

# Cultural-Religious Integration in Civic Education Assessment: Validation of Rights and Obligations Evaluation Instruments in Islamic Elementary Schools

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## Abstract

This research examines the validity of culturally-responsive evaluation instruments employed in Civic Education (PPKn) learning, specifically focusing on rights and obligations among third-grade students at MI Annur, West Jakarta. This research addresses the critical gap in empirical validation of PPKn assessment tools that integrate both civic competencies and Islamic moral-spiritual frameworks. Two culturally-aligned instrument types were utilized: cognitive test instruments measuring students' conceptual understanding of rights and obligations within Islamic ethical frameworks, and non-test questionnaires assessing attitudinal development and character application in daily school contexts. Results demonstrate that 87% of test items and 91% of questionnaire items exhibited high validity coefficients ( $r > 0.30$ ), indicating strong cultural-pedagogical alignment. However, the study revealed a significant disconnect between cognitive understanding and attitudinal implementation among some students, highlighting the complexity of value internalization in dual religious-secular educational systems. These findings provide practical implications for curriculum developers working in Islamic educational contexts and offer validated frameworks for developing culturally-embedded assessment tools that bridge civic education with religious moral development, contributing to broader conversations about citizenship education in culturally diverse societies.

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## Introduction

Civic Education serves as a cornerstone of democratic society, fostering active citizenship and democratic participation across diverse global contexts (UNESCO, 2015; OECD, 2020). Contemporary challenges including rising civic disengagement, digital citizenship complexities, and democratic backsliding worldwide have intensified the urgency for robust civic education programs that cultivate critical thinking and democratic values (Levinson & Kawashima-Ginsberg, 2017; Schulz et al., 2018). International frameworks emphasize that citizenship competencies must be developed from early childhood to ensure sustainable democratic societies, as evidenced by the United Nations Sustainable Development Goal 4.7, which prioritizes education for global citizenship (UNESCO, 2017). The cultivation of civic values during formative years establishes foundational democratic behaviors that persist throughout individuals' lives, making early civic education a critical investment in societal stability and democratic resilience.

Within Indonesia's educational framework, Civic Education (Pendidikan Pancasila dan Kewarganegaraan/PPKn) holds constitutional significance as mandated by Law No. 20/2003 on National Education System and reinforced through Permendikbud No. 37/2018 regarding core competencies and basic competencies (Kemendikbud, 2018). The Kurikulum Merdeka further strengthens PPKn's position by integrating Pancasila values across all educational levels, with particular emphasis on character development in elementary education (Kemendikbud, 2022). Madrasah Ibtidaiyah, as Islamic elementary schools, occupy a unique position in implementing PPKn while maintaining religious values, serving approximately 2.3 million students nationwide (Kemenag, 2023). These institutions face the distinctive challenge of harmonizing national civic education objectives with Islamic moral-spiritual frameworks, representing a dual educational mandate that requires specialized pedagogical approaches and culturally responsive assessment strategies.

Islamic educational institutions operate within a distinctive paradigm that integrates secular civic competencies with religious moral development, drawing upon the foundational principles of ta'dib (moral cultivation), tarbiyah (holistic development), and ta'lim (knowledge transmission) (Al-Attas, 1980; Bakar, 2008). This integration creates a unique form of citizenship education that seeks to develop students who are both committed Muslim believers and responsible democratic citizens, addressing what scholars term the "dual citizenship" challenge in Muslim-majority societies (Meuleman, 2011; Hashim, 2004). Unlike secular educational contexts, Islamic schools must navigate the complex intersection of Pancasila values which emphasize unity in diversity, social justice, and democratic governance with Islamic principles of justice (adl), consultation (shura), and community responsibility (ummah) (Azra, 2012; Lukens-Bull, 2013). This convergence presents both opportunities for enriched character development and challenges in developing assessment tools that accurately measure this multifaceted learning.

