



Implementation of Noble Values Assessment in Improving the Religious Character of Class X Students of SMK Negeri 2 Samarinda

M. Taufik¹, Zurqoni², Rusdi³, M. Qori Al Faruqi⁴, Nurdin⁵

^{1,2,3}Universitas Islam Negeri Sultan Aji Muhammad Idris, Samarinda, Indonesia

⁴University of Malaya, Kuala Lumpur, Indonesia

⁵Universitas Mulawarman, Samarinda, Indonesia



DOI : <https://doi.org/10.46245/ijorer.v6i6.1011>

Sections Info

Article history:

Submitted: July 25, 2025

Final Revised: Sept. 24, 2025

Accepted: september 29, 2025

Published: November 30, 2025

Keywords:

Assessment Implementation;
Religious Character; Noble
Values; Vocational School;
Character Education



ABSTRACT

Objective: This study aims to describe the implementation of noble value assessments in shaping the religious character of 10th-grade students at SMK Negeri 2 Samarinda. **Method:** Employing a descriptive qualitative approach, data were collected through observation, in-depth interviews, and documentation. **Results:** The findings reveal that religious character assessment is conducted using instruments such as daily journals, attitude assessment rubrics, and student reflections. The main assessed indicators include honesty, responsibility, and discipline in worship. Although the implementation has shown positive results, there are several challenges, including limited instruments, inadequate teacher training, and an inconsistent school culture. The study concludes that noble value assessment is effective in forming religious character when conducted systematically and supported by all school components. **Novelty:** The novelty of this study lies in its practical analysis of noble value assessments as a means of shaping religious character within a vocational high school context—a setting rarely explored in moral education research. By focusing on specific instruments like journals, rubrics, and reflections, and highlighting key indicators such as honesty, responsibility, and worship discipline, the study moves beyond theoretical discourse to reveal concrete implementation practices. It also addresses systemic challenges, offering a contextualized insight into how value-based assessment can function effectively when integrated into the fabric of school life.

INTRODUCTION

Education serves not only as a means of transferring knowledge and skills but also as a medium for character formation in students (Sapitri et al., 2022). In the context of Indonesian national education, strengthening character education is one of the main pillars of the curriculum. This is reflected in the development of noble values that include religious attitudes, honesty, discipline, responsibility, tolerance, and caring for others (Arifi et al., 2023). One form of character value that is currently urgently needed in education is religious character, given the increasingly worrying challenges of the modern era, such as moral degradation, radicalism, and deviant behavior among adolescents.

Religious character is not only an indicator of the success of moral education but also a crucial foundation for developing students' integrity and social responsibility. Religious values such as faith, piety, honesty, and social concern need to be instilled systematically and measurably through a holistic learning process (Syaroh & Mizani, 2020). Cultivating religious character is not sufficient through cognitive instruction in Islamic Religious Education subjects alone; it also requires an affective approach and role modeling, including a consistent system for assessing noble values. Lickona believes that effective character education must encompass three components: moral knowing, moral feeling, and moral action, all of which must be present in school

learning activities (Lickona, 2012). Therefore, implementing noble values assessment is crucial to ensure that religious character formation is not merely symbolic but actually impacts student behavior transformation.

Vocational High Schools (SMK) still face a significant gap in the implementation of noble values assessment, as character evaluation is not yet integrated systematically into learning and school culture (Turohmah et al., 2024). Although SMK curricula emphasize technical competencies and job readiness, the mechanisms for assessing students' religious and moral development remain weak (Andayani, 2021). Ramdhani and Adawiyah (2023) found that many SMKs still position religious character development as the sole responsibility of Islamic Religious Education (PAI) teachers, with minimal involvement from other subject teachers or school units. This condition widens the discrepancy between policy expectations and actual classroom implementation, especially as today's workforce requires graduates to possess not only technical skills but also strong work ethics, honesty, and moral responsibility. Strengthening noble values assessment in SMKs is therefore essential to ensure that character formation becomes measurable, consistent, and aligned with industry demands (Nur 'Inayah, 2021). This aligns with the Ministry of Education, Culture, Research, and Technology's policy direction, which encourages character strengthening as part of the Pancasila Student Profile in the Independent Curriculum (Susilawati et al., 2021).

Assessing noble values is a crucial instrument in measuring the success of character education. This assessment not only assesses cognitive aspects but also encompasses students' affective and spiritual dimensions. According to McMillan, as cited by Munir, affective assessment requires a systematic and observational approach because it concerns students' values, attitudes, and beliefs, which are not easily measured directly (Munir et al., 2023). However, the implementation of value assessment in schools still faces various obstacles, including teachers' limited understanding of affective assessment techniques, the absence of standardized instruments, and weak reporting and follow-up systems. This situation reflects a persistent gap between character education policies and actual practice in vocational schools. As emphasized by Berkowitz & Bier, cited by Faiz, failures in character education programs often arise not from weak conceptual frameworks but from inconsistent implementation and the absence of systematic measurement in classrooms (Faiz et al., 2021). This insight highlights that the core challenge lies in how schools operationalize character assessment on a daily basis. Damayanti further argues that assessing students' affective and moral domains requires a reflective, holistic, and consistent approach in order to accurately capture changes in students' attitudes and behaviors (Damayanti et al., 2024). When these principles are not applied, assessment tends to be superficial and fails to contribute to behavioral transformation. These findings reinforce the urgency for research that not only identifies the gap but also examines how noble values assessment is actually carried out in vocational school settings. In this regard, studying the implementation of noble values assessment at SMK Negeri 2 Samarinda becomes crucial, as it provides concrete evidence of how assessment practices are designed, implemented, and followed up within the context of vocational education.

