Teacher's Evaluation of Student Progress in Islamic Education Using *Hikmah* Pedagogy

Penilaian Guru ke atas Kemajuan Pelajar dalam Pendidikan Islam Menggunakan Pedagogi *Hikmah*

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ABSTRACT

Evaluation is critical to determine student success throughout the teaching and learning process. When it comes to self-evaluation, stronger students tend to undervalue their performance, whereas weaker students prefer to exaggerate theirs. Due to this, a teacher's evaluation is designed to achieve a balanced evaluation between stronger and weaker students. Therefore, the purpose of this study is to determine the level of a teacher's evaluation of student progress and to determine if there is a significant variation in teacher's evaluation of student progress across locations, school types, and job experience. The approach used is through survey research design. Thirty-three Islamic education teachers participated in this study. The data indicate that teacher's evaluation of student progress was generally favourable across all dimensions and that there were no significant variations in teacher's evaluation of student progress by urban or rural location, school type, or employment experience. In general, the findings in this study can assist teachers and students in enhancing their teaching and learning process.

Keywords: Teacher; evaluation; Hikmah Pedagogy; teaching and learning; location

ABSTRAK

Penilaian adalah penting untuk mengetahui pencapaian pelajar semasa proses pengajaran dan pembelajaran. Pelajar yang baik cenderung untuk memandang rendah prestasi mereka manakala pelajar yang lemah cenderung untuk menilai terlalu tinggi semasa penilaian kendiri. Oleh itu, penilaian guru bertujuan untuk mengimbangi penilaian dalam kalangan pelajar yang baik dan lemah. Objektif kajian ini adalah untuk mengenalpasti tahap penilaian guru terhadap kemajuan pelajar dan untuk mengenalpasti perbezaan yang signifikan tahap penilaian guru terhadap kemajuan pelajar dari segi lokasi, jenis sekolah dan pengalaman kerja. Metodologi yang digunakan ialah reka bentuk kajian tinjauan. Sampel melibatkan 33 orang guru pendidikan Islam. Dapatan kajian menunjukkan tahap penilaian guru terhadap kemajuan pelajar berada pada tahap kemajuan yang memberangsangkan bagi semua konstruk dan tidak terdapat perbezaan yang signifikan dalam penilaian guru terhadap kemajuan pelajar sama ada dari segi lokasi bandar atau luar bandar, perbezaan sekolah dan pengalaman bekerja. Kajian ini membantu guru dan pelajar menambah baik dalam proses pengajaran dan pembelajaran.

Kata kunci: Guru; penilaian; Pedagogi Hikmah; pengajaran dan pembelajaran; lokasi

INTRODUCTION

Evaluation is important in education since it occurs following the teaching and learning processes. The process of evaluation in education includes testing and measurement. While testing is a systematic method to measure several changes in an individual's behaviour in relation to the aspects of education and psychology, measurement is defined as a process or system that is used to determine the quantitative value of a thing, object, or situation (Abdul Rashid & Siti Rahayu, 2001; Ahmad 2002). Nevertheless, assessment is a method by which teachers monitor the level of development and progress of their students through a systematic process that determines the extent to which students have met instructional objectives (Gronlund 1993). Hence, only after evaluation can a decision-making process be initiated. Evaluation is frequently conducted in a classroom because classroom evaluation activities

appear to have a substantial influence on students. Classroom evaluation, according to Crooks (1988), is the assessment of students' performance on activities that are integral to the educational programmes in which they are enrolled.

The varieties of evaluation in school include formative, summative and alternative evaluations. Formative evaluation entails students reflecting on the quality of their work, reflecting on their own learning, and evaluating their own progress (Panadero Tapia & Huertas 2012), while summative assessment entails students evaluating their own progress. On the other hand, alternative assessment is the process of collecting, analysing, synthesising and interpreting overall information related to teaching and learning to assist students in developing their abilities and decision-making in order to improve teaching and learning processes and achieve learning goals (Mohd Haidzir & Norasmah 2019; Mohd Haidzir et al. 2020). For instance, research by Haziyah et al. (2021) lists the varieties of alternative assessments used in Islamic studies, including activity-based learning, fieldwork, essay writing, presentations, seminars as well as technology-based lessons.

