



## Non-Cognitive Diagnostic Assessment of Class 7 Islamic Education Learning at Junior High School

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### Abstract:

The research was conducted to determine the implementation of non-cognitive diagnostic assessment of the ability to read and write *hijaiyah* letters and write Al-Quran verses, the results of non-cognitive diagnostic assessment of the ability to write *hijaiyah* letters and Al-Quran verses of 7th-grade students at Junior High School (SMPN) 3 Lembang. The research design used a qualitative approach with a field study method of 305 students in grades 7D-7K with descriptive quantitative data analysis. The results revealed that in conducting the assessment, the teacher compiled an assessment rubric and used the percentage formula to measure the ability to read and write the Quran. Then, in general, the ability to read the Al-Quran of students in grades 7D-7K is categorized as fluent in as many as 148 students (49%), and their ability to write *hijaiyah* letters and Al-Quran verses is categorized as proficient in as many as 225 students (74%). This study concludes that no students can read the Quran and cannot write *hijaiyah* letters and Quranic verses. The implication of this study can be used as a basis for making non-cognitive diagnostic assessment instruments of the ability to read and write the Quran for learning preparation within the framework of an independent learning curriculum at all levels, specifically at the junior high school level in PAI subjects.

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## Introduction

Assessment in education has a very crucial and vital role, so it cannot be ignored as it is part of shaping the ongoing learning process, reflecting on oneself and improving the quality of learning in the future, as well as helping to assess peers ([Culver, 2023](#); [Numan & Islam, 2021](#); [Xiang et al., 2022](#)). In another sense, assessment is a term that includes all methods used to assess students' performance individually or in small groups. Assessment can also broadly refer to many sources of evidence and aspects of students' knowledge, understanding, attitudes, and skills. It can also refer to a particular event or instrument, for example, a portfolio assessment ([Waseso et al., 2014](#)).

Assessment also has a position as part of the educational component and specifically as part of the learning process. Assessment consists of several types, including formative assessment (routine at the end of each subject), summative assessment (end of assessment of specific program units), diagnostic assessment, placement assessment, and selection assessment ([Shofiyah & Sartika, 2018](#)). At a practical level, both cognitive and non-cognitive diagnostic assessments can be applied to all subjects, including in the learning process. PAI can also be applied to measure students' abilities in specific competencies and find out the complete picture of their learning needs ([Marbella & Rusman, 2023](#); [Risnawati et al., 2023](#); [Umami, 2018](#)).

According to the Ministry of Religion, Islamic Religious Education is one of the mandatory subjects. It must be taught in every pathway, type, and level of national education, including junior high schools. Islamic religious education teaching materials include seven main elements, namely: elements of faith, elements of worship, elements of the *Al Qur'an*, elements of morals, elements of shari'ah, elements of mu'amalah and elements of dates and according to Achmadi Islamic religious education functions to integrate values. Islam in various scientific disciplines is studied by students ([Ismail, 2009](#)).

The role of PAI as part of teaching subjects at all levels of education in Indonesia cannot be underestimated because it is a support for all human beings who are based on divinity. However, along the way, there are many obstacles regarding the elements of the *Al Qur'an* and Hadith. There are still problems related to the ability to read and write. This is in line with the findings of [Burhanuddin & Fajar \(2019\)](#) based on the results of the *Al Qur'an* recitation ability test of 35 students in the medium category with an average score of 3.27 (interval range 2.60-3.39). Also, the findings of research conducted by [Mustolih \(2023\)](#) through his observations of students at SDN 120 Rejang Lebong during the Al-Quran recitation test, students experienced difficulties, including reading letters according to Makhraj and difficulty in reading long and short letters.

Problems related to students' lack of ability to read and write the *Al Qur'an* above can be detected early, including using non-cognitive diagnostic assessments to get a deeper picture of the extent of their abilities in these two competencies. The non-cognitive diagnostic assessment collects information about characters and conditions that have nothing to do with students' intellectual abilities. The scope of this non-cognitive diagnostic assessment is related to emotional, social, and developmental

aspects unrelated to students' intelligence or academic abilities ([Datadidaksmen, 2023](#)). Examples of non-cognitive diagnostic assessments include evaluating emotional maturity, social skills, and students' ability to manage emotions, including their ability to read and write the *Al Qur'an*, for example.

In practice, this assessment can be carried out in various ways, such as through tests, observations, and interviews with individuals or someone close to the student. This is the aim of the non-cognitive diagnostic assessment, namely for teachers to know how students manage their emotions and social interactions in the classroom, which can influence students' emotional and social well-being at school ([Meilina, 2023](#)).

