**Using
International Quality Range Assessment (IQRA)
for
Students Development**

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Abstract

Assessment should not only be able to measure what we value but it should also be able to inform teaching practices. The fundamental role of assessment thus become crucial in both facilitating the attainment of the goals of education and at the same time gauging what we value. Specifically, in the context of Islamic education system, where character building is the utmost important goal, the question of becomingness reflects the meaningfulness of education. Based on the above concerns, the assessment technique namely the International Quality Range Assessment for Islamic Education (IQRA) was developed in 2017. It is designed to assess the extent, at the end of the compulsory education process, the students have accomplished the desired educational outcomes in terms of applying their knowledge to real-life situations and be equipped with the necessary knowledge and skills in order to function well in the society. IQRA is an on-going survey. In the first phase the study, 904 students participated in the survey and the findings were reported in the 43rd International Association for Educational Assessment Conference 2017 in Batumi. Having ascertained the appropriate reliability and validity of IQRA through the suitable rigours of statistical analyses and measurement theory techniques, we then embarked on conducting the survey on a much bigger scale. The team proceeded on conducting the survey to government funded schools in Malaysia. The sample participating in the study increased by at least 10-fold providing us with a much bigger data to deal with. In this paper, the authors share Phase 2 of the project. The final goal would be that educational institutions participating in these surveys, can assess and compare their students' becomingness in terms of character building (referred to as Insan Rabbani), in graphical forms and that they can also assess the impact of the educational process in their educational institutions.

1. Introduction

Assessment should not only be able to measure what we value but it should also be able to inform teaching practices. The fundamental role of assessment thus become crucial in both facilitating the extent the goals of education have been achieved and at the same time gauging what we value in life. Specifically, in the context of Islamic education system, where character building becomes the utmost important goal, the question of becomingness reflects the meaningfulness of education. The concern remains on how an assessment system could be part of an internal support structure in an education process so that the achievement of the desired goals of education can be assured. Somehow unrealize, the notion of students' development has either been taken for granted or neglected at the expense of students' academic achievement. Therefore, there is a need to have IQRA in our education process.

Why?

To address these concerns, this paper will look into the following sub topics in more details, as follows:

• IQRA

• Student Development

• Building & Conducting IQRA

• Using IQRA for student development

• The need for Big Data for IQRA in student development

• Discussion

• Conclusion

2. IQRA

The International Quality Range Assessment for Islamic Education (IQRA) was developed in 2017. It is designed to assess, to what extent, students at the end of their compulsory education process, have accomplished the desired educational outcomes in terms of applying their knowledge to real-life situations and be equipped with the necessary knowledge and skills in order to function well in the society. IQRA is an on-going survey.

In describing the aspirations of the pious noble good man, there are 10 key criteria as advocated by Imam Hassan Al-Banna (Mohd Parid 2018), that need to be internalized in a Muslim as outstanding Islamic personalities. These criteria will be used as constructs in IQRA. They are: (i) **Pure Belief** (salimul aqidah) (ii) **Extensive Knowledge** (mutsaqqoful fikri) (iii) **Correct Worship** (sahihul ibadah) (iv) **Spiritual Self Control** (Mujahidun Li Nafsihi) (v) **Good Character** (matinul khuluq) (vi) **Time Management** (harishun ala waqtihi) (vii) **Physical Strength** (qowiyyul jismi) (viii) **Organized In All Matters** (munaz zhamun fi syuunihi) (ix) **Ability To Work Towards Financial Independence** (qodirun alal kasbi) (x) **Beneficial To Others** (nafi'un li ghoirihi)

Pure Belief (salimul aqidah)

With Pure Belief, a Muslim will have a strong connection to Allah subhanu wa taala (swt) Al-Mighty. With that strong faith and connection to Allah swt, he will remain steadfast on the truth and be blessed with His compassion swt. With his strong faith and connection to Allah swt, a Muslim dedicates his actions and deeds only to Allah swt, always seeking His pleasure. Allah swt says: "Surely my prayer, my worship, my life and my death, are all for Allah swt the Lord of the universe" (QS 6: 162). Pure Belief, therefore is of utmost importance. In his preaching to Islam, the Prophet saw emphasized the need to establish unwavering faith to Allah swt.

Extensive Knowledge (mutsaqqoful fikri)

One of the attributes of the Messengers of Allah swt is fatonah (intelligent). In the Holy Book Al-Qur'an, there are many verses which stimulate, inspire and incite people to think. For example, Allah swt says in al-Quran: They ask you about alcohol and gambling. Say: 'In both of them there is a great sin and some benefit for man, but the sin of both is greater than its benefit.' And they ask you what they spend. Say: 'It is more than need.' Thus, Allah makes plain to you His signs that you may think (QS 2: 219).