However, there are some concerns regarding evaluation. An example is the issue of distrust and insecurity when conducting evaluations. Although teachers may have been given training, they may still lack knowledge and skills related to evaluation, which poses problems (Abdul Khalil & Awang 2016)**,** and there are teachers who are still confused and not ready in implementing classroom evaluation (Abdul Khalil & Awang 2016; Sh. Siti Hauzimah 2019). Furthermore, there is evidence that students overestimate their skills and performance when their self-evaluation is compared to teacher evaluation (Zoller & Ben-Chaim 1997), with stronger students undervalue their performance, and weaker students exaggerate theirs (Dochy et al. 1999; Lejk & Wywill 2001). Moreover, different understandings of the assessment criteria also lead to differences in teacher and student evaluation of their performance (Orsmond et al. 1996, 1997, 2000, 2002). Several research on evaluation in Islamic education finds that teachers also lack knowledge and lack research on managing evaluation in classrooms (Artika & Hasmadi 2019) because they precede research focusing on the practice of Islamic education in classrooms (Afidah 2021; Nursafra 2017; Mohamad Maliki 2019).

Research on students' evaluation after the implementation of *Hikmah* Pedagogy shows a positive influence on students' abilities to think and reason better following their experience with the programme, especially during discussion (Rosnani et al. 2014). During the discussion, students evaluated their responses by considering the appropriate answer and understanding that not all questions have a correct response (Nadia et al. 2019). The students were required to concentrate before agreeing or disagreeing (Cassidy et al. 2018). In the study, the students demonstrated a considerable improvement in their cognitive and social-communicative skills, as evidenced by their post-test scores (Rosnani et al. 2014). Additionally, in the pre-test and post-test on *Hikmah* Pedagogy, there was a statistically significant change in students' self-evaluation of their speaking, listening, and thinking skills. Besides that, no statistically significant differences in manners or open-mindedness in the community of inquiry were observed (Rosnani et al. 2020), no statistically significant difference in mean scores for any of the components (speaking and listening, reasoning, the community of inquiry etiquette, and open-mindedness) by gender was also found in a study by Zulkifli & Azman (2021) on students' evaluations of *Hikmah* Pedagogy. Intriguingly, only the one-way ANOVA tests for school types demonstrated a significant difference in speaking skills, listening reasoning capacity, and open-mindedness.

Additionally, Rosnani et al. (2017) discovered that teachers evaluate student progress by supporting growth across all five categories of listening and speaking, reasoning, metacognition, the community of inquiry manners, and open-mindedness. Previous research on *Hikmah* Pedagogy has emphasised students' self-evaluation of their progress, with only one or two studies examining teacher evaluation of students' progress. Hence this study could contribute to the growing body of research on evaluating students' progress from the perspective of Islamic education teachers. Prior research has linked student evaluation with gender and types of school; thus, this research examines students' evaluation progress from teachers' perspective by also considering location, school differences and work experience.

This research hopes to assist students with the belief that when a proper evaluation system is used, students would take an assessment as a motivating and productive aspect of their education because assessment could inform them about their ability to learn and attain stated objectives (Martin et al.

2002; Munns & Woodward 2006). Accordingly, the objectives of this research are; 1) to determine the level of teacher evaluation of students' progress in *Hikmah* Pedagogy in Islamic education, 2) to determine the variation between teacher evaluation of students' progress and location in *Hikmah* Pedagogy in Islamic education, 3) to determine the significant variation between teacher evaluation on students' progress and school types in *Hikmah* Pedagogy in Islamic education, and 4) to determine the significant variation between teacher evaluation on students' progress and work experience in *Hikmah* Pedagogy in Islamic education.

LITERATURE REVIEW

Hikmah Pedagogy is a philosophical inquiry pedagogy that encourages students to participate in critical questioning and creative reflection since the nature philosophy is supported by discussions and inquiry (Rosnani 2017). To begin with, philosophical discussion examines its own assumptions as a method of improving knowledge of problems or discovering more compelling reasons for believing what they believe, which is different from the scientific debate that is heavily bounded by empirical data (Rosnani 2017). An inquiry, according to Sharp (2009: 201), is 'a heightened process of dialogical thinking, a continual revisiting of that assumption, and very often an unchallenged location where one lives and interacts with the world, which is termed perspective.' Hence, philosophical inquiry can be defined as the process by which a common, disputable, and important problem is examined (Lipman 2003). To simplify, philosophical inquiry is similar to the process of solving philosophical puzzles.

