

Development of Academic Self-Concept Instrument for Islamic Religious Education in Senior High Schools: A Psychometric Study within Indonesia's Independent Curriculum Context

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Abstract: This study aimed to develop a valid and reliable instrument to measure students' academic self-concept (ASC) specifically in the context of Islamic Religious Education (PAI) at the senior high school level in Indonesia. Anchored in academic self-concept theory and aligned with Indonesia's Independent Curriculum (Kurikulum Merdeka) framework, this research adopted a modified Research and Development (R&D) approach that included expert validation and field testing with eleventh-grade students in West Java. The findings demonstrate that the ASC-PAI instrument possesses strong construct validity and high internal consistency, confirming its psychometric robustness. Theoretically, this study contributes to expanding ASC measurement into religious education, a field that remains underrepresented in educational psychology research. The instrument offers a culturally relevant and curriculum-sensitive assessment tool that enables educators to map students' academic self-perception in PAI, which can inform character-based pedagogy and differentiated instruction in Indonesian senior high schools.

Keywords: Academic self-concept; self-concept; Islamic religious education; instrument development; student perception

Abstrak: Penelitian ini bertujuan untuk mengembangkan instrumen yang valid dan reliabel untuk mengukur konsep diri akademik (Academic Self-Concept/ASC) siswa secara khusus dalam konteks mata pelajaran Pendidikan Agama Islam (PAI) pada jenjang sekolah menengah atas di Indonesia. Berlandaskan pada teori konsep diri akademik dan selaras dengan kerangka Kurikulum Merdeka, penelitian ini menggunakan pendekatan Research and Development (R&D) yang dimodifikasi, mencakup validasi oleh para ahli serta uji coba lapangan pada siswa kelas XI di Jawa Barat. Hasil penelitian menunjukkan bahwa instrumen ASC-PAI memiliki validitas konstruk yang kuat dan konsistensi internal yang tinggi, sehingga membuktikan kekokohan psikometriknya. Secara teoretis, studi ini berkontribusi dalam memperluas pengukuran ASC ke dalam ranah pendidikan agama—suatu bidang yang masih kurang mendapat perhatian dalam penelitian psikologi pendidikan. Secara praktis, instrumen ini menawarkan alat asesmen yang relevan secara kultural dan kontekstual dengan kurikulum, yang dapat membantu pendidik dalam memetakan persepsi akademik siswa

terhadap mata pelajaran PAI serta menjadi dasar dalam merancang pembelajaran berbasis karakter dan instruksi yang terdiferensiasi di tingkat SMA.

Kata Kunci: *Academic Self-Concept; Konsep Diri; Pendidikan Agama Islam; Pengembangan Instrumen; Persepsi Siswa*

INTRODUCTION

Considering Islam as the majority religion in Indonesia, the subject of Islamic religious education (hereinafter referred to as PAI) has long colored the education process in Indonesia¹. The objectives of PAI include guiding students to develop spiritual depth, noble character, and make compassion and tolerance the basis of their lives; forming students who understand Islamic principles; developing critical reasoning skills; and forming learners who uphold unity to strengthen brotherhood while respecting diversity (Ministry of Education and Culture)². These objectives align with national education goals that expect students to become faithful, devoted individuals with noble character and democratic and responsible citizens.

Students' ability to master PAI material closely relates to their academic self-concept (ASC). ASC is currently among the most studied positive self-beliefs in Educational Psychology and is strongly associated with several academic outcomes. The reciprocal relationship between ASC and academic achievement has been consistently demonstrated, where higher academic achievement is associated with better ASC, and vice versa³. In PAI subjects, students' perceptions of their abilities —such as their strengths and weaknesses in participating in PAI learning, understanding various PAI materials, and applying religious teachings in daily life —are called ASC PAI⁴.

Previous research has demonstrated the relationship between students' self-concept and PAI achievement⁵. Studies have shown that ASC is a key

¹ “Pendidikan Agama Islam Pengertian Tujuan Dasar Dan Fungsi,” *Jurnal Pendidikan Agama Islam -Ta’lim* 17, no. 2 (2019): 79–90.

² 2022)

³ H.W. Marsh and L.F. Scalas, “Self-Concept in Learning: Reciprocal Effects Model between Academic Self-Concept and Academic Achievement,” in *International Encyclopedia of Education* (Elsevier, 2010), 660–67, <https://doi.org/10.1016/B978-0-08-044894-7.00619-9>.

⁴ (Alamsyah et al., 2022)

⁵ Anisatul Hasanah, “Pengaruh Konsep Diri Dan Perilaku Belajar Terhadap Prestasi Belajar PAI Di SMAN 04 Kecamatan Kedurang Kabupaten Bengkulu Selatan,” *Jurnal Penelitian Pendidikan Islam Al-Bahtsu* 3, no. 1 (2018): 201893–907, <https://ejournal.iainbengkulu.ac.id/index.php/albahtsu/article/view/1298/1090>; Mukmin Saleh, “Pengaruh Konsep Diri Dan Kebiasaan Belajar Terhadap Hasil Belajar Mata Pelajaran Pai Di Sma Darusy Syafa’ah Kotagajah Lampung Tengah” (Institut Agama Islam Negeri (IAIN) Metro, 2020), <https://repository.metrouniv.ac.id/id/eprint/3115/>; Ramida Yati, “Hubungan

predictor of achievement and learning across various subjects and contexts⁶. The multidimensional nature of ASC and its relationship with achievement have been extensively studied, with research indicating that ASC dramatically declines in secondary school due to personal and contextual factors⁷. In religious education contexts, studies have explored how religious education subjects impact identity formation and the role of self-concept in university students' learning processes⁸. However, several critical limitations remain unaddressed in the current literature.