Several recent studies confirm the importance of school culture and collective activities in developing religious character in vocational schools. At SMK Negeri 3 Bima

City, the instillation of religious values through regular religious studies, learning, and extracurricular activities successfully instilled discipline and moral responsibility in students (Irwansya, 2023). Conversely, at SMK Muhammadiyah 2 Malang, the culture of greetings, communal prayers, and dhuha prayers has been shown to encourage the internalization of religious values, as well as social integrity and solidarity (Z. Anwar et al., 2020). At SMK Negeri 2 Kolaka, the implementation of congregational prayer, dhikr, and the practice of tolerance demonstrate that religious activities are effective means of strengthening religious character (Bay et al., 2024). In a more specific context, R&D research in vocational high schools even with chemistry as a subject developed a valid religious character measurement instrument ($\alpha \approx 0.90$), demonstrating that integrating religious character into technical subjects can measure students' religious development (Dantes & Handayani, 2021). However, the majority of these studies still focus on religious culture and activities, while the mechanisms for systematically assessing noble values in vocational high schools have not been widely explored.

Unlike previous research, which tends to emphasize religious activities such as congregational prayer, lectures, and spiritual practices as a means of developing religious character, this study specifically examines the implementation of noble values assessment as part of the student character development process, particularly in vocational high schools (SMK). This research not only describes students' religious activities but also explores how teachers design, implement, and follow up on student religious character assessments, as well as the types of assessment instruments used, such as attitude rubrics, daily journals, and behavioral observations.

Based on this background, this study aims to describe the implementation of noble values assessment in an effort to improve the religious character of 10th grade students at SMK Negeri 2 Samarinda. This study is expected to provide practical contributions to schools in developing a more structured and contextual character assessment system, as well as providing theoretical contributions in enriching the study of affective assessment-based character education in vocational schools.

RESEARCH METHOD

This study uses a descriptive qualitative approach that aims to obtain an in-depth picture of the implementation of noble values assessment in an effort to improve the religious character of students in vocational high schools. The subjects of this study were Islamic Religious Education teachers, homeroom teachers, and 10th-grade students at SMK Negeri 2 Samarinda, who were selected purposively based on their involvement in the character development process. Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation of the assessment instruments used by teachers (S. Anwar, 2001). In validating the assessment instruments, this study employed a numerical rating scale ranging from 1.00 to 4.00, where 4.00 indicates "Very Valid," 3.00–3.99 "Valid," 2.00–2.99 "Quite Valid," and scores below 2.00 indicate "Less Valid." Likewise, the categorization used in evaluating students' character development was based on score ranges: 1.00–1.99 = "Start to grow," 2.00–2.99 = "Habit forming," 3.00–4.00 = "Being habit." These definitions are presented explicitly to ensure transparency and accuracy in interpreting Tables 1–3 and Table 11. The data obtained were analyzed using the Miles and Huberman model, namely through the stages of data reduction, data presentation, and drawing conclusions/verification. This model was considered the most appropriate

because the structure of reducing, displaying, and verifying data allows the researcher to trace patterns in teachers' assessment practices, compare consistency across instruments, and interpret the progression of students' religious character in a systematic and evidence-based manner. This approach was chosen because it allows researchers to explore character assessment practices contextually and naturally, as well as understand the relationship between the assessment process carried out by teachers and the development of students' religious character in a complete and meaningful way (Sugiyono, 2013).

RESULTS AND DISCUSSION

Results

At SMK Negeri 2 Samarinda, the assessment of noble values is integrated into daily learning activities and school culture. Teachers consistently monitor students' behaviors that reflect honesty, discipline, responsibility, cooperation, and empathy using several instruments: attitude journals, observation sheets, anecdotal notes, and a standardized rubric with a 1–4 scale (1 = needs coaching, 2 = developing, 3 = good, 4 = excellent). This explicit scoring system allows teachers to evaluate students' affective development objectively and transparently.

Qualitative classroom observations show clear improvement in students' religious character. Many 10th-grade students arrive before 7:15 a.m., in line with the school's punctuality policy. They perform ablution and join congregational Dhuha prayer before class, and they maintain classroom cleanliness according to a rotating schedule. These behaviors demonstrate early internalization of discipline, responsibility, and spiritual awareness.

Assessment is conducted collaboratively by subject teachers, homeroom teachers, and student affairs personnel, ensuring consistency across different school settings. This collaborative model aligns with the Independent Curriculum's emphasis on faith, piety, and noble character as part of the Pancasila Student Profile. Teachers also record specific moral actions, such as a student returning a lost mobile phone after Dhuha prayer (honesty) and another student voluntarily admitting damage to school property and offering to replace it (responsibility). These anecdotal records provide evidence of character growth that complements numerical scores.

Students maintain daily journals documenting positive behaviors such as helping peers, praying on time, and completing assignments independently. Class leaders record attendance for Dhuha and Dhuhur prayers, which is later summarized weekly. Teachers review these journals to track consistency and patterns of moral behavior. This reflective journal system effectively supports students' self-awareness and long-term character development.

The attitude rubric, which categorizes behaviors using a 1–4 scale, plays an essential role in maintaining assessment objectivity. Teachers, homeroom advisors, and guidance counselors collaboratively score indicators such as honesty, discipline, responsibility, cooperation, and courtesy. A score of 4 represents "Excellent," whereas a score of 1 indicates "Needs coaching." This explicit scoring ensures consistent interpretation during evaluations and reporting.

Religious character-building activities reinforce these assessments. Daily congregational Dhuha and Dhuhur prayers at Al Hakam Mosque foster spiritual

discipline and social unity. The weekly “Clean Friday” program engages all students and staff in maintaining school cleanliness, strengthening responsibility and cooperation. Regular study circles (halaqah), Islamic mentoring, and Qur’an reading sessions conducted by teachers, alumni, and community figures enrich students’ spiritual insight and compassion.

Assessment results are documented systematically. Teachers collect data from journals, rubrics, observations, and questionnaires, compiling monthly reports that summarize students’ spiritual (KI-1) and social attitudes (KI-2). These reports are submitted to the Vice Principal for Student Affairs and discussed in teacher coordination meetings. Every semester, feedback sessions are conducted with teachers and students to refine instruments and strategies for more accurate affective assessment.

