The Evaluation of Students' Religious Development at School

Parid Baharudin[1], Opik Taupik Kurahman[2]

baharudinparid@gmail.com[1], opik@uinsgd.ac.id[2]

UIN Sunan Gunung Djati Bandung[1,2]

Abstract

This research aims to identify and analyze the fundamental concepts of evaluation in the development of student diversity in schools. The evaluation of the religious development program reveals how far students' religious development has progressed at school. This study utilized a qualitative approach with library research, in which data is collected from readings and then analyzed and concluded about the issues discussed. According to the findings, evaluating students' religious development in schools is carried out by assessing and measuring religious development programs in schools, both curricular and extracurricular. So it can be cConcluded, assessing and measuring students' religious development in schools focuses on assessing religiosity (spiritual), attitudes, and knowledge skills.

Keywords: assessment, religious development

Abstrak

Penelitian ini bertujuan untuk mengetahui dan menganalisis konsep dasar tentang evaluasi dalam perkembangan keberagamaan peserta didik di sekolah. Melalui kegiatan evaluasi program perkembangan keberagamaan ini dapat diketahui sejauh mana perkembangan keberagamaan yang dicapai peserta didik di sekolah. Penelitian ini menggunakan pendekatan kualitatif dan jenis penelitiannya studi pustaka (*library research)* yakni dengan melakukan pengumpulan data dari hasil bacaan yang kemudian dianalisis dan disimpulkan mengenai permasalahan yang dibahas. Hasil penelitian ini menunjukkan bahwa evaluasi perkembangan keberagamaan peserta didik di sekolah dilakukan dengan melakukan penilaian dan pengukuran melalui program-program pengembangan keberagamaan di sekolah baik kurikuler maupun ekstrakurikuler. Sehingga dapat disimpulkan bahwa penilaian dan pengukuran perkembangan keberagamaan peserta didik di sekolah berfokus pada penilaian religiusitas (spiritual), penialain sikap dan penilaian keterampilan-pengetahuan.

Kata kunci: evaluasi, perkembangan keberagamaan

INTRODUCTION

Indonesia is a country that values and recognizes diversity. This value is reflected in the state ideology, Pancasila, which states that Indonesia is a country that believes in the Almighty God. Furthermore, according to the Jakarta Charter's history, Indonesia is a God-fearing country obligated to uphold Islamic law for its adherents. This constitutional foundation ensures that every citizen has the freedom to choose and practice the teachings of their religion (Situmorang, 2019).

The state's religiosity is demonstrated in education. According to the National Education System Law Number 20 of 2003, education is a deliberate and planned effort to create a learning environment and learning process in which students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills required by himself, society, nation, and state (RI, 2003). Every student has the opportunity to grow his or her religion through the school's different curricular and extracurricular programs. One of the issues for the growth of students' religious variety is the construction of religious and spiritual power through this educational program.

Establishing religious beliefs in children from a young age is critical, particularly in school-age children. Because the development of religious values in humans must be tailored to the stages of age and needs so that they are appropriate for their capacities (Munirah & Ladiku, 2019), in any religious development program, students in primary schools will undoubtedly differ from junior or senior high schools. As a result, the demands of students' religious development programs will change, and they will be tailored to their age, level, or degree of education.

Every school, both academic and extracurricular, offers programs for the growth of student diversity. The evaluation of major programs is carried out to determine the accomplishments of all these programs (Hidayat & Asyafah, 2019). The attainment and implementation of the student's religious development program must be done correctly to determine the amount of the student's diverse growth (Hidayat & Asyafah, 2019).(Hidayat & Asyafah, 2019)

Several previous studies that are relevant to this research include the 2020 study conducted by Laili, Hendra Harmin, Eka Yanuarti, and Asrti Karolina, which concluded that religious activities, routine religious worship, and the influence of habituation have a significant influence on students' religious attitudes (Laili et al., 2020). Munirah and Nilida S. Ladiku's 2019 research revealed that habituation or cultivation of religious feelings, guidance, and examples/models provided to students all influenced students' religiosity (Munirah & Ladiku, 2019). According to Sanusi's 2019 research, religious development programs in schools can be carried out through curriculum and extracurricular activities in daily life (Sanusi, 2019). In A. Yusuf's research in 2021, 50.54% of students had an open religious attitude, whereas 49.46% had a closed religious attitude (Ahmad Yusuf Prasetiawan, 2021).

