Developing religious attitude instruments for elementary students

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Abstract: This study aims: (a) to develop an instrument for assessing the religious attitudes of elementary school students, and (b) to find out the results of the assessment of religious attitudes conducted on students using the instruments that have been made. This research is development research. Data analysis was carried out by proving content validity, construct validity and reliability. The results of the study: (a) the construction of religious assessment instruments includes indicators of worship obedience, gratitude behavior, praying before and after carrying out activities and tolerance in worship, (b) the results of proving content validity are 0.748, the KMO value of the last factor analysis is 0.853 with a significance of 0.00, the proof of construct validity reduces the data twice in a limited trial and an expanded trial, from the initial number of items as many as 20 items and at the end 19 items in the final instrument which can form 6 new factors, the Cronbach Alpha reliability index is 0.908 which means the instrument is reliable, (c) the dissemination of the religious attitude assessment instrument was carried out with the subject of elementary school students in Wadaslintang District, the results showed that in general the religious attitudes of elementary school students in Wadaslintang District 22.86% belonged to the "Cultivated" category, 37.14% belonged to the "Developing", 22.86% belonged to the “Starting to Look” category, and 17.14% belonged to the "Not Seen."

Keywords: Instrument development, attitude assessment, religious

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INTRODUCTION

The national education system places religious aspects as part of the national education goals as shown in the quote: "the development of the potential students becomes human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.” Teachers play a role in learning preparation, facilitation, and direction. Even the teacher serves as a source of learning. Regarding students' religion, teachers as learning resources must also serve as role models for students. Furthermore, teachers in schools must condition the physical and social environment of the internal school to promote the growth and development of religious attitudes. More than that, teachers in schools must modify the internal school's physical and social environments to promote the growth and development of religious attitudes. Because religious attitudes are influenced by learning outcomes or environmental factors, teachers and the school environment are crucial in forming them. The environment, which is frequently less supportive, is the issue with fostering this religious attitude.

The way a person practices their religion can be apparent in their religious attitudes, such as their worship, prayer, and thanks, as well as other behaviors that show their commitment to certain religious principles. Because religion teaches qualities or noble character in dealing with other people, including parents, relatives, neighbors, and friends, as well as how to behave toward the natural world, religion plays a significant role in education. When religious perspectives are ignored, they will undoubtedly have a negative effect. The negative effects that might occur include egoism, moral decline, social conflict, and environmental catastrophe. Knowing that God exists and that He is just can help someone restrain themselves from acting in ways that would damage others. People submit to God by constantly...
praying when they realize that God is in control of everything. People who have faith in God's love will be at peace when facing a variety of challenges in life.

Observation activities to assess religious attitudes are relevant because religion is a person's spiritual expression tied to belief systems, values, applicable laws, and rituals. Observational activities to evaluate religious attitudes are pertinent (Kaye & Raghavan, 2000). Religious expressions can be apparent in daily interactions at school, religious activities that are practiced, and behavior. Students' religious attitudes are not accurately measured when observations are made haphazardly without sufficient planning and instrument support. Teachers found it challenging to observe. This is supported by the research of Sam et al. (2020), which reveals that: teacher obstacles in carrying out student attitude assessments, such as teachers not wanting to bother themselves to develop student attitude assessment instruments, and teachers feeling a lack of time, have prevented the implementation of student attitude assessments in elementary schools from running optimally.

The 2013 curriculum places a greater emphasis on the concepts of honesty, including knowledge, abilities, and attitudes. Genuine assessment is a type of evaluation. Based on the three elements mentioned, the authentic assessment mentioned in the 2013 curriculum is a model that is used during the learning process. The 2013 curriculum includes Attitude Competency Assessment, Knowledge Competency Assessment, and Skills Competency Assessment among its assessment methods and tools. All aspects of students' abilities must be considered for the assessment to be fair and balanced.

The issue is that many primary school teachers still lack a tool for properly evaluating their kids' religious sentiments. Grids and questions are not properly organized by the teacher, who also fails to score and provide accurate analysis. Because it primarily relies on teachers' daily observations in classrooms, the tool used to gauge religious sentiments is unknown. The assessment tool is crucial to the evaluation of education because it gathers data and information about the educational process so that the degree of success that has been attained and the challenges encountered can be seen. Teachers and schools use this information to enhance the educational process.