Thinking before doing something is common knowledge. Muslims are commanded not only to think before doing something, but also to increase their knowledge and deepen their understandings on Islam. Allah Almighty asks us about one's intellectual level in al- Quran: "Say: Is it the same between those who knows with

those who do not know, verily they are the ones who are able to receive lessons."
(QS 39: 9)

Correct Worship (sahihul ibadah)

In a hadith, the Prophet saw said: "Pray (as in 5 daily prayers) as you see me pray".
Worshipping to Allah swt must, therefore, be based on As-Sunnah (words and
actions of the Prophet saw). There must be no additions or omissions in
fundamentals of worship.

Spiritual Self Control (Mujahidun Li Nafsihi)

Every human being tends to do good and bad. Therefore, doing good and forbidding
evil is very important in Islam. Self-control is crucial against evil lust. "Noble" lusts
however are those in accordance with the teachings of Islam. The Prophet of Allah
saw said: "A person amongst you has no faith if he does not make his desires follow
what I bring" (that is the teachings of Islam).

Good Character (matinul khuluq)

Good character, such as positive attitude, manner and behavior that must be
practiced by every Muslim, both towards Allah swt and towards His creations. With
good character, a person will feel good and happy in this life and gain success in
the Hereafter. In fact, the Messenger of Allah was sent by Allah swt to enhance
good character. The Prophet saw himself exemplified great character as he was
specially mentioned in Al-Quran when Allah swt says: "And indeed you truly have
a great character" (QS 68: 4).

Time Management (harishun ala waqtihi)

Time Management has great impact to human beings. Time itself is of great
importance to Allah swt and His Messenger. In Al-Quran, Allah swt swears by time
on many occasions such as "wal fajri", "wad dhuha", "wal asri", "wallaili". Time
is life itself. One who loses time means one loses life. Time passes by very swiftly.
When time passed, it will never return again. Therefore, every Muslim is
commanded to plan, so that one's time would be fully optimized and never wasted.
The Prophet saw reminded us to be conscious of five things: life before death, health
before illness, young before old, leisureliness before disorderly and opulence before
pitiable.

Physical Strength (qowiyyul jismi)

Physical Strength signifies a strong mind, extraordinary discipline, healthy and fit body. Only with good physical strength, Muslims can implement Islam as a complete way of life. The pillars of Islam namely solat (prayers), fasting, zakat (tithe) and hajj (pilgrimage) involves physical actions and deeds. Spreading the message of Islam far and wide requires great physical strength. Prevention of illness is better than cure. The Messenger of Allah saw said: "The strong believer is better and more beloved to Allah swt than the weak believer" (Muslim).

Organized In All Matters (munaz zhamun fi syuunihi)

In Islam, ibadat (worship) must be performed perfectly and muamalat (worldly dealings) issues must be resolved and plans be implemented well. In any dealings, Muslims must give full commitment. In Islam, any muamalat (worldly dealings) must be done professionally and with integrity. Additionally, doing things passionately and making sacrifices in missions are noble indeed.

Ability to Work Towards Financial Independence (qodirun alal kasbi or being independent)

Financially independent in life is indispensable. Holding on to the truth and being firm in upholding the religion can only be done if a person is independent of others, especially financial independence. Muslims must never be poor. In fact, Muslims must be well off so that he or she can, not only put into action the pillars of Islam (for example pay off tithes and perform hajj) but also, he or she can support others in need so that Islam can be practiced as a way of life in the community.

Beneficial To Others (nafi'un lighoirihi)

The best amongst the Muslims are those who are most resourceful and beneficial to the others. His or her existence is indispensable. His or her absence is felt. Muslims always prepare himself or herself to be useful in society. The Messenger of Allah saw said: "The best amongst you is the one who is most beneficial to others (Narrated by Qudhy from Jabir).

By establishing the 10 constructs in IQRA, these unique characteristics of a human being take center stage in the Islamic Education system. These outcomes of

education which has been neglected will be addressed by teachers, the students and parents. Insya Allah God willing, outcome-based education then becomes prominent in Islamic education. The outcome of Islamic Education would be individuals imbued with the characteristics much loved by Allah swt.

Let us imagine that the purpose of education is the destination and the subjects taught in schools becomes part of the journey towards that destination. The performance of a student in a particular subject as shown in the examination grade is a measure of his or her ability in the subject. It is actually the ability of a person to navigate through his journey. If the student stops along the journey, he or she has actually not yet reached his or her destination. Hence a dimension based on an empirical measurement process is required to illustrate the characteristics of one's achievement to a given destination. And this requirement is urgently needed in order to complete our educational process.

By looking at the quality of education based on its effectiveness and meaningfulness, the achievement in the subject is the measure of the effectiveness of the education. The individual's measure as a result of a learning process of those subjects reflects the meaningfulness. With IQRA, determining the quality of education will be complete and perfect. The individual's score as a result of learning subjects in school is also known as student's development. Thus, the becomingness of the student, recognized and acknowledge by IQRA, will be regarded as student's development.

3. Student Development

What is student development? According to Rodgers (1990), student development is defined as "the ways that a student grows, progresses, or increases his or her developmental capacities as a result of enrolment in an educational institution ". **Student development** is the integration of academic learning programs with the larger issues of personal improvement and individual **growth**. It is a **student** centered, holistic experience focused on understanding (and demonstrating) values, nurturing skills and moving towards knowledge.