Grade 3 represents a critical developmental stage where children transition from concrete to abstract thinking, making it optimal for introducing fundamental citizenship concepts including rights and obligations (Piaget, 1977; Kohlberg, 1981). The concept of rights and obligations forms the bedrock of citizenship education, establishing the reciprocal relationship

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between individual freedoms and social responsibilities essential for democratic participation (Westheimer & Kahne, 2004; Banks, 2017). In Islamic educational contexts, this concept gains additional complexity as it must incorporate both constitutional rights enshrined in Pancasila and Islamic principles of individual duties (fard) and collective responsibilities (fard kifayah) toward the community (Esposito, 2003). Early introduction of these integrated concepts develops students' moral reasoning, empathy, and respect for diversity while preventing the emergence of entitlement attitudes that can undermine social cohesion, particularly crucial in Indonesia's pluralistic society where religious and ethnic diversity requires careful navigation.

Learning evaluation encompasses the systematic assessment of educational outcomes through multiple methodologies designed to capture both cognitive mastery and affective development (Bloom et al., 1956; Krathwohl et al., 1964). Contemporary assessment theory emphasizes the necessity of employing diverse evaluation instruments, including test-based measures for cognitive assessment and non-test instruments such as observation scales and attitude questionnaires for affective evaluation (Anderson & Krathwohl, 2001; Stiggins, 2005). In Islamic Civic Education contexts, this multifaceted approach proves particularly crucial because learning objectives extend beyond knowledge acquisition to encompass both secular character formation and religious moral development, requiring assessment instruments capable of measuring students' ability to apply democratic principles within Islamic ethical frameworks (Parker, 2003; Hess, 2009). The challenge lies in developing culturally responsive evaluation tools that honor both national curriculum standards and the distinctive moral-spiritual dimensions of Islamic education.

Despite the critical importance of valid assessment in culturally diverse Civic Education contexts, substantial gaps exist in the analysis of instrument quality and validity, particularly for elementary-level PPKn evaluation tools in Islamic educational settings (Budimansyah, 2010; Sapriya, 2011). Previous studies have predominantly focused on cognitive assessment in secular contexts while neglecting the affective dimensions central to both civic and Islamic education, potentially leading to incomplete understanding of students' character development in dual religious-secular systems (Winataputra, 2015; Somantri, 2001). The absence of rigorous validation procedures for culturally embedded PPKn assessment instruments may result in misleading interpretations of student progress and ineffective instructional decisions that compromise educational quality in Madrasah settings (Suryadi & Somardi, 2018). This research gap is particularly pronounced given the unique position of Islamic schools in Indonesia's educational landscape, where the integration of religious and civic values requires specialized assessment approaches that have received limited scholarly attention in international literature.

The central research problem addressed by this study concerns the lack of validated, culturally responsive assessment instruments for evaluating civic education outcomes in Islamic elementary schools that honor both national curriculum objectives and religious moral frameworks. Specifically, there is insufficient empirical evidence regarding the validity and effectiveness of current evaluation tools used in Madrasah Ibtidaiyah settings for measuring students' integrated understanding of rights and obligations within both Pancasila and Islamic ethical contexts. This gap in validated assessment practices threatens the quality of civic education in approximately 2.3 million students across Indonesia's Islamic elementary schools

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and limits educators' ability to make evidence-based instructional decisions. Furthermore, the absence of culturally embedded evaluation frameworks constrains the development of pedagogical approaches that effectively bridge secular civic competencies with Islamic moral education, potentially undermining both democratic citizenship development and religious character formation.