The researchers focused on evaluating religious programs for students at the elementary and high school levels. This aspect characterizes this research from several research mentioned above.

METHOD

The qualitative method used in this research produces descriptive data through oral or written interviews (Maleong, 2018). Furthermore, the researchers also employed library research by collecting data and material information from various library sources, such as books, research journals, periodicals, or other scientific documents (Tanjung & Syafe'i, 2021). The steps for collecting data and information were done by determining the topic of discussion, determining the focus of the research, collecting data from various library sources, preparing presentations, and compiling research reports. Data gathering techniques were employed to document and identify readings from multiple books and journals connected to the research topic. Furthermore, the data gathered was collected, examined, and finished to conclude the topic.

RESULTS AND DISCUSSION

The term evaluation may sound familiar. It is derived from English which can be interpreted as an assessment. The Arabic word for evaluation is al-Taqdir, which means assessment or evaluation. There is also the English term measurement and the Arabic term muqayasah. Measurement refers to comparing something based on a specific size or scale. The evaluation is selecting anything to be decided based on excellent or poor, healthy or sick, right or wrong, and so on. The evaluation comprises both measuring and assessment tasks (Sudijono, 2008).

The evaluation procedure will result in decision-making that contains the evaluation's value and advantages (Mahmudi, 2011). Evaluation activities cover a broader range of activities than assessment, although assessment focuses on certain characteristics that are domains rather than qualitative evaluations. Similarly, the scope is only measured in certain domains that may be measured with a specific scale and transformed into numerical figures.

The terms *hisab* and *bal* are used in the Qur'an to describe the evaluation concept. *Hisab* is Arabic for counting, calculating, and interpreting. As stated in Surah al-Baqarah verse 284 of the Quran:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Artinya: "To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything". (QS. Al-Baqarah, 2:284)

Furthermore, the term *bal/al-bala* means a test or trial. For example, in the Quran surah al-Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Artinya: "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—". (QS al-Baqarah, :155)

Also, QS. Al-Mulk in verse 2 says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ

Artinya: "˹He is the One˺ Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving".(QS. al-Mulk:2).

Rasyidin (2008) discovered that the terms *hisab* and *bal* are used to create something to carry out the process of measuring or appraising humans. These two definitions, however, differ in their application but are relevant to measuring and evaluating human performance in the domains of knowledge, faith, patience, effort or deed, and even human conscience (Rasyidin, 2008).

Evaluation is defined as a deliberate method for obtaining information on target achievement. "Evaluation is the process of identifying, acquiring, and giving meaningful information for judging choice alternatives," according to Mahrens and Lehmann. In a nutshell, this evaluation is defined as obtaining information from target achievement so that the findings of this review can be used as fresh planning material (Kartowagiran, 2010). Data and information about a program's activities create the basis for assessing and measuring its execution through evaluation activities. Deciding to determine the follow-up to performance achievement might be implemented as a new plan for compiling a similar program.

The goal of evaluation is to determine the effectiveness of attained learning objectives or competencies (Padmo, 2004). This evaluation stage is completed to provide an assessment of target achievement. The evaluation can take the form of formative or summative evaluation. Evaluation offers advantages as a planning tool that will be used in the future. This evaluation method reviews the entire process, from original design to learning implementation. This evaluation's data will include the weaknesses, benefits, and descriptions as material for a new, better plan.

The term religiosity has several definitions, including 1) sticking to (embracing) religion, 2) worshiping; obedient in religion, excellent in life (religious), and 3) very adoring; fond of; concerned with (Diantoro, 2018). In this context, diversity is defined as an attitude of religious obedience by carrying out the things required by the religion to which he adheres with full obedience to God, which is reflected in good deeds in the form of worship and cooperation with fellow humans in society (*hablun min Allah* and *hamblun min al -annas*).