Reviewing several literatures regarding non-cognitive diagnostic assessments, it is known that there have been several similar studies by researchers, including the implementation of non-cognitive diagnostic assessments in the Merdeka Belajar curriculum at MIN 2 Sawahlunto City where the results of the research explain the teachers teaching grades 1 to 4 at the madrasah have the same understanding that diagnostic assessments are critical to determine students' basic abilities ([Sulistiyowati et al., 2023](#)). Other research revealed that non-cognitive diagnostic assessments were also carried out on grade 3 students at SDN Gayamsari 02 Semarang City, where the results showed that eight students had an auditory learning style, seven students were categorized as kinetic, and ten other students had a visual learning style ([Husna et al., 2023](#)).

In this research, the position of non-cognitive diagnostic assessment used is applied explicitly to PAI learning for grade 7 students at SMPN 3 Lembang specifically to find out clearly about students' abilities in reading and writing *hijaiyah* letters and verses of the Al-Quran.

### Research Method

The research carried out is qualitative research, which refers to meaning, definitions, characteristics, metaphors, symbols, and explanations of things ([Salim & Syahrumsyah, 2012](#)). The specific type of research carried out is field study. Field studies use information from research targets through data collection instruments such as questionnaires, observations, etc. ([Rahmadi, 2011](#)). Field research was chosen because the researcher investigated a group or individual's program, activity, or process with specific time and activity limits ([Kusumastuti & Khoiron, 2019](#)). Meanwhile, the data analysis used is quantitative descriptive, meaning that it is explained through descriptions containing a calculation process.

The data collection tool used the results of non-cognitive diagnostic assessments and tests on reciting the *Al Qur'an* and writing QS. An-Nahl/16:64 to measure the ability to recite and read the Al-Quran for which an assessment rubric has previously been prepared as primary data, literature such as journals, books, proceedings, and credible internet sources, as well as documentation as secondary data. The research was conducted at SMP Negeri 3 Lembang with 305 grade 7 students from grade 7D to grade 7K. The research was carried out from July 25 to August 11, 2023.

## Results and Discussion

### Non-Cognitive Diagnostic Assessment of Al-Quran Reading Competency

The non-cognitive diagnostic assessment applied to PAI learning tests the ability to read Al-Quran verses in grade 7 at SMPN 3 Lembang, in which the PAI teacher tests students one by one to read the QS. An-Nahl/16:64 Previously, an assessment rubric had been prepared to describe their reading abilities. After the test is carried out, the next step is calculating the scores based on the rubric that has been prepared using the following formula:

$$P = \frac{\text{total of parts}}{\text{total amount}} \times 100$$

As for the test results for the ability to read verses of the *Al Qur'an* for class 7 students which have been processed using this formula, the results are as shown below:

**Table 1. Results of Non-Cognitive Diagnostic Assessment of Ability to Read Al-Quran Verses Class 7D-7K SMPN 3 Lembang**

Number	Category	Number of Students	Percentage
1	Vey Fluent	13	13 : 302 x 100 = 4,30% ~ becomes 4,00%
2	Fluent	148	148 : 302 x 100 = 49,00%
3	Fluent Enough	69	69 : 302 x 100 = 22,84% ~ becomes 23,00%
4	Not quite good	72	72 : 302 x 100 = 23,84% ~ becomes 24,00%
<b>Total</b>		302	100,00%

Based on the results of the non-cognitive diagnostic assessment of the ability to read Al-Quran verses for class 7D-7K at SMPN 3 Lembang, it can be seen that in general, students have been able to recite the *Al Qur'an* fluently with a percentage of 49% or as many as 148 students. The very fluent category was only 4%, namely 13 students, 23% quite fluent or 69 students, and less fluent 24% or 72 students. The proportions are evenly distributed, but homework is still for students who are still not fluent in reading the Al-Quran.

### Non-Cognitive Diagnostic Assessment of Competency in Writing *Hijaiyah* Letters and Al-Quran Verses

The results of the non-cognitive diagnostic assessment are for the ability to write *hijaiyah* letters and write verses from the Al-Quran QS. An-Nahl/16:64 is as follows:

**Table 2. Results of Non-Cognitive Diagnostic Assessment of Ability to Write *Hijaiyah* Letters and Al-Quran Verses Class 7D-7K SMPN 3 Lembang**

No	Category	Number of Students	Percentage
1	Very Capable	3	3 : 305 x 100 = 0,98% ~ becomes 1%

2	Capable	225	$225 : 305 \times 100 = 73,77\% \sim$ becomes 74%
3	Quite Capable	77	$77 : 305 \times 100 = 25,24\% \sim$ becomes 25%
4	Not Capable Yet	0	0
<b>Total</b>		305	100,00%

Then, based on the results of the non-cognitive diagnostic assessment of the ability to write *hijaiyah* letters and Al-Quran verses above, it can be seen that only 1% or as many as three students are very proficient, while the highest percentage is in the advanced category, namely 74% or as many as 225 students. The remaining 25% are pretty proficient or 77 students, and no students cannot write *hijaiyah* letters or verses from the *Al Qur'an*.