Philosophical inquiry is a regular occurrence and is a data collection method that accounts for just a small fraction of the task. According to Knight (2007), philosophical inquiry is the process of challenging fundamental assumptions in cases when experiments and observations are incapable of determining truth or untruth. Sharp (1991) asserts that philosophical inquiry is often concerned with the ambiguities inherent in a wide variety of social situations and aspirations, which emerge as organised interest conflicts and institutional claims. Therefore, philosophical inquiry research is often oriented towards problems whose resolution requires more argumentation than data collection (Juperi 2013).

Since ancient Greece, philosophers such as Socrates and Plato have used philosophical inquiry as a strategy. Socrates, in particular, saw philosophy as a skill-based activity, rather than a topic to be taught (Juperi 2013) because it focuses on the art of progressing towards the truth through questions and answer discussion, with an emphasis on dialogue and dialectic (Ross 1993: 11). Additionally, Aristotle defines praxis as the form of inquiry appropriate for morally informed and ethically principled social activities such as politics, ethics, and education, which was, at the time, labelled 'practical philosophy' (Carr 1997: 206).

Hikmah is described in Quran as a state of mind that is followed by conduct that is in conformity with that knowledge through ayahs,

'He provided knowledge to whoever He pleased, and He who is given wisdom receives truly an abundance of profit; yet none will comprehend the Message save persons of understanding' (Qur'an 2: 269).

'Yasin. By the Qur'an, which is brimming with knowledge' (Qur'an 36: 1-2).

Additionally, in the Quran 21:79,

"so we made Sulayman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawud; and We were doers".

Hikmah appears to refer to the Quran as a primary source 20 times in 19 verses. On the other hand, Hadith identifies wisdom as the Muslims' lost property, which he takes wherever he finds it. The words *hukama* and hakim are also translated as wisdom by certain Quran scholars (Wan Mazwati 2018). *Hikmah* too has been equated with theology by Fakhr al-din al-Razi, jurisprudence by lawyers, and philosophy by philosophers (Seyyed Hossein 2006).

Philosophical inquiry can be implemented in education through programmes that employ a philosophical inquiry-based pedagogy, such as the Philosophy for Children programme. The pedagogy of philosophical inquiry is highly structured. In many classrooms which practice a philosophical inquiry-based pedagogy, students are placed in a U-shaped layout to facilitate two-way communication between peers and between peers and the teacher. In the first session, the teacher and students negotiate and agree on the session's rules and procedures. Following that, students are provided with materials in the form of tales, images, poetry, newspaper articles,

and videos. Students are then tasked with reading, observing, watching, and analysing the stimulation materials. They are given the opportunity to pose philosophical questions, which demonstrate the inherent curiosity, cognitive dissonance, and absurdity of reality about the materials (Golding 2006), which will then be written on the whiteboard.

The *Hikmah* Pedagogy was adopted by Matthew Lipman and his colleagues at Montclair University's Philosophy for Children (P4C) programme, United States. This programme started in the late 1960s when Lipman was a philosophy professor at Colombia University in New York when he noticed his undergraduate students lacked the capacity to reason and make judgments during lessons (Naji 2005). He then inquired, "Why is that?" He argued that whereas children aged four, five, and six were overflowing with curiosity, inventiveness, and enthusiasm and never ceased to seek further information, by the age of eighteen, students had become passive, uncritical, and uninspired in learning. Therefore, he concluded that teaching reasoning skills to college students was too late and decided that training thinking from birth may be more effective (Fisher 2013).