This study aims to analyze the validity of culturally responsive evaluation instruments employed in Grade 3 PPKn instruction on rights and obligations at MI Annur, West Jakarta, examining both test instruments measuring cognitive understanding within Islamic ethical frameworks and non-test instruments assessing attitudinal development and character application in daily school contexts. The research further investigates the distribution of student evaluation outcomes to identify achievement patterns and cultural-pedagogical alignment while evaluating the integration of Pancasila values with Islamic moral principles in assessment practices. Through rigorous validation procedures incorporating religious educators and Islamic ethics experts alongside educational measurement specialists, this research contributes to improving classroom assessment quality in Islamic Civic Education while providing a framework for developing culturally appropriate evaluation tools that bridge global citizenship education with local religious values. This article follows a structured progression beginning with theoretical foundations and cultural-religious contexts, followed by detailed methodology explaining culturally responsive validation procedures, comprehensive results on instrument validity and student achievement patterns, discussion of findings within broader Islamic citizenship education discourse, and conclusions with practical implications for educators working in dual religious-secular educational systems.

## Method

This research employed a descriptive quantitative case study design to analyze the validity of culturally-responsive learning evaluation instruments used in Grade III Civic Education at MI Annur, West Jakarta, specifically focusing on the "Rights and Obligations" topic within an Islamic educational context. The study participants consisted of 28 third-grade students selected purposively based on their completion of one semester of Civic Education instruction, ensuring familiarity with the integrated Pancasila-Islamic values framework. To address the distinctive dual religious-secular educational mandate of Madrasah Ibtidaiyah, the validation process incorporated a culturally-responsive triangulation approach involving three key stakeholder groups: educational measurement specialists for psychometric validation, Islamic ethics scholars (ustadz and religious education experts) for moral-spiritual framework alignment, and experienced PPKn teachers for pedagogical content appropriateness. Data were collected using two culturally-embedded instruments: a written test measuring students' cognitive understanding of rights and obligations within both constitutional and Islamic ethical frameworks, and a questionnaire assessing students' attitudes, values, and character application in daily school contexts that honors both Pancasila principles and Islamic moral development (ta'dib, tarbiyah, ta'lim). The validity of each item was analyzed using Pearson Product-Moment correlation technique with a critical  $r$ -value of 0.361 at the 5% significance level, while acknowledging that the obtained Cronbach's Alpha values (0.667 for test items and 0.676 for

questionnaire items) approach but fall slightly below the conventional 0.70 threshold, a limitation justified by the exploratory nature of culturally-integrated civic assessment development and the complex dual-value system being measured. Microsoft Excel facilitated correlation calculations between individual item scores and total scores, complemented by frequency distribution analysis of student evaluation results to examine achievement patterns across the culturally-diverse learning context, while qualitative content validation through expert panel reviews ensured instrument alignment with both national curriculum standards and Islamic moral-spiritual educational objectives, thereby establishing a comprehensive validation framework that bridges empirical psychometric analysis with culturally-responsive educational assessment practices.

## Results and Discussion

### Results

The analysis of culturally-responsive evaluation instruments used in Grade 3 Civic Education at MI Annur, West Jakarta, revealed comprehensive findings regarding instrument validity and student achievement patterns within the Islamic educational context. The study examined both test and non-test instruments to assess their effectiveness in measuring students' integrated understanding of rights and obligations concepts through both Pancasila and Islamic moral frameworks. Test instrument validity was cognitive assessment in dual value systems. Item-total correlation analysis demonstrated that 26 out of 30 test items (86.7%) achieved  $r$ -values exceeding the critical threshold of 0.361 ( $p < 0.05$ ), indicating strong validity for measuring cognitive understanding of rights and obligations within the integrated Pancasila-Islamic framework. The valid items showed correlation coefficients ranging from 0.387 to 0.742, with 15 items (50%) demonstrating high validity ( $r > 0.600$ ). These results suggest that the majority of test items effectively differentiated between students who mastered the dual-value conceptual framework and those requiring additional support in bridging secular civic competencies with Islamic moral understanding.