Information obtained from an evaluation without a clear instrument, or even without one at all, will be erroneous and unreliable. As a result, evaluation decisions and actions are not based on reliable information, which can lead to additional issues, such as mistakes made when resolving children's academic difficulties. With the help of this development research, it will be possible to gauge the religious attitudes of students in Wadaslintang District's elementary schools by creating a valid and reliable religious attitude assessment tool.

Supardi (2015) claims that the word "evaluation" in English simply means "to evaluate something." Making judgments about anything implies choosing between opposing extremes, such as excellent or evil, healthy or unhealthy, intelligent or stupid, high or low, and so forth. All techniques used to gauge a student's or a group of students' performance are collectively referred to as assessment (Nugraha, 2016; Ratnawulan & Rusdiana, 2015). The goal of assessment, according to Popham and Baker (2003) in the book Systematic Teaching Techniques, is to ascertain the degree of student development and advancement across time. The domain of attitude is a domain that is connected to attitudes and values, according to Kunandar (2013). Attitude starts with emotions connected to a person’s tendency to respond to something or an object (Kunandar, 2013). The way a person reacts to something is expressed in their attitude. The tendency to react to psychological items with varying degrees of likes and dislikes is reflected in attitude (Fishbein & Ajzen, 2010). The concept of attitudinal competence, according to Mozamiroh (2013), is an evaluation conducted by the teacher to determine the degree of achievement of the student’s attitude competence, which includes aspects of receiving or paying attention (receiving or attending), responding or responding (responding), assessing or appreciating (valuing), organizing or managing (organizing), and character (characterization).

A person's religion is their spiritual expression of their values, morals, and any applicable laws and ceremonies (Kaye & Raghavan, 2000). According to Ancok et al. (2000), religious diversity refers to the diversity of aspects or dimensions that are present in religious behavior, including not only ritual behavior (worship) but also other actions motivated by supernatural forces (Madjid et al., 2021). Five Glock dimensions belief (belief), practicality (practicality), experience (experience), knowledge (knowledge), and ethical dimensions make up the division of religious aspects (El-Menouar, 2014). Techniques for measuring attitudes can be categorized into two categories, namely explicit methods and implicit methods, according to Mercer and Clayton (2012). Using a self-reported attitude scale, the
explicit technique measures attitudes. Implicit measurement is a type of measurement used to get around some of the issues with the attitude scale.

According to Fenanlampir and Faruq (2015), the following criteria were taken into consideration when creating the evaluation tool: (1) validity, (2) reliability, (3) objectivity, (4) discriminatory, (5) economical, (6) implementation guidelines and norms, and (7) practicability. When an instrument is capable of measuring what it is intended to measure, it is said to be valid (Widoyoko, 2012). When an assessment tool is conducted, even with multiple different examiners, the results are generally consistent and near to the real world, this is referred to as having high reliability (Fajaruddin, Retnawati, Wijaya, et al., 2021; Fajaruddin, Retnawati, Yusron, et al., 2021; Retnawati, 2016). Instrument development refers to the process of acquiring instruments from the first stage to the instrument's completion so that it is ready for use (Arikunto, 2017).

Based on the aforementioned context, the study's problems are that the instruments used to measure religious attitudes were not constructed in expectations, they were unable to assess their validity and reliability, and they are unclear because they only rely on teachers' daily observations in schools. The current religious attitude assessment tool is insufficient, according to, an elementary school class teacher in Wadaslintang Subdistrict who does not yet have a special instrument to evaluate students' religious attitudes. The issue only affects elementary school instructors in the Wadaslintang District who lack a special tool to gauge students' religious attitudes. As a result, a tool must be created to gauge students' religious attitudes in Wadaslintang District's elementary schools. The objective of this study is to develop a valid and accurate religious attitude assessment tool that can be utilized to evaluate the religious attitudes of elementary school students in the Wadaslintang District.