First, PAI ASC instruments are outdated and incompatible with current educational frameworks. The previous ASC PAI & BP scale⁹ still refers to the 2013 curriculum, making it irrelevant to the current independent curriculum (*Kurikulum Merdeka*) that emphasizes different competencies and learning approaches. Second, prior studies have focused primarily on descriptive Analysis of ASC levels rather than on developing comprehensive, psychometrically sound instruments. While research has examined the development of ASC through social and dimensional comparisons and tested various ASC models,¹⁰ Instruments specific to Islamic religious education remain limited. Existing studies, such as those by Alamsyah et al., described ASC levels in high school students, but their instruments lacked rigorous validation procedures and comprehensive reliability testing across diverse populations.

Third, existing instruments fail to capture the multidimensional nature of PAI subjects in the independent curriculum context. Previous scales do not adequately address the integration of character building (*Budi Pekerti*) with traditional PAI domains (Al-Qur'an and hadith, akidah, akhlak, fiqh, and history

Konsep Diri Dengan Prestasi Belajar Pendidikan Agama Islam Kelas X Di SMK N 5 Bandar Lampung,” *Repository UIN Raden Intan Lampung* (Universitas Islam Negeri Raden Intan Lampung, 2021), <http://repository.radenintan.ac.id/15183/>; Ilham Gibran Nugraha, “Ilham Gibran Nugraha, 2021 PERSEPSI SISWA TENTANG MATA PELAJARAN PAI DAN PENGARUHNYA TERHADAP HASIL BELAJAR SISWA Universitas Pendidikan Indonesia | Repository.Upi.Edu | Perpustakaan.Upi.Edu” (Universitas Pendidikan Indonesia, 2021), chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://repository.upi.edu/61038/1/S_PAI_1700258_Title.pdf.

⁶ Basarkod and Marsh, “Academic Self-Concept: A Key Predictor of Achievement and Learning”; Kit-Tai Hau and Herbert W. Marsh, “Academic Self-Concept and Achievement,” in *International Encyclopedia of the Social & Behavioral Sciences* (Elsevier, 2015), 54–63, <https://doi.org/10.1016/B978-0-08-097086-8.92153-6>.

⁷ (Postigo et al., 2022)

⁸ (Al-daradkeh et al., 2024; Gavín-Chocano et al., 2024)

⁹ Alamsyah, Anwar, and Suresman, “Tingkat Academic Self Concept Siswa SMA Pada Mata Pelajaran PAI & BP.”

¹⁰ (Kadir, et al., 2017)

of Islamic civilization) as emphasized in the current curriculum. Fourth, there is a lack of instruments specifically designed for the Indonesian Islamic education context, considering cultural and contextual factors unique to Indonesian Muslim students' learning experiences. While studies have examined ASC among students with diverse cultural backgrounds and explored cultural influences on learning beliefs, none have specifically addressed the Indonesian Islamic education context, which uniquely integrates religious and character education.

This study addresses these gaps by developing a novel, comprehensive ASC PAI instrument that offers several significant contributions to Islamic education research. The theoretical contribution extends academic self-concept theory into the Indonesian Islamic education by developing a culturally sensitive and contextually relevant measurement tool that bridges Western psychological constructs with Islamic educational values and practices. The methodological contribution introduces a rigorously validated instrument that employs advanced psychometric procedures, including exploratory and confirmatory factor analysis, cross-validation across multiple samples, and comprehensive reliability testing. This methodological approach follows contemporary standards in ASC research.¹¹ It also addresses the need for culturally sensitive measurement tools in diverse educational contexts¹².

The practical contribution provides educators, researchers, and policymakers with a reliable tool to assess and monitor students' PAI academic self-concept, enabling evidence-based interventions to improve PAI learning outcomes and student engagement. The curricular contribution ensures that, unlike previous instruments, this scale is specifically designed to align with the independent curriculum's emphasis on character integration, critical thinking, and moderate Islamic values, making it immediately applicable in contemporary Indonesian Islamic education settings. The contextual contribution incorporates unique aspects of Indonesian Islamic education, including integrating local wisdom, multicultural understanding, and developing moderate Islamic perspectives that counter radicalism and liberalism.

This study aims to develop and validate a comprehensive Academic Self-Concept instrument for Islamic Religious Education (PAI) that aligns with Indonesia's independent curriculum. This will provide a psychometrically sound

¹¹ (Chen et al., 2015; Cooper et al., 2018)

¹² Zhonggen Yu and Leihong Wang, "Gender-Moderated Effects of Academic Self-Concept on Achievement, Motivation, Performance, and Self-Efficacy: A Systematic Review," *Frontiers in Psychology* 14, no. 1136141 (2023), doi: 10.3389/fpsyg.2023.1136141.

tool for assessing students' perceptions of their abilities in PAI subjects, facilitating improved educational outcomes in Islamic education.