It is important to note here that 'learning' and 'development' is not the same. Learning alone without development is not sufficient to represent the meaningfulness of education. It is important and useful to examine the works of King and Baxter Magolda (1996) and Kuh (1996a, 1996b) because their ideas appear to underlie the rationale for unifying learning and development (Keeling, 2004).

King and Baxter Magolda (1996) argue for an integrated view of learning and development. They assert that knowledge construction, the making of meaning of experience, self-awareness and identity, appreciation of diversity, aesthetic sensitivity, and a sense of civic responsibility are "inextricably intertwined" in human beings (p. 163). Learning and development are integrated, not separate. They affect one another; they are not independent domains. Given the starting assertion, they present a broad and integrated view of learning with several key elements.

The Student Learning Imperative (1994) and Learning Reconsidered (2004) argue that learning and development are so intertwined that they can be integrated and unified into a single concept called learning. This article argues that (1) the two concepts are related but not the same, (2) development may be the more fundamental concept, not learning, and (3) the student learning paradigm is a refinement of and an improvement on the student development paradigm.

The Student Learning Imperative (ACPA, 1994) asserts that learning includes and is inextricably intertwined with cognitive-structural competence, intrapersonal competence, interpersonal competence, psychosocial development including identity formation, and practical competence in a lived life. Similarly, Learning Reconsidered (2004) defines "learning as a comprehensive, holistic, transformative activity that integrates academic learning and student development . . ." (p.2).

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They affect one another; they are not independent domains. It can be concluded that developmental processes underlie the process of education. Indeed, they do. Why, then, use learning as the defining term? The logical conclusion of their argument appears to be that development is the underlying and fundamental process, not learning, and that cognitive-structural theories in particular guide educational processes. Development, not learning, appears to be the more fundamental and comprehensive concept.

Education isn't only about learning subjects such as Arabic, English and Science. A more comprehensive definition of education addresses the emotions, personality, and character as well. Parents today are looking for schools that help their kids become healthy, balanced, and civic-minded adults. This is why education that develop character is so important. It provides a holistic approach to learning and development. Because schools were initially designed without a scientific understanding of human development, their structure and practices neglect to support contemporary understandings of student growth. Schools, and especially those at the secondary level, are structured around all students achieving against a common norm. We must move beyond systems driven solely by outcome metrics that are snapshots of performance in knowledge and skills; rather our systems should be measured in their ability to support healthy development, build resiliency, and result in students successfully applying learning by both civic contribution and individual advancement. That's not to say that we should not articulate a common floor of expectations for all students. But, in doing that, we must build systems that respect and incorporate the inherent diversity of individuals, groups, and relationships.

Students begin each school year at very different stages in their learning and development, meaning that it is unrealistic to set the same learning expectations for all students or to expect all students to be at the same point in their learning at the same time. Nevertheless, every student should be expected to make excellent progress in their learning – regardless of their starting point.

There are four broad theories associated with student development theory which helps school personnel better understand and support students as they enter. Loosely translated, this concept refers to the manner in which children's schools

acted on behalf of and in partnership with parents for the moral and ethical development and improvement of students' character development.

Schlossberg's Transition Theory – Schlossberg's Transition Theory has been worked on over time and has changed some of its original context. This theory is mostly based on the individual and what they consider to be a transition in their life

Kohlberg's Theory of Moral Development – Using ideas of Piaget and cognitive development Kohlberg looks into the judgments of people and what they consider justifiable to determine about their ideas of Morality come into play

Kolb's Theory of Experiential Learning – Looking at how you learn as an individual is a huge part in your development of self-according to Kolb and his model.

Sanford's Theory of Challenge and Support states that for optimal student developmental growth in a college environment, challenges they experience must be met with supports that can sufficiently tolerate the stress of the challenge itself.

It is very important for students to learn **how to live**. They have to be effective in leading meaningful, productive and balanced lives in their vocation and in their various roles in life. Success in school, and certainly success in life, means more than just good examination results. Thus, students must understand the importance of finding meaning in their work and life, and to work towards greater, more satisfying and wholesome definition of success. **Student development is, therefore, an integral aspect of a holistic education.**

4. Building & Conducting IQRA

In the first phase of the study, 904 students participated in the survey and the findings were reported in the 43rd International Association for Educational Assessment Conference 2017 in Batumi. Having ascertained the appropriate reliability and validity of IQRA through the suitable rigours of statistical analyses and measurement theory techniques, we then embarked on conducting the survey on a much bigger scale. The team proceeded on conducting the survey to government funded schools in Malaysia. The sample participating in the study

increased by at least 10-fold providing us a much bigger data to handle. In this paper the authors share Phase 2 of the project.