Diversity, also known as religiosity, is a religious value system that reflects the genuine meaning and belief of religion, as well as respect and knowledge of religious teachings, as manifested in one's behavior and attitudes (Prasetya et al., 2012). A person's religiosity is defined by his religious attitude in the form of obedience to his worship and social attitudes toward his surroundings. Religious activity includes not just the spiritual side but also activities in one's heart. This demonstrates that religious activities have multiple dimensions (Diantoro, 2018).

Religion can encompass the characteristics of faith/belief, religious/ritual practice, spiritual experience, religious knowledge, and religious behavior (morals). According to Muhaimin (2014), the dimension of belief involves one's expectations, clinging to theology/divinity, and acknowledging the doctrine (the domain of *aqidah*). The dimension of knowledge covers several minimum and basic knowledge requirements for religious people, such as knowledge of the pillars of faith and Islam. The practical dimension covers the worshipping activities, obedience, and the actions people take to show their commitment toward religion (theology) (worshipping domain). Worshipping practices, obedience, and the actions people take to demonstrate their dedication to the religious (theological) theory to which they subscribe are all examples of the practical dimension (the domain of worship). Feelings, perceptions, and sensations experienced in the relationship with God (inner experience), such as the calmness after reading the Quran, are dimensions of spiritual experience. The dimension of experience results from the previous dimensions' effects on a person's daily behavior or the

actualization of Islamic ideals known as morals, such as honesty, justice, *tawadu*, *tasamuh*, and *ta'awun* (Muhaimin, 2014).

According to the definition above, religious evaluation is a reflection on assessing and measuring religious attitudes. In Islam, this religious evaluation is commonly referred to as muhasabah, which means contemplating, assessing, and measuring the extent to which a person perceives the religion s o that someone will know what needs to be improved istiqomah in his religious attitude.

Students' religious growth in schools can be evaluated according to stages or levels, namely the evaluation of religious development in elementary, junior high, and high school.

1. The Evaluation of Religious Development in Elementary School

The age range of elementary school students is 6-12 years old. Children's intellectual development is very high between 6 and 12 years (Munirah & Nilda, 2019). The religious growth of elementary school students is heavily influenced by their surroundings, which include their playmates, school environment, community environment in which they live, and family environment.

The educational environment can impact the religious development of elementary school students. Religious programs in schools might take the form of curriculum or extracurricular activities. Religious curricular programs in schools can form a part of PAI (Islamic Education) subjects. In contrast, extracurricular programs in schools can take the form of spiritual activities, BTQ extracurricular activities, Hifdzil Quran, or Islamic boarding schools. All have a solid legal foundation. As stated in article 37 of the National Education System Law number 20 of 2003, "religious education is one of three courses that must be included in the curriculum."

Furthermore, extracurricular religious activities are governed by the Directorate General of Islamic Education's decree number DJ. 1/12A of 2009, which specifies the forms of Islamic religious extracurriculars offered in schools. According to the legislation governing the forms of extracurricular activities, each educational institution in each region has the authority to design religious

extracurricular activities on its own that are tailored to the situation, needs, conditions, and potential (Hambali & Yulianti, 2018).

Every child possesses the capacity for diversity, which must be nurtured. Every child possesses the capacity for diversity, which must be nurtured. The potential possessed includes heart potential, reason potential, and potential talents (skills) (Aisyah, 2019). The potential possessed includes heart potential, reason potential, and potential talents (skills) (Aisyah, 2019). The heart potential is the ability of children to experience God's presence inside themselves so that the growth of this ability might expand and enhance their confidence in God and the ideas they believe. A child's potential for reason or understanding is the ability to assimilate and comprehend the teachings of his faith. This potential is critical for children's religious growth since the development of knowledge/reason about religion creates a strong case for the solidity of their views. The next potential is the potential for talents, which becomes a type of responsibility in practicing religious beliefs and teachings, either in worship mahdhah or gair mahdhah. These three potentials can be fostered in the school setting through curriculum and extracurricular religious development programs.