Consequently, Hashim renamed the philosophy for children the *Hikmah* Program. She believes that renaming the curriculum was vital to suit the Malaysian context since 'philosophy' did not sit well with Malaysian Muslims, and it was hoped that *Hikmah* would have a positive connotation as it is derived from Islamic traditions (Rosnani 2017). She further advocated Muslim students to be taught the *Hikmah* Pedagogy in classrooms (Rosnani 2017) and constructed the *Hikmah* Programme and Pedagogy through a variation of Lipman's P4C (Rosnani 2017) based on the Quran, Hadith, and Islamic knowledge with the goal of assisting individuals in gaining a better understanding of:

1. Improvement of reasoning ability
2. Development of creativity
3. Personal and interpersonal growth
4. Development of ethical understanding
5. Development of the ability to find meaning in an experience
6. Reflect and understand the Islamic principles of life

According to Rosnani (2017), philosophy may assist people in linking concepts or ideas via the use of language, arriving at a sound conclusion, and finding purpose in life. *Hikmah* Pedagogy develops cognitive abilities such as comparison narration, recognising ambiguity, comparing to a standard, defining seriation, working with model similes, metaphors, analogies, and arguments, working with rules, classification, and differentiating meaning, ends and means, and parts-whole (Rosnani 2017). To simplify, *Hikmah* Pedagogy requires students to think critically before voicing their opinions (Lu 2020). As a result of the implementation, students become more open to accepting other views as answer options, without seeing something different from their views as a source of criticism (Nadia et al. 2019).

METHODOLOGY

A survey study design was used in this study to facilitate the identification of crucial individual ideas and attitudes, such as college students' belief of what constitutes abusive behaviour in romantic relationships (Creswell 2012), and to determine students' beliefs and attitudes, particularly in evaluating progress after the teaching and learning of *Hikmah* Pedagogy from the teacher's perspective.

Teachers in Islamic education who applied *Hikmah* Pedagogy in their teaching and learning were chosen as the samples of this study. A total of thirty-five (35) Islamic education teachers utilising *Hikmah* Pedagogy were identified, but only thirty-three (33) were chosen for this study. This is in line with Krejcie & Morgan (1970), who state that on a 35 people population, the sample size table indicated 32 samples. As a result, this study adopted a sample size that was comparable to that of Krejcie & Morgan (1970) which was 33.

The 35 teacher participants each held a Master's degree in Islamic education, with an emphasis on *Hikmah* Pedagogy. They came from various urban and rural areas. Additionally, the student participants also came from various educational backgrounds such as primary school, secondary school, and private school.

The instrument used in this research was the instrument for teacher evaluation of students' progress developed by the Centre for Teaching Thinking Kuliyyah of Education, International Islamic University Malaysia. The instrument which included five constructs: speaking and listening, reasoning, metacognition, the community of inquiry manners, and reasoning, required teachers to grade students on a 4-point Likert scale to aid in the interpretation of the mean results, and the following scale criteria were used:

(1) = need serious attention (2) = need more attention (3) = encouraging progress, (4) = Good.

The teacher rating on the student instrument had a reliability score of 0.78 and a Cronbach's alpha value for internal reliability of 0.78. Along with descriptive statistics such as mean and standard deviation, the researcher analysed data using inferential statistics such as the independent-sample t-test and one-way ANOVA.

DEMOGRAPHY

Thirty-two (32) teachers participated in this study. Nineteen (19) of them were Islamic education teachers teaching in urban areas, while the remaining fourteen (14) were Islamic education teachers serving in rural areas. Fourteen (14) of the teachers taught in national primary schools, twelve (12) in secondary schools, and seven (7) in private schools. In terms of work experience, thirteen (13) teachers had less than five years of experience, sixteen (16) had five to ten years, and four (4) had ten years or more. The summary of respondents' demographics is shown in Table 1.

TABLE 1. Respondent's demographic

Demography		Number
Location	Urban	19
	Rural	14
School Category	Primary School	14
	Secondary School	12
	Private School	7
Experience	Less five years	13
	Five to ten years	16
	Ten years onward	4

LEVEL OF TEACHER EVALUATION ON STUDENTS' PROGRESS

Teachers regarded speaking and listening (*M*=2.60, *SD*=.30) and metacognition (*M*=2.60, *SD*=.44) constructs as the most important aspects of students' cognitive behaviour, followed by open-mindedness (*M*=2.56, *SD*=.41), and reasoning (*M*=2.52, *SD*=.28). Manners in the community of inquiry was relegated to the bottom of the list at *M*=2.39 and *SD*=.42. The overall construct was (*M*=2.55, *SD*=.19). Table

2 summarises the level of teacher evaluation on students' progress on *Hikmah* Pedagogy in Islamic education.