LITERATURE REVIEW

Academic self-concept (ASC) represents students' knowledge and perceptions about themselves in academic achievement situations. It has been established as a key predictor of achievement and learning across various educational contexts¹³. The theoretical foundation of ASC is rooted in the reciprocal effects model, which demonstrates that academic self-concept and achievement mutually influence each other over time. Prior self-concept influences subsequent achievement, while prior achievement influences subsequent self-concept¹⁴. This reciprocal relationship has been further supported by research examining the connections between self-concept, motivation, and achievement, particularly in understanding how academic self-concept and achievement goal orientations contribute to academic success¹⁵. The development of ASC occurs through complex processes involving social and dimensional comparisons, where students form their academic self-concepts by comparing their performance with peers and across different subjects¹⁶.

The multidimensional nature of academic self-concept has been extensively documented, revealing its complex relations to achievement measures and the importance of domain-specific assessments¹⁷. Research has demonstrated that ASC varies significantly across different subjects and contexts, as evidenced by studies exploring the influence of student characteristics on academic self-concept in specific disciplines like physiology and language learning contexts¹⁸. The measurement of academic self-concept has evolved significantly over the decades, with comprehensive testing of various ASC models highlighting the importance of rigorous validation procedures and culturally sensitive measurement tools¹⁹. Contemporary research has also emphasized the relationship between academic self-concept, learning

¹³ Basarkod and Marsh, "Academic Self-Concept: A Key Predictor of Achievement and Learning"; Hau and Marsh, "Academic Self-Concept and Achievement."

¹⁴ Marsh and Scalas, "Self-Concept in Learning: Reciprocal Effects Model between Academic Self-Concept and Academic Achievement."

¹⁵ (Seaton et al., 2014)

¹⁶ Möller and Köller, "Die Genese Akademischer Selbstkonzepte:"

¹⁷ (Jansen et al., 2014)

¹⁸ Isabelle Udry and Raphael Berthele, "Young Learners' Academic Self-Concepts for L2/L3 French and English," *International Journal of Multilingualism* 22, no. 2 (April 3, 2025): 322–39, <https://doi.org/10.1080/14790718.2023.2301094>.

¹⁹ Kadir, Yeung, and Diallo, "Simultaneous Testing of Four Decades of Academic Self-Concept Models."

strategies, and academic achievement, particularly through structural equation modeling approaches that reveal complex interplays between self-beliefs, metacognitive strategies, and educational outcomes²⁰.

Contextual factors and cultural influences play crucial roles in shaping academic self-concept, with research demonstrating how educational environments affect students' self-perceptions. The "big-fish-little-pond effect" illustrates how students' academic self-concept is influenced by their absolute performance and relative standing within their reference group²¹. This phenomenon has been replicated across cultural contexts, including Chinese middle school students²². Cultural influences on academic self-concept are particularly significant in learning beliefs and educational practices, with research showing how cultural factors shape the multidimensional structure of academic self-concept²³. Studies have also explored ASC among students with diverse cultural backgrounds, emphasizing the need for culturally sensitive instruments to capture self-concept across different cultural groups accurately²⁴.

In religious and cultural education, academic self-concept research has expanded to examine how religious education subjects impact identity formation and self-perception. Research has demonstrated the significant impact of religious education subjects on the formation of Muslim students' identity. Comparative studies across different cultural contexts highlight the importance of the educational environment in shaping religious and academic self-concepts²⁵. Additionally, studies have explored how language learning intersects with religious identity formation in religious educational settings, providing insights into the complex relationship between academic learning and cultural identity development²⁶. The developmental trajectory of academic self-concept shows significant changes throughout students' educational journey, with

²⁰ Chen et al., "Basic Psychological Need Satisfaction, Need Frustration, and Need Strength across Four Cultures."

²¹ (Wouters et al., 2009)

²² Weiyi Xie and Yi-Lung Kuo, "The Big-Fish-Little-Pond Effect on Academic Self-Concept among Chinese Middle School Students," *Current Psychology* 43, no. 45 (December 16, 2024): 34523–37, <https://doi.org/10.1007/s12144-024-06939-w>.

²³ (Yang et al., 2016)

²⁴ Siegert and Roth, "Das Schulische Selbstkonzept von Türkeistämmigen Neuntklässlern Und von Neuntklässlern Ohne Migrationshintergrund."

²⁵ Wahab, Bin Ahmad, and Yusuf Owoyemi, "The Impact of Religious Education Subjects on the Formation of Muslim Girls' Identity: A Comparative Study of Girls' Secondary School in Kedah, Malaysia and Leeds, Britain."

²⁶ Mohd Nazri Latiff Azmi et al., "English Language Learning, Environment, and the Formation of Islamic Self-Identity among Students in Selected Religious Secondary Schools," *International Journal of Innovation, Creativity and Change* 11, no. 7 (2020): 466–82, <https://doi.org/10.2139/ssrn.3573443>.

research documenting how ASC dramatically declines in secondary school due to various personal and contextual determinants²⁷.

The measurement and assessment of academic self-concept in educational contexts have become increasingly sophisticated, with contemporary research employing advanced statistical methods to understand complex relationships between self-concept and various educational outcomes. Meta-analytic path analysis has been used to examine mechanisms relating to students' perceived feedback, motivation, self-efficacy, and academic performance, demonstrating the interconnected nature of these constructs²⁸. Research in higher education has shown that academic self-concept is a significant predictor of adjustment and success, with studies revealing the long-term importance of ASC development²⁹. Furthermore, the relationship between self-regulated learning and academic self-concept has been explored among university students, revealing the complex interplay between metacognitive strategies and self-beliefs in educational contexts³⁰. Meanwhile, studies in Middle Eastern contexts have provided insights into cultural variations in self-concept levels among university students.

