



Self-esteem, Islamic Behavior, and Writing Assessment for Indonesian Language Madrasa Teachers: An Empirical Phenomenological Investigation

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Abstract

Improving students' academic achievement in Indonesian language studies at madrasas requires effective writing evaluations. This study explores how Islamic behavior and self-esteem attribution among Indonesian language teachers at Madrasas influence their approach to creating writing assessments using a phenomenological method. Through in-depth interviews with twenty teachers, the thematic analysis revealed that teachers' Islamic values provide a religious framework that shapes their understanding and application of assessment development. Teachers' evaluations incorporate moral and religious principles, reflecting on their self-worth and the intrinsic value of students' written work. Islamic behavior and the attribution of self-esteem enhance teachers' commitment to fair, reflective assessments, which ultimately support students' literacy and academic growth. The study suggests that embedding Islamic behavior and self-esteem attribution in writing assessments strengthens teacher development and student success in Indonesian language studies. Future studies could further explore the role of these factors in teacher preparation and assessment practices in Indonesian madrasas.

Keywords: Writing assessment, Islamic behavior, self-esteem, teacher professionalism, Indonesian language madrasa teacher.

Abstrak

Meningkatkan prestasi akademik siswa dalam pelajaran bahasa Indonesia di madrasah memerlukan evaluasi tulisan yang efektif. Studi ini mengeksplorasi bagaimana perilaku Islami dan atribusi harga diri guru bahasa Indonesia di madrasah mempengaruhi pendekatan mereka dalam menyusun penilaian tulisan, dengan menggunakan metode fenomenologis. Melalui wawancara mendalam dengan dua puluh guru, analisis tematik menunjukkan bahwa nilai-nilai Islami guru memberikan kerangka beragama yang membentuk pemahaman dan penerapan dalam pengembangan penilaian. Dalam evaluasi mereka, guru mengintegrasikan prinsip moral dan agama, serta merenungkan harga diri mereka sendiri dan nilai intrinsik tulisan siswa. Perilaku Islami dan atribusi harga diri memperkuat komitmen guru terhadap penilaian yang adil dan reflektif, yang pada akhirnya mendukung perkembangan literasi dan prestasi akademik siswa. Studi ini menunjukkan bahwa penilaian tulisan yang mengintegrasikan perilaku Islami dan atribusi harga diri memperkuat pengembangan guru dan kesuksesan siswa dalam studi bahasa Indonesia. Penelitian selanjutnya dapat menggali lebih jauh peran faktor-faktor ini dalam persiapan guru dan praktik penilaian di madrasah Indonesia.

Kata Kunci: Penilaian menulis, perilaku Islami, self-esteem, profesionalisme guru, guru madrasah bahasa Indonesia.

INTRODUCTION

One goal of high school education at Aliyah Madrasa is to assist students in acquiring strong writing abilities and sound judgment in the Indonesian language.¹ Building strong writing abilities should be a priority at Aliyah Madrasa to help students think critically and provide constructive feedback. The ability to write allows a person to express thoughts, ideas, and feelings clearly and structured. This helps develop communication skills in everyday interactions and formal situations such as drafting reports, proposals, or presentations.² The creation of this writing exam burdens teachers, but it is also a crucial component in elevating teaching professionalism.³ Though the evidence suggests that poor writing assessments in Aliyah madrasas may degrade the caliber of teachers, it is unclear what tactics educators might use to foster high-caliber instruction in the classroom. Rather, research has mostly concentrated on program evaluations meant to enhance students' high-quality learning strategies and has given little consideration to the development of teacher-quality language assessments in education in educational institutions. Because research indicates that writing assessments that emphasize fairness, reliability, and measuring attainment have positive effects on the development of learning quality and success, understanding of the material, and increasing students' learning motivation, the creation of writing assessments by Aliyah madrasa teachers may be a crucial tool in addressing the quality of learning and students' mastery of Indonesian language learning materials. However, it is still unclear how teacher evaluation of writing in Indonesian language instruction in madrasas might enhance instruction quality, student learning quality, and student literacy.

This extension fills in information gaps by conducting a subjective analysis of Indonesian madrasa instructors' personal experiences with creating appraisal builds and how those experiences relate to Islamic behavior and self-worth in the context of refined skill. Using their Islamic behavior and self-esteem in a teacher-centered setting, this project provides a thorough analysis from a personal perspective on the evolution of writing assessments in Indonesian language instruction in senior auxiliary schools. It has long been acknowledged that teaching Indonesian dialect learning in madrasas with a high standard of writing assessment is an extremely difficult task. In this discipline, learning fabric is associated with the ability to evaluate and construct ideas and reflections, which are extremely important for progressing and improving future cohorts of apprentices. The factor influencing the calibre of writing produced by pupils is the instructor's ability to discern what is appropriate and attractive, which is related to the practical aspects of confidence. According to the study, a significant correlation exists between a teacher's poor writing evaluation scores and the decline in students' logical thought processes, analytical skills, creative thinking, and overall developmental abilities. For example, teachers of dialects who also fail to produce high-quality writing assessments have a higher rate of notable information stagnation for teaching disappointment and lack of polished competence

¹S. Li and J. Zheng, "The Relationship between Self-Efficacy and Self-Regulated Learning in One-to-One Computing Environment: The Mediated Role of Task Values," *The Asia-Pacific Educ. Res.* 27, no. 6 (2018): 455–63, <https://doi.org/10.1007/s40299-018-0405-2>. B. J. Zimmerman and A. R. Moylan, "Self-Regulation: Where Metacognition and Motivation Intersect," in *Handbook of Metacognition in Education*, 2009, 299–315. P. R. Pintrich et al., *A Manual for the Use of the Motivated Strategies for Learning Questionnaire (MSLQ)* (Ann Arbor, Michigan, 1991).

²Rohma Tunurus Asholiha and Lina Puryanti, "The Contestation of Profanity and Sacral at Taman Bungkul Landscape," *Dirasab: International Journal of Islamic Studies* 1, no. 1 (April 11, 2023): 36–47; Fajry Fajry, Saipul Annur, and Tutut Handayani, "Strategi Promosi Prodi Pendidikan Sendratasik Dalam Meningkatkan Jumlah Mahasiswa," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 51–60, <https://doi.org/10.31538/munaddhomah.v5i1.728>.