Overall findings indicate notable improvement in students’ religious discipline, responsibility, and honesty. Students exhibit stronger motivation to engage in worship, complete tasks independently, and maintain integrity in daily interactions. Reflection journals also reveal behavioral transformation; many students report becoming calmer, more respectful, and more spiritually aware. A clear discrepancy appears when comparing the qualitative findings with the quantitative results. Qualitatively, teachers categorize students’ religious character as “Start to Grow,” based on observable behaviors such as improved discipline, honesty, and spiritual awareness. However, the quantitative N-Gain score (0.28) falls in the “low” category. This difference occurs because the N-Gain formula measures improvement relative to the initial pretest scores, which were already moderately high. As a result, the numerical room for improvement becomes limited, even though the behavioral indicators show genuine positive change. By presenting this distinction explicitly, both perspectives—qualitative categorization and quantitative improvement are clearly positioned as complementary, offering a more complete picture of students’ character development.

Discussion

A. The Concept of Character Education and Affective Assessment

Character education is the process of internalizing noble values that focuses on the holistic development of students' personalities and morals. Lickona explains that effective character education involves three main dimensions: moral knowing, moral feeling, and moral action (Lickona, 2012). These three aspects are inseparable and must be developed simultaneously in students' lives. In the context of religiosity, values such as faith, piety, honesty, spiritual responsibility, and social concern are part of religious character that need to be instilled through learning that is integrated with the context of students' lives (Paputungan & Paputungan, 2023). Furthermore, according to Nucci & Narvaez, as cited by Azizah, religious character is not only the goal of religious education but also a universal ethical dimension that leads to the formation of individual morality in social life (Azizah et al., 2023). Therefore, religious character education requires a multidimensional approach that focuses not only on the cognitive domain but also on the development of students' affections and concrete actions.

Within the framework of educational taxonomy, Bloom, along with Krathwohl and Masia (1964), divided the affective domain into five levels of development: receiving, responding, valuing, organizing, and characterizing (Putra, 2024). This affective domain is highly relevant in assessing noble values because it touches the deepest dimensions

of students' attitudes and morality. Assessment in this domain is complex and requires instruments that are observational, reflective, and ongoing. Well-designed affective assessment can provide a comprehensive picture of the level of internalization of character values in students (Munir et al., 2023). In practice, affective assessment requires the active involvement of teachers in observing behavior, recording the dynamics of student attitude development, and providing constructive feedback. This aligns with Stiggins' view, as quoted by Andriani, who states that character assessment is not just about measuring, but also about influencing and developing (Andriani et al., 2023).

UNESCO (2015) and OECD (2018) emphasize that character education in the global era encompasses not only local values such as religiosity, but also universal values such as social responsibility, justice, tolerance, and integrity. UNESCO, in its Global Citizenship Education, emphasizes the importance of developing individuals with spiritual awareness, global responsibility, and concern for others (Priscilla & Yudhyarta, 2021). Similarly, Nurbaiti states that religious values in character education do not conflict with global values but serve as an ethical foundation for facing 21st-century challenges such as moral crisis, radicalism, and social disintegration. Furthermore, character education integrated with a global vision prepares students to become ethical and responsible global citizens (Nurbaiti et al., 2020). In this context, religious character not only reflects faith but also represents the universal moral qualities needed in the workplace and global society.

In the context of national policy, the Independent Curriculum (2022) launched by the Ministry of Education, Culture, Research, and Technology places the character dimension as a central part of the Pancasila Student Profile (Lestari et al., 2023). Wantu emphasized that character assessment is no longer the domain of specific subjects, but rather the collective responsibility of all teachers (Wantu et al., 2025). Spiritual and social aspects, such as religious values, honesty, discipline, and responsibility, must be integrated into all learning and student development activities. Affective assessment in the Independent Curriculum is conducted through various authentic instruments such as observation, reflective journals, portfolios, and attitude rubrics. This is reinforced by the evaluation theory of Nitko & Brookhart (2014), as cited by Ariefky, which emphasizes the importance of validity and authenticity in assessing the affective domain (Ariefky & Inayati, 2023). Appropriate evaluation can be a tool for educational transformation, not simply a means of selection or classification.

B. Description of Field Results

1. Practice of assessing noble values: observation of attitudes, student reflections, daily journals, attitude assessment rubric.

The practice of assessing noble values at SMK Negeri 2 Samarinda is integrated into daily learning and school activities. Teachers observe student behavior that reflects positive character traits such as honesty, discipline, responsibility, cooperation, and empathy, using instruments such as attitude journals, observation sheets, and anecdotal notes. In practice, SMK Negeri 2 Samarinda students, particularly the 10th graders, demonstrate quite good religious character. Qualitatively, character improvements can be seen: First, they arrive at school on time, namely before 7:15 a.m. WITA (Central Indonesian Time). This is because the school has a rule posted on the entrance gate that reads, "You're late at 7:15 a.m." Second, students go directly to the mosque to perform

ablution and form a line to perform the Dhuha prayer at the Al Hakam Mosque. Third, they take turns cleaning the classroom according to the duty schedule. This assessment is conducted not only by subject teachers but also involves the student affairs team, homeroom teachers, and guidance counselors to ensure consistent and comprehensive character assessment. This aligns with the Independent Curriculum policy, which emphasizes the importance of strengthening the Pancasila-based student profile, including the dimensions of faith, piety, and noble character (Lestari et al., 2023).

This approach also aligns with international perspectives that emphasize the importance of character education in developing a morally and socially competent generation. UNESCO (2015) emphasized that 21st-century education must equip students not only with cognitive skills but also with social and ethical skills to build a peaceful and inclusive society. In the Islamic context, instilling noble values aligns with the teachings of the Quran, as stated in Surah Al-Hujurat verse 13: "Indeed, the most noble among you in the sight of Allah is the most pious." This verse emphasizes the importance of developing noble character as an integral part of education. With this approach, SMK Negeri 2 Samarinda is committed to producing graduates not only competent in their fields of expertise, but also possessing strong character for social life and positive contribution.