METHOD

The purpose of this study is to provide a religion assessment tool for elementary school kids who fall within the umbrella of development research. Research and development techniques can be seen as a scientific approach to doing research, designing goods, manufacturing them, and evaluating their viability (Sugiyono, 2015). A non-test instrument was used to create the self-assessment tool. The learning attitude of an elementary school kid can be used to determine how the assessment tool for their religious attitude has evolved. To independently assess the religious attitudes of elementary school students, an assessment tool in the form of a questionnaire was developed.

The Mardapi (2016) methodology for creating an effective assessment tool was employed in this study to create the religious attitude assessment tool. This model was composed of 10 steps. The steps are: determining the instrument's specifications; choosing writing implements; figuring out the scale of the instrument; figuring out the scoring system; reviewing the instrument; conducting trials; analyzing the instrument; assembling the instrument; performing measurements; and interpreting the measurement results.

In Wadaslintang District elementary schools, research will be conducted on the creation of this religious attitude assessment tool. Elementary school children in grades IV, V, and VI in the Wadaslintang District served as the instrument trial's test subjects. In choosing the subject of the instrument trial, the researcher took into account the following factors: (1) All schools use the 2013 Curriculum; (2) The location is close to where the researcher lives; (3) The condition of students according to the needs of researchers; (4) There is no instrument developed for assessing student discipline attitudes; and (5) This school is open to change, especially improve the quality of the curriculum. How many people responded used in the study 390 students.

A questionnaire, which is an assessment sheet of religious attitudes created by a team of experts to produce an instrument of theoretically high quality in terms of content, construction, and language, was used as the first method of data collection in this study. The standards for evaluating religious attitudes by teachers include several criteria, including grammatical compatibility, objective standards, and the use of producing results that are affordable and simple to use. The criteria also include the suitability of religious indicators with Core Competencies. The second self-assessment assessment technique involves asking students to honestly express what they have done and experienced.

In Tool collect data for this study, validation sheets, and self-assessment sheets were employed as data collection instruments. Three experts—an instrument specialist, a psychologist, and a learning expert—will validate the instrument validation sheet. Additionally, validation was conducted by learning specialists,
namely three sixth-grade teachers, to ascertain the applicability and reaction of instructors in the elementary school setting. The validation survey employs a Likert scale with a score range of 1 to 4. The validator uses a construction, content, and language assessment grid. The instrument in question is not a test instrument. Instruments other than learning achievement tests are known as non-test instruments. In other words, the in-question on-test instrument is a checklist. According to (Widarjono, 2010), the scale of the instrument employed is the Likert scale, which may be used to evaluate a person's or a group of people's attitudes, views, and perceptions regarding a social phenomenon or phenomenon. Gratitude, prayer before and after activities, praying before and after activities, and tolerance in worship are the main indications of students' religious attitudes.

Factor analysis is the method used in this study, and SPSS 25.0 for Windows is used. Finding factors that can explain whether or not there is a relationship between different independent indicators that are observed is done analytically using factor analysis (Widarjono, 2010). Confirmatory factor analysis, also known as exploratory factor analysis (EFA), is the type of factor analysis that is employed to determine whether the identified factors or components are supported by the available data. This serves as more evidence that the tools employed to assure the components or characteristics that were mentioned.

The first step in an exploratory factor analysis involves creating a correlation matrix. In this step, Kaiser-Meyer Olkin (KMO) measurements are used to find a matrix between observable indicators. For both the overall sampling and individual indicator, the KMO approach is utilized to evaluate its suitability. By using this procedure, the homogeneity of the assembled indicators is evaluated. The factor analysis's determination is improved by a greater KMO value. According to the table above, the KMO number can at least be higher than 0.80. Values exceeding 0.50, however, are typically still allowed for deciding factor analysis. KMO estimates the correlation coefficient for specific indicators using factor analysis in addition to correlating all indicators. The same rules apply to MSA as to KMO; the higher the value of the MSA correlation coefficient, the more logical it is to include individual indicators in the factor analysis. The number of elements employed to describe the data is decided by the second. The eigenvalues and the percentage of total variance are used to examine the elements that can serve as a set of variables at this point. The core factor that can represent a group of variables using the PCA technique is the one with a minimum eigenvalue of 1.00.

