



The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

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Abstract:

This research analyzes the social attitudes rubric needs based on Case-Based Learning (CBL) to objectively assess students' social attitudes in Islamic Religious Education (PAI) learning. Using a descriptive qualitative approach, the data were gathered by observation, interviews with the lecturers and students, and document study. The research result showed an urgent need for a CBL rubric that contains a measurable indicator of collaboration, empathy, responsibility, and social responsiveness. The Case-Based Learning (CBL) integrity has proven a possibility of assessing the attitude more contextually through a real case study relevant to the students' lives. In conclusion, this rubric development is important to improve the consistency and objectivity of attitude assessment in Islamic Religious Education. This rubric could be a practical reference for lecturers in evaluating a systematic social attitude, strengthening the internalization of socio-religious values in students.

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Introduction

The digital and globalization era has brought a serious challenge to the young generation's character formation, where social attitudes crises, such as intolerance, individualism, and empathy deficit, are increasingly prominent among students (Elliott et al., 2018; Shohib & Ernawati, 2018; Rahmawati et al., 2022). The Ministry of Education data (2023) showed that 23% of bullying cases are increasing, and there has been a decrease in the participation of collaborative activity in the education environment over the last five years. Technology disruption exacerbates this phenomenon by replacing real social interaction with fragmented virtual communication (Tanjung, Darma, and Nasution 2024; Hasudungan, Suboh, and Nababan 2024). In a national education context, it becomes a big paradox because the education system should function as a vanguard of social character formation (Nurhalita & Hudaidah, 2021; Latifah, Fatchiatuzahro, and Irawan, 2024), especially when the nationality and humanity values face erosion in the midst of globalization (Suwarti, Laila, and Permana, 2020).

This condition becomes a big paradox in the national education context because the education system should function as a vanguard of social character formation. Responding to this challenge, character education based on social value becomes an urgent need (Ramdani, 2018; Purnamasari et al., 2024), primarily through the structural approach, such as curricular integration and the development of an attitude value instrument (Kuswandi, 2020). World Bank study proved that the education system that internalizes the collaboration and empathy values through pedagogic practice based on a case (case-based) could increase the students' social capacity by 40% (Ashirova et al., 2022). In the Islamic Religious Education (PAI) framework, this urgency is increasingly critical because PAI has double roles (Saputri & Ermi, 2024; Aziz, 2022) as an academic subject and also as a socio-religious values transmission vehicle (Hidayat, Tanod, and Prayogi, 2022). Therefore, the innovation of the social attitudes assessment model by a rubric based on Case-Based Learning (CBL) is relevant pedagogically and becomes a strategic solution to restore the dignity of education as a character builder (Zamroni et al., 2022).

Islamic Religious Education (PAI) holds a crucial role as a moral, ethical, and social values internalization vehicle in the students' character formation (Topperzer, 2021). In 2013, the Merdeka Belajar curriculum framework, PAI was designed to develop the competence of spiritual (KI-1) and social (KI-2) integrated attitudes, including the divinity and humanity dimensions (Ilham, 2020; Buhrig, 2023). However, the reality on the field shows that PAI learning is still dominated by a cognitive approach based on memorizing, whilst the affective aspect, as the foundation of attitude formation, is often overlooked (Ragalutu, Ibrahim, and Madokala 2019; Hidayat et al., 2022). The Ministry of Religion's survey (2023) towards 500 schools showed that 68% PAI evaluation is still focused on material mastery, not the change of attitude, which caused a gap between the curricular and the learning practice purposes.

Responding to this challenge, PAI pedagogic transformation becomes a strategic urgency by replacing a paradigm from textual-normative learning to the contextual approach based on a score (Xu et al, 2024; Zamroni et al., 2022). Studi

Nurhikmah (2024) proved that the PAI learning model, which integrates the socio-religious case study (such as problem solving related to tolerance), could improve the score internalization by 35% more effectively than the conventional lecture method. The innovation of affective assessment by performance-based rubric also becomes a critical solution to measure the impact of PAI on the students' social attitude formation (Dodds et al., 2014; Negru & Paloş, 2023; Guilfoos & Pape, 2020). Thus, the revitalization of PAI's role needs curriculum re-orientation and a holistic development assessment instrument to bridge cognitive and affective dimensions.