RESEARCH METHOD

This study employed a development research design (Research and Development/R&D /R&D) to construct a psychometrically sound instrument to measure Academic Self-Concept in the context of Islamic Religious Education (PAI). The research procedure was adapted from Sukmadinata.³¹, a modification of Borg and Gall's R&D model, consisting of three main stages: (1) Preliminary Study, (2) Product Development, and (3) Product Testing. The development process was further aligned with the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation).

The research was conducted at SMA Alfa Centauri Bandung during the second semester of the 2024/2025 academic year, specifically in March 2025. The target population consisted of twelfth-grade students, and the sample

²⁷ Postigo et al., "Academic Self-Concept Dramatically Declines in Secondary School: Personal and Contextual Determinants."

²⁸ Bingxin Qi, Lin Ma, and Xuantong Wang, "Using Meta-Analytic Path Analysis to Examine Mechanisms Relating Students' Perceived Feedback, Motivation, Self-Efficacy, and Academic Performance," *Learning and Motivation* 88, no. 102059 (November 2024), <https://doi.org/10.1016/j.lmot.2024.102059>.

²⁹ (Wouters et al., 2011)

³⁰ Gavín-Chocano et al., "The Impact of Self-Esteem, Optimism and Emotional Intelligence on the Professional Development of Future Primary and Pre-School Teachers."

³¹ *Metode Penelitian Dan Pengembangan* (Bandung: Remaja Rosdakarya, 2013).

comprised 243 students selected through purposive sampling, based on their relevance and exposure to the PAI curriculum. Before data collection, informed consent was obtained from all participants, and the research procedures complied with ethical standards under the approval of the institutional review board of Universitas Pendidikan Indonesia (No: 0951/UN40.A2.1/PT.01.04/2025).

Data were collected using a self-administered questionnaire distributed via Google Forms. The instrument initially consisted of 42 statements (a mix of favorable and unfavorable items) developed based on theoretical constructs of academic self-concept. Content validity was assessed through expert judgment, involving three Islamic education experts and one language expert. Experts provided structured feedback, which was used to refine the instrument.

Two forms of Analysis were conducted to ensure the psychometric soundness of the instrument. First, item validity was tested using the Pearson product-moment correlation. Second, to assess construct validity, an Exploratory Factor Analysis (EFA) was performed using principal component analysis with varimax rotation to identify the underlying factor structure of the instrument. Reliability was assessed using Cronbach's Alpha, and all data were processed using IBM SPSS Statistics 21.

RESULTS AND DISCUSSIONS

Preliminary studies were conducted using literature and field studies. The literature study assessed PAI subjects in the independent curriculum at the Senior High School (SMA) level³². It aimed to identify the concepts and theories used to create the ASC-PAI instrument developed in this study. The domain studied and used as a basis is PAI learning in class XI, odd semester.

After the literature study, a field study was conducted, namely, direct observation at the research location, SMA Alfa Centauri. It was found that; (1) the school applies the independent curriculum in grades X and XI and uses the primary learning resources from the 2021 edition of the PAI package book from the Ministry of Education and Culture³³, (2) PAI teachers have not provided ASC-PAI measuring instruments that have been tested for validity and reliability, (3) there are constraints on teacher abilities and time constraints for PAI teachers who want to develop standardized assessment instruments. Considering these findings, the ASC-PAI instrument to be developed is ASC-PAI for grade XI concerning the independent curriculum.

³² (Kemendikbudristek BSKAP, 2022; Rahman & Nugroho, 2021)

³³ (Rahman & Nugroho, 2021)

The development stage of the ASC-PAI Instrument was carried out using the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model.³⁴: the first stage, namely Analysis. Based on the observation of PAI learning in class XI of Alfa Centauri High School in the odd semester of the 2024-2025 academic year, it was found that no measurement of students' ASC-PAI had ever been carried out. This condition became the basis for a needs analysis used in this study, and the researcher decided to develop an ASC-PAI instrument.

The second stage is design. The ASC-PAI instrument developed in this R&D study refers to the ASC-PAI&BP Scale instrument, which has previously been used in the study of the ASC Level of High School Students in PAI & Budi Pekerti Subjects by Alamsyah et al.³⁵ In class XI SMA. The questionnaire consists of four dimensions and totals 72 items.

The instrument also still refers to the 2013 curriculum (*Kurtilas*) and adapts to the material studied at SMA X. Therefore, it would be irrelevant to directly test it at SMA Alfa Centauri, which has been using the independent curriculum due to differences in the material or content being studied. So, it is essential to re-modify the instrument to be relevant for use in this study. These modifications include modifying dimensions, indicators, materials, or content.

The first dimension, "students' ability to follow PAI learning", was modified into three indicators. The first indicator, students' general perception of their ability to understand the theoretical and practical aspects of PAI & BP materials, has not changed. However, two indicators were added, namely (1) Students' perceptions of their abilities in PAI compared to other subjects, and (2) comparing students' abilities with their friends. In total, this dimension consists of 6 items.

The second dimension, "Students' ability to understand PAI material", still consists of five indicators. The content of the items is not too specific to the chapter studied; instead, it requires students to understand the outline of each element of PAI, namely, their knowledge of the material of the Qur'an and hadith, akidah, morals, fiqh, and the history of Islamic civilization. In total, this dimension consists of 10 items.