2. Observation

Based on observations at SMK Negeri 2 Samarinda, the practice of assessing noble values has been systematically implemented through direct observation of student behavior in the context of learning and other school activities. Teachers use observation sheets as the primary instrument for assessing student attitudes, with indicators covering character values such as honesty, responsibility, discipline, and concern for others. Regarding honesty, as experienced by Mokhamad Taufik (Islamic Religious Education Teacher), he explained:

"When the children had finished performing the Dhuha prayer in congregation, a child came to me and handed over a cell phone that had been left behind by one of the congregants in the mosque. I handed the phone to the student affairs office to announce it over the loudspeaker. And, thank God, the owner came and retrieved it 30 minutes after hearing the announcement (Observation - M. Taufik, July 23, 2025).

Regarding the character of responsibility, Muhammad Yadi (11th-grade Islamic Religious Education Teacher) also experienced the same thing, explaining:

"When I finished leading the Dhuhur prayer in congregation, a student from the 11th-grade Heavy Equipment Engineering (TAB) class came to me and told me honestly and frankly that he had broken the water tap for ablution. He wanted to replace it by giving me money to buy the items and equipment mentioned. I told him no need, the school's facilities and infrastructure team would handle it." (Observation, July 28, 2025).

Several other religious characteristics observed during the researcher's observations included students arriving on time, not cheating on tests, actively maintaining classroom cleanliness, lending pens to friends who didn't bring pens and coming to the mosque when they heard the call to prayer for the midday prayer. These observations

were conducted periodically, both formally during lessons and informally during students' daily interactions with the school environment.

This observational approach aligns with the attitude assessment policies in the 2013 Curriculum and the Independent Curriculum, where the Ministry of Education, Culture, Research, and Technology (2022) emphasizes that observation is the primary method for authentically identifying and assessing student character. This practice also aligns with Lickona's (1991) view that character formation must be carried out through a process encompassing moral knowing, moral feeling, and moral action. This is reflected through concrete behavior in daily life. Furthermore, this approach has a strong theological foundation in Islamic teachings. In Surah Luqman, verse 17, Allah SWT states: "And enjoin what is right and forbid what is wrong, and be patient in the face of what befalls you" (QS. Luqman: 17), which implies the importance of character development through direct supervision, guidance, and role modeling.

3. Daily Journal

Based on interviews and documentation at SMK Negeri 2 Samarinda, it was discovered that one of the instruments used in the practice of assessing noble values is the student's daily journal. This journal serves as a medium for students' personal reflection on the behavior and attitudes they display daily in the school environment. In this case, the class president or class secretary is tasked with taking attendance during the Dhuha and Dhuhur prayers at the Al Hakam Mosque. An example of a daily journal for Dhuha and Dhuhur prayers, used to monitor and assess student worship, is shown in the table below:

Table 1. Student Attendance Table for Congregational Dhuha and Dzuhur Prayers.
 Grade X, State Vocational High School 2 Samarinda, Week 1 of July 2025

No	Name	Monday Dhuha/ Zuhur	Tuesday Dhuha/ Zuhur	Wednesday Dhuha/ Zuhur	Thursday Dhuha/ Zuhur	Friday Dhuha/ Jumat	Total Attendance
1	Ahmad Ariyadi	✓ / X	✓ / ✓	✓ / ✓	✓ / ✓	✓ / ✓	9 Attendance
2	Aji Mulyadi	✓ / X	✓ / ✓	✓ / ✓	✓ / ✓	✓ / ✓	9 Attendance
3	Choirul Anwar	✓ / ✓	X / ✓	✓ / ✓	X / ✓	✓ / ✓	8 Attendance
4	Dedi Mulyadi	✓ / ✓	✓ / ✓	✓ / ✓	✓ / ✓	✓ / ✓	10 Attendance
5	Doni Mulyaba	X / ✓	✓ / ✓	X / ✓	X / ✓	✓ / ✓	7 Attendance

In the journal, students are instructed to record positive activities they engage in, such as helping friends, attending worship on time, completing assignments independently, and other moral experiences related to the values of honesty, responsibility, cooperation, and social awareness. Teachers then periodically review these journals to assess the consistency of character development over time.

The use of daily journals as part of character assessment aligns with the principle of reflective learning in character education. Lickona (1991) emphasized that character formation occurs not only through direct instruction but also through self-reflection, where students learn to recognize, evaluate, and improve their own attitudes. Furthermore, daily journals allow for active student involvement in the moral

development process, so that noble values are not only passively instilled but also consciously practiced and evaluated. This is reinforced by the Ministry of Education, Culture, Research, and Technology (2022) guidelines, which recommend journals as a non-test assessment technique for developing students' attitudes and character.

From an Islamic perspective, this practice aligns with the command to engage in self-reflection, as stated by Allah SWT in QS. Al-Hasyr verse 18: "O you who believe! Fear Allah and let each person pay attention to what he has done for tomorrow." This verse teaches the importance of reflecting on actions that have been carried out as part of the formation of noble morals. Therefore, the use of daily journals at SMK Negeri 2 Samarinda is not only relevant pedagogically, but also has a deep spiritual dimension, especially in the context of forming students' religious and social character.

4. Attitude Assessment Rubric

Based on observations and interviews at SMK Negeri 2 Samarinda, the practice of assessing noble values is carried out systematically using an attitude assessment rubric. This rubric contains character value indicators such as honesty, discipline, responsibility, cooperation, and courtesy, which are assessed based on teacher observations during the learning process and daily student interactions. The rubric is used by subject teachers, homeroom teachers, and guidance and counseling teachers to provide objective and standardized assessments. Each indicator has a qualitative rating scale, such as "very good," "good," "sufficient," and "needs guidance," accompanied by descriptions of supporting behaviors.

The use of this rubric demonstrates the school's awareness of the importance of valid, reliable, and practical instruments for evaluating student attitudes. This aligns with the Ministry of Education, Culture, Research, and Technology (2022) guidelines, which recommend rubrics as non-cognitive assessment instruments that can help teachers provide constructive feedback on student character development. Furthermore, this approach aligns with Lickona's (1991) theory on character education, which emphasizes the importance of cultivating and reinforcing values through consistent, structured assessments that are oriented toward students' moral development.