³Pintrich et al., *A Manual for the Use of the Motivated Strategies for Learning Questionnaire (MSLQ)*. Zulkifli, "Education, Identity, and Recognition: The Shi'i Islamic Education in Indonesia," *Studia Islamika* 21, no. 2014 (2014): 79. James Alan Laub, "Assessing the Servant Organization; Development of the Organizational Leadership Assessment (OLA) Model. Dissertation Abstracts International," *Procedia - Social and Behavioral Sciences*, 1999.

than teachers of dialects. Writing assessments in Indonesian is therefore extremely important for maintaining advanced scientific reasoning skills, rational student growth, and the standard of instruction in the classroom.⁴ This may have to do with the educator's ingrained sense of self-worth. This study looks at how Indonesian madrasa teachers can develop learning assessments and the extent to which certain sorts of self-esteem might be present. By understanding how and to what extent the development handle of writing assessments within the Indonesian dialect ponder zone impacts the improvement of learning quality, students' victory in higher-order considering, and students' hone of content examination, this project will add to prior knowledge in this way.⁵

By conducting a qualitative investigation of the narrative accounts of Indonesian madrasa teachers, this project fills in knowledge gaps by examining their individual experiences with writing assessment constructs and how they relate to Islamic behavior and self-esteem in the professional sphere. By using their Islamic behavior and self-esteem in a teacher's professional context, this study offers a thorough examination from an individual perspective on the creation of writing assessments in senior secondary school Indonesian language acquisition. It has been determined that teaching with quality writing assessment in Indonesian language learning madrasas is an extremely difficult task.⁶ This field's learning materials centre on developing the capacity to evaluate and formulate ideas, which is crucial for the growth and advancement of future pupils.⁷ The ability of teachers to make fair and responsible judgments that are related to the fundamentals of faith is a factor that influences the caliber of writing produced by students.⁸ According to the research, kids' capacity for logical construction, scientific thinking patterns, analytical skills, and creative thinking all diminish at a higher rate when their teachers perform poorly on writing assessments.⁹ For instance, compared to teachers

⁴Sukenti, Desi, and Syahraini Tambak. "Islamic Teacher's Ethical Behavior, Self-esteem Formation, and Writing Assessment: A Phenomenological Inquiry." *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023): 4943-4952. <https://doi.org/10.35445/alishlah.v15i4.4570>

⁵ Sukenti, Desi, and Syahraini Tambak. "Developing Indonesian Language Learning Assessments: Strengthening the Personal Competence and Islamic Psychosocial of Teachers." *International Journal of Evaluation and Research In Education* 9, no. 4 (2020): 1079-1087.

⁶ Madani Habibi, "Assessment of Reading Comprehension," *Revista Românească Pentru Educație Multidimensională* Vol 8, No (2016), <http://dx.doi.org/10.18662/rrem/2016.0801.08>. Angela Pyle et al., "A Model for Assessment in Play-Based Kindergarten Education," *American Educational Research Journal*, 2020, <https://doi.org/10.3102/0002831220908800>. Sharon Arnold and Phil Reed, "Reading Assessments for Students with ASD: A Survey of Summative Reading Assessments Used in Special Educational Schools in the UK," *British Journal of Special Education*, 2016, <https://doi.org/10.1111/1467-8578.12127>. Gavin T.L. Brown, "Is Assessment for Learning Really Assessment?," *Frontiers in Education* 4 (2019), <https://doi.org/10.3389/feduc.2019.00064>.

⁷Wenjie Zeng et al., "Towards a Learning-Oriented Assessment to Improve Students' Learning—a Critical Review of Literature," *Educational Assessment, Evaluation and Accountability*, 2018, <https://doi.org/10.1007/s11092-018-9281-9>. Paola Ricchiardi and Federica Emanuel, "Soft Skill Assessment in Higher Education," *Journal of Educational, Cultural and Psychological Studies*, 2018, <https://doi.org/10.7358/ecps-2018-018-ricc>. Jeffrey R. Albrecht and Stuart A. Karabenick, "Relevance for Learning and Motivation in Education," *Journal of Experimental Education*, 2018, <https://doi.org/10.1080/00220973.2017.1380593>. Louis L. Warren, "Behaviors of Teacher Leaders in the Classroom," *Psychology and Behavioral Sciences* 7, no. 6 (2018): 104–8.

⁸ Kasetchai Laeheim, "Relationships between Islamic Ethical Behavior and Islamic Factors among Muslim Youths in the Three Southern Border Provinces of Thailand," *Kasetsart Journal of Social Sciences*, 2018, <https://doi.org/10.1016/j.kjss.2018.03.005>. Syahraini Tambak and Desi Sukenti, "Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers," *Cakrawala Pendidikan*, 2020, <https://doi.org/10.21831/cp.v39i1.26001>. Siti Soraya Lin Abdullah Kamal and Faizah Abd. Ghani, "Emotional Intelligence and Akhlak among Muslim Adolescents in One of the Islamic Schools in Johor, South Malaysia," *Procedia - Social and Behavioral Sciences* 114 (2014): 687–92, <https://doi.org/10.1016/j.sbspro.2013.12.768>.

⁹Habibi, "Assessment of Reading Comprehension." Kaili Lu et al., "Examining the Key Influencing Factors on College Students' Higher-Order Thinking Skills in the Smart Classroom Environment," *International Journal of Educational Technology in Higher Education*, 2021, <https://doi.org/10.1186/s41239-020-00238-7>. Akarat Tanak,

who do not teach languages, language teachers who do not create high-quality writing assessments have a greater knowledge stagnation for teaching failure and low professionalism. Thus, maintaining high-level scientific thinking abilities, students' scientific development and the caliber of instruction in the classroom depend heavily on creating writing assessments in Indonesian. This is closely associated with the teacher's self-esteem embedded in them. In this study, the extent to which personal self-esteem may be implicated is discussed along with the construction of writing assessments in learning by Indonesian madrasa instructors. By understanding how and to what extent the process of creating assessments in the Indonesian language study area affects learning quality development, students' success in higher-order thinking, and students' practice of text analysis, this project will contribute to the body of knowledge already in existence.

"Writing assessment" was first used in Aliya madrasas to describe the ability of a person's self-esteem to instruct writing content in Indonesian language study.¹⁰ Recent studies have demonstrated that writing assessments is not a personal self-esteem trait but rather a complicated dynamic interaction between scientific insight and mastery in executing assessments.¹¹ While children's views towards science have been thoroughly studied, there hasn't been much empirical research on writing assessments. Research on the writing assessments of Aliya madrasa instructors provides evidence that multiple aspects contribute to the formation of teacher assessment.¹² Studies detailing the connection between teachers' efficacy, personal knowledge, and writing assessment, for instance, disregard pertinent external influences. Conversely, though, extrinsic and creating writing exams, language teachers considered elements of Islamic behavior that are inherent in the individual, personal beliefs, leadership style, social support, and important relationships.¹³ But while religiosity is linked to the creation of writing assessments in the language domain in a number of contexts—teaching ability,¹⁴ Islamic personality, emotional forbearance,¹⁵ reading competencies,¹⁶ etc.—the contribution of an instructor's Islamic behavior to the creation of writing assessments in Indonesian language learning is still unexplored.