### Ability to Read and Write *Hijaiyah* Letters and Al-Quran Verses Class 7 at SMPN 3 Lembang Through Non-Cognitive Diagnostic Assessment as an Illustration for Teachers in PAI Learning

Based on the results of testing students' Al-Quran reading ability, it is known that as many as 148 (49%), almost half of the total students, were able to read Al-Quran verses fluently, which after exploring several factors regarding their already good abilities can be influenced by learning media that also supports the process of reciting the *Al Qur'an*, especially with the help of digital-based learning media which has become popular in the current era ([Maulani et al., 2021](#)).

On the other hand, judging from other research, the unavailability of appropriate and suitable media to support Al-Quran learning will significantly hinder their ability to master the competency of reading Al-Quran verses ([Santosa et al., 2021](#)). This is proven because it can still be categorized as moderate students who must be fluent in reading Al-Quran verses, namely 24% (72 people). With this large number of numbers, several factors cause students to be less fluent in reading Al-Quran verses due to lack of motivation in students due to laziness; apart from that, low family and environmental support also play a role ([Nalysta & Kosasih, 2021](#)).

Another factor that causes there are still students who are not fluent in reading the Al-Quran is due to several factors, including the level of ability of the students themselves in spelling the reading, the learning time for the Al-Quran, which tends to be short, and inappropriate teaching methods ([Gusman, 2017](#)). Then, if you look at the percentage and number of very fluent students, 13 students (4%) are very fluent in reading the *Al Qur'an*. Therefore, they can be empowered to become peer tutors for students who still need to become fluent in reading with the help of their guidance. Moreover, teachers supervise them ([Dam et al., 2021](#); [Reznicek-Parrado, 2023](#); [Tan et al., 2023](#)).

If students' ability to read Al-Quran verses and *Hijaiyah* letters is good, it will correlate with their way of writing. Therefore, referring to the test results, students proficient in writing *hijaiyah* letters and Al-Quran verses are shown with a percentage of 73.77% (225 students). This aligns with the findings of research conducted by [Setiawan \(2020\)](#) where students could write letters at 3.6, connect them at 3.4, and write short verses at 3.3, with all scores in the excellent category.

The same thing was shown in research conducted by [Nasution \(2016\)](#), where, based on the results of testing students' Al-Quran writing ability, 24% were perfect, 57% were good, and 19% were sufficient. Likewise, research conducted by [Pahrina & Surawardi \(2017\)](#) shows that the ability of class IX students at SMPN 4 Takisung to write the Al-Quran or *hijaiyah* has an average score of 74.5 and the ability to connect letters is 75.6%.

It is known that several other factors make students' ability to write *hijaiyah* letters and Al-Quran verses develop well, including, according to [Endang Solihah, et al \(2021\)](#) genetic factors. Based on the results of their research, it is known that the female gender is superior in the ability to write the Al-Quran than men. Apart from these factors, other influences include physical and psychological maturity, parental encouragement, and support, which also play a role ([Nasution, 2016](#)).

### Conclusion

Based on research conducted, the non-cognitive diagnostic assessment carried out in Class 7 PAI learning at SMPN 3 Lembang is a non-cognitive diagnostic assessment of the ability to read and write *hijaiyah* letters and Al-Quran verses through the preparation of rubrics. The percentage formulas carried out by the teacher PAI at the school are for 305 students, starting from class 7D to class 7K. The results of the non-cognitive diagnostic assessment of students' ability to read the Al-Quran show that, in general, their abilities can be categorized as fluent (by 49%), and the non-cognitive diagnostic assessment of the ability to write *hijaiyah* letters and Al-Quran verses can be said to be proficient (by 74%). This means that there is a good correlation between the ability to read the Al-Quran and writing *hijaiyah* letters and the holy verses of the Al-Quran. Researchers strongly recommend that all parties, especially those directly involved in the world of education, be able to use non-cognitive diagnostic assessments of the ability to read and write *hijaiyah* letters and the holy verses of the *Al Qur'an* to map learning and follow-up on students' abilities.

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