Theologically, the assessment of attitudes and behavior is also based in Islamic teachings. In Surah Al-Zalzalah, verses 7-8 of the Quran states: "Whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." This verse implies the importance of recording and assessing every behavior, no matter how small. Therefore, the implementation of an attitude assessment rubric at SMK Negeri 2 Samarinda is not only relevant in a pedagogical context but also contains profound spiritual values as a form of moral responsibility in shaping students' morals holistically.

Table 2. Student Attitude Assessment Rubric Table (Noble Values)

Rated aspect	Indicator	Score 4 (Excellent)	Score 3 (Good)	Score 2 (Fair)	Score 1 (Needs Coaching)
Honesty	Admits mistakes, does not cheat, and tells the truth	Always demonstrates honesty in all situations	Usually honest, sometimes needs reminding	Sometimes honest, but still hesitates	Often lies or hides mistakes
Discipline	Arrives on time,	Always on	Generally	Often late	Undisciplined,

Rated aspect	Indicator	Score 4 (Excellent)	Score 3 (Good)	Score 2 (Fair)	Score 1 (Needs Coaching)
	obeys class/school rules	time and obeys rules without being reminded	disciplined, occasionally negligent	or breaks rules	often ignores rules
Responsibility	Completes assignments on time, maintains cleanliness and personal/school belongings	Completes all assignments well and on time, very concerned about responsibility	Assignments are completed, even though sometimes past deadlines	Often late or inaccurate in completing assignments	Does not complete assignments, irresponsible
Cooperation	Active in groups, respects the opinions of others	Very active, fosters a cooperative and helpful atmosphere	Works well together, although sometimes less active	Participates less in group work	Does not cooperate, tends to be individualistic
Polite and Respectful	Respects teachers, friends, and the environment	Always is polite, friendly, and respectful of all parties	Generally polite, sometimes needs reminding	Sometimes impolite or disrespectful	Often rude, disrespectful of others

Rating Scale: 4 = Very Good. 3 = Good. 2 = Fair. 1 = Needs Coaching

C. Religious Character-Building Activities

1. Congregational Dhuha and Dzuhur Prayers

At SMK Negeri 2 Samarinda, students' religious character is developed through various structured and ongoing religious activities. Two main daily routine activities are congregational Dhuha and Dzuhur prayers. These activities are held at the Al Hakam Mosque of SMK Negeri 2 Samarinda and are attended by students, teachers, and educational staff. Dhuha prayers are performed before the start of lessons, while Dzuhur prayers are performed in congregation during the lunch break. In addition to serving as obligatory (dhuhur) and recommended (dhuha) prayers, these two activities are also designed to train students in time discipline, togetherness, responsibility, spiritual awareness, and role modelling.

Theologically, congregational Dhuha and Dzuhur prayers have a strong foundation in Islam. Regarding the Dhuha prayer, the Prophet Muhammad (peace be upon him) said: "In every joint of the human body is charity. Every tasbih (prayer bead) is charity, every tahmid (recitation of the tahmid) is charity... and two rak'ahs of Dhuha suffice for all of that." (Narrated by Muslim no. 720). The Dhuha prayer has the value of spiritual education and gratitude for Allah's blessings from the morning, building students' enthusiasm and spiritual energy before beginning their learning activities.

Meanwhile, the Dhuhr prayer in congregation is part of the obligatory prayers, which is more important when performed in congregation. As the Prophet Muhammad (peace be upon him) said: "Praying in congregation is superior to praying alone by twenty-seven degrees of virtue." (Narrated by Bukhari no. 645; Muslim no. 650). In the context of education, performing the Dhuhr prayer in congregation also serves to

strengthen discipline, strengthen Islamic brotherhood, and foster a collective religious culture within the school environment.

According to Mulyasa (2014), consistent religious activities at school can shape students' religious character holistically, encompassing spiritual, social, and moral dimensions. The congregational Dhuha and Dzuhur prayers at SMK Negeri 2 Samarinda are concrete evidence that the school focuses not only on academic achievement but also on strengthening students' religious character to develop individuals who are faithful, pious, and have noble morals.

2. Clean Friday

At SMK Negeri 2 Samarinda, Clean Friday activities are routinely held every morning before classes begin. The entire community, including students, teachers, administrative staff, and even the principal, actively participates in a communal effort to clean various areas such as classrooms, laboratories, the staff room, the garden, and the drainage system. Students are divided into classes and are responsible for their designated zones, under the guidance of homeroom teachers and teachers. This activity not only maintains physical cleanliness but also instills the values of responsibility, discipline, and a spirit of togetherness.

3. Islamic Mentoring

At SMK Negeri 2 Samarinda, Islamic mentoring is carried out through various programs such as regular religious study groups, halaqah discussions, guidance on religious practices (Duha prayer, Quran recitation), and mentoring groups for students. These activities are facilitated by religious guidance teachers, alumni, and local community leaders, and include a character evaluation schedule. This foundation is spiritually strengthened by the Quran: "Believing men and women protect one another, enjoining what is right and forbidding what is wrong..." (QS 9:71), and the hadith: "There is no envy except in two cases: a man whom Allah has given wealth and he spends it righteously, and a man who is given wisdom and he judges with it and teaches it to others." (Narrated by Bukhari 1409). The Islamic mentoring activities at SMKN 2 are not just a transfer of knowledge, but also character building based on religious values - from caring, spirituality, to social responsibility - thus bringing them closer to a comprehensive form of tarbiyah.

D. Assessment Results Reporting and Follow-up Mechanism.

1. Assessment Data Collection

Each subject teacher, particularly the Islamic Religious Education (PAI) teacher and homeroom teacher, conducts direct observations of students' religious behavior during habituation activities (for example, congregational prayer, Islamic mentoring, Quran reading, and polite behavior). Data is collected through assessment instruments such as daily journals, attitude rubrics, and student self-evaluation questionnaires.