The third is the rotation of factors as a result of complex factor extraction, which is frequently challenging to comprehend. It is therefore required to rotate factors that can explain the factor loading of each factor, making it simple to understand. The location of the variables included in each factor can also be determined using the initial factor matrix, eigenvalue, percentage of variance, and minimum loading factor, allowing us to understand the meaning of the variables that have already been connected. Finding the best model to adequately explain the data is the last step. The PCA technique examines the proportion of residual correlation to assess the precision of the factor analysis model. The residual correlation's presentation value should be as low as possible because this will improve the model's capacity to describe the data. Many explanations can explain why there isn't a common clause defining the permissible residual correlation limit. The PCA method's accuracy will be compromised if the residual correlation level rises to greater than 50%, though.

**RESULTS AND DISCUSSION**

The outcomes of the first product development Establishing the requirements for the instrument is the first step in creating one that will be used to measure students' religious sentiments. An instrument is a self-evaluation form that measures the student's religious attitude. The next step is to assemble a grid based on concepts and indicators and conduct a series of investigations of student religious theories after the instrument specifications have been established. Out of the four (four) indicators that have been identified, a grid of assessment tools for students' religious attitudes has been constructed. This grid includes 20 statements, both positive and negative.

The second stage of expert validation aims to obtain opinions from experts or expert judgment regarding the flaws of various items relating to features of construction, content, and language as well as aspects of relevance to each item of the instrument. The three types of experts in question are learning, material, and instrument experts. The Aiken method of disseminating the draft instrument to experts or using expert judgment for quantitative assessment is used to ensure the content validity of the instrument.
for evaluating students' religious attitudes. The purpose of this validation is to examine the standards for the degree of validity for each instrument item.

The findings of expert validation from the construction aspect, connected to the accuracy of the information in the identity, instructions, and observation tables, as well as product design, yielded a score of 85.00%. The outcome is 95.00% in terms of substance, namely the main competition's suitability to be realized with the assessment's elements. The outcomes were 85.00% when looking at the content element in the appropriateness of the observational components with the assessment indicators. The outcome is 100.00% from a content perspective, connected to the appropriateness of aspects and indicators with the statement. Regarding the language used in the self-assessment document, specifically the clarity of the phrases and adherence to EYD standards, the results obtained were 85.00%.

The result is 75.00% from a linguistic perspective on the appropriateness of the letter size and type. An average score of 87.50% was achieved from expert evaluations of construction, content, and linguistic issues. In terms of relevance, it can be observed from the Aiken index in the table above that all instrument elements fall inside the legitimate group, as shown by the fact that all of the findings are more than 0.70. This demonstrates the high level of validity and suitability for use in research of the items that have been generated.

On July 12, 2021, two readability test activities for pupils in grade VI (six) will be part of the third level of the assessment. Ten pupils from Wadaslintang District's SD Negeri 1 Sumberejo are participating in this activity.

Table 1 displays the outcomes of the readability tests for religious attitude assessment instruments.

| No. | Religious Instruments | Understanding | convenience | attractiveness |
|-----|-----------------------|---------------|-------------|---------------|
| 1.  | Very good             | 4             | 6           | 4             |
| 2.  | Good                  | 6             | 4           | 6             |
| 3.  | Low                   | 0             | 0           | 0             |

According to the readability test results (Table 1), most respondents could comprehend the proposed instrument's components, with 4 instrument students reporting being able to read very well and 6 students well. Six students and four pupils both responded very favorably to the instrument's readability. Four students gave extremely positive and six positive responses about the instrument's beauty. This demonstrates that it is possible to apply the religious attitude evaluation tool.

The following are some ideas that are regarded as challenging to comprehend in terms of both word meaning and sentence structure: The term "not confident" should be used in place of the difficult word "disheartened" in item 7 (seven). Sentence item number 5 (five), "The word plants," has to be clarified as "I harm the plants in the school garden" since it should only contain the word "plants" once. On July 12, 2021, three (three) grade six teachers from the Wadaslintang District took the reading test for instructors of that grade. Additionally, some ideas are seen to be challenging for pupils to comprehend, both in terms of word meaning and sentence form, such as adding, the teacher advised substituting the word "Not confident" for the word "Disappointed" in item 7 (seven). Sentence item number 5 (five), "The word plants," has to be clarified as "I harm the plants in the school garden" since it should only contain the word "plants" once.