The purpose of IQRA is to measure the becomingness of an individual or a group. In IQRA, the concept of becomingness is represented by ten dimensions (muwasofat). Each dimension has ten items. For each item, respondents select only one option that is the closest to how they would behave in a given situation. However, only one option is accepted as the ideal answer and this option carries one point. The maximum score for each dimension is 10 and a total of 100 for the whole instrument. Responses obtained are processed further and analyzed for the purpose of measuring becomingness and then creating a person's becomingness profile. A person's becomingness is described based on each dimension measured.

IQRA is designed as a survey that can be administered at any time to any target – individual or group of students – at a certain level.

The instrument used is divided into two parts. Part 1 – Contains 20 demographic items so as to assemble a wide range of relevant demographic data to enable a variety of analysis that would become an additional finding in quality assurance and enhancement. Part 2 contains 100 AOTI items – Action Oriented Thinking Items. There will be 10 items for each construct.

The AOTI design considers earnestly, aspects on Observable, Measurable and Manageable. Everyone will have their own reaction and response when dealing with a situation. Their spontaneous reaction and response symbolize their stand on the situation. Their standpoints were formed through the internalization process as a result of the education process.

Issues and choice of reaction to the issues, is being produced by them by means of the Multiple-Choice Items approach. This approach is used because students are assumed to be very familiar with this type of instrument. Furthermore, it is easy and quick to analyze to get the results of the assessment. Psychometric analysis will be referred to for measuring the applicability and integrity of this instrument.

Raw scores are derived from the scoring process of responding candidates to the items featured in IQRA. The raw scores shown need to be seen as the basis for further assessment process. Rasch's analysis is carried out on the data to position it in the Rasch Model so as to enable us to obtain a linear measure to illustrate the becomingness of the students assessed. The raw data (raw score) obtained from IQRA is in ordinal form. Since data in the form of ordinal scale has limitations in terms of statistical processing and analysis, it is transformed into interval form with logit as the unit, to ensure standardization and accuracy of data interpretations. This is done using a Rasch-based analysis application.

The conversion from ordinal to interval scale (logit) is done to measure the difficulty (in selecting the ideal option) of each item, as well as to measure the ability (in this case, the becomingness) of each person. Using the logit value, the probability of a person choosing the ideal option which described the existence of the measured dimension is recorded for each item in a particular dimension. The probability values between 0 and 1 is then used as the standard score z (in percentages). Finally, the average of probabilities is determined for each dimension.

To create a becomingness profile for one person or one group, the averages of percentage (which indicate ownership of constructs measured) are presented in the form of a radar graph or a spider chart (spiderweb). Every point on the graph indicates where a person's position in terms of the dimension or construct measured. This position is regarded as a sign of reference to be used for improvement and development. The profile is not intended to indicate final achievements of individuals, and certainly not to be used to compare individuals. The measurement of becomingness can be determined for a single person, collectively for the whole group, or collectively for a particular group of interest (e.g. group based on gender, or group based on school location).

The data for each construct assessed is combined to illustrate the development status of a process of developing something (i.e. the construct) into the student. The process of developing the person towards perfection as a human being through 10 main characteristics are realized. To communicate IQRA assessment results to students in an easy-to-understand situation, the Spider Web Graphic approach is used. Below is a form of reporting that students who sit for IQRA to illustrate the stage of his becomingness in the 10 constructs assessed.

Fig. 1 shows how Spider Web Graphic is used to represent the **'Indicator of Becomingness'** for each of the construct (muwasofat) assessed i.e. Pure Belief, Extensive Knowledge, Correct Worship, Spiritual Self Control, Good Character,
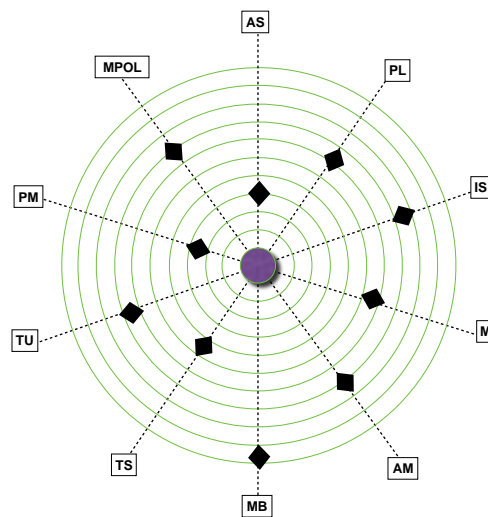

Fig. 1

Time Management, Physical Strength, Organized in All Matters, Ability To Work Towards Financial Independence, Beneficial To Others. Fig. 1 can be used to represent either individual or group.
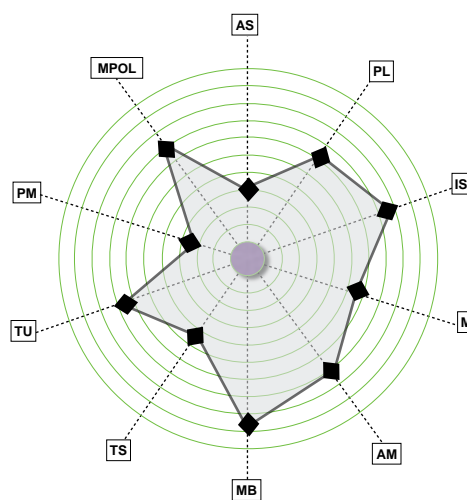

Fig. 2

Fig. 2 shows how the **'Field of Becomingness'** is demonstrated. The shape formed by joining all the 'dots' of the muwasofat represents the individual or group quality of the combined becomingness. The Field of Becomingness will show the quality of becomingness in terms of its 'balance' and 'harmony' aspects.