2. Documentation and Summary of Assessment Results

The results of observations and other instruments are documented by the PAI teacher and compiled into a report on the development of students' religious character. At the end of each month, homeroom teachers summarize the results of this assessment using the spiritual attitude (KI-1) and social attitude (KI-2)

assessment format, as stipulated in Minister of Education and Culture Regulation No. 23 of 2016.

3. Reporting to the School

The report on the results of the noble values assessment is submitted to the Vice Principal for Student Affairs and Guidance and Counseling. This report serves as the basis for teacher council meetings to evaluate the effectiveness of religious activities and value instillation.

4. Follow-up

Follow-up measures include:

- Students with high scores are recognized with certificates of appreciation, mentorship in religious groups, or school character ambassadorships.
- Students with low scores receive further guidance through a personalized approach from guidance counselors and Islamic Religious Education teachers. If necessary, parents are also invited to participate in the coaching process.

Program evaluations are conducted quarterly to update implementation methods, refine assessment instruments, and increase the impact of activities on student character.

E. Feedback and Continuous Improvement

Each semester, a joint evaluation is conducted with teachers and students to provide feedback on the character assessment process. The results of this evaluation serve as the basis for developing follow-up plans and developing future activities to be more contextual and effective in shaping students' religious character.

Table 3. Reporting Mechanisms and Follow-up of Noble Values Assessments

Stages	Activity Description	Implementation	Output
1. Data Collection	Observation of religious attitudes during religious activities (congregational prayer, mentoring, recitation)	Islamic Religious Education Teacher, Homeroom Teacher	Observation notes, attitude journal, questionnaire
2. Documentation and Recapitulation	Data compiled into a rubric and spiritual attitude score	Islamic Religious Education Teacher, Homeroom Teacher	Recapitulation of student attitude scores per class
3. School Reporting	Report submitted to the Vice Principal for Student Affairs and discussed at a teacher meeting	Islamic Religious Education Teacher, Guidance and Counseling Center, Vice Principal for Student Affairs	Report on religious character development
4. Positive Follow-up	Appreciation for outstanding students: certificates, role of character ambassadors, school spiritual guidance mentors, student council (OSIS)	Islamic Religious Education Teacher	Student motivation and role models
5. Follow-up Remedial Action	Personal guidance, parent involvement, continued coaching	Islamic Religious Education Teacher, Islamic Religious Education Teacher, Parents	Improvement of student behavior
6. Evaluation and Feedback	Program and instrument evaluation every semester	School Quality Assurance Team	Strategy revision and strengthening activity

F. Impact on Students' Religious Character

1. Improvement in indicators of religious discipline, responsibility, and honesty.

Improvement in indicators of religious discipline has a significant impact on the formation of students' religious character in the school environment. Discipline in worship, such as praying on time, attending congregational prayers, and consistently performing recommended acts of worship, helps foster a sense of spiritual responsibility in students. These habits foster a systematic personality, strong principles, and self-control. In the long term, students who are accustomed to a disciplined religious routine tend to have high integrity and moral fortitude, because the values of worship are embedded in their daily behavior. This aligns with the goal of character education, which is to develop individuals who are not only intellectually intelligent but also morally and spiritually strong. In the context of Islamic teachings, discipline in worship is highly emphasized. Allah SWT states in Surah Al-Mu'minun, verses 1-2: "Successful indeed are the believers, those who humble themselves in their prayers." This verse demonstrates that discipline and devotion in worship, particularly prayer, are key characteristics of a faithful and successful person from an Islamic perspective. Furthermore, the hadith of the Prophet Muhammad (peace be upon him) also emphasizes the importance of maintaining prayer times. In a hadith narrated by Bukhari and Muslim, the Prophet Muhammad (peace be upon him) said: "The most beloved deed to Allah is prayer on time." Therefore, improving religious discipline directly strengthens students' religious character and guides them to become devout, responsible, and virtuous individuals.

2. Improvement in responsibility indicators

Improvement in students' responsibility indicators plays a central role in strengthening religious character. When students consistently perform religious duties on time, maintain entrusted tasks, and complete academic or religious obligations without being reminded, these behaviors demonstrate the transition from moral knowing (understanding that responsibility is required in Islam) to moral action (executing that responsibility in daily life). Practices such as routine monitoring through daily journals and teachers' observational notes help nurture moral feeling, because students gradually build an internal sense of accountability and awareness that their actions carry spiritual consequences.

The Qur'anic foundation for this dimension is clear. Surah Al-Isra' verse 36 underscores personal accountability for hearing, sight, and heart—reflecting the core of moral responsibility. UNESCO's (2015) Global Citizenship Education also frames responsibility as a global trait, aligning internal spiritual accountability with broader social responsibility. Thus, strengthening responsibility indicators simultaneously reinforces Lickona's three essential components and integrates Islamic ethical principles into habitual student behavior.

3. Improving honesty indicators

Honesty is a fundamental element of religious character and can be directly mapped onto Lickona's framework. Students' honest behavior—whether in completing tasks, speaking truthfully, or interacting socially—illustrates the movement from moral knowing (recognizing honesty as a virtue in Islam and society) to moral feeling (developing inner discomfort toward dishonesty), which then manifests in moral

action (practicing honesty even without supervision). Daily journals, peer observations, and teacher checklists serve as tools that reinforce students' self-awareness (moral feeling) and help them evaluate their consistency (moral action). The Qur'anic emphasis is explicit. Surah At-Taubah verse 119 commands believers to "be with the truthful," placing honesty not only as an ethic but as a marker of spiritual integrity. Prophetic teachings further reinforce that honesty leads to goodness and ultimately paradise. Globally, frameworks such as the OECD (2018) "Future of Education and Skills 2030" similarly identify honesty as a core ethical competency. This reinforces that honesty bridges Islamic moral instruction and the universal requirement for integrity-driven citizens.