Results of product studies include both short-term and long-term trials. On July 14–15, 2021, a small-scale test of a tool being developed to gauge students' religious sentiments were put into action. 110 pupils from several Wadaslintang district schools participated in the little experiment. Based on the findings of the Exploratory Factor Analysis (EFA) test for a small sample of the student's religious attitude assessment tool, the Anti-Images Matrices (MSA) value was found to range from 0.591 to 0.843, meaning > 0.50, and the value of Bartlett's Test Sphericity (sig.) was 0.000 0.05. Because the KMO MSA value is more than 0.5, the 20 items are regarded as acceptable, but just one item in the Anti-Images Matrices table has an MSA value lower than 0.50, namely item number 16 with a value of 0.459 so that item is declared invalid. Thus, the factor analysis in this study can go forward with only 19 items tending to help in the preparation of the instrument for assessing students' religious attitudes. 0.853 was the alpha value determined by the reliability test. High reliability has been assigned to this reliability test result. A larger experiment must be conducted once a smaller one has been completed. On July 21–22, 2021, the trial was expanded to create a tool for gauging students' religious perspectives. There were 130 students in the expanded trial from different Wadaslintang sub-district schools. According to the result findings of the Exploratory Factor Analysis (EFA) test for the enlarged test on the student's religious
attitude assessment tool, a value of between 0.658 and 0.896 implies > 0.500, and the value of Barlett’s Test Sphericity (sig.) 0.000 0.05. Because the KMO MSA value is greater than 0.500, the 19 items are valid. As a result of satisfying the first criteria, the factor analysis in this study can proceed. Furthermore, the Measure of Sampling (MSA) criterion is employed to evaluate each variable’s suitability for factor analysis. The second condition in this factor analysis is also satisfied if the MSA value of all items is more than 0.500, which is known from the factor test. An Extraction value greater than 0.50 was obtained from 19 items in the Commonalities factor test output. The 19 variables can therefore be utilized to describe the factors, it can be said. According to the reliability test, the alpha value was 0.908. This reliability test result is regarded as having flawless reliability. So that it can be said that all of the instruments’ items for gauging students’ religious views can be utilized because they all meet the required standards for reliability. The instrument is still dependable when we compare the small and large trials. An assessment can be made using a trustworthy tool.

After the initial instrument has gone through numerous stages, beginning with the initial development stage, testing, and analysis, the instrument must be amended so that it becomes a proper and standard product of religious attitude assessment instruments. Core competencies (KI), language, plant words in item 5, grids and indications, item 2 statement, item 7 statement, and item 16 words respect friends in the movement are the elements that have been updated. The 20th item in the statement and the prayer. The Wadaslintang sub-district elementary school children in grades IV through VI can now be evaluated on their religious attitudes thanks to the creation of a suitable and standardized religious attitude assessment tool following the revision of many phases.

The measure that has been validated and found to be reliable for gauging students’ religious sentiments was used to do so. On August 6, 2021, the assessment was administered to 140 pupils in SD grades IV–VI in the Wadaslintang District. This analysis classifies the assessment’s outcomes into several groups using scores, averages, and standard deviations. The respondents’ overall score is where this information is derived. Using the classification proposed by Mardapi (2008), results from the instrument scale used to gauge students’ religious views are shown in Table 2.

### Table 2. Classification of Students’ Religious Attitudes

| No. | Student Score | Religious Category          |
|-----|---------------|-----------------------------|
| 1.  | $X \geq X + 1. SBx$ | Cultivate                   |
| 2.  | $X + 1. SBx > X \geq X$ | Develop                    |
| 3.  | $X > X \geq X - 1. SBx$ | beginning to look          |
| 4.  | $X < X - 1. SBx$       | None known                  |

The findings of the investigation of the religious perspectives of Wadaslintang District's primary school kids. Table 3 and Figure 2 reflect the findings from the evaluation of primary school pupils' religious attitudes in the Wadaslintang District. Table 3 shows the findings of a survey on religious attitudes conducted among elementary school students in the Wadaslintang District.