The original third dimension, "Ability to understand PAI & BP practice materials," was changed to "Students' ability to practice worship". The omission of the word "material" is to distinguish this dimension from the second dimension. The practice of worship in question includes four indicators

³⁴ (Taja et al., 2021; Wulandari & Radia, 2021)

³⁵ "Tingkat Academic Self Concept Siswa SMA Pada Mata Pelajaran PAI & BP."

covering the four abilities of students in applying the practice of (1) Qur'anic tajweed, (2) Memorization of Qur'anic verses and Hadith, (3) Movement and recitation in prayer, and (4) Washing Procedures (Wudu, Tayamum, Mandatory Bathing). These four worship practices are mahdah worship, which is most often done in everyday life. When students feel they can practice these acts of worship, it indicates they have understood the concept of worship as taught in PAI lessons. There are a total of 9 items in this dimension.

The fourth dimension, initially "Ability to apply religious teachings in daily life", was changed to "Students' ability to habituate noble morals in daily life". This change aims to distinguish between students' ability to practice mahdah worship (third dimension) and familiarize them with noble morals in daily life, referred to as ghoir mahdah worship. The form of prayer Ghoir Mahdah is derived from the XI-grade PAI material studied by the XI-grade students of Alfa Centauri High School in the odd semester of the 2024-2025 school year, as observed through field observations. The materials include four chapters, (1) Strengthening Harmony Through Tolerance and Maintaining Human Life (chapter 6), (2) Evidence of Faith: Fulfilling Promises, being grateful for Favors, Maintaining the Oral, Covering the Disgrace of Others (chapter 2) (, (3) Avoiding fights between students, alcohol, and drugs (chapter 3), (4) Exemplifying the footsteps of the archipelago's scholars who are worldwide (chapter 5)³⁶. These materials represent elements of the Qur'an and hadith, creed, morals, and the history of Islamic civilization. The fiqh element is represented by daily worship, such as congregational fard prayers and other prayers. In addition to the four indicators that describe the material of each chapter studied, two indicators are added to reinforce the habituation of noble morals, such as students' ability to recite and memorize Al-Qur'an, and respect for parents and teachers. There are a total of 17 items in this dimension.

Based on the description above, the following is the distribution of items from each indicator, totaling 42 items.

Table 1
Dimensions and Indicators of the ASC-PAI Instrument

Dimensions	Indikator	No.		Quantity of Item
		Favorable	Unfavorable	

³⁶ (Rahman & Nugroho, 2021)

Students' ability to follow PAI learning (Global-PAI)	Students' general perception of their ability to understand PAI & BP materials, both theoretical and practical aspects	1	2	2
	Students' perceptions of their abilities in PAI compared to other subjects	3	4	2
	Comparing students' abilities with their peers	5	6	2
Students' ability to understand the PAI material	Qur'an and Hadith	8	7	2
	Akidah	10	9	2
	Morals	11, 12	-	2
	Jurisprudence	14	13	2
	History of Islamic civilization	16	15	2
Students' ability to practice worship	Qur'anic Tajweed	18	17	2
	Memorization of Qur'anic Verses and Hadith	19	20	2
	Movement and recitation in prayer	22	21	2
	Washing Procedures (Wudu, Tayamum, Mandatory Bathing)	23,24	25	3
	Tadarus and Muraja'ah Al-Qur'an	27	26	2
Students' ability to habituate noble character in daily life	Religious Tolerance	28	29	2
	Preserving Life	31, 32	30	3
	Honesty, Gratitude, Promise Keeping, and Oral Care	33, 34	35, 36	4
	Congregational fard and sunnah prayers	38	37	2
	Honoring the Ulama	39	40	2
	Respecting Parents and Teachers	42	41	2
Total				42

The third stage is development. The ASC-PAI instrument was developed into 42 positive (favorable) and adverse (unfavorable) statements at the development stage. Respondents provide answers to each instrument item referring to the Likert scale with gradations from very positive to very negative, including: very suitable (SS), appropriate (ST), not suitable (TS), and very unsuitable (STS). Processing of questionnaire respondent data will be quantified with the answer score as follows: positive statement score (favorable): SS = 4; S = 3; TS = 2; STS = 1; negative statement score (unfavorable): SS = 1; S = 2; TS = 3; STS = 4.

The draft questionnaire that has been developed was tested for feasibility (expert judgment) by four judges: Judge 1 = PAI expert lecturer; Judge 2 = PAI expert lecturer; Judge 3 = PAI expert teacher; Judge 4 = language expert teacher. The rating scale used a Likert scale of 1-3 with details: suitable (S), ideal with improvement (SDP), and not appropriate (TS). The results of this expert assessment will determine whether or not the item can be distributed to participants. The output of this assessment is (1) looking for items that can be continued, (2) items that can be used on condition that they are improved first, and (3) items that cannot be continued at all. All three have the following conditions.

Items that can be continued are as follows: (1) all judges rate S, or (2) 3 judges rate S regardless of the ratings of the other judges.

Items that should be corrected before proceeding are when: (1) 2 judges are rating S and one judge is rating SDP even though the remaining one judge rated TS, or (2) there are two judges rating S and two other judges rating SDP, or (3) there are $\geq$ three judges rating SDP regardless of the other one judge's rating.

Items that cannot be continued at all are when: (1) all judges rate TS, or (2) 3 judges are rating TS regardless of the ratings of the other judges, or (3) there are two judges each rating TS and S, or (4) there are two judges each rating TS and SDP.

The expert's judgment resulted in 37 items that can be directly continued, but the remaining five must be corrected first. These are items 7, 11, 15, 17, and 27.