"Developing Preservice Science Teachers' Teaching Practices with an Emphasis on Higher Order Thinking." *Science Education International*, 2020, <https://doi.org/10.33828/sei.v31.i3.2>.

¹⁰Endah Tri Priyatni and Martutik, "The Development of a Critical–Creative Reading Assessment Based on Problem Solving." *SAGE Open*, 2020, <https://doi.org/10.1177/2158244020923350>. Anni Sternisko, Aleksandra Cichocka, and Jay J. Van Bavel, "The Dark Side of Social Movements: Social Identity, Non-Conformity, and the Lure of Conspiracy Theories," *Current Opinion in Psychology*, 2020, <https://doi.org/10.1016/j.copsyc.2020.02.007>. Priyatni and Martutik, "The Development of a Critical–Creative Reading Assessment Based on Problem Solving."

¹¹Priyatni and Martutik, "The Development of a Critical–Creative Reading Assessment Based on Problem Solving." Habibi, "Assessment of Reading Comprehension."

¹²Priyatni and Martutik, "The Development of a Critical–Creative Reading Assessment Based on Problem Solving."

¹³Habibi, "Assessment of Reading Comprehension." Narayanan Annalakshmi and Mohammed Abeer, "Islamic Worldview, Religious Personality and Resilience among Muslim Adolescent Students in India," *Europe's Journal of Psychology*, 2011, <https://doi.org/10.5964/ejop.v7i4.161>. Abdul Kadir Othman, Muhammad Iskandar Hamzah, and Nurhazirah Hashim, "Conceptualizing the Islamic Personality Model," *Procedia - Social and Behavioral Sciences* 130 (2014), <https://doi.org/10.1016/j.sbspro.2014.04.014>.

¹⁴Wandika Wita Susilowati and Suyatno Suyatno, "Teacher Competence in Implementing Higher-Order Thinking Skills Oriented Learning in Elementary Schools," *Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran*, 2021, <https://doi.org/10.25273/pe.v11i1.7762>.

¹⁵Yuzheng Wang, Wei Xu, and Fei Luo, "Emotional Resilience Mediates the Relationship between Mindfulness and Emotion," *Psychological Reports* 118, no. 3 (2016), <https://doi.org/10.1177/0033294116649707>.

¹⁶Judit García-Martín and Jesús Nicasio García-Sánchez, "Methodologies Used by University Lecturers in Teaching and Assessment of Reading Competence," *OCNOS* 19, no. 3 (2020), https://doi.org/10.18239/OCNOS_2020.19.3.2378.

The teachers' self-esteem at Aliya madrasa may have anything to do with the beneficial impact of writing assessments on learning quality. Specifically, implies that the experience of self-esteems like accountability and justice might lead to issues with self-esteem construction, which puts teaching creativity at risk.¹⁷ When the tenets of teacher self-esteem are compromised, their response to the idea of a structural model of creativity may be risky.¹⁸ These six concepts—self-esteem continuity (continuity between past and present self-concepts, i.e., understanding oneself as God's creation), personal uniqueness (specificity; i.e., intentionally created specifically), self-efficacy (i.e., confidence in one's ability to change events through prayer), and self-worth (i.e., being loved by oneself), and validated via God), experiencing a sense of intimacy and acceptance from others (belonging to; i.e., being a part of the church), and discovering meaning and purpose in life (meaning; i.e., possessing a purpose in life that is given by God).¹⁹ According to Breakwell, maintaining a good self-perception is made possible by the six fundamental principles that form the foundation of this self-esteem.

According to recent studies, Islamic behavior can support maintaining one's sense of self-worth by resolutely adhering to these six fundamental concepts of self-worth development and offering optimism about oneself even in trying circumstances. It is recognized, therefore, that the Islamic personality—and Islam specifically—responds to the concepts of building one's own self-efficacy and encourages the creation of high-quality learning activities and evaluations. The fundamental mechanisms for maintaining self-esteem in Aliya madrasa teachers' writing assessments have not been studied in prior study. Here, the development of teacher writing assessments concerning improving learning quality and student success—particularly Islamic behavior—are crucial progress factors that encourage improved calibre and inventiveness in Aliya madrasa teachers.²⁰ The writing assessment focuses on four key areas: pronunciation accuracy, which is the proper expression of words and discourse parts; fluency, which is the smooth expression of the entire discourse without lengthy pauses; and fairness, which is the equitable expression of words and discourse parts as would be expected of a native speaker.

This project fills in knowledge gaps by using a phenomenological approach to study how the Islamic behavior of Indonesian language madrasa instructors can affect writing evaluation constructs regarding the fundamental ideas of teacher self-esteem creation. This study will provide an exploration of how teachers can experience their Islamic personalities in their contexts, about the self-esteem that has an impact on the development of writing assessment development in Indonesian language learning in Aliya madrasa, even though focusing on the individual experiences of teachers will not allow us to draw generalizable conclusions about the extent to which teachers' Islamic behavior may impact writing assessments conducted by Indonesian language madrasa teachers. Thus, the definition of writing assessment for Indonesian writers is the main subject of this study. The present study aims to investigate three main areas: (a) the definition of writing assessment for Indonesian language madrasa teachers in madrasa educational institutions; (b) writing assessment in teaching about Islamic behavior to strengthen the Indonesian language madrasa teaching profession for future Islamic professional madrasa teachers in teaching; and (c) writing

¹⁷Chacón-López, Helena, and Ana Maeso-Broncano, "Creative development, self-esteem and barriers to creativity in university students of education according to their participation in artistic activities," *Thinking Skills and Creativity* 48 (2023): 101270. <https://doi.org/10.1016/j.tsc.2023.101270>.

¹⁸Rusi Jaspal and Glynis M Breakwell, *Identity Process Theory: Identity, Social Action and Social Change* (Cambridge University Press, 2014). <https://doi.org/10.1016/j.mcpsp.2023.100398>.

¹⁹Rusi Jaspal and Glynis M. Breakwell, *Identity Process Theory: Identity, Social Action and Social Change, Identity Process Theory: Identity, Social Action and Social Change*, 2012, <https://doi.org/10.1017/CBO9781139136983>.

²⁰Tambak, Syahraini, and Desi Sukenti. "Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers." *Cakrawala Pendidikan*, 2020. <https://doi.org/10.21831/cp.v39i1.26001>.

assessment in teaching self-esteem to strengthen the Indonesian language madrasa teaching profession for future practitioners.