The innovation in Islamic Religious Education (PAI) learning strategy becomes an urgent need in the contemporary era (Sultani, Silalahi, and Ali 2021; Jaka & Bustam, 2023), where the conventional approach, which is passive and textual, is considered less effective in forming students' character. The need for active, contextual, and participative learning methods encourages an innovative model implementation, such as Challenge-Based Learning (CBL), which has proven to improve students' involvement by solving a real challenge, collaboration, reflection, and social action (Khanif, 2023; Gyagenda, 2021). CBL is not only relevant to the modern learning principle, but also in line with PAI's purpose in integrating Islamic values with social reality (Topperzer et al., 2025), so that it can create meaningful learning and have a tangible impact on the students' lives (Dahuri & Wantini, 2023; Syaifullah & Amirkhan, 2023).

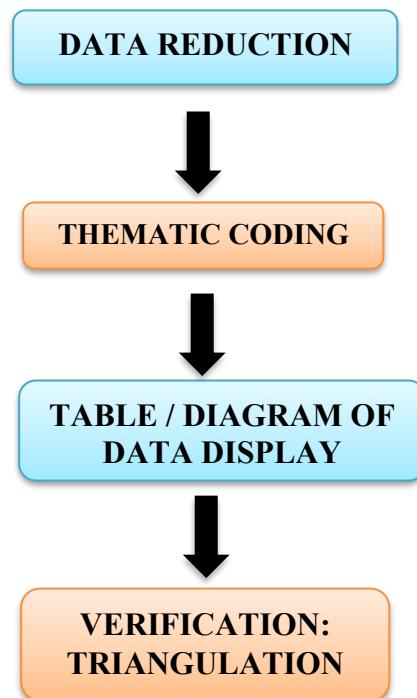
In the digital era, which is full of challenges, Islamic Religious Education (PAI) needs a strategic breakthrough through the implementation of the innovative learning method (Widyanto, Merliana, and Pranata 2020; Eryandi, 2023), such as Case-Based Learning (CBL), which has proven effective to improve the students' involvement. CBL offers an active and contextual approach by focusing on real problem-solving, teamwork, and critical reflection - an aligned model with PAI's purpose of integrating Islamic values with modern lives. By replacing the paradigm from textual memorization to social action-based learning, CBL makes PAI more relevant for the digital generation and equips the students with the socio-religious problem-solving ability collaboratively and creatively. Therefore, the analysis of the assessment rubric needs to be based on CBL because it could provide a measurable indicator of collaboration, empathy, responsibility, and social responsibility. Thus, the CBL rubric development is expected to improve the objectivity of attitude assessment and restore PAI's role as the socio-religious character formation pillar in the digital era.

Research Method

This research used a descriptive qualitative method to analyze the Social Attitudes rubric development needs based on Case-Based Learning (CBL) in Islamic Religious Education (PAI) learning. The research data was gathered through in-depth interviews with five PAI lecturers and fifteen chosen students, participative observation towards the learning process, and document analysis in the form of Semester Lesson Plan (*Rencana Pembelajaran Semester - RPS*) and an assessment instrument which has been used before. The participants were chosen using a purposive sampling technique by considering their experience in implementing Case-Based Learning (CBL). All the data were analyzed using a reduction, display, and

The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

thematic verification process with the help of NVivo 12 software, and then it was validated using a triangulation source. The research flow is presented in a diagram describing the steps from collecting the data, coding, and drafting the rubric. This research refers to the analysis framework developed by [Sakiah and Effendi \(2021\)](#) in Miles & Huberman, to ensure the validity of the findings.



Picture 1. Qualitative Data Analysis Flow

The picture above shows the qualitative data analysis flow from the reduction to verification. In the data reduction, the researcher organized a transcript, notes, and documents by filtering the relevant information, combining similar data, and choosing the important analysis unit. This step focuses on the research issue to make the data concise and structured. Then, thematic coding labels the data, groups them, and arranges them to form a conceptual theme that can be revised iteratively with analytic memo support. The formed theme is then visualized in a table, chart, or diagram form to ease the identification of patterns, comparisons, and the relation between concepts. The last step is verification by triangulation of source, method, or interpreter, added member checking, and a negative case analysis to strengthen the credibility. Thus, the result conclusion is valid and could be accounted for.

Results and Discussion

This research discusses the results and findings related to how far the researchers were trying to identify and analyze the needs of the social attitude rubric based on CBL in PAI learning for the students at Bung Hatta University. In the literature study, observation and interview steps, the students who have taken the PAI subject are the sample of this research. The Primary Teacher Education as the research place has the supporting facilities to use and develop the Social Attitudes rubric based

on Case-Based Learning (CBL) in PAI learning, such as a computer laboratory, a projector, and other facilities. However, these facilities are not utilized well for the learning process. Table 1 below presents the results of the observation, literature analysis, and interview analysis.