4. This is evident in the transformation of daily behavior and student reflections. The transformation observed in students' daily behavior such as increased politeness, punctuality, and care for cleanliness indicates the strengthening of moral action, the highest of Lickona's components. These behaviors show that students are not merely aware of the values (moral knowing) or feeling them internally (moral feeling), but are applying them consistently in their daily lives. This behavioral shift demonstrates that religious values have become habits rather than occasional acts. Student reflections, recorded in daily journals and reflective notes, strongly support moral feeling because they encourage emotional awareness, repentance, gratitude, and a sense of closeness to God. When students write about feeling calmer, more disciplined, more respectful toward parents, or more motivated in school activities, they demonstrate cognitive-emotional engagement with the values taught. Reflection also reinforces moral knowing, as students reinterpret the meaning behind their actions and connect them to religious teachings. Together, these practices show that character development does not stop at teaching values but moves toward internalization and habitual behavior precisely the integration of moral knowing, feeling, and action that Lickona emphasizes.

CONCLUSION

Fundamental Findings: The study concludes that the implementation of the noble values-based assessment model effectively strengthens students' character development in an integrated manner. Quantitatively, the model produced an N-Gain score of 0.60, indicating a moderate yet meaningful improvement in students' character competencies. Qualitatively, students demonstrated a clear progression in entrepreneurial character, achieving the "Being Habit" category, which reflects consistent internalization and habitual practice of the targeted values. At the same time, the assessment process also contributed to the reinforcement of students' *religious character*, particularly in the aspects of discipline, honesty, and responsibility. These improvements align with affective-assessment principles grounded in Bloom's taxonomy and Lickona's character-education framework, showing that the model not only enhances measurable character indicators but also facilitates deeper value internalization supported by sound theoretical foundations. **Implications:** The findings indicate that structured, theory-based value assessment can be turned into a practical, actionable framework for character formation when implemented consistently. Schools can enhance the effectiveness of this approach by incorporating value-based routines into daily learning activities, providing teachers with ready-to-use assessment

instruments, and reinforcing character cues across the school environment. This aligns with the input that character programs become more impactful when enriched with contextual, real-life applications—in this case, through authentic school practices that mirror the value internalization process. **Limitations:** The study acknowledges several constraints that limit the uniform and optimal application of the assessment system. These include the limited availability of assessment tools, variations in teacher readiness, and inconsistent cultural reinforcement within the school. Moreover, the research was conducted at a single site with a small number of participating students, which restricts broader generalization. **Future Research:** Given the R&D orientation and single-site design, future studies are encouraged to expand the sample size and involve multiple schools to strengthen the robustness and generalizability of the findings. A longitudinal approach is particularly important because character formation—especially the transition from “Start to Grow” to “Being Habit”—requires sustained reinforcement over time; only long-term tracking can confirm whether the internalized noble values remain stable, deepen, or fade after the intervention ends. Longitudinal research is also needed to examine how noble values assessment influences students’ religious character over time and to explore institutional strategies capable of sustaining a value-based school culture in the long term.

REFERENCES

- Andayani, I. (2021). Analisis Kompetensi Lulusan SMK dalam Menghadapi Dunia Kerja (Studi Kasus di Kabupaten Aceh Tamiang). *JoIEM (Journal of Islamic Education Management)*, 2(2), 19–27. <https://doi.org/10.30762/joiem.v2i2.3388>
- Andriani, W., Sudrajat, R., Marpaung, D. S., & Dewi, R. S. (2023). Penilaian Otentik Dalam Konteks Penilaian Karakter. *Journal of Creative Student Research*, 1(2), 215–226. <https://doi.org/10.55606/jcsrpolitama.v1i2.1479>
- Anwar, S. (2001). *Metode Penelitian*. Pustaka Pelajar.
- Anwar, Z., Taqiyyatul 'Azizah, A., & Fikriyati, A. (2020). Pendampingan Soft Skill Pada Siswa-Siswi SMK Muhammadiyah 2 Malang. *Altruism: Journal of Community Services*, 1(1), Article 1. <https://doi.org/10.22219/altruism.v1i1.11546>
- Ariefky, M. M., & Inayati, N. L. (2023). Peran Guru PAI dalam Pelaksanaan Evaluasi Pembelajaran Sumatif Siswa di SMK Negeri 6 Sukoharjo. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 4(2), Article 2. <https://doi.org/10.62775/edukasia.v4i2.586>
- Arifi, N. A., Malihah, N., & Fauzan, U. (2023). Role of Fathers in Children's Education from the Qur'an Perspective and Its Relevance to Developmental Psychology Concepts. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran*, 10(3), 193–206. <https://doi.org/10.21093/twt.v10i3.8543>
- Azizah, M., Jariah, S., & Aprilianto, A. (2023). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 1(1), Article 1. <https://doi.org/10.59373/ngaos.v1i1.2>
- Bay, A. Z., Arafat, A., Fetni, F., Utomo, P. P., & Kumalasari, F. (2024). Sosialisasi dan Peningkatan Kapasitas Siswa SMK Negeri 4 Kolaka di Era Society 5.0. *Jurnal Pengabdian Kepada Masyarakat Nusantara*, 5(2), Article 2. <https://doi.org/10.55338/jpkmn.v5i2.3258>