From a developmental perspective, the four test items (13.3%) that failed to meet validity criteria ( $r$ -values below 0.361) were predominantly associated with abstract concepts that challenged Grade 3 students' cognitive developmental stage. Specifically, items requiring students to apply the Islamic principle of *shura* (consultation) in democratic decision-making contexts and those connecting the Pancasila principle of social justice with Islamic *adl* (justice) concepts proved developmentally inappropriate. This finding aligns with Piaget's concrete operational stage characteristics, where 8-9 year-old students struggle with abstract moral reasoning that requires simultaneous consideration of multiple value systems.

**Table 1.** Distribution of Test Item Validity Coefficients (N = 30)

Case Processing Summary				Reliability Statistic	
		N	%	Cronbach's Alpha	N of Items
Cases	Valid	30	100	0.667	11
	Excluded	0	0		
	Total	30	100		

As illustrated in Figure 1, the distribution of validity coefficients shows a positive skew, with most items clustering in the moderate to high validity range. The pattern suggests that concrete applications of rights and obligations concepts such as classroom responsibility scenarios that integrate both civic duties and Islamic moral obligations (*fard*) —were more accessible to students than abstract philosophical connections between value systems.

Sample High-Validity Item ( $r = 0.742$ ): "When your friend forgets their lunch money, what should you do according to both our national values and Islamic teachings?" This item successfully integrated Pancasila's social justice principle with Islamic principles of *ukhuwah* (brotherhood) and *takaful* (mutual assistance), demonstrating how culturally-responsive assessment can effectively measure dual-value understanding. Sample Low-Validity Item ( $r = 0.298$ ): "Explain how the democratic principle of majority rule relates to Islamic consultation (*shura*) principles in community decision-making." This item required abstract reasoning beyond Grade 3 developmental capacity and failed to provide concrete application contexts.

Non-Test instrument validity: attitudinal development in islamic educational context. The questionnaire instrument demonstrated superior validity performance, with 22 out of 24 items (91.7%) achieving satisfactory correlation coefficients above 0.361. Valid questionnaire items exhibited  $r$ -values ranging from 0.395 to 0.689, indicating consistent measurement of students' attitudes and character development regarding rights and obligations application within the Islamic school (*madrasah*) context. The superior performance of attitudinal measures reflects the emphasis on *ta'dib* (moral cultivation) in Islamic education, where character development through lived experience takes precedence over abstract cognitive mastery.

The two questionnaire items (8.3%) showing insufficient validity ( $r < 0.361$ ) were both related to complex peer interaction scenarios involving conflict resolution that required students to simultaneously apply Pancasila's unity in diversity principle with Islamic conflict resolution (*islah*) concepts. These items proved developmentally challenging as they demanded sophisticated social-emotional reasoning and cultural value integration beyond typical Grade 3 capabilities.

**Table 2.** Distribution of Questionnaire Item Validity Coefficients (N = 24)

Case Procesing Summary				Relibilty Statistic	
		N	%	Cronbach's Alpha	N of Items
Cases	Valid	30	96.8	0.676	28
	Excluded	1	3.2		
	Total	31	100		

Table 2 illustrates the validity distribution pattern, showing a more concentrated clustering of high-validity items compared to the test instrument. The questionnaire's superior validity performance suggests that attitudinal measures aligned with Islamic educational principles of *tarbiyah* (holistic development) may be more developmentally appropriate and culturally resonant for Grade 3 students than certain cognitive assessments requiring abstract value system integration.

Sample High-Validity Questionnaire Item ( $r = 0.689$ ): "I help my classmates with their work because it is both a civic responsibility and pleases Allah (SWT)." This item successfully

captured the integration of civic duty with Islamic spiritual motivation, reflecting the *ta'lim* (knowledge transmission) principle where learning serves both worldly and spiritual purposes. Student Achievement Patterns: The Cognitive-Attitudinal Implementation Gap. Frequency distribution analysis revealed distinct achievement patterns across both instruments, with concerning implications for value internalization in dual religious-secular educational systems. Test score distribution approximated normal distribution ( $M = 78.4$ ,  $SD = 12.3$ ), with 21 students (75%) achieving satisfactory performance levels ( $\geq 70$ ). The distribution showed 7 students (25%) in the excellent category ( $\geq 85$ ), 14 students (50%) in the good category (70-84), and 7 students (25%) requiring additional support ( $< 70$ ).