TABLE 2. Level of students' self-assessment

Constructs	Mean	Standard Deviation
Speaking and Listening	2.60	.30
Reasoning	2.52	.28
Metacognition	2.60	.44
Manners in the Community of Inquiry	2.39	.42
Open-Mindedness	2.56	.41
Overall	2.55	.19

INDEPENDENT SAMPLE T-TEST BETWEEN TEACHER EVALUATION AND STUDENT PROGRESS SCORE ACCORDING TO THEIR LOCATION

To compare the mean scores of two separate groups of individuals or circumstances, an independent sample t-test was used. As a result, H_01 served as the study's hypothesis.

H_01 No statistically significant difference existed in teacher evaluation scores on student progress scores between urban and rural areas.

Table 3 demonstrates no statistically significant difference in mean scores for any of the constructs. As an example, speaking and listening for urban scored M=3.43 and SD=.31, while for rural scored M=3.22 and SD=.31. The reasoning for urban scored M=3.34 and SD=.36, while for rural scored M=3.12 and SD=.29. Metacognition construct for urban scored M=2.6 and SD=.45, while metacognition construct for rural scored M=2.6 and SD=.44. Manners in the community of inquiry for urban scored M=3.6 and SD=.41, while for rural scored M=3.42 and SD=.47. Lastly, open-mindedness for urban scored M=2.5 and SD=.42 and for rural scored M=2.64 and SD=.40. The scores were assigned depending on the location of p<.05. Therefore, it suggested that there was no difference in teacher evaluation of students' cognitive behaviour scores between urban and rural areas. Accordingly, H_01 was accepted as the null hypothesis.

TABLE 3. Independent sample t-test between teacher evaluation on students' progress and gender

Constructs	N	Mean	Standard Deviation	t	Sig
Speaking and Listening	19	3.43	.31	1.942	.061
	14	3.22	.31		
Reasoning	19	3.34	.36	1.834	.076
	14	3.12	.29		
Metacognition	19	2.6	.45	-.012	.991
	14	2.6	.44		
Manners in the Community of Inquiry	19	3.6	.41	1.645	.110
	14	3.42	.47		
Open-Mindedness	19	2.50	.42	-.921	.364
	14	2.64	.40		

TEACHER EVALUATION SCORES ON DIFFERENT TYPES OF SCHOOL

In occurrences when there is one independent variable that has three or more levels (groups) and one continuous dependent variable, one-way analysis of variance is commonly utilised. The hypothesis is as follows:

H_02 No statistically significant difference existed in teacher evaluation scores between primary schools, secondary schools, and private schools.

One-way ANOVA analysis determines the effect of school type on teacher evaluation scores of student progress. The findings were based on a study conducted in three different types of schools: primary schools, secondary schools, and private schools.

Table 4 illustrates how considerably the teacher evaluation scores of three types of schools varied. Speaking and listening (F=2.03, p=.140), reasoning (F=.15, p=.860), metacognition (F=.03, p=.97), manners in the community of inquiry (F=.26, p=.76), and open-mindedness (F=.41, p=.66) showed no significant differences at the p<.05 level. This signified that the evaluation level of each group is comparable to the others.

TABLE 4. One-way ANOVA Test on teacher evaluation score on different types of school

		Sum of Square	df	Mean	F	Sig.
Speaking and Listening	Between group	.40	2	.20		
	Within group	2.95	30	.09	2.03	.14
	Total	3.35	32			
Reasoning	Between group	.039	2	.02		
	Within group	3.90	30		.15	.86
	Total	3.94	32	.13		
Metacognition	Between group	.013	2	.00		
	Within group	6.36	30	.21	.03	.97
	Total	6.37	32			
Manners in the Community of inquiry	Between group	.11	2	.05		
	Within group	6.44	30	.21	.26	.76
	Total	6.56	32			
Open-Mindedness	Between group	.069	2	.03		
	Within group	5.37	30	.08	.41	.66
	Total	5.44	32			