METHOD

Using a qualitative methodology and phenomenological approach, the study investigated the potential impact of Islamic behavior and self-esteem on writing assessments administered by Indonesian language madrasa teachers at Aliya madrasa. The characterization of phenomenology as concerned with experiences is sometimes utilized by qualitative researchers who putatively work within the theoretical phenomenological standpoint. It is common to frame qualitative phenomenological research methodology in terms of uncovering “what experiences are like.” Another way to frame what is at stake here, drawing on the distinction found, is that one way to characterize the theoretical standpoint of phenomenology is as concerned with “what experiences are like.” Once this characterization of this standpoint is adopted in a qualitative context, then the methodological approach that follows is one where the researcher relies heavily on simple descriptions of an individual’s experience, as such descriptions purportedly convey what experience is like.²¹

This could lead to improved writing literacy among students and improved learning outcomes. In 2023, Pekanbaru, Indonesia, hosted two group talks, each with twenty-two engaged teachers. This location was chosen because the state aliyah madrasas in this area are the best so that teachers can be represented. This area is also the center of the capital of Riau Province. In general, this sample size enables a thorough analysis of trends and comprehension of psychological thought processes through thematic examination. Thematic analysis of qualitative research indicates that, while there are no hard and fast guidelines, a sample size of twelve to twenty-five is often considered sufficient to investigate subjective experiences.²²

Purposive and modified snowball sampling was utilized to find research informants after obtaining ethical approval from the university. In the first case, the project is made available to researchers and marketed in many senior secondary schools in Pekanbaru, Indonesia. In the beginning, twelve madrasa instructors from Pekanbaru, Indonesia replied to the post and took part in the study. A modified snowball method was employed to gather a diverse sample (e.g., cultural differences, denomination, age, length of instruction, and gender). Consequently, teachers were asked to invite others to agree to participate in research, thereby increasing the sample size.²³ Eight more volunteers were gathered in this manner. Thus, 20 informants, who were certified professional teachers and ranged in age from 29 to 58, identified as devout Muslims.

Techniques such as in-depth interviews were used to gather data. Phenomenological in-depth interviews are designed to guarantee continuity with investigators.²⁴ Every madrasah teacher took part in five two- to three-hour interviews that followed the Seidman model²⁵ and

²¹Heath Williams, “The Meaning of ‘Phenomenology’: Qualitative and Philosophical Phenomenological Research Methods.

²²Virginia Braun and Victoria Clarke, “Using Thematic Analysis in Psychology Thematic,” *Journal of Chemical Information and Modeling*, 2019. Ashley Castleberry and Amanda Nolen, “Thematic Analysis of Qualitative Research Data: Is It as Easy as It Sounds?,” *Currents in Pharmacy Teaching and Learning*, 2018, <https://doi.org/10.1016/j.cptl.2018.03.019>. Mahwish Hussain, “Qualitative Research in Education: Interaction and Practice,” *Journal of Education and Educational Development*, 2015, <https://doi.org/10.22555/joeed.v2i1.50>.

²³Lars Gunnar Lundh, “Experimental Phenomenology in Mindfulness Research,” *Mindfulness*, 2020, <https://doi.org/10.1007/s12671-019-01274-9>.

²⁴Creswell, J. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative*. Boston: Pearson Education, Inc. 2015.

²⁵Seidman, I. E. *Interviewing as a Qualitative Research: A Guide for Research in Education and the Social Sciences*. New York: Teachers College, Columbia University. 1991.

focused on "reflection on meaning" and specific experience. Using the narrative of life technique, the first interview asked the madrasah teacher to consider "the definition of an Islamic writing assessment of Indonesian madrasah teacher in teaching at the madrasah." The second interview aimed to learn more about the experiences of Indonesian madrasah instructors with "writing assessment in teaching understood concerning faith to strengthen the Indonesian language madrasah teaching professionally for future." Madrasa teachers' experiences were examined in the third interview about "writing assessment Indonesian language madrasa teachers in teaching understood concerning self-esteem to strengthen the Indonesian language madrasa teaching profession for the future."

Since theme analysis describes subjective experiences while examining the holistic meaning of occurrences, it is the most appropriate method.²⁶ The transcripts were read several times after the qualitative data were transcribed to provide the most accurate account possible. NVivo 13, a program for qualitative data analysis, was used to capture early concepts for major subjects and possible themes. After then, the data is read again and examined to find any recurring themes or important concepts. Several mind maps were made to completely grasp the contextual relationships and nodes' interactions. The nodes are integrated into the original code at the following stage. The generated code is meant to uncover the meaning hidden behind the semantic surface of the data by taking into account the contextual information of the node. This is the step where the interview extracts are categorised to code the data and find potential correlations with the writing assessment of the Indonesian language madrasa teacher.²⁷ We identify and define the initial topics. Nonetheless, an Indonesian language madrasah teacher independently conducted the initial coding and topic definition because one of the accusations levelled against the thematic analysis was that the researcher only looked for the themes that were found. Comparison is made between the consistency and discrepancy in coding. There is strong inter-rater reliability when comparing the definition of themes with the classification of researcher and madrasa teacher interview excerpts. Regarding the interview extracts, 76% were coded by the lead investigator and the madrasa teacher as either exactly (both raters classify the text as exact) or comparable (according to both raters, the text includes the actual text) to the same two emergence topics. The following two themes were noted by scholars and madrasa teachers: In order to strengthen the Indonesian language madrasa teaching profession for upcoming Islamic professional madrasa teachers in teaching, (a) writing assessment Indonesian language madrasa teachers in teaching understood about self-esteem; (b) writing assessment in teaching in relation to Islamic behavior of Indonesian language madrasa teachers in teaching at madrasa educational institutions.

RESULTS AND DISCUSSION

Results

The results' analysis demonstrated that Islamic behavior and religiosity, particularly in writing assessments, allowed pupils to develop the kinds of talents relevant to science and literacy skills and creative thinking. Here, there are two ways in which the evolution of writing assessment is linked to Islamic behavior. The issue of "Application of Islamic Principles and Islamic behavior as Construction of Writing Assessment" was one that the informants applied to their own Islamic behavior. The participants, on the other hand, view their profession as a vocation and believe that they have been endowed with a divinely created personality that shields them from excessive creativity stagnation behavior. The topic of "God-given Attribution

²⁶Aşdelen, Teker, G., & Güler, N. "Thematic Content Analysis of Studies Using Generalizability Theory." *International Journal of Assessment Tools in Education*. 2019. <https://doi.org/10.21449/ijate.569996>

²⁷Braun, V., & Clarke, V. "Using thematic analysis in psychology Thematic." *Journal of Chemical Information and Modeling*. 2019.

of Personality Self-esteem as a Writing Assessment Construction" is this perception. Nonetheless, there were snippets of interviews in both areas to address six self-esteem building principles. The present scenario suggests that Islamic beliefs and personality traits could have enabled the development of positive evaluations and perspectives about one's profession through self-esteem behavior. A person's experience can be better understood by infusing Islamic behavior into the narrative framework through the process of developing personal self-esteem, even though teaching creativity in the construction of writing evaluations in Indonesian is regarded as a noble endeavour. The ability to classify experiences as a component of a greater divine purpose for one's life and surrounding world is how this framework provides meaning.