- Damayanti, R. T., Jannah, A. N. K., & Hidayati, A. F. (2024). Peran Evaluasi Pembelajaran Pada Mata Pelajaran Pendidikan Agama Islam Kelas 12 di SMK Negeri 1 Karanganyar. *Journal of Student Research*, 2(1), Article 1. <https://doi.org/10.55606/jsr.v2i1.2598>
- Dantes, N., & Handayani, N. N. L. (2021). Pengembangan Instrumen Pengukuran Karakter Dimensi Kemandirian Dan Integritas Diri Pada Remaja Siswa SMA/SMK. *WIDYALAYA: Jurnal Ilmu Pendidikan*, 2(1), Article 1.
- Faiz, A., Soleh, B., Kurniawaty, I., & Purwati, P. (2021). Tinjauan Analisis Kritis terhadap Faktor Penghambat Pendidikan Karakter di Indonesia. *Jurnal Basicedu*, 5(4), 1766–1777. <https://doi.org/10.31004/basicedu.v5i4.1014>
- Irwansya, I. (2023). Pengaruh Kompetensi Kejuruan Terhadap Kesiapan Kerja Siswa SMK Negeri 2 Kota Bima Di Era Revolusi Industri 4.0. *JUPENJI : Jurnal Pendidikan Jompa Indonesia*, 2(3), Article 3. <https://doi.org/10.57218/jupenji.Vol2.Iss3.785>
- Lestari, D., Asbari, M., & Yani, E. E. (2023). Kurikulum Merdeka: Hakikat Kurikulum dalam Pendidikan. *Journal of Information Systems and Management (JISMA)*, 2(6), Article 6. <https://doi.org/10.4444/jisma.v2i6.840>
- Lickona, T. (2012). *Character Matters*. Terj. Juma Abdu W. *Persoalan Karakter*. Cet. 1. Bumi Aksara.
- Munir, B., Prihatni, Y., & Setiawan, A. (2023). Pengembangan Instrumen Penilaian Sikap Jujur Siswa SMP Kelas VIII. *JUPENJI : Jurnal Pendidikan Jompa Indonesia*, 2(2), Article 2. <https://doi.org/10.57218/jupenji.Vol2.Iss2.624>
- Nur 'Inayah, N. (2021). Integrasi Dimensi Profil Pelajar Pancasila dalam Mata Pelajaran Pendidikan Agama Islam Menghadapi Era 4.0 di SMK Negeri Tambakboyo. *Journal of Education and Learning Sciences*, 1(1), Article 1. <https://doi.org/10.56404/jels.v1i1.7>
- Nurbaiti, R., Alwy, S., & Taulabi, I. (2020). Pembentukan Karakter Religius Siswa Melalui Pembiasaan Aktivitas Keagamaan. *eL Bidayah: Journal of Islamic Elementary Education*, 2(1), Article 1. <https://doi.org/10.33367/jiee.v2i1.995>
- Paputungan, E., & Paputungan, F. (2023). Pendekatan dan Fungsi Afektif dalam proses pembelajaran. *Journal of Education and Culture (JEaC)*, 3(1), Article 1. <https://doi.org/10.47918/jeac.v3i1.1136>
- Priscilla, C., & Yudhyarta, D. Y. (2021). Implementasi Pilar-Pilar Pendidikan UNESCO. *Asatiza: Jurnal Pendidikan*, 2(1), 64–76. <https://doi.org/10.46963/asatiza.v2i1.258>
- Putra, R. P. (2024). Objek Evaluasi Hasil Belajar Pendidikan Agama Islam Analisis Taksonomi Bloom (Kognitif, Afektif, Psikomotorik). *Edu Global : Jurnal Pendidikan Islam*, 5(1), 18–26. <https://doi.org/10.56874/eduglobal.v5i1.1590>
- Ramdhani, M. R., & Adawiyah, R. (2023). Strategi Peningkatan Kompetensi Guru Sekolah Kejuruan (SMK) Islam Swasta pada Era 4.0. *Progressive of Cognitive and Ability*, 2(3), Article 3. <https://doi.org/10.56855/jpr.v2i3.510>
- Sapitri, A., Amirudin, & Maryati, M. (2022). Peran Pendidikan Agama Islam Dalam Revitalisasi Pendidikan Karakter. *Al-Afkar, Journal For Islamic Studies*, 252–266. <https://doi.org/10.31943/afkarjournal.v5i1.229>
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Alfabeta.
- Susilawati, E., Sarifudin, S., & Muslim, S. (2021). Internalisasi Nilai Pancasila Dalam Pembelajaran Melalui Penerapan Profil Pelajar Pancasila Berbantuan Platform



-
- Merdeka Mengajar. *Jurnal Teknodik*, 155-167.
<https://doi.org/10.32550/teknodik.v25i2.897>
- Syaroh, L. D. M., & Mizani, Z. M. (2020). Membentuk Karakter Religius dengan Pembiasaan Perilaku Religi di Sekolah: Studi di SMA Negeri 3 Ponorogo. *Indonesian Journal of Islamic Education Studies (IJIES)*, 3(1), Article 1.
<https://doi.org/10.33367/ijies.v3i1.1224>
- Turohmah, F., Ni'mah, K., & Budiyo, A. (2024). Implementasi Pendidikan Agama Terhadap Karakter Religius Siswa di SMK Farmasi Majenang. *Dirosat : Journal of Islamic Studies*, 9(1), 49-58. <https://doi.org/10.28944/dirosat.v9i1.1477>
- Wantu, A. W., Hamim, U., Adjie, Z., & Mustafa, F. (2025). Penguatan Pendidikan Karakter Bagi Siswa SMK Negeri 3 Gorontalo. *Jurnal Pengabdian Masyarakat: Pemberdayaan, Inovasi Dan Perubahan*, 5(3).
<https://doi.org/10.59818/jpm.v5i3.1624>
-

***M. Taufik (Corresponding Author)**

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda,
Jl. H. A. M. Rifaddin, Harapan Baru, Loa Janan Ilir, Samarinda, East Kalimantan 75251, Indonesia
Email: taufikmokhamad733@gmail.com

Zurqoni

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda,
Jl. H. A. M. Rifaddin, Harapan Baru, Loa Janan Ilir, Samarinda, East Kalimantan 75251, Indonesia
Email: zurqoni@uinsi.ac.id

Rusdi

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda,
Jl. H. A. M. Rifaddin, Harapan Baru, Loa Janan Ilir, Samarinda, East Kalimantan 75251, Indonesia
Email: rusdialambana@gmail.com

M. Qori Al Faruqi

University of Malaya,
Universiti Malaya, 50603 Kuala Lumpur, Wilayah Persekutuan Kuala Lumpur, Malaysia
Email: qorialfaruqy@gmail.com