Table 1. The Analysis Result of the Social Attitudes Rubric Development Needs based on CBL in PAI Learning

Data Source	Main Findings	Analysis	The Implication for Rubric
Observation (CBL Learning Process at three classes)	- The students actively discussed, but there was a lack of recording individual contributions. - The lecturer's assessment tends to be subjective ("has been good" without a clear indicator).	The unclear social attitude assessment criteria decrease CBL accountability.	- A rubric with measurable indicators (for example, the frequency of contribution in the discussion) is needed. - Descriptive scale (Emerging-Mastering).
Interview (5 PAI Lecturers + 10 Students)	80% of the lecturers have difficulty assessing the collaboration and empathy aspects. 70% of the students want the evidence-based assessment (for example: reflection note, social project)	So far, the social attitude assessment is impression-based not evidence-based.	- Include: Social action portfolio as the assessment material. - Islamic assessment reflection column (<i>ta'awun, ukhuwah</i>).
Document Study (Semester Lesson Plan – RPS, Syllabus, Existing Instrument)	90% of the documents are only include "teamwork" and "responsibility" without operational definition.	The curriculum has not accommodation the complexity of attitude assessment in CBL yet.	The rubric design which: - Integrating KI-1 (spiritual) and KI-2 (social). - Providing PAI's real case rubric example (syar'i hoax, social conflict).

The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

Data Source	Main Findings	Analysis	The Implication for Rubric
	There is no particular rubric for CBL.		

The product validity of the attitude assessment rubric is given by the validators who have expertise in the Case-Based Learning CBL approach and attitude assessment. This is intended for the attitude assessment rubric product that is produced appropriates with the Case-Based Learning CBL approach that is also used with the targeted attitude assessment. The validators involved here are three people. The validators' assessment of the developed product is reviewed from the Linguistic Aspect, Display Aspect, and Content Suitability Aspect. The assessment of 3 validators towards the developed product based on those three aspects can be observed in the table here.

Table 2. The result of 3 Validators' Assessment on the developed product

No	Assessed Aspect	Assessment			The Average Score of Three Validators	Total of the Average Score of Three Validators
		1	2	3		
Linguistic Aspect Assessment						4.06
1	Language Clarity: Terms and sentence are easy to understand without ambiguous.	4	4	4	4.00	
2	Terms Accuracy: The use of technical terms (CBL, social attitudes, etc) appropriate to the academic context.	4	4	5	4.33	
3	Terminology Consistency: The same terms are used consistently (ex: “empathy” does not change to “sympathy”).	3	4	3	3.33	
4	The Suitability with Islamic Values: The language that is used is relevant with PAI’s context (ex: the use of dalil/terms such as <i>ukhuwah Islamiyah</i>).	4	4	4	4.00	
5	Sentence Structure: The sentence is effective, not long-winded, and appropriates with KBBI’s rule.	4	5	5	4.67	
6	Presentation Format: The rubric is logically arranged (criteria, indicator, clear score).	4	4	4	4.00	
Display Aspect						3.78
7	The attitude assessment rubric has a form and font size which can be read clearly.	3	3	3	3.00	
8	The attitude assessment rubric display design is orderly and interesting.	4	4	4	4.00	
9	The use of color which is presented in rubric can give serenity and improving the lecturers’ creativity.	4	4	5	4.33	
Content Suitability Aspect						

10	Criteria Relevance: The rubric criteria (empathy, collaboration, etc.) is appropriate with the purpose to improve the students' social attitude.	4	4	4	4.00	
11	The Suitability with CBL: The rubric indicator is supporting the case-based learning (case analysis, creative solution, reflection).	4	4	5	4.33	
12	Islamic Value Integration: The criteria and indicator reflect PAI's values (ex: <i>ukhuwah</i> , toleranice, noble morals).	5	5	4	4.67	
13	The Indicator Deepness: The indicator of each criterion is detail enough to differentiate the level achievement (ex: socre 1 vs 4).	4	4	4	4.00	
14	The Suitability with PAI Lecture Context: The rubric can be implemented in the PAI class with diverse student characteristics.	4	4	4	4.00	
15	The Ability to Measure Attitude Changes: The sensitives rubric assesses the social attitudes improvement (not only the knowledge).	4	4	5	4.33	4.30
16	The Suitability with Attitude Taxonomy: The rubric includes the attitude dimensions (cognitive, affective, conative) appropriate to Fishbein & Ajzen's theory.	4	4	4	4.00	
17	The Connection with PAI Learning Purpose: The rubric's criteria is in line with PAI subject's achievement (ex: forming a noble moral).	5	5	5	5.00	
18	The Ease of Use by the Lecturers: The rubric is easy to operate in the daily assessment without a complicated procedure.	4	4	4	4.00	
19	The Sensitivity towards the Attitudes Change: The sensitivity towards the Attitudes Change	5	5	5	5.00	
20	The Clarity of Behavior Example: Each level score (1 -4) is equipped with a specific attitude example (observable behavior).	4	4	4	4.00	
Average Score		4.05	4.15	4.25	4.05	4.05