Application of Islamic behaviors and personality as a writing assessment

Based on the findings, all 20 Indonesian language madrasa teachers at Aliya madrasas state that student-teacher creativity is the main foundation for teaching and learning. However, this is frequently very difficult to put into practice, especially when writing assessments related to Indonesian language and literature. In order to foster higher-order thinking skills and raise academic achievement in the Indonesian language domain, teachers and students must collaborate to design this writing assessment. However, to create writing evaluations in the language field at high escalation levels, all Indonesian language madrasa teachers at Aliya madrasas apply Islamic and religious personality concepts. T1 says as follows:

"I stated that it is necessary to evaluate how well the conversation is pronounced, both overall and in its component sections, to ensure that there are no misunderstandings or doubts. Salsa must be able to do this. He wanted assistance learning how to enunciate conversation correctly in Indonesian. I asked him to recite the entire speech, and he did it with clarity, causing no uncertainty or misunderstanding about the language topic under study. He asked me to provide an example from the studied subject, but I declined, saying he lacked the necessary abilities. She reacted badly, found it hard, and complained about my stupidity when I tried to explain and took her hand. [...] I made an effort to comprehend and clarify it politely and serenely, as the Prophet Muhammad demonstrated. Salsa eventually relaxed and began to perform slowly. We talked about his actions, and I laid out the repercussions. I invited his parents as well, and we spoke about what to do next."

This quotation serves as an example of how students struggle to pronounce the entire discourse and its component parts in a way that sounds confident and does not raise questions or lead to misunderstandings while completing assessments in the Indonesian language. By depending on his belief, the teacher provoked a negative reaction from the student while attempting to calm him down. By applying the principles of Islamic conduct, he is able to act with patience and accept the circumstances. In this way, educators believe that by surviving conflict and responding in their current circumstances, they will be acting in accordance with God's will. Making wise decisions and imparting knowledge will benefit future acts of worship. T14 clarifies:

"One pupil, however, chose not to pay attention. I evaluate the various facets of pronouncing words correctly that learners of Indonesian grasp. Pronunciation fluency refers to the ability to speak clearly and concisely without pausing for too long, which disrupts the content being learned. He responded, "I find it difficult; please help so I can follow this lesson!" I was taken aback and thought that a lot of pupils were unable to complete this writing test. Applying writing assessment to instruction is difficult, particularly when dealing with language-based content. However, I'm addressing my feelings. I performed a recitation for the attendees of the majlis ta'lim a few days ago. The teacher and I usually perform this every week at the mosque. I'm making a lot of effort to

improve as a person, someone who doesn't lose his temper easily. I chose to sit in front of him rather than yell at him. "Why don't you understand?" I asked him, glancing at him. Which section of the problem is it? To help him complete the writing evaluation successfully, I gave him and the other pupils instructions on how to pronounce words clearly. I assist them with the tasks required to evaluate their writing fluency in a reasonable and responsible manner, which helps them advance in their language acquisition. I mean just that when I say that my fervent Islamic behavior improves me as a teacher."

According to this quotation, using self-efficacy to measure pronunciation fluency in the studied Indonesian language material while adhering to personal morals will increase self-esteem levels. People view difficult circumstances as chances to develop their Islamic virtues. This definition of success is emotional self-control. Individual achievements are defined as circumstances in which one engages in critical thought and applies moral ideals outside of impulsive and emotional reactions. By conceptualising personal growth in accordance with Islamic personality principles as individual success, it enhances self-efficacy, self-esteem, and the sense of control over one's life and circumstances. According to T4, challenging circumstances may endure even in the absence of instant gratification.

"When Rabby called, he said, "Please help, Sir." [...] I need assistance accurately pronouncing this poetry. Of sure, I provide kind and patient service! I initiate conversation. I have to do this because teaching is my calling. Dealing with students isn't always easy, but when I go home and set aside time for prayer, I realise that this is my calling because I have the power to transform lives. In order to develop academic performance in student literacy, it is preferable for me to teach, assess, and survive when it comes to pronunciation correctness in language and literature material. Based on how well students pronounced terms and portions of the discourse, I was able to determine how accurate their pronunciation was. My pupils receive training in this area for the pronunciation exam, and they perform well there indicates they possess a high level of proficiency in Indonesian literature and language."

This quote serves as an example of how the notions of Islamic behavior in Islam are used to measure pronunciation accuracy while assessing words and discourse segments. Giving meaning, or discovering a purpose and meaning in life, is akin to evaluating in this context. This enables the development of writing assessments through the application of a superordinate third-level perspective. Writing assessments for use in the classroom evolves from a career to a calling, responding to meaning as the fundamental idea of building self-esteem. The main guideline for Indonesian language madrasa teachers when conducting writing assessments to help improve students' knowledge and comprehension of the language and literature is Islamic behavior, which encompasses a variety of morality and heavenly values content. According to T20, creating writing assessments using Indonesian language and literature resources might help students become more literate.

"Along with the students, I prepared the speaking assessment based on how naturally the words were pronounced. The evaluation of this field is concerned with the general way that words are spoken and the fair expression of conversation segments by native speakers in the language field. Accurate pronunciation refers to a student's ability to understand the saga text, pronounce its contents accurately, and read the correct vowels. In addition, children who are proficient in pronunciation will be able to read texts correctly by pronouncing paragraphs correctly, pronouncing real occurrences (contents) accurately, reading sentences within paragraphs correctly, and using punctuation appropriately. Telling the right sentence is another way to evaluate pronunciation accuracy. Has everything

transpired as they had planned? What barriers were faced? Thus, what actions are possible to go past it? I don't see fatigue and time wastage to be negative aspects of the fact of time and thoughts that might be beneficial.”

This passage demonstrates the importance of teachers' morality in helping to create writing assessments for language-learning pupils that will increase their literacy. Also, the instructor truly believes that teaching is a charitable endeavour, and this is demonstrated by the activities they implement to help pupils become more proficient and knowledgeable about the language. Teachers' Islamic behavior serves as the foundation for preparing assessments and encouraging pupils to advance each day; T19 & 18 revealed:

“I give careful consideration to pupils' feelings when doing writing assessments. This is crucial for me to later offer encouragement, support, facilitation, feedback, and other things of that nature. I also still need to assess how well students have learned the material in terms of their attitudes, abilities, and knowledge. Additionally, I assist students in self-reflection so they may become accustomed to continuously evaluating their writing progress. In addition to my assessment at the end of the lesson, which measures the process and learning outcomes in terms of attitudes, skills, and knowledge, the teacher helps students reflect on what they have accomplished during assignment completion and what still needs to be improved so that they can use that knowledge in future projects function more successfully and smoothly. I follow Islamic teachings in doing this work.”