5. Using IQRA for Student Development

IQRA can play two important roles for Student Development. (i) Recognizing and acknowledging that development took place (ii) Help determining the factors influencing the quality of student's development.

Recognizing and acknowledging the development.
The indicator of becomingness shows the development of the students on each of the muwasofat. The development in Pure Belief, Extensive Knowledge, Correct Worship, Spiritual Self Control, Good Character, Time Management, Physical
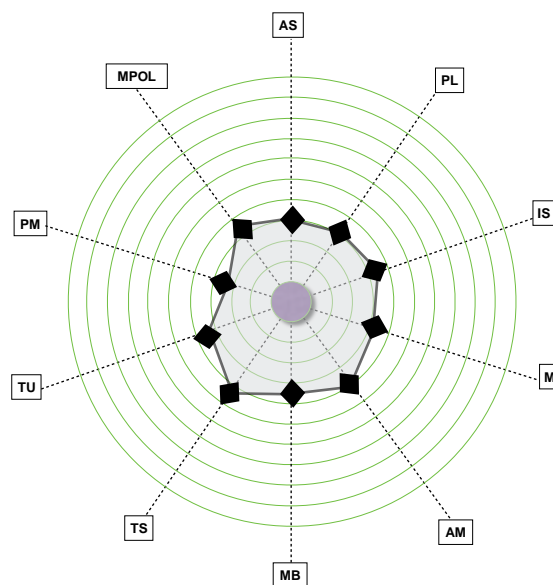

Fig. 3

Strength, Organized In All Matters, Ability to Work Towards Financial Independence, Beneficial To Others can be represented by the Spider Web Diagram. Parents, Children and their teachers will see not only the magnitude of development on each of the muwasofat, but also the degree of holisticness of the student development; balanced and harmony. Fig. 3 shows a limited development
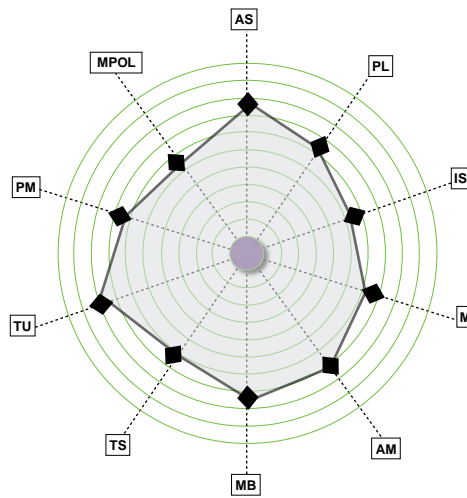
Fig. 4

in a balanced and harmonious manner. The spider web shown in Fig. 4 demonstrate moderate development, illustrating a fairly balanced and harmonious manner.
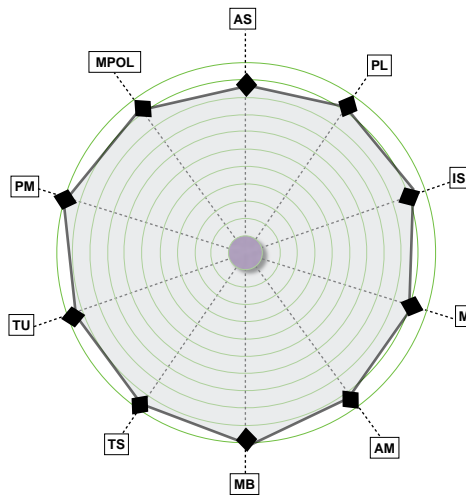

Fig. 5

A well-developed learner or a group of learners in a school, district, state or even a country can be represented by the diagram shown in Fig 5.

IQRA provides a clearer picture of students' strengths and weaknesses; and the areas for improvement. It instills a growth mindset and acts as a guide to help students transform and develop the muwasofat needed for success. Fig 6 shows an unbalanced student development and Fig 7 shows a less harmony development in