TEACHER EVALUATION SCORES BASED ON TEACHING EXPERIENCE

In occurrences when there is one independent variable that has three or more levels (groups) and one continuous dependent variable, one-way analysis of variance is commonly utilised. The hypothesis is as follows:

$H_0$3 No statistically significant difference existed in teacher evaluation scores across teachers with varying years of experience

To determine the impact of teaching experience on teacher evaluation levels on student progress, a one-way ANOVA analysis was adopted. The findings were gathered from examinations administered to the teacher participants with 1) less than five years of experience, 2) five to 10 years of experience, and 3) ten years onward of experience. Table 5 demonstrates the significant differences in teacher evaluation scores with different years of experience in teaching. No difference was identified at p<.05 level in speaking and listening with F=2.9 and p=.068, reasoning with F=.62 and p=.544, metacognition with F=.27 and p=.762, manners in the community of inquiry with F=1.62 and p=.21 and lastly, open-mindedness with F=.47 and p=.625. This signified that the evaluation level of each group is comparable to the others.

TABLE 5. One-way ANOVA test teacher evaluation scores based on teaching experience

		Sum of Square	*df*	Mean	*F*	Sig.
Speaking and Listening	Between group	.55	2	.27		
	Within group	2.80	30	.09	2.9	.068
	Total	3.35	32			
Reasoning	Between group	.15	2	.07		
	Within group	3.78	30		.15	.544
	Total	3.94	32	.12		
Metacognition	Between group	.11	2	.05		
	Within group	6.26	30	.20	.27	.762
	Total	6.37	32			
Manners in the Community of inquiry	Between group	.64	2	.32		
	Within group	5.91	30	.19	.1.62	.213
	Total	6.56	32			
Open-Mindedness	Between group	.16	2	.08		
	Within group	5.27	30	.17	.47	.625
	Total	5.44	32			

DISCUSSION

According to the findings of this study, the level of teacher evaluation of student cognitive behaviour when using the *Hikmah* Pedagogy was progressing at an encouraging rate. This is in line with the findings of Wan Mazwati et al. (2018) on teacher assessment, in which the teachers agreed that this pedagogy could assist students in improving their critical, creative, collaborative and communication skills. They found that there was a favourable improvement in all four aspects of student cognitive behaviour when early and late stages of teaching were compared. This can be attributed to the pedagogical foundation of *Hikmah* which is based on philosophical inquiry that encourages students to construct meanings of key concepts and ideas in their learning, and the role of teachers as facilitators that adds meaning to the process of enhancing students' critical, creative, collaborative and communication skills (Rosnani et al. 2018). These findings are also in line with the findings of effectiveness studies conducted on various fields and backgrounds of previous students, which demonstrate that *Hikmah* Pedagogy is clear and proven to contribute to the development of students' soft skills, as outlined in the Malaysian Education Development Plan (PPPM) (Hafizhah 2019; Hafizhah & Rosnani 2020; Rosnani et al. 2018; Rosnani 2013; Rosnani et al. 2014; Wan Mazwati et al. 2018). Additionally,

based on to teacher evaluation, *Hikmah* Pedagogy brings progress in cognitive behaviour because the pedagogy is an inquiry process that requires students to generate ideas and arguments in response to questions from their peers.

Of all the constructs, the speaking and listening construct scored the highest because *Hikmah* Pedagogy involves two-way communication either between students and students, or students and teachers. Via the pedagogy, students learnt how to respect other people's speech or argument by remaining silent and listening attentively. The reasoning construct was also high because students were trained to consider high-level questions when they asked questions and tried to give rational arguments when presenting ideas.

In contrast, teacher evaluation scores on manners in the community of inquiry were low because students often struggle to answer questions due to the noise associated with *Hikmah* Pedagogy. Additionally, there might be students who disagreed with the viewpoints of their peers thus resulting in verbal clashes as each sought to defend their respective arguments. If *Hikmah* Pedagogy is to be carried out regularly, the researcher believes that these students will behave politely and civilised while the pedagogy of wisdom is being implemented.