The final stage in instrument development is evaluation, which is carried out based on feedback. Feedback is the basis for researchers to improve the instrument, enabling it to become a perfect measuring tool. At the evaluation stage, instrument improvements were made based on judgments from PAI experts and linguists. Researchers have realized the results of these improvements, which can be seen in Table 2.

Table 2
Recapitulation of Judge Revisions and Item Improvements

Item No.	Item description	Suggested improvements			
		Judger 1	Judger 2	Judger 3	Judger 4
7	I find it challenging to understand the content and meaning of the Quranic verses taught in PAI lessons.	Use indicators of the details of the material (e.g. QS. Al-Maidah/5: 90)	-	-	The word "Al-Quran" needs to refer to the KBBI. In the KBBI, the standard is the Koran.
Improvement result		I find it challenging to understand the content and meaning of Quranic verses, such as QS. Al-Maidah/5: 90, which is taught in PAI lessons.			
1	I feel able to apply the moral values taught in PAI lessons.	Use indicators of detailed material (e.g., honest material)	-	Because this item will describe the dimension of students' understanding of moral material, the diction of "applying" is changed to "understanding".	-
Improvement result		I feel that I can understand the moral values, such as honesty, that are taught in PAI lessons.			
15	I find it challenging to explain essential events in the History of Islamic Civilization taught in PAI lessons.	Use indicators of the details of the material (for example, the material of the Nusantara Ulama figures /Wali Songo)	-	In PAI history materials, students will usually be asked to remember the date of an event, so I suggest adding the phrase "and the year of the event".	-
Improvement result		I find it challenging to explain important events and dates in the History of Islamic Civilization, for example, the Nusantara Ulama/Wali songo figures, which are taught in PAI lessons.			

Item No.	Item description	Suggested improvements			
		Judger 1	Judger 2	Judger 3	Judger 4
17	I find it difficult to read the Qur'an with the correct tajweed as taught in PAI lessons.	Use indicators of the details of the material (e.g., Mad Muttasil material)	-	The diction "with correct tajweed" should be replaced with "fluently and according to tajweed".	The word "Al-Quran" needs to refer to the KBBI. In the KBBI, the standard is the Koran.
Improvement result		I feel that I am not fluent in reading the Qur'an with the correct Mad Wajib Muttasil as taught in PAI lessons.			
27	I believe I can regularly perform the Qur'anic muraja'ah using the guidance taught in PAI lessons.	Delete the phrase "by the guidance taught in PAI lessons."	-	Replace the word "regularly" with "istiqamah."	The word "Al-Quran" needs to refer to the KBBI. In the KBBI, the standard is the Koran.
Improvement result		I believe that I can do the Qur'anic muraja'ah regularly.			

The third stage is the product testing stage, which has been improved based on expert advice, and it was concluded that the product can be tested with up to 42 items. The instrument, enhanced according to expert advice, is copied into a Google form to make distributing questionnaires easier and more accessible to students. This stage is called the implementation stage. The purpose of the implementation stage or testing this instrument is to measure its validity and reliability, ensuring it is feasible.

The participants of the instrument test were XII-grade students of SMA Alfa Centauri, totaling 243 students, considering that they had the same PAI learning experience in class XI.

With a total of 243 respondents, the r table value is 0.126 of the significance values of 0.05 and 0.165 of the significance values of 0.01. This means that items declared valid must be greater than the r table value. The following are the results of the item validity test after being processed through IBM SPSS 21.

Table 3
The results of the 42-item validity test through SPSS

Item No.	R Count
P1	0,470**
P2	0,462**
P3	0,361**
P4	0,055
P5	0,299**
P6	0,302**
P7	0,397**
P8	0,360**
P9	0,490**
P10	0,350**
P11	0,321**
P12	0,466**
P13	0,539**
P14	0,455**
P15	0,312**
P16	0,349**
P17	0,490**
P18	0,448**
P19	0,474**
P20	0,521**
P21	0,465**
P22	0,543**
P23	0,496**
P24	0,467**
P25	0,495**
P26	0,530**
P27	0,495**
P28	0,416**
P29	0,329**

Item No.	R Count
P30	0,384**
P31	0,483**
P32	0,519**
P33	0,504**
P34	0,475**
P35	0,403**
P36	0,487**
P37	0,521**
P38	0,399**
P39	0,443**
P40	0,459**
P41	0,442**
P42	0,379**

Source: IBM SPSS 21 for Windows

From Table 3, the validity test results on 42 items show that almost all items, or 41 items, are declared valid with a significance level of 0.01, which is marked with two stars (**). The invalid statement item is only item number 4 ($0.055 < 0.126$). Thus, item 4 was not included in the following analysis process: the reliability test. Although not used, this did not reduce or eliminate one of the indicators of students' ASC-PAI, specifically the indicator of students' perceptions of their abilities in PAI compared to other subjects. This was because the researcher took precautions by creating more than one item for each indicator.