Self-esteem attribution of God-given personality as a writing assessment

It is possible to discern a purpose in one's challenges if one believes that one has been 'selected to teach' (T9). In this instance, staying positive about oneself and one's profession is aided by utilising one's personality self-esteem. A decent individual will conduct nice deeds because of his good character. T8, for instance, conveys:

“It can be very challenging at times and requires a lot of time and effort to solve assessment questions involving the Indonesian language and literature for pupils. [...] Require specific individuals in order to get along with kids. It causes you to require more mental and physical energy occasionally. However, that's another quality I appreciate about him: his divinely endowed nature enables us to instruct with exceptional writing acumen in the classroom, particularly in Indonesian language and literature.”

This quotation demonstrates how using one's awareness of one's unique characteristics to set oneself apart from others may be a useful tool while creating writing evaluations for students studying Indonesian language and literature. The uniqueness of the underlying self-esteem principle may therefore have been addressed by ways for considering oneself as endowed with special qualities that permit the development of writing assessments in the classroom.²⁸ The T12 account displays this as well:

“There was a large fight once that I was the only one who could handle. Two students fought in class on a Monday morning over their writing grades. Other students attempted to mediate so that the two's argument would not intensify, but they got into a fight. I asked God to hear me, and I made things right after that. There was a moment; it was remarkable that they heard me. We both met eyes as I peered into each other's. When they had finished their argument, we could talk about the issue. It's difficult to talk to them when you sit down. a protracted conversation. I guide their conversation; it helps that I'm quite patient!

²⁸Jaspal and Breakwell, *Identity Process Theory: Identity, Social Action and Social Change*, 2014.

I felt confident in my abilities and myself after that day.”

This quotation serves as an excellent example of how perception both distinctively and favorably influences students' writing assessments and fosters a positive self-image. In this way, using literature and the Indonesian language for writing assessments helps students' literacy and scientific thinking. On the other hand, contributing to creating a constructive writing assessment is seen as a personal accomplishment connected to an individual's distinct personality. It's interesting how individuality is conceptualized in this setting, which is about the idea that self-worth is a gift from God during pregnancy. As the following passage will demonstrate, this understanding of personality can also support the maintenance of self-worth.²⁹ The T7 account demonstrates this as well:

“When I first began teaching and assessing, I always created a fair and high-quality writing assessment for students studying the Indonesian language and literature. I want this material to be prepared using scientific thought and trained and evaluated orthodoxly. I regularly encourage my fellow educators to do this so the pupils become more obedient and scientific. Talking about this with my professors and coworkers; we always do this. [...] I suppose I've always been that way; I could always improve my writing judgment. Although I continued to hone this ability, it has always existed in some capacity. It's just always been a part of who I am. [...] Yes, it makes me pleased that I can foster a more upbeat environment. However, on the one hand, it makes me feel unique.”

This quotation exemplifies how teaching may become a way for a person to exhibit their personality rather than their role as a teacher. This can boost self-efficacy and self-esteem by allocating superior language assessment development tactics according to the teacher's needs. Therefore, the expectation of certain innate qualities as prerequisites for a profession might align with the continuity of fundamental self-worth and, consequently, offer a rationale that boosts one's self-worth. Differentiating between innately distinct 'types' of people and identifying with these categories helps individuals develop a sense of belonging. This turns belonging to a group into an inherited privilege that fosters cohesiveness within the group, even when evaluating creative writing in the context of learning the Indonesian language and literature. T13 clarified:

Because we share similar thought processes, we teachers get along well. And that's crucial—to get along, to be a member of our group, our teaching gang, if you will. We pay attention to each other, particularly when developing and creating quality writing assessments. [...] similar to when a student struggles to understand the material and receives a poor writing score! We are having a conversation in the teacher's room to offer solutions. This serves as an illustration of the significance of teamwork.

This quotation is consistent with earlier research, indicating that social support is crucial in helping teachers create written assessments of their students' learning. This quotation, in particular, demonstrates how belonging is foundational to self-esteem development. It becomes crucial for creating written evaluations for language acquisition. Belonging to a group offers stability, even while the expectation of shared thought processes and personalities makes it easier to attribute group cohesion through similarities. Separating yourself sharply from past educators who left the classroom to pursue other career goals is another option. T14 clarifies:

²⁹Jaspal and Breakwell, *Identity Process Theory: Identity, Social Action and Social Change*, 2012.

“However, there are also educators like Aisyah. In addition to being a lovely woman and a bright teacher, Aisyah is also a devout Muslim and a master of the concept of superior judgment. [...] He simply feels overburdened by his class, the less imaginative students, and the constant complaints. He completed the training but could not use it in the actual world since he lacked the necessary personality. He's been gone for a very long time—he's probably tired, there's no school, it's the perfect place for him, and he's a manager somewhere these days.”

This quotation shows that a misfit for this position might be justified by the expected absence of a particular teacher's personality. This makes it possible to downplay the importance of teacher preparation in pertinent skills. On the other hand, a teacher is connected to an outside group and is not divinely selected to instruct if they must acquire the necessary resilience to provide high-quality writing evaluations. Therefore, understanding the variations in goals and career development is possible because only a particular segment of the Population is generated or created for assessment and teaching. Overall, table 1 below provides an overview of the research findings:

Table 1: Visualization of findings of research

Themes identified by researchers	Findings
<p>Application of Islamic behaviors and personality as a writing assessment</p>	<p>Teaching and learning are primarily based on the creativity of the student-teacher. Teachers and students created this writing exam in collaboration to foster higher-order thinking and raise academic achievement in the Indonesian language curriculum. Madrasa teachers provide writing exams in the language domain at high escalation levels using Islamic and religious personality theories. Self-efficacy can be used to enhance the stability of self-esteem when using moral principles to evaluate pronunciation fluency in the studied material in Indonesian. People view difficult circumstances as chances to develop their Islamic virtues. This is an example of how the notions of Islamic behavior in Islam are used to evaluate the correctness of pronunciation of words and conversation segments. Adherence to Islamic behavior by Madrasa teachers is the foundation for completing evaluations and providing daily guidance to students.</p>
<p>Self-esteem attribution of God-given personality as a writing assessment</p>	<p>It is possible to discern a purpose in one's challenges when acknowledging that one is 'selected to teach'. Keeping a positive outlook on oneself and one's profession is facilitated by utilizing one's personality and self-esteem. A decent individual will conduct nice deeds because of his good character.</p> <p>Developing writing assessments for studying the Indonesian language and literature might benefit from understanding oneself as unique from others with innately diverse qualities. Strategies for thinking of oneself as possessing special qualities may have addressed the specifics of the underlying self-esteem concept, enabling the development of writing assessments in the classroom.</p> <p>Students' writing judgments benefit greatly from perception, which also helps them have a favorable self-image. Writing assessments using Indonesian language and literature resources enhance students' scientific thinking and literacy skills.</p>

Instead of considering the individual as a teacher, the teacher becomes a manifestation of the individual's personality. This enables the allocation of particular superior language assessment development tactics that are grounded in self-efficacy and self-esteem.