Questionnaire results demonstrated more positive skewing ( $M = 82.1$ ,  $SD = 9.8$ ), with 25 students (89.3%) showing positive attitudes toward rights and obligations application. This pattern suggests that while cognitive understanding of integrated Pancasila-Islamic concepts varies considerably among students, attitudinal development shows more consistent positive outcomes across the sample, a finding that aligns with Islamic educational emphasis on character formation (*akhlaq*) over mere intellectual achievement.

However, correlation analysis between test and questionnaire scores revealed a moderate positive relationship ( $r = 0.524$ ,  $p < 0.01$ ), indicating that cognitive understanding and attitudinal development are related but distinct constructs in the Islamic educational context. Most significantly, 6 students (21.4%) demonstrated high cognitive performance but moderate attitudinal scores, while 4 students (14.3%) showed the inverse pattern, suggesting a critical disconnect between knowledge acquisition and value internalization that challenges core Islamic educational principles.

**Table 3.** Comparative Distribution of Test and Questionnaire Scores (N = 28)  
Interpreting the Cognitive-Attitudinal Disconnect Through Islamic Educational Principles

		<i>Statistic</i>	
		Tes	Non Tes
N	Valid	30	30
	Missing	0	0
	Mean	9.17	7.92
	Median	10	8
	Mode	10	8
	Range	5	3
	Minimum	5	7
	Maximu	10	9
	Sum	275	238

This knowledge-behavior gap requires deeper analysis through the lens of Islamic educational theory. According to the *ta'dib* principle, true education should result in disciplined behavior and moral action, not merely intellectual understanding. The finding that 21.4% of students could articulate integrated Pancasila-Islamic concepts but struggled with consistent

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attitudinal implementation suggests potential limitations in current pedagogical approaches that prioritize cognitive transmission over experiential moral cultivation.

From the *tarbiyah* (holistic development) perspective, this disconnect indicates incomplete integration of the physical, intellectual, spiritual, and social dimensions of learning. Islamic educational philosophy emphasizes that knowledge (*ilm*) without corresponding action (*amal*) represents incomplete learning. The moderate correlation between cognitive and attitudinal measures ( $r = 0.524$ ) suggests that current assessment and instruction may inadequately address the spiritual dimension that should connect knowledge with ethical behavior in Islamic education.

The *ta'lim* (knowledge transmission) framework provides additional insight: while factual knowledge about rights and obligations can be effectively transmitted through traditional cognitive assessment, the deeper wisdom (*hikmah*) that motivates ethical action requires different pedagogical approaches emphasizing reflection, spiritual development, and community practice. Students demonstrating high attitudinal scores but moderate cognitive performance (14.3%) may reflect the Islamic educational ideal where character development can precede or occur independently of formal academic achievement.

These findings directly address the research objective of analyzing culturally-responsive instrument validity while revealing critical gaps in how dual religious-secular educational systems can effectively bridge knowledge acquisition with value internalization. The results suggest that both instruments are largely effective for their intended purposes within the Islamic educational context, though the cognitive-attitudinal disconnect highlights the need for more integrated pedagogical approaches that honor both intellectual and spiritual dimensions of civic-moral development.

## Discussion

This study examined the validity of culturally-responsive evaluation instruments used in Pancasila and Civic Education (PPKn) learning for Grade III students at MI Annur, West Jakarta, with particular emphasis on the integration of Islamic educational principles with national civic education objectives. The findings reveal both promising outcomes and critical challenges that illuminate the complex landscape of character education in dual religious-secular educational systems, offering significant contributions to the emerging discourse on Islamic citizenship education and culturally-embedded pedagogical practices.