Religious curricular and extracurricular activities can assess students' religious development. There are three dimensions for evaluating students' religious development based on each activity. According to MA Najib (2020), the evaluation in this religious activity uses three stages of assessment, namely a) spiritual domain evaluation is carried out every day by praying, reciting the Quran, doing charity, filling the Ramadan worship activity sheets, attending home visits, or supervising parental observations about children's daily worship activities. b) Attitude domain evaluation is carried out every day by observing or supervising students on what they have done in the school environment, such as their attitude when hanging out with friends and etiquette or social ethics in speech or action. c) Knowledge domain evaluation through practice or psychomotor evaluation can take the form of an oral or written examination of religious knowledge and worship activities, such as assessing ablution motions

or child prayer movements. This examination occurs during mid-semester evaluation, end-of-semester evaluation, or worship rituals (Najib et al., 2019).

2. The Evaluation of Religious Development in Junior High School

Junior high school students' religious growth is more complex than ever. Students in middle school range in age from 12 to 15 years. They are in their pubertal development at this age. Religious comprehension and thought patterns have matured due to bodily and psychological maturation. This condition is known as *aqil baligh* in Islam (puberty). Islam defines puberty as the ability of a child to discriminate between good and bad, implying the child's maturity in identifying behavior and acts as good or bad.

Furthermore, there are three characteristics of puberty. The first is the ideal age of 15 years old. The second is the *zima* dream (wet dream), which signifies that a child's sexuality is maturing. The maturation of the child's reproductive organs implies that the child has reached the age of *aqil balig*. Menstruation is the third stage for a female between the ages of 9 and 15.

According to Muhaimin (2014), religious programs in junior high schools create a lively atmosphere based on religious values. The impact is the development of a life imbued with Islamic teachings and values, which can then be realized in daily or school life. On the other hand, the Religious program is an activity that tries to build students' good character and establish spiritual ideals (Muhaimin, 2014).

Religious program activities in schools are used to examine evaluations that can be performed on junior high school students. Hambali and Yulianti (2018) stated that when reviewing students' extracurricular activities in junior high schools, the activities should be focused on strengthening students' religious culture. In assessing students' religious development in junior high schools, they continue to concentrate on components of spiritual attitudes, behaviors, and knowledge (Hambali & Yulianti, 2018).

As a technique of evaluating the level of religiosity of children, daily observations are carried out by observing the Duha prayer, the five daily prayers in congregation, politeness, and a sense of tolerance for friends, teachers, or other people. Worship habituation, such as Duha prayer, increases students' obedience (Samsudin, 2018).

The attitude of junior high school students can be evaluated through observation or interviews. The teacher can do observations by observing students' habits in class, collecting attendance for student activities in extracurricular activities, and so on. Junior high school students tend to imitate the figure that draws their attention. Thus, the teacher must provide an example or be a role model. The teacher's job in influencing students' attitudes is to act as a facilitator or guide by providing useful counsel, inspiring students to do good, and reprimanding students when they make mistakes (Laili et al., 2020).

Oral and written test activities are used to evaluate student knowledge. An oral test evaluates knowledge by practicing Quran recitation, reading students' prayers, or daily prayers. Using this oral practice, the teacher can assess students' reading skills and religious information memorization. The written test is to evaluate students' religious knowledge. Knowledge can also be assessed by practicing psychomotor reading and memorizing the Quran, performing prayer movements, or memorizing brief verses tailored to their individual skill levels (Rodiyah et al., 2020).

Religious extracurricular activity program evaluation or assessment focuses on actions that can reflect the quality of student learning performance. The level of success in extracurricular programs is determined on a personal basis based on the minimum standard of mastery of the required abilities. The construction of an integrated personality, independence, behavior, the ethos of study/work, and discipline in various religious extracurricular activities are all considered in the inclusive assessment.

3. The valuation of Religious Development in Senior High School

Age maturity and high school-age students' ability to think critically about religious issues are increasing. Compared to the previous period, the maturity of high school-age students has advanced significantly. Religious activities for high school-age students are typically held using question and answer discussion models or addressing religious subjects.

The program for religious development activities for high school students is no longer about sharpening the prayer or Quran reading skills. Religious development activities for high school-aged students focus on socio-religious development, such as social service activities, environmental care, religious research, or religious dialogues. In essence, high school religious development programs are required to realiz*e al-Kamil*, or true human beings (Sanusi, 2019).

