zamimah, I. (2018). Moderatisme islam dalam konteks keindonesiaan. *Jurnal Al-Fanar*, 1(1), 75–90.