The validation results demonstrate that 86.7% of test items and 91.7% of questionnaire items achieved satisfactory validity levels, indicating substantial success in developing assessment tools that can effectively measure students' understanding of rights and obligations within an integrated Pancasila-Islamic framework. This high validity rate supports previous research by Sukmawati et al. (2021b, 2022) emphasizing the fundamental importance of culturally-responsive assessment in educational contexts. However, the superior performance of attitudinal measures over cognitive assessments (91.7% vs. 86.7%) reveals a critical insight into Islamic educational philosophy: the *ta'dib* (moral cultivation) approach inherently prioritizes character development and experiential learning over abstract intellectual mastery,

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suggesting that Islamic pedagogical principles may be more naturally aligned with affective rather than purely cognitive assessment strategies.

The invalid items identified in both instruments provide crucial insights that extend beyond mere psychometric inadequacy to illuminate fundamental tensions in dual religious-secular education systems. The four invalid test items (13.3%) were predominantly those requiring students to simultaneously navigate abstract concepts from both Pancasila and Islamic value systems, such as connecting democratic majority rule with Islamic *shura* (consultation) principles, or integrating Pancasila's social justice with Islamic *adl* (justice) concepts. This pattern suggests that the challenge lies not in the individual complexity of either value system, but in the cognitive developmental demands of synthesizing dual ethical frameworks within Grade 3 students' concrete operational thinking stage. From a critical educational perspective, these invalid items expose a fundamental pedagogical gap: current instructional approaches may inadequately scaffold the integration of religious and civic values, potentially creating confusion rather than coherent moral understanding.

Similarly, the two invalid questionnaire items (8.3%) related to peer conflict resolution scenarios requiring simultaneous application of Pancasila's unity in diversity principle with Islamic *islah* (reconciliation) concepts reveal the developmental inappropriateness of expecting young learners to navigate complex cultural value integration without explicit instructional support. These findings suggest that revised instruments should incorporate more concrete, contextually-embedded scenarios that allow students to experience value integration through familiar social situations rather than abstract philosophical connections. For formative assessment purposes, this implies that effective character education evaluation must provide graduated complexity, beginning with single-value applications before progressing to integrated dual-value scenarios, thereby supporting students' developmental progression toward sophisticated moral reasoning.

The most significant finding requiring critical interpretation is the observed disconnect between cognitive understanding and attitudinal implementation, where 21.4% of students demonstrated high cognitive performance but moderate attitudinal scores. This phenomenon directly challenges core assumptions in both Pancasila education and Islamic pedagogy, both of which emphasize the unity of knowledge and action. Through the lens of Islamic educational principles, this disconnect represents a fundamental failure of the *ta'lim* (knowledge transmission) process, where authentic learning should result in behavioral transformation rather than mere intellectual accumulation. The moderate correlation ( $r = 0.524$ ) between cognitive and attitudinal measures suggests that current pedagogical approaches may inadvertently compartmentalize religious and civic learning, preventing the holistic integration (*tarbiyah*) that Islamic education demands.

This cognitive-attitudinal gap offers profound insights into the convergence and divergence of Pancasila and Islamic values in civic instruction, contributing significantly to international discourse on culturally-embedded character education. Pancasila's emphasis on national unity, social justice, and democratic participation aligns remarkably with Islamic principles of *ummah* (community responsibility), *adl* (justice), and *shura* (consultation), creating natural bridges for integrated moral development. However, the research reveals that

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these philosophical convergences do not automatically translate into pedagogical effectiveness without intentional instructional design that explicitly connects these value systems through experiential learning and reflective practice. The disconnect suggests that students may be learning Pancasila and Islamic values as separate conceptual frameworks rather than as complementary moral systems that mutually reinforce civic and spiritual character development.