### Table 3. Findings from the Religious Attitude Assessment of Elementary School Students in the Wadaslintang District

| No. | Score | Category          | Child population | Percentage (%) |
|-----|-------|-------------------|------------------|----------------|
| 1.  | $X \geq 72$ | Cultivate       | 32               | 22.86          |
| 2.  | $72 > X \geq 70$ | Develop     | 52               | 37.14          |
| 3.  | $70 > X \geq 69$ | beginning to look | 32              | 22.86          |
| 4.  | $X < 69$ | None known       | 24               | 17.14          |

The results show that Wadaslintang District elementary school children generally exhibit religious sentiments. Of the 140 students, 32 students (22.86%) are classified as "Cultivated," meaning they are accustomed to consistently displaying their religious beliefs in their daily interactions with others and at school, and 52 students (37.14%) are classified as "Developing," meaning they do so frequently in these same interactions at school. 24 kids (17.14%) are included in the "Not yet Seen" category, meaning they have not yet displayed religious views in daily activities and interactions at school, whereas 32 students (22.86%) fall under the "Starting Visible" category, meaning they have begun to do so.

The researcher has tried several different approaches to generate a product of a good student religious attitude evaluation instrument, yet the outcomes of the instrument she developed in this development
research are far from ideal. The lack of education-related experience among many researchers is being recognized by researchers. Therefore, one step to entering the gates of the world of education perfectly is the creation of items developed by researchers. The study team's creation hasn't been utilized extensively either, which is great for testing the evaluation tool so that it can be used on a larger scale and more frequently to acquire the best results. This is owing to the researchers' restricted time and resources, as well as the trial's participants' limited time.

**CONCLUSION**

To examine students' religious attitudes, constructs such as worship obedience, appreciation, prayer before and after activities, and tolerance in worship were constructed. To evaluate students' religious views, 19 items containing both positive and negative comments were created from the four indicators. A modified Likert scale was used in the creation of the tool, which was used to evaluate students' religious sentiments. Creating Djemari Mardhapi's affective instrument is the guiding premise behind the research and development approach.

Expert opinion was used to determine the Aiken index's content validity as well as the content validity of all instruments used to measure students' attitudes about religion. According to calculations, the total results of the instrument items have an Aiken index ranging from 0.750 to 1.000, which indicates that all values are higher than 0.700, indicating that all of the instrument items submitted are legitimate. The KMO MSA score of 0.815 > 0.500 and the value of Bartlett's Test of Sphericity (Sig.) 0.000 0.05 were achieved for construct validity using the EFA (Exploratory Factor Analysis) approach. Because the KMO MSA value is more than 0.500, which can be up to 19 instrument items, all items are acceptable. The results of the exploratory factor analysis (EFA) revealed five variables that affect and relate to 19 elements of the instrument. Factor 1 is equivalent to six instrument parts (3, 9, 11, 12, 15, 17). Factor 2 is equivalent to five instrument parts (1, 4, 5, 7, 19). Factor 3 is equivalent to three instrument parts (8, 10, 13, 18). Factor 4 is equivalent to two instrument pieces (14, 16). Factor 5 pertains to two instrument components (2,6). The Cronbach Alpha calculations, which produced a reliability value of 0.853 in the limited trial and 0.908 in the enlarged trial, show that the reliability of the designed religious attitude evaluation instrument for grades IV, V, and VI have been met. Perfect category reliability can be seen here. To be used to measure students in grades IV, V, and VI's attitudes toward religion, the final instrument has undergone validity and reliability testing.

The assessment of religious attitudes using instruments that are already valid and reliable, in general, for the religious values of grade IV, V, and VI students in elementary schools in Wadaslintang District, the results show that in general, the religious attitudes of elementary school students in Wadaslintang District of 140 students are 32 students (22, 86%) included in the "Cultivated" category, which means students are used to consistently showing religious attitude in daily activities and interactions at school, 52 students (37.14%) are in the "Developing" category which means students often show religious attitudes in activities and daily interactions at school, 32 students (22.86%) belonged to the "Starting Visible" category, indicating that students started displaying religious attitudes in their day-to-day interactions and activities at school, while 24 students (17.14%) belonged to the "Not yet Seen" category, indicating that students had not yet displayed religious attitudes in their day-to-day interactions and activities at school.

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