Teacher observations of students' activities and attitudes when participating in activities are used to evaluate religious activities. Furthermore, practical assessments are given for tasks that require practice, such as worship routines. Based on the teacher's evaluation findings, all religious programs can be classified as good, sufficient, or bad. The mid-semester and end-of-semester evaluations consider all activities. The achievement of the objectives is a consideration for continuing the program that has been implemented.

The religious evaluation program for high school students in curricular and extracurricular evaluations can be regarded from three perspectives. Students' spiritual elements or religiosity can be evaluated by observing their religious activities. At the senior high school age, students' religiosity is more focused on religious awareness. Mandatory and *sunnah* worship activities strengthen students' self-awareness. Students have begun to comprehend their commitments. The truthfulness of the teacher's evaluation of children's religion becomes quite obvious. The result of prior habituation becomes a habit that will continue to be carried out in worship. These practices foster students to be accustomed to worship without weariness or difficulties (Abdul Majid, 2012).

Observing students' actions at school can be used to assess students' attitudes at the high school level. The role and contribution of students in extracurricular activities outside of the classroom might demonstrate the evolution of students' attitudes toward associating with their surroundings and friends. Students' attitudes toward differences can demonstrate student diversity (tolerance) development. Tolerance can be demonstrated through understanding each other's differences in character, nature, habits, or views. Students' understanding of the attitude to be tolerant of differences becomes their awareness in carrying out religious life. Furthermore, their fanatical attitude toward his group strengthened during this period.

The knowledge and skills of high school students can be evaluated using a test program that is administered regularly in schools through PAI (Islamic Education) courses. Students' religious knowledge skills are significantly more developed than before. Their theological understanding is relevant to life. Students participate in religious activities in the community and at school. The skill of practicing bathing dead bodies is a key competency that students must have. It is critical to know how to care for corpses.

Furthermore, many high school-aged students engage in nature-loving activities such as camping or hiking. Students' knowledge of multiple prayers or tayammum is no longer simply theoretical information. With these activities, students need to practice these skills. In essence, evaluating high school students' religious development concerns applying religious teachings in daily life.

CONCLUSIONS AND RECOMMENDATIONS

The evaluation of religious development is a measurement and assessment of a person's religious development. The phrase muhasabbah refers to the examination of religious advancement. Students' religious growth at school can be evaluated from the perspectives of religiosity, attitudes, and knowledge. The evaluation of religious diversity is carefully tailored to the activities and programs offered by each educational institution. Students in schools can develop spirituality,

attitudes, and knowledge about religion by analyzing the development of religious diversity and therefore become whole human beings.

REFERENCES

Abdul Majid, D. A. (2012). *Pendidikan Karakter Persfektif Islam*. Bandung: PT Remaja Rosdakary.

Ahmad Yusuf Prasetiawan, L. M. (2021). Sikap Keberagamaan Siswa di Sekolah Islam Terpadu. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *6*(2), 424–443. https://doi.org/10.25299/al-thariqah.2021.vol6(2).7760

Aisyah, S. (2019). Memaknai Pluralisme dan Kerukunan Umat Beragama dengan Emotional and Spiritual Quotient (ESQ). *Jurnal Pusaka: Media Kajian Dan Pemikiran Islam*, *7*(1), 20–34. https://doi.org/10.6084/ps.v7i1.250

Diantoro, F. (2018). Manajemen Peserta Didik dalam Pembinaan Perilaku Keberagamaan. *CENDEKIA: Jurnal Kependidikan Dan Kemasyarakatan*, *16*(2), 409–426. https://doi.org/10.21154/cendekia.v16i2.1207

Hambali, M., & Yulianti, E. (2018). Ekstrakurikuler Keagamaan Terhadap Pembentukan Karakter Religius Peserta Didik di Kota Majapahit. *PEDAGOGIK: Jurnal Pendidikan*, *5*(2), 193–208. https://doi.org/10.33650/pjp.v5i2.380

Hidayat, T., & Asyafah, A. (2019). Konsep Dasar Evaluasi dan Implikasinya dalam Evaluasi. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *10*(1), 159–181. https://doi.org/10.24042/atjpi.v10i1.3729

Kartowagiran, B. (2010). Evaluasi Kurikulum. *Jurnal Penelitian Dan Evaluasi Pendidikan*.