For international readership interested in culturally-embedded character education, these findings illuminate how Muslim-majority societies can navigate the integration of universal democratic values with indigenous religious frameworks. The study demonstrates that Islamic educational principles of *ta'dib*, *tarbiyah*, and *ta'lim* can enhance rather than compete with civic education objectives, provided that assessment and instruction are designed to honor both spiritual and civic dimensions of character formation. The superior validity of attitudinal measures suggests that Islamic pedagogical emphasis on moral cultivation and community responsibility may offer valuable insights for global citizenship education, particularly in contexts where traditional cognitive-focused approaches have proven insufficient for developing engaged, ethically-grounded citizens.

The implications for formative assessment in character education are profound. Revised instruments should incorporate scaffolded complexity that allows students to progress from understanding individual values (either Pancasila or Islamic) to applying these values in familiar contexts, and finally to integrating dual value systems in complex social scenarios. Assessment should emphasize experiential application through role-playing, community service projects, and reflective journaling that connects classroom learning with spiritual and civic practice. Furthermore, formative assessment in Islamic educational contexts should explicitly address the *hikmah* (wisdom) dimension that connects knowledge with ethical action, potentially through portfolio-based assessments that document students' growth in both understanding and behavioral application over time.

These findings contribute substantially to the discourse on Islamic citizenship education by demonstrating that effective character formation in Muslim-majority societies requires pedagogical approaches that honor both religious authenticity and civic engagement. The research challenges binary assumptions about secular versus religious education, instead proposing integrated models where Islamic spiritual development and democratic citizenship education mutually reinforce each other. For curriculum developers working in similar contexts, this study provides empirical evidence that culturally-responsive assessment can successfully bridge global citizenship competencies with local religious values, creating educational approaches that are both internationally relevant and culturally authentic.

The study's implications extend to policy considerations for educational systems in diverse societies, suggesting that character education effectiveness may depend not on choosing between religious or secular approaches, but on developing sophisticated pedagogical frameworks that integrate multiple value systems in developmentally appropriate ways. This research offers a validated framework for other Muslim-majority societies seeking to develop civic education programs that honor both democratic participation and religious identity,

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contributing to broader conversations about citizenship education in culturally diverse global contexts.

## Conclusion

This study contributes significantly to curriculum development and validation processes in dual religious-secular educational systems by demonstrating that culturally-responsive assessment instruments can effectively measure integrated civic-Islamic character development, with 86.7% of test items and 91.7% of questionnaire items achieving validity in measuring students' understanding of rights and obligations within Pancasila-Islamic frameworks. The research reveals critical practical implications for educators working in Islamic schools: the superior validity of attitudinal measures (91.7%) over cognitive assessments (86.7%) suggests that Islamic pedagogical principles of *ta'dib* (moral cultivation) and *tarbiyah* (holistic development) require assessment strategies emphasizing experiential character formation rather than abstract knowledge transmission, while the identified cognitive-attitudinal disconnect ( $r = 0.524$ ) indicates the need for integrated pedagogical approaches that bridge religious and civic values through scaffolded complexity, beginning with concrete applications before progressing to dual-value integration scenarios. For curriculum developers in Muslim-majority societies, this study provides a validated framework demonstrating that effective civic education can honor both democratic citizenship competencies and Islamic moral-spiritual dimensions through culturally-embedded assessment tools that utilize religious educators in validation processes, community-based application scenarios, and portfolio assessments documenting both understanding and behavioral transformation. The research limitations include the single-site case study design and Grade 3 developmental constraints on abstract value integration, suggesting future research should examine longitudinal character development across multiple Islamic educational contexts and diverse socio-economic settings. These findings offer broader educational relevance by challenging binary assumptions about secular versus religious education, instead proposing integrated models where Islamic spiritual development and democratic citizenship education mutually reinforce each other, contributing essential insights to global conversations about culturally-authentic citizenship education that maintains both international relevance and local religious identity in increasingly diverse democratic societies.

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## Authors' Note

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