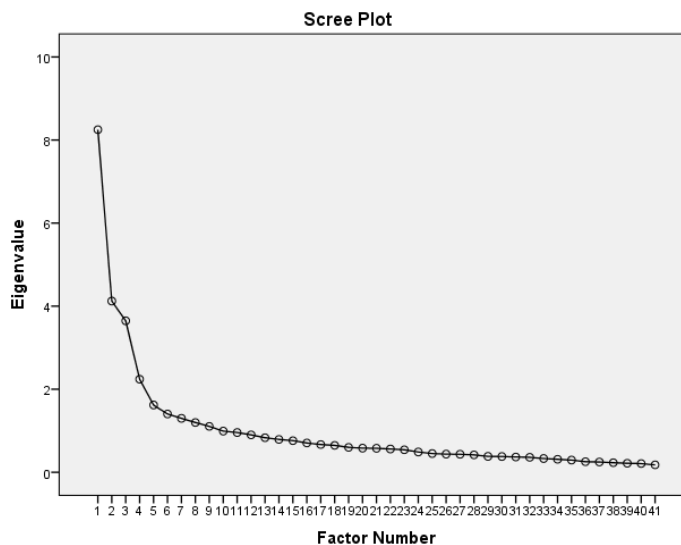
Table 4
Kaiser-Meyer-Olkin Measure and Bartlett's Test of Sphericity for Sampling Adequacy

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.836
Bartlett's Test of Sphericity	Approx. Chi-Square	4177.179
	Df	820
	Sig.	.000

The suitability of the data for factor analysis was first evaluated through the Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett's

Test of Sphericity. Based on Table 4, the KMO value was 0.836, indicating a meritorious level of sampling adequacy according to Kaiser's (1974) criteria. Bartlett's Test of Sphericity yielded a Chi-Square value of 4177.179 ($df = 820$, $p < .001$), confirming that the correlation matrix differed significantly from the identity matrix. These results supported the appropriateness of proceeding with Exploratory Factor Analysis.

Figure 1
Scree Plot Indicating the Four-Factor Solution for the ASC-PAI Instrument



Based on the scree plot in Figure 1, four factors were retained for further interpretation. The plot showed a clear inflection point after the fourth factor, indicating that the remaining factors minimally explained the total variance. This suggests that four distinct latent dimensions best represent the underlying structure of the ASC-PAI instrument.

A total of 41 valid items were followed by reliability testing. Through SPSS, the reliability test of the ASC-PAI instrument was carried out with the following steps: select the Analyze menu, then Scale, Reliability Analysis, check all items except the total score, Scale, Scale if item deleted, continue, and click OK. The interpretation of the magnitude of the coefficient is as follows: (1) Coefficient 0.800-1.00 is very high; (2) Coefficient 0.600-0.800 is high; (3) Coefficient 0.400-0.600 is sufficient; (4) Coefficient 0.200-0.400 is low; (5) Coefficient 0.00-0.200 is very low.³⁷

³⁷ (Arikunto, 2014).

The results of the ASC-PAI instrument reliability test using SPSS are presented in the following table.

Table 5
Results of the ASC-PAI instrument reliability test through SPSS

Cronbach's Alpha	N of Items
0.893	41

Source: IBM SPSS 21 for Windows

Based on Table 6, the Cronbach's alpha value of the student ASC-PAI questionnaire instrument is 0.893, indicating a value greater than 0.800. It can be concluded that the instrument is reliable, with a "very high" level of reliability, and feasible to use for measuring the ASC-PAI level of grade XI high school students. Previously, the reliability of the ASC-PAI&BP scale owned by Alamsyah et al. was in the "high" category, with an α coefficient of 0.753, ranging from 0.600 to 0.800.

The validity test results for the 42 statements in the Academic Self-Concept in Islamic Education (ASC-PAI) instrument showed that 41 items were valid. However, one item, item number 4, was invalid because its correlation value (0.055) was lower than the r -table (0.126). This invalidity can be traced back to the possibility of weak editorial construction or inconsistency between the content of the statement and students' perceptions in the context of Islamic Religious Education, as also highlighted by Schilling et al.³⁸, who noted that the clarity and concreteness of items are crucial in determining the validity of constructs in self-concept measurement. Nevertheless, excluding these items does not reduce the representation of indicators because each aspect of ASC-PAI has been developed with more than one item. This aligns with the validation practices suggested by Arens et al.³⁹ when developing the SDQ-I.

Following this preliminary validation, the remaining 41 items were subjected to further Analysis to explore the instrument's latent structure using Exploratory Factor Analysis (EFA). The results of EFA confirmed the factorability of the data, as indicated by a Kaiser-Meyer-Olkin (KMO) measure of 0.836 and a statistically significant Bartlett's Test of Sphericity ($\chi^2 = 4177.179$, $df = 820$, $p < .001$). The scree plot analysis suggested a four-factor solution as

³⁸ "Schulische Selbstkonzepte - Zur Validität Einer Erweiterten Version Des Differentiellen Selbstkonzept Gitters (DISK-Gitter)," *Diagnostica* 51, no. 1 (January 2005): 21–28, <https://doi.org/10.1026/0012-1924.51.1.21>.

³⁹ "Erfassung Des Selbstkonzepts Im Mittleren Kindesalter: Validierung Einer Deutschen Version Des SDQ I," *Zeitschrift Für Pädagogische Psychologie* 25, no. 2 (April 2011): 131–44, <https://doi.org/10.1024/1010-0652/a000030>.

the most interpretable and theoretically sound. These four factors align with established theoretical dimensions of academic self-concept, such as confidence in mastering PAI content, social comparison across subjects, perceived importance of PAI, and perceptions of academic success within a religious framework. The emergence of these coherent latent factors provides robust evidence for the construct validity of the ASC-PAI instrument. It confirms that the items perform well individually and reflect an integrated conceptual structure.