the 10 muwasofat assessed. This will help students, their parents and teacher to identify the construct or muwasofat that need to be given attention or need to be
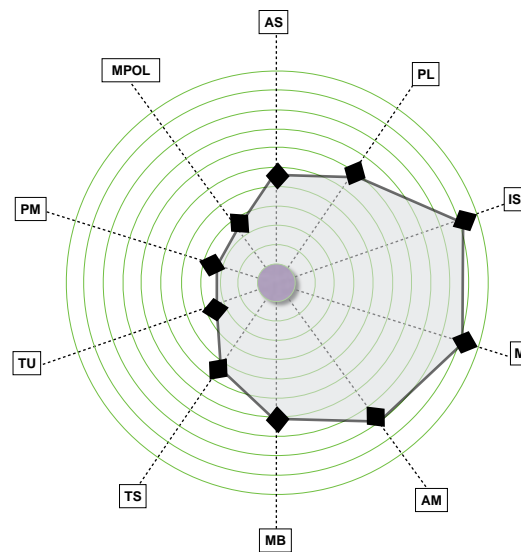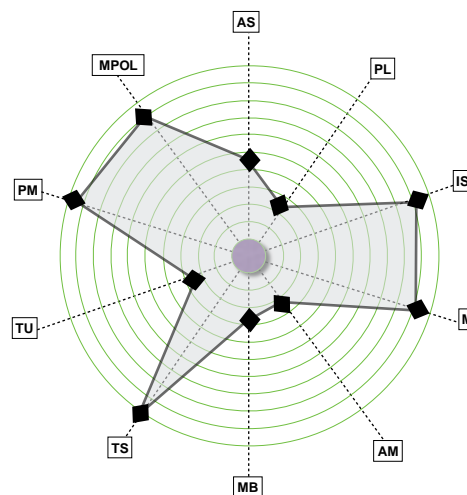

Fig. 6

Fig. 7

improved in order to get a well-balanced student development

Using IQRA in student's development will help them set realistic and achievable goals, engage in meaningful conversations about their character, and assess their habits of work. It is believed that the students must firstly possess strong character before they gain other forms of knowledge and wisdom.

The true measure of student success is how well students are prepared to accomplish their current and future academic, personal and professional goals through the development of knowledge, a sense of responsibility and self-reliance, and a connection to the school and wider community. The spider web diagram used in IQRA to show the level and manner of development can also be used to compare individual students or group from which exchanging idea or information
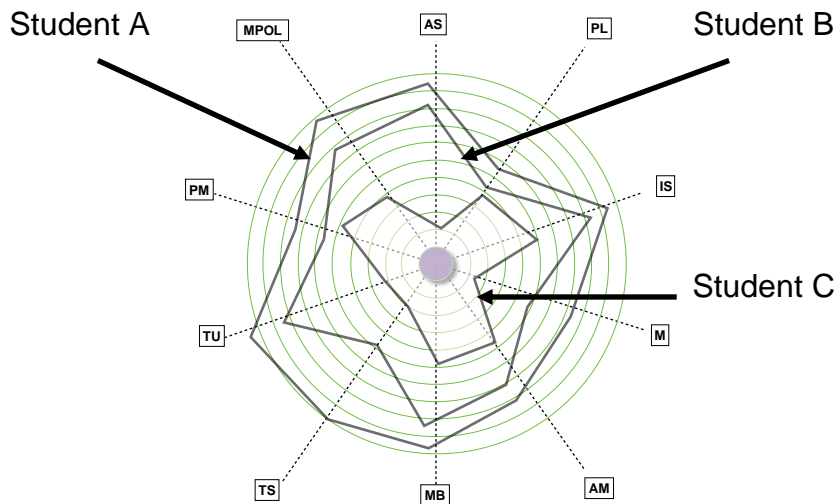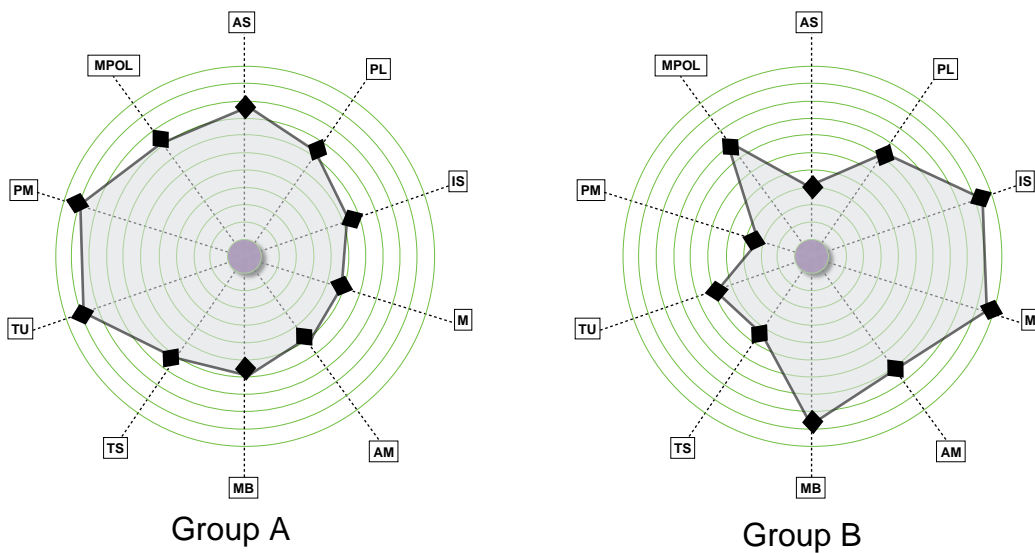