It is possible to reduce the importance of teacher training in pertinent skills. For example, a teacher must acquire adequate resilience to produce high-caliber writing evaluations.

Discussion

The results of this study indicate that Islamic coping techniques and personalities can support resilience development by addressing the fundamental ideas of self-esteem. The findings thus imply that religion, Islamic coping mechanisms, and narratives can shape writing assessments and aid in stabilizing self-esteem. To create writing assessments and employ religious narrative frameworks that support their inherent and unique fit for their line of work, educators utilize the concepts of Islamic personality.³⁰ This method of evaluating pupils' writing skills is seen as a challenge to develop Islamic qualities in addition to one's chosen or innate vocation.

According to earlier studies, an examination of narrative reports reveals a range of difficult circumstances that instructors encounter when creating language assessments that are necessary for maintaining their well-being. However, this study expands on prior research by investigating the potential relationship between Islamic behavior and personal self-esteem in writing assessments.³¹ Prior research has focused on how external and internal factors can contribute to developing writing assessments in the Indonesian language and literature. The findings, in particular, imply that Islamic behavior and religion can react to the fundamental elements of self-development and self-esteem construction for assessing writing in the educational process. This is consistent with a large body of research on maintaining self-esteem, demonstrating that writing evaluation supports the development of pupils' superior scientific literacy and thinking. Nonetheless, this research expands on this notion by demonstrating how applying Islamic behavior to writing assessments promotes personal development and progress in line with the building blocks of self-efficacy and self-esteem. To evaluate the quality of writing in learning, narrative stories demonstrate how Islamic moral values are conceptualized as more perceptive, thoughtful, and imaginative.³²

Self-control over feelings of morality and self-efficacy is necessary while writing assessments in Indonesian literature and language.³³ Furthermore, a person's understanding of

³⁰ Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (March 27, 2023): 65–77, <https://doi.org/10.59373/attadzkiir.v2i1.15>; Susanti Susanti and Mauhibur Rokhman, "Fostering Learners' Interpersonal Intelligence through Religious Extracurricular Activities: A Case Study in An Islamic School," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (February 10, 2022): 92–104, <https://doi.org/10.31538/tijie.v3i1.115>.

³¹ Hasan Basri and Alamin Abdullah, "Curriculum Integration Constructs in Integrated Islamic Elementary School," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (February 6, 2024): 79–99, <https://doi.org/10.31538/tijie.v5i1.873>.

³² Manar Eissa and Madihah Khalid, "Development of Character and Life Skills through Islamic Methods of Teaching Acquired Science Subjects at Islamic International Schools in Malaysia," *IJUM Journal of Educational Studies* 6, no. 1 (2018): 3–17. A. Dzo'ul Milal et al., "Integrating Character Education in the English Teaching at Islamic Junior High Schools in Indonesia," *Teflin Journal* 31, no. 1 (2020), <https://doi.org/10.15639/teflinjournal.v31i1/88-107>.

³³ Muhammad Waleed Shehzad et al., "Self-Efficacy Sources and Reading Comprehension: The Mediating Role of Reading Self-Efficacy Beliefs," *3L: Language, Linguistics, Literature* 25, no. 3 (2019), <https://doi.org/10.17576/3L-2019-2503-07>. Jane Webb-Williams, "Science Self-Efficacy in the Primary

and faith in the teachings of Islam helps to stabilize self-esteem in times of low motivation and high expectations, which is beneficial for writing evaluation development activities. Islamic doctrine essentially makes possible the formation of narrative arcs that encourage introspection on student conduct and aid in assessing the significance of a teacher's work.³⁴ The teacher's interpretation of Islamic religious books scientifically understands the teachings, and as a result, faith is increased during the language assessment. Awareness of oneself as a product of divine design is crucial in this situation. Thus, madrasa teachers define themselves via what they do: Teaching is understood as inextricably linked to one's self-esteem, akin to gender self-esteem, rather than as a contractually necessary profession.

Researchers emphasise the importance of professional teachers. These teachers include those who possess a variety of competencies, which they apply on a daily basis; they also act as change agents in education, contributing to the future growth of the teaching profession.³⁵ Zhao³⁶ emphasised that in addition to producing results that are quantifiable and of a high calibre, professional teachers can also influence the success and professionalism of teachers for the future teaching profession by being receptive to the development of superior soft skills. This applies to both the classroom and curriculum management aspects of teaching. According to Qayyimah et al.,³⁷ competency is emphasised as a component of a professional teacher's skill set and is demonstrated by leadership, academic and professional skills, community professional abilities, and environmental professional abilities. This holistic approach is consistent with their findings.

In this situation, an Islamic teacher should be conscious of their moral and spiritual obligations to provide pupils fair and helpful evaluations. They think that the way pupils grow academically and spiritually will be influenced by their assessments. When establishing assessments that align with Islamic ideals, teachers might provide guidance based on the behavior of Muslims. They will make sure the evaluation takes into account moral, ethical, and equitable considerations in addition to measuring writing proficiency. Islamic beliefs lead many teachers with a strong religious conviction to view evaluation as a tool for helping students grow as individuals.³⁸ In order to measure technical writing skills and examine the moral and spiritual aspects in students' writing, they will create a writing evaluation. Teachers with strong religious beliefs may be more inclined to conduct fair and transparent assessments. They won't participate in unjust practices, including bias or partiality, and be accepting of the many writing

Classroom: Using Mixed Methods to Investigate Sources of Self-Efficacy,” *Research in Science Education* 48, no. 5 (2018), <https://doi.org/10.1007/s11165-016-9592-0>. Pilvi Peura et al., “Trajectories of Change in Reading Self-Efficacy: A Longitudinal Analysis of Self-Efficacy and Its Sources,” *Contemporary Educational Psychology* 64 (2021), <https://doi.org/10.1016/j.cedpsych.2021.101947>.

³⁴Nooraini Othman, “A Preface to the Islamic Personality Psychology,” *International Journal of Psychological Studies* 8, no. 1 (2015), <https://doi.org/10.5539/ijps.v8n1p20>. Masrur Mohd Khir et al., “Islamic Personality Model: A Conceptual Framework,” *Procedia Economics and Finance* 37 (2016), [https://doi.org/10.1016/s2212-5671\(16\)30104-6](https://doi.org/10.1016/s2212-5671(16)30104-6). Tambak and Sukenti, “Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers.”