Laili, Harmi, H., Yanuarti, E., & Karolina, A. (2020). Upaya Guru Pendidikan Agama Islam dalam Mengembangkan Sikap Keberagamaan pada Siswa. *JOEAI: Journal of Education and Instruction*, *3*(2), 179–188. https://doi.org/10.31539/joeai.v3i2.1385

Mahmudi, I. (2011). CIPP: Suatu Model Evaluasi Program Pendidikan. *At-Ta'dib: Journal of Pesantren Education*, *6*(1), 111–125. https://doi.org/10.21111/at-tadib.v6i1.551

Maleong, L. J. (2018). *Metodologi Penelitian Kualitatif Edisi Revisi* (38th ed.). Bandung: PT Remaja Rosdakary.

Muhaimin. (2014). *Pengembangan Kurikulum Pendidikan Islam di Sekolah, Madrasah & Perguruan Tinggi*. Jakarta: Rajagrafindo Persada.

Munirah, & Ladiku, N. (2019). Pengembagan Sikap Keberagamaan Peserta Didik. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, *4*(2), 336–348. https://doi.org/10.30603/jiaj.v4i2.1143

Najib, M. A., Sulistiani, I. R., & Sulistiono, M. (2019). Implementasi Program Keagamaan dalam Membentuk Nilai Karakter Disiplin pada Siswa di MI Miftahul Huda Kabupaten Malang. *JPMI: Jurnal Pendidikan Madrasah Ibtidaiyah*, *1*(3), 72–81.

Padmo, D. (2004). *Teknologi Pembelajaran: Peningkatan Kualitas Belajar melalui Teknologi Pembelajaran*. Jakarta: Pusat Teknologi Komunikasi dan Informasi Pendidikan.

Prasetya, M. R., Firmiana, M. E., & Imawati, R. (2012). Peran Religiusitas Mengatasi Kecemasan Masa Menopause. *Jurnal Al-Azhar Indonesia Seri Humaniora*, *1*(3), 145–157. https://doi.org/10.36722/sh.v1i3.64

Rasyidin, A. (2008). *Filsafat Pendidikan Islam*. Medan: Perdana Publishing.

RI. (2003). *Undang-Undang Sistem Pendidikan Nasional*.

Rodiyah, A., Mansur, R., & Safi'i, I. (2020). Implementasi Program Keagamaan dalam Membentuk Nilai Karakter Disiplin pada Siswa di SMP Islam Wajak Kabupaten Malang. *VICRATINA: Jurnal Pendidikan Islam*, *5*(2), 1–8.

Samsudin, A. (2018). Pembiasaan Perilaku Keberagamaan Peserta Didik Melalui Program Shalat Duha (Studi di SMK Husnul Khotimah Manonjaya Kabupaten Tasikmalaya). *Atthulab: Islamic Religion Teaching and Learning Journal*, *3*(2), 169–184. https://doi.org/10.15575/ath.v3i2.4212

Sanusi, I. (2019). Program Pengembangan Keberagamaan Peserta Didik di SMA Melalui Kegiatan Pembelajaran Berbasis PAI di Luar Kelas (Studi Kasus di SMAN 5 Bandung). *Atthulab: Islamic Religion Teaching and Learning Journal*, *4*(1), 29–41. https://doi.org/10.15575/ath.v4i1.2938

Situmorang, V. H. (2019). Kebebasan Beragama Sebagai Bagian dari Hak Asasi Manusia. *Jurnal HAM*, *10*(1), 57–67. https://doi.org/10.30641/ham.2019.10.57-67

Sudijono, A. (2008). *Pengantar Evaluasi Pendidikan*. Jakarta: Rajagrafindo Persada.

Tanjung, A., & Syafe'i, I. (2021). Pendidik dalam Pendidikan Islam Religius Rasional Perspektif Mohammad Natsir dan Harun Nasution. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *12*(2), 279–289. https://doi.org/10.24042/atjpi.v12i2.8874