Based on Table 2 above presents the result of the three validators towards the design product of the social attitudes assessment rubric based on case-based learning (CBL), which has the purpose to support Islamic Religious Education (PAI) learning. The table is divided into three main aspects, which are assessed: the linguistic aspect, the display aspect, and the suitability of content aspect. In the linguistic aspect, the rubric is assessed high enough, especially on the sentence structure (the average is 4,67), the right used of technical terms (4,33), and language clarity (4,00). However, the terminology consistency gets a relatively low score (3,33), which shows the need for improvement so that the terms that are used are the same. The presentation format and language suitability with Islamic values are also good, with an average score is 4,00.

This assessment result reflects that the developed rubric has been able to support the Case-Based Learning approach in PAI learning (Agus et al., 2023). CBL demands the students to analyze a real case which relevant to daily life and Islamic values. In this process, the clear, structured, and right technical terms assessment instruments are very helpful to the teacher in assessing the students' social attitudes

The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

objectively ([Adawiah, Kiptiah, and Kamariah 2023](#)) The high score in the sentence structure and the used of technical terms strengthen the possibility that the instruction and indicator of the rubric is easy to understand for the teachers or students. However, the weakness in terminology consistency could affect the assessment interpretation, so that the CBL's potential to build a mutual understanding about Islamic values could be hampered. Therefore, the terms improvement in a similar way would improve the rubric clarity, strengthen the assessment validity, and, in the end, support the CBL effectiveness in internalizing PAI values by case-based learning.

On the display aspect, the average score is low than the other aspects, with the lowest score on the form readability and font size (3,00). Meanwhile, the color using and the design orderliness get the appreciation with the scores 4,33 and 4,00. The content suitability aspect gets the highest score overall, indicating that the rubric is very relevant to the CBL and PAI learning's purpose. The criteria such as Islamic value integration (4,67), the suitability with the attitude taxonomy (4,00), and the connection with PAI learning purpose (5,00) show the excellency of the content. The overall average score from the three validators is 4,05, which shows that the rubric has met the high validity standard and is worth using in case-based PAI learning. It means that the Social Attitudes rubric based on Case-Based Learning CBL in PAI learning needs to be developed.

This result can be explained by the focused of the rubric development, which more emphasizes the content quality and the suitability with the Case-Based Learning (CBL) approach, so that the content suitability aspect gets the highest score ([Apriyani, Gloriani, and Khaerudin 2022](#)). The assessment indicator's suitability with the Islamic values and PAI learning's purpose makes this rubric relevant and beneficial to internalize the students' social attitudes through case-based learning ([Nasir & Maknun, 2022](#)). The slightly lower score on the display aspect, especially from readability and font size, possibly caused by the limitation in the initial graphic design stage, where the aesthetic and the ease of reading are not fully optimized. Therefore, although the rubric has fulfilled a high validity, further development on the visual side, such as increasing the font size, choosing a read-friendly typography, and ensuring a good color contrast, will improve the user comfort. This improvement will strengthen the rubric function as the assessment tool, which is not only contently valid, but also practical and user-friendly in supporting the CBL effectiveness in PAI learning.

Based on the needs analysis result above in this research reveals a significant connection between the obtained findings and the research problem, especially in the context of the social attitudes assessment rubric based on CBL (Challenge Based Learning) development. By the systematic approach, it was found that the basic needs in the students' character education and social attitudes development not only answer today's challenge, but also become the important foundation for the character-based learning in the early education level ([Suwarno & Aeni, 2021; Mursalin, 2022](#)). As an example, the research by Hartati showed that direct character education has an impact on the students' social and emotional development, giving empirical evidence that strengthens the importance of social attitudes learning integration in the curriculum ([Hartati, 2023](#)).