³⁵Zeng et al., “Towards a Learning-Oriented Assessment to Improve Students’ Learning—a Critical Review of Literature”; Mala Komalasari and Abu Bakar Yakubu, “Implementation of Student Character Formation Through Islamic Religious Education,” *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (March 25, 2023): 52–64, <https://doi.org/10.59373/attadzkiir.v2i1.16>. Habibi, “Assessment of Reading Comprehension.”

³⁶Pyle et al., “A Model for Assessment in Play-Based Kindergarten Education.”

³⁷Arnold and Reed, “Reading Assessments for Students with ASD: A Survey of Summative Reading Assessments Used in Special Educational Schools in the UK.”

³⁸Muhamad Arif, Mohd Kasturi Nor Abd Aziz, and Yuldashev Azim Abdurakhmonovich, “Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren),” *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 639–70, <https://doi.org/10.26811/peuradeun.v12i2.1087>; Rohana Hamzah et al., “Introduction to Spiritual Intelligence for Non-Muslim Students at a Higher Learning Institution,” *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 831–54, <https://doi.org/10.26811/peuradeun.v12i2.1000>.

philosophies and skill levels of your pupils. Madrasa Indonesian language instructors may incorporate prayer and reflection into the composition of writing evaluations, as it is a part of their religious beliefs. They might pray to Allah SWT for direction and blessings so they can create exams that meet the academic and spiritual needs of their students.³⁹

The Islamic education approach in developing Indonesian language teachers in Madrasas is a process that involves various aspects, including understanding the Islamic religion, effective Indonesian language teaching methods, and strengthening Islamic values in the learning context. Indonesian Language Teachers in Madrasas must strongly understand Islamic teachings and its principles. They need to understand Islamic values relevant to the Indonesian language learning context, such as communication ethics, respect for cultural diversity, and politeness in language. Teachers must integrate Islamic values into the curriculum and Indonesian language teaching methods. This can be done by choosing texts or learning materials in accordance with Islamic values and including moral and spiritual messages in the learning process.

Indonesian language teachers need to use teaching methods in accordance with Islamic education principles, such as lectures, discussion, and question-and-answer methods that build a holistic and in-depth understanding of concepts. Besides developing language skills, Islamic education at Madrasas emphasizes developing a strong character based on Islamic values. Indonesian language teachers in Madrasas must act as role models in behavior and attitudes based on Islamic teachings, such as patience, honesty, and humility. Indonesian language teachers in Madrasas must continue participating in training and professional development related to Islamic education and Indonesian language learning. This may include training on integrating Islamic values in learning, using technology in teaching Indonesian, and evaluation strategies based on Islamic principles. By integrating Islamic education in the development of Indonesian language teachers in Madrasas, it is hoped that a holistic learning environment can be created where students develop language skills and strong character and spirituality by Islamic teachings.⁴⁰

As a result, teaching offers a complete view of both the individual's individuality and Allah SWT's creation.⁴¹ This idea is essential to responding to the underlying self-esteem maintenance process and keeping a positive perspective even during difficult situations. In conclusion, personal religion and religiosity have a role in building teacher writing evaluations in the Indonesian language and literature and helping teachers develop their own sense of self-worth and emotional maturity.

³⁹ Mohammad Omar AL-Momani, "The Degree of Parents' Practice of The Good Role Model Style Included in Islamic Educational Thought from The Point of View of University Students," *At-Tadzkiir: Islamic Education Journal* 3, no. 2 (August 4, 2024): 144–56, <https://doi.org/10.59373/attadzkiir.v3i2.68>; Kasmad Hasanudin, Fuad Srinio, and Warti'ah, "Unlocking Success: Innovative Education Marketing Strategies for Elementary School Enrollment Growth," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 3, no. 1 (April 5, 2024): 41–53, <https://doi.org/10.59373/kharisma.v3i1.45>.

⁴⁰ Siti Aniah, Nefi Darmayanti, and Junaidi Arsyad, "Pengaruh Minat Dan Gaya Belajar Terhadap Kemampuan Menghafal Alquran Siswa Program Tahfizh," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (July 14, 2023): 634–44, <https://doi.org/10.31538/munaddhomah.v4i3.465>; Nisa Fitriani, Syamsul Anam, and Asep Maulana, "Building Literacy of Early Age Students' Language; Teacher Managerial Competence and Legal-Rational Authority of Boarding School Leaders," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 41–50, <https://doi.org/10.31538/munaddhomah.v5i1.707>.

⁴¹ Vismaia Sabariah Damaianti, Yunus Abidin, and Rosita Rahma, "Higher Order Thinking Skills-Based Reading Literacy Assessment Instrument: An Indonesian Context," *Indonesian Journal of Applied Linguistics* 10, no. 2 (2020), <https://doi.org/10.17509/ijal.v10i2.28600>. Othman, Hamzah, and Hashim, "Conceptualizing the Islamic Personality Model." Khir et al., "Islamic Personality Model: A Conceptual Framework."

CONCLUSION

The growth of madrasa teachers' writing assessments in studying the Indonesian language and literature is influenced by the development of their own self-esteem while instructing, as well as by their strong emotional Islamic personalities and personal religiosity. The development of writing assessments and the assignment of self-esteem from the God-given personality to the study of the Indonesian language and literature relies heavily on the application of Islamic behavior. As students' talents and material mastery enhance literacy and academic successes, so do the teachers' self-esteem and writing evaluation skills in Indonesian language madrasas. Nevertheless, there are a few important disclaimers that need to be taken into account, even though these results have demonstrated the connection between Islamic behavior and instructors' self-esteem when creating writing evaluations using Indonesian language and literature. The generalizability of this research is limited, as expected for qualitative research involving a small sample size of 20 teachers who hold strong convictions. Given that all Indonesian madrasa instructors who identify as believers have strong ties to Islam, this caution is crucial given the demographic that has been recruited.

Those with strong ties to other Islamic denominations or those with divergent strong convictions may be able to provide similar testimonies. Likewise, one could wonder if other self-described, closely associated Indonesian language madrasa instructors would concur with the testimonies of the interviewed people. Notwithstanding these drawbacks, this study connects Islamic behavior with the concepts of self-esteem creation, providing a fresh viewpoint on evaluation research conducted by Indonesian language teachers. It was discovered to be a useful addition that might support the use of teachers' language assessments and would benefit from more research, even though it is not implied that Islamic behavior can be the only approach to develop writing assessments for Indonesian language madrasa teachers. Subsequent research endeavours could aim to conduct extensive investigations into plausible correlations among religiosity, writing evaluation, and self-esteem, as well as scrutinise the probable advantages of including language-area writing assessments in teacher preparation programmes. This will enable the various consequences to be outlined using a representative and quantifiable sample, allowing for more broadly applicable conclusions.

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