Fig 8

Fig 9

can take place, so that they can together enhance their level and quality of development. The examples are shown in Fig 8 and Fig 9.
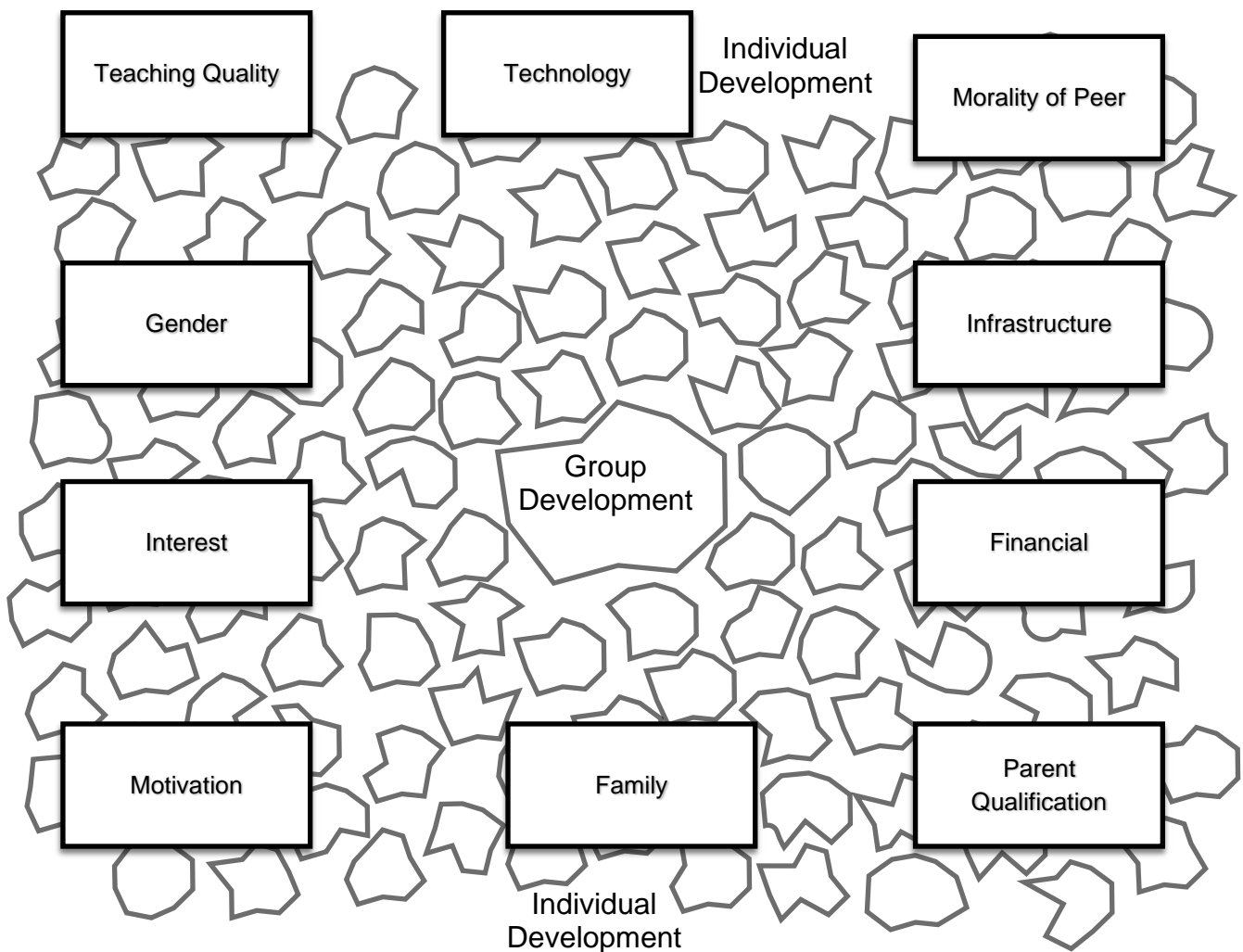
Help determine the factors influencing the quality of student's development.

The first part of IQRA consists of demographic items. Analysis can be made to see the relationship of the information provided by the students or assessed with the information presented in the spider web. This meta-analysis will reveal some information in relation with the factors influencing the quality of student development.

1. Gender?
2. Latest grade in in the Islamic Education Subject?
3. Your understanding on the basic religious teachings such as prayer/fasting / religious viewpoint on Islamic attire?
4. Are you interested in religious subject such as Akhlak, Sirah, Fiqh?
5. Are you interested in religious based programmes?
6. Do you have the motivation to be a good person when starting a new days?
7. Can you recite Al-Quran proficiently?
8. Do you follow any halaqah?
9. Are all the family members in your home praying?
10. Does your parent invite/encourage you to follow any religious programmes?
11. The highest academic qualification of parents?
12. The highest religious education qualification of parents?
13. How do you perceive the financial status of your parents?
14. How are the infrastructure facilities around your residence?
15. Is your school often advocating religious programmes?
16. How do you perceive the morality level of your close friend?
17. What is the main purpose of your smartphone?
18. Do you often visit religious-related website to gain more knowledge about Islam?
19. Who is your idol that influence your thought and lifestyle?