Meanwhile, factors such as location, type of school and work experience were found to have no significant differences in the evaluation of Islamic education teachers. This shows that *Hikmah* Pedagogy was suitable and flexible to various types of student backgrounds. These findings corroborated previous studies, including a study conducted by Wan Mazwati et al. (2018) on low-performing students, that established a positive improvement in student progress from the aspect of cognitive behavioural skills for students of different background levels and types of schools.

Although several students who follow *Hikmah* Pedagogy performed poorly academically, the findings proved that when this pedagogy was carried out, they participated actively in voicing ideas and opinions and demonstrated exceptional commitment during group collaboration (Wan Mazwati et al. 2018). In fact, the findings also proved that this pedagogy was effective at stimulating students' high-level thinking skills. Meanwhile, other studies involving primary, secondary and university students found similar results, despite the differences in levels of study (Hafizhah 2019; Shamsuddin 2017; Wan Mazwati et al. 2018). The finding of this study

corroborated with previous studies by the type of school, including the study on international Arabic school students in Gombak (Asma 2019), Al-Amin school students, Gombak (private) (Hamzah 2015), and government schools (Hafizhah & Rosnani 2020) which have also showed positive development findings.

In addition, work experience did not provide significant differences in the evaluation among the Islamic education teachers because *Hikmah* Pedagogy is a novel approach that is founded on philosophical inquiry. This is in line with the research of Norfariza & Nur Fadhillah's (2018) finding that there was no significant difference in the level of knowledge and practical competency of primary teachers based on their work experience.

Therefore, these findings proved that *Hikmah* Pedagogy is suitable to be applied to a wide variety of student backgrounds, types of school and teacher working experience. This is because these findings not only indicate an encouraging rate of progress, but also corroborate previous studies. Thus, it is proposed that future studies conduct an evaluation of students' progress in a similar manner, involving more teachers as respondents and different subjects and types of schools, considering the study of teacher evaluation of student progress is still relatively scarce, especially on *Hikmah* Pedagogy. In addition, it is highly recommended that Islamic education teachers and other subject teachers use *Hikmah* Pedagogy as an alternative to their current teaching methods.

There is an ongoing investigation into why there are no significant differences in test scores between locations and types of schools. This is because teachers who teach are classified as trained teachers. So, regardless of whether they are stationed in the city or in the countryside or at different schools to serve their duty as a teacher, they will conduct evaluations according to the same standards. Teachers are also objective in their evaluations of students regardless of their location and school.

CONCLUSION

To summarise, teacher evaluations of students' cognitive abilities are generally positive on all constructs and teacher evaluations are unaffected by urban or rural location or school types. As evaluation is crucial in assessing how well students performed in class, it has become a critical aspect of effective teaching and successful learning. Teacher

evaluation may boost students' motivation and drive to study by highlighting their accomplishments, identifying their strengths, and assisting them in further developing those strengths. Effective teacher evaluation communicates to students in comprehended language why an answer is right or incorrect. Additionally, students could be given the autonomy to develop their own descriptive evaluation by comparing and contrasting their work to exemplars or examples provided by the teacher.

It is crucial that students understand what constitutes good performance or achievement. This is because they will be better equipped at simplifying the process of self-evaluation or reflections in learning, providing accurate information about their own learning, initiating peer dialogue in understanding feedback, inspiring positive motivational beliefs, offering opportunities to reduce the gap between present and intended performance, and conducting successful evaluations that give information to teachers to design their instruction, delivering positive feedback, and selecting the appropriate time (Md. Mamoon et al. 2016).

This study was able to effectively gather relevant data through the adoption of quantitative research methods. It is therefore proposed that future research uses qualitative research in addition to a quantitative method to undertake a comparative study. This study examined only location demographics and made no reference to gender or socioeconomic status. Thus, future studies may include demographic characteristics that differ from those in this study. In addition, this study was limited only to teachers who volunteered to conduct *Hikmah* Pedagogy. As a result, there was an imbalance in the age distribution of students. Hence, it is recommended that future research recruit teachers who have already utilised *Hikmah* Pedagogy according to the age of students. In addition, teachers were the primary evaluators of students in this study. For future research, peer evaluation which refers to evaluation techniques across accomplishments, learning outcomes, or performances of their fellow students could be utilised to identify the impacts and promote the involvement of peers as assessors of students in classrooms.

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