Furthermore, the reliability of the ASC-PAI instrument, which achieved a Cronbach's Alpha value of 0.893, indicates very high internal consistency, far exceeding the minimum reliability standards for psychometric instruments in the field of education. For comparison, the reliability value of $\alpha = 0.753$ for the ASC-PAI & BP instrument developed by Alamsyah et al.⁴⁰ falls into the high category. Still, it is not as strong as the findings in this study. In the context of global research, this value is higher than that reported in Ghazvini's study, which found a moderate relationship between ASC and high school students' academic achievement. It also aligns with Marsh's review in the International Encyclopedia of Education, which emphasizes the importance of reliability in multidimensional subject-based ASC measurement.

The high reliability of this instrument indicates that students' academic self-perceptions toward PAI subjects can be measured consistently and accurately. Thus, PAI teachers can use this instrument to map students' academic beliefs' strengths and weaknesses more scientifically. This is important because previous studies⁴¹ have shown that ASC significantly promotes students' motivation, self-efficacy, and learning achievement. In the context of PAI, academic self-concept is also closely related to students' religiosity and spiritual character⁴², so its measurement is academically valuable and transformative in shaping students' holistic personalities.

The implications of this high validity and reliability are also consistent with findings in various studies in the *Belajea* journal. For example, Baharuddin and Resky⁴³ emphasize the importance of religious literacy in shaping students' character, which is relevant to the role of ASC-PAI as an indicator of self-perception regarding religious achievement. In a contextual approach to Islamic

⁴⁰ "Tingkat Academic Self Concept Siswa SMA Pada Mata Pelajaran PAI & BP."

⁴¹ (Keller et al., 2021)

⁴² (Lee et al., 2007; Napone, 2024)

⁴³ "Fostering Students' Religious Character Based on the Religious Literacy Program The Multidimensional Crisis in the Modern Era Presents a Serious Problem for This Country, Particularly Regarding Moral and Character Degradation within the Education System," *Belajea* 10, no. 1 (2025): 203–24, <https://doi.org/10.29240/belajea.v10i1.10867>.

education, as proposed by Sukino⁴⁴ and Hidayah et al.⁴⁵, the development of such instruments provides an opportunity to translate religious values into measurable cognitive and affective indicators. Even the positive psychology-based approach in PAI⁴⁶ places students' positive perceptions of themselves as a key factor in spiritual and social growth.

However, this study has limitations that need to be noted. First, the research participants only came from one level and region, so the results must be generalized carefully. Second, a purely quantitative approach fails to delve deeply into students' cognitive and affective dynamics toward PAI. Third, no tests have been conducted on the relationship between ASC-PAI scores and students' learning outcomes. Therefore, the instrument's potential as a predictive tool has not been thoroughly tested.

Previous studies have highlighted the importance of multi-layered validation, such as structural equation modeling⁴⁷ or hierarchical models, in specific domains⁴⁸. Therefore, further research is recommended to develop a triangulation approach using qualitative methods, expand the pilot study to junior high and senior high school levels, and integrate this instrument with a curriculum based on religious moderation⁴⁹ and multicultural contexts⁵⁰. Further research could also adopt the multiple intelligences perspective and adaptive learning strategies proposed by Rifqi and Suwendi to ensure that the ASC-PAI is a measurement tool and a foundation for pedagogical improvement in PAI in Indonesia.

CONCLUSION

The Academic Self-Concept in Islamic Religious Education (ASC-PAI) instrument developed in this study demonstrated strong psychometric

⁴⁴ "Pengembangan Kurikulum Dan Pendekatan Pembelajaran Pendidikan Agama Islam Kontekstual," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (2023): 1, <https://doi.org/10.29240/belajea.v8i1.6597>.

⁴⁵ "Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (2023): 35, <https://doi.org/10.29240/belajea.v8i1.7208>.

⁴⁶ (Warsah et al., 2024)

⁴⁷ Angel Ramón Sabando-García et al., "Measurement through Structural Equations of the Self-Concept Instrument in High-School Students," *Frontiers in Education* 9, no. 1507106 (January 7, 2025), <https://doi.org/10.3389/educ.2024.1507106>.

⁴⁸ Mojtaba Jahanifar, "Academic Self-concept in Physics: A Multidimensional and Hierarchical Model Based on Learning Targets," *School Science and Mathematics* 122, no. 8 (December 25, 2022): 402–16, <https://doi.org/10.1111/ssm.12559>.

⁴⁹ (Khaeriyah et al., 2025; Suhernawati et al., 2024)

⁵⁰ (Afida et al., 2025)

properties, with high levels of validity and reliability. These findings address a notable research gap in the contextual measurement of academic self-concept within religious education settings, particularly in Islamic education. Practically, this instrument can serve as a diagnostic and formative assessment tool, aiding teachers in understanding students' academic self-perceptions in PAI and designing more targeted pedagogical interventions. Theoretically, the ASC-PAI instrument reinforces existing models of academic self-concept (e.g., Marsh's multidimensional model) while extending their application into the religious-educational domain, offering a culturally and spiritually relevant framework for Indonesian Islamic schooling contexts.

Despite its strengths, this study is limited by its sample scope, which focused on a single grade level within a specific geographic context, and its exclusive use of quantitative methods, which may not fully capture the depth of students' affective and spiritual experiences. Future research is encouraged to validate the ASC-PAI instrument across broader and more diverse student populations, and to adopt mixed-method approaches to enrich construct interpretation. Moreover, further instrument refinement is recommended to capture better nuanced dimensions such as students' spirituality and religious moderation. These developments could significantly advance Islamic Religious Education curricula and the broader field of psychopedagogical assessment in religious education.

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