20. What do you think of the Islamic value practiced at your school and what are your suggestion for improving the current situation?

Using IQRA for Student Development will definitely help education practitioners to analyze the quality of education, based on their outcomes, more concretely. The information presented on the spider web diagram can easily be understood and be used as reference to see the development of the students from time to time. It is indeed the CQI (Continuing Quality Improvement) in action.

Teaching Quality	Technology	Individual Development	Morality of Peer
Gender			Infrastructure
Interest	Group Development		Financial
Motivation	Family		Parent Qualification
	Individual Development		

6. Realizing the Idea - The need for Big Data

The shape of development of individuals or groups are to be correlated to the demographic and other variables. They may influence the quality of education which involves various kinds and features data to handle. It can be very complex to handle using the traditional approach. It therefore needs Big Data. **Big data** is a

term used to refer to the study and applications of data sets that are so big and complex that traditional data processing application software are inadequate to deal with them.

Big data challenges include capturing data, data storage, data analysis, search, sharing, transfer, visualization, querying, updating, information privacy and data source. There are a number of concepts associated with big data: originally there were 3 concepts *volume*, *variety*, *velocity*.[2] Other concepts later attributed to big data are *veracity (i.e., how much noise is in the data)* [3] and *value*.[4]

Finally, the 2007 article Assessment Through the Student's Eyes, by Rick Stiggins, sparks thoughts about how students of all ages are "data-based decision makers" who, when fully included in the assessment process, can help themselves build and maintain success.

To enable all students to experience the productive emotional dynamics of winning, we need to move from exclusive reliance on assessments that verify learning to the use of assessments that support learning – that is, data-driven assessments *for* learning.

We know how to deliver professional development that will give practitioners the tools and technologies they need to use assessment effectively in the service of student success. (Stiggins et al., 2004; Stiggins & Chappuis, 2006). Thus far, however, the immense potential of assessment for learning has gone largely untapped because we have failed to deliver the proper tools into the hands of teachers and school leaders. If we are to fulfill our mission of developing Insan Rabbani, we must adjust our vision of excellence in assessment in at least two important ways that will help us balance assessment *of* and assessment *for* learning.

8. Discussion

Using IQRA for student's development can be realized successfully with clear understanding on the need to assess Students Development in education process. As indicated earlier that learning and development are integrated, not separate. They affect one another; they are not independent domains. Also student development is, therefore, an integral aspect of a holistic education. It is therefore incomplete if we only refer to examination results as measures of educational outcomes. We must also assess student development.

Student learning has been traditionally measured by achievement tests. For public accountability purposes, teacher-made tests have never been regarded as sufficient. Rather, because accountability implies some sort of comparison, tests that have standard content and rather general applicability have been used. Standardized test allows comparisons among schools and regions. They may, however, be insensitive to curricular and instructional variations. Because they are prepared to be of widest utility, standardized tests may omit areas with emphasis on particular schools. These tests provide information on only narrow slices of school activities.

Test performance still is, unfortunately, the bottom line for those who assess the effectiveness of the schools. Currently, standardized tests are regarded by many policy makers as credible and objective. Achievement tests will remain and for good reasons. Students and the schools to which they go to must be held accountable for teaching students and for attempting to measure what they have learned. Standardized test are thought by many to be the best approach we have. Outcome indicators are central in productivity and effectiveness interpretations of educational quality. They also play an indispensable role in assessing the equity, efficiency and responsiveness of schooling. A distinction is made between output and outcome indicators. Output indicators are seen as the more direct outcomes of schooling and are most likely measured by means of a form of student assessment, like a standardized achievement test. The information is normally expressed in terms of grade obtained in subjects taught. There is no outcome information in term of student development like Pure Belief, Extensive Knowledge, Correct Worship,

Spiritual Self Control, Good Character, Time Management, Physical Strength, Organized in All Matters, Ability To Work Towards Financial Independence, Beneficial To Others.

It is therefore emphasized here that to complete the outcome indicator for an education process, exam result must be accompanied by data or information derived from the Assessment of Student Development.

8. Conclusion

IQRA is a survey used to assess Pure Belief, Extensive Knowledge, Correct Worship, Spiritual Self Control, Good Character, Time Management, Physical Strength, Organized in All Matters, Ability to Work Towards Financial Independence, Beneficial To Others developed in students. Using IQRA, we can assess student development which has been either forgotten or taken for granted due to over emphasis on the measurement of the performance of learning subjects taught in the standardized examination. By having IQRA, we will have data for both learning and development as a result of education.

Using IQRA for student development is something that must be realized in order to have a complete information needed in providing quality education to develop Insan Rabbani (pious and noble individual). By doing so, educational institutions participating in these surveys, can assess and compare their students' becomingness in terms of character building, in graphical forms and also, they will be able to assess the impact of the educational process in their educational institutions.

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