In line with it, the purpose of the social attitudes assessment rubric based on Case-Based Learning CBL development is to create an objective and measurable assessment tool that supports the 21st-century creativity development. Referring to Fitrah et al.'s research, an active learning by scientific approach is expected could create collaborative skills and essential communicative skills in the students' social context (Fitrah, Yantoro, and Hayati 2022). In this framework, there is also a strong relevance between the measurable social attitudes and critical thinking skills that are expected in the education context. For example, Nurlailah and Hamdu's research found that the attitudes assessment which is apply in the education context could improve students' critical thinking skill, which in its turn contribute in their social attitudes development (Nurlailah & Hamdu, 2021). Examining more about the social attitudes assessment theory's framework in Islamic Religious Education (PAI), it is formulated that the curriculum that underlies the implementation of character education should be in line with the ethic and moral education principal which are emphasized in PAI. The research by Jannah et al. confirmed that civic education has a function as a foundation in the students' character development that is fair and responsible in a pluralist society (Jannah et al., 2021). Meanwhile, Farid and Rugaiyah were highlighting that character values internalization in education is not only be coursework, but also as a part of a wider educational ethos in the moderation and students' character strengthening context (Farid & Rugaiyah, 2023; Vennebo, 2023). Therefore, this finding data shows the need for the assessment rubric design, which includes not only academic knowledge, but also character and social aspects, should be a guide in evaluating students' social attitude.

The analysis of the characteristics of the social attitudes rubric in Islamic Religious Education (PAI) includes the dimension and indicator implementation, which are considered a priority by the teachers and lecturers. According to the research by Demina et al. (2022), the integrated learning implementation characteristic in PAI could improve the students' social attitude competence, where the religious learning functions as a medium to transform knowledge and values to be a positive attitude (Demina et al., 2022). This research emphasizes the importance of a holistic approach in PAI teaching, by considering culture and religiosity aspects as determining factors in the expected social attitudes development. Besides, the relevance of teaching implementation with Pancasila's values supports the education purpose to produce a noble moral and has a high social awareness individual (Naima et al., 2024).

In the context of the social attitude indicator suitability with PAI's core competence and Pancasila's Students (Pelajar Pancasila) profile, a finding from Pavić showed that the civic and religious value education could have a significant impact on influencing a positive attitude in the students' environment (Pavić, 2021). Besides that, Desombre et al. emphasized the importance of understanding the teacher's attitude dynamic towards inclusion in education as a part of an effort to create an inclusive learning environment (Desombre, Delaval, and Jury 2021). This means that there is a systematic effort to support the teachers in implementing the social attitudes appropriate with PAI's values is very required, so that it creates a synergy between the learning target and the desired competence achievement (Desombre et al., 2021;

The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

Sultani, 2023). Thus, the rubric design that reflects culture, religiosity, and PAI's values is very important to make sure that the teaching can take place effectively and in accordance with the students' social-culture context (Thelu et al., 2022; Farid & Rugaiyah, 2023).

Conclusion

Based on the research result, it can be concluded that the students' social attitudes assessment in PAI learning so far is still subjective, the structured indicators are still few, and still not appropriate with the learning characteristics based on Case-Based Learning (CBL). Therefore, a more objective and evidence-based assessment instrument is required. The development of the Social Attitudes rubric based on CBL answers those needs by presenting clear, structured, and relevant indicators with PAI learning's purpose. The experts' validation result showed a high level of validity with the average score 4,05, where the content suitability aspect got the highest score (4,30), especially on the connection with PAI learning's purpose indicator (5,00) and Islamic value integrate (4,67). Although this rubric still needs improvement on the font size legibility side (3,00) and the terminology consistency (3,33), so that it becomes more optimal to use in the learning practice.

This finding has an important implication for various parties. For the PAI's lecturers, this rubric can be used for assessing the students' social attitudes more objectively, structured, and evidence-based, so that it reduces subjectivity. For the students, this rubric gives a clear direction about the expected attitude indicator, so that it encourages the development of empathy, responsibility, collaboration, and social responsivity. From the curriculum side, this rubric strengthens the integration of Islamic values in the social attitudes assessment, so that PAI's purpose of internalization noble morals can be reached better. Besides that, this rubric also has the potential to be the model in the development of the attitude assessment instrument in other subjects, which is based on contextual learning and oriented toward character strengthening.

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The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

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The Analysis of Social Attitudes Rubric Needs Based on Case-Based Learning (CBL) in Islamic Religious Education Learning

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