Islamic Teacher's Ethical Behavior, Identity Formation, and Writing Assessment: A Phenomenological Inquiry

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ABSTRACT

The development of students' academic achievement in the field of Indonesian language is very urgent, and for that, a writing assessment is needed. This study uses a phenomenological approach to explore the involvement of Islamic behavior and the identity attribution of Indonesian language teachers in developing writing assessments. Twenty Indonesian teachers were involved, and in-depth interviews were conducted to reveal the narrative of teachers' practices in developing writing assessments. Thematic analysis of two-group interviews with 20 teachers shows that the teacher's Islamic behavior provides a religiously motivated narrative framework that facilitates the interpretation of one's experiences. The involvement of personal morality and religiosity, attribution of identity when assessing, plays a role in the development of writing assessment in the Indonesian language and literature. The application of Islamic behavior principles is the main link in the development of writing assessment, in addition to the attribution of the identity of God-given personality to the assessment of writing Indonesian language and literature. The creativity and writing assessment abilities of Indonesian language teachers develop with various variants, and students' skills and mastery of material also develop in improving literacy, as well as their academic achievements. In conclusion, the results of this exploratory study show that Islamic behavior and personal identity attribution can develop writing assessment in the Indonesian language field. In the future, large-scale research may provide further evidence to reconsider the role of Islamic behavior and attribution of personal identity in teacher training as important factors in the development of Indonesian language teacher writing assessments.

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1.   INTRODUCTION

High school education seeks to help students develop high writing skills in the field of Indonesian language with good judgment (Pyle et al., 2020; Zeng et al., 2018). Forging high writing skills that enable students in madrasas to think in higher order with constructive assessment is one that is neglected in high school. The development of this writing assessment also burdens teachers and

is found to be an important factor in increasing teaching professionalism (Priyatni & Martutik, 2020; Shaari & Mohamad, 2020; Hung & Chan, 2020).

However, while the literature outlines that unsuccessful writing assessments in senior secondary schools may have an adverse effect on teacher quality, it is unclear which strategies teachers can employ to develop quality learning in the classroom. Instead, until now research has focused mainly on program evaluations aimed at improving students' quality learning strategies and paying little attention to the construction of teacher-quality language assessments in learning in schools (Arnold & Reed, 2019; Priyatni & Martutik, 2020). Here, the construction of high school teachers' writing assessments may be a very important resource in addressing the quality of learning and students' mastery of Indonesian language learning materials because research suggests that writing assessments emphasize reliability, fairness and measuring attainment have positive effects on the development of learning quality and success, understanding of the material and increasing students' learning motivation (Zulkifli, 2014; Zeng et al., 2018; Ulya et al., 2020). However, until now it is not clear how the assessment of writing in Indonesian language learning carried out by teachers can contribute to improving the quality of learning, the quality of student learning, and improving student literacy.

Teaching with quality writing assessment in Indonesian language learning has been identified as a very challenging job (Habibi, 2016; Pyle et al., 2020; Arnold & Reed, 2016; Brown, 2019). Because learning material in this field is related to the ability to analyze and construct thoughts and ideas which are very important for the development and progress of students in the future (Zeng et al., 2018; Ricchiardi & Emanuel, 2018; Albrecht & Karabenick, 2018; Warren, 2019). The factor that contributes to the writing quality of students is the ability of teachers to judge fairly and accountable which is applied to the basics of faith (Laeheem, 2018; Tambak & Sukenti, 2020; Kamal & Ghani, 2014). Here, the research shows that the worse the teacher's writing assessment, the greater the contribution to the decline in scientific thinking patterns, analytical skills, creative thinking, and students' logical construction abilities (Habibi, 2016; Lu et al., 2021; Tanak, 2020). For example, teachers who teach languages who do not develop quality writing assessments are found to have greater knowledge stagnation for teaching failure and poor professionalism even when compared to another group of teachers who fail to teach languages (Shaari & Mohamad, 2020; Habibi, 2016; Arnold & Reed, 2019). Therefore, the development of writing assessments in Indonesian is very important to maintain high-level scientific thinking skills, scientific development of students, and the quality of learning.This is very closely related to the identity process that is imprinted in the teacher (Breakwell, 2015; McKay & Sappa, 2020; Fielding & Hornsey, 2016).

'Writing assessment' in Indonesian language learning in senior high schools was originally a concept that characterized the capacity of an individual's identity to teach writing material (McKay & Sappa, 2020; Sternisko et al., 2020; Priyatni & Martutik, 2020; Habibi, 2016). Recent research has shown that instead of being an attribute of personal identity, writing assessment is a complex dynamic relationship between scientific insight and mastery factors in the implementation of assessment (Priyatni & Martutik, 2020; Habibi, 2016; Jaspal & Breakwell, 2012; Rapoport & Yemini, 2020). However, while scientific attitudes among children have been extensively investigated, the limited empirical investigation has addressed writing assessments. Evidence from studies that have examined the writing assessment of high school teachers suggests that a variety of factors are involved in the development of teacher assessment. For example, studies that describe studies examining the relationship between teachers' personal knowledge, effectiveness, and writing assessment (Priyatni & Martutik, 2020; Hung & Chan, 2020; Damaianti et al., 2020; Lee et al., 2020) ignore relevant extrinsic factors. On the other hand, extrinsic and intrinsic factors of Islamic behavior, individual values, leadership style, social support, and significant relationships were found to be important in the development of writing assessments conducted by teachers in the field of language (Habibi, 2016; Tambak & Sukenti, 2020; Annalakshmi & Abeer, 2011; Othman et al., 2014). However, although religiosity is associated with the construction of writing assessment in the field of language in various

contexts, namely (teaching competence, Susilowati & Suyatno, 2021; Islamic personality, Tambak & Sukenti, 2020; emotional resilience, Wang et al., 2016; reading competences, García-Martín & García-Sánchez, 2020), the role of a teacher's Islamic behavior in the development of writing assessment in Indonesian language learning has not yet been studied. This is problematic because the Islamic behavior and teacher's personal identity process may be an effective way to develop students' writing assessmen.

Teaching writing is a process of activities that hone students' abilities that focus on a product approach. This approach provides an assessment of aspects of structure (grammar), vocabulary, punctuation and spelling as described (Alshakhi, 2018). The reason for the positive effect of writing asessments on learning quality may be related to the identity processes that high school teachers have. In particular, Breakwell (2015) suggests that the experience of identity processes such as fairness and accountability can cause problems in constructing one's personal identity and thus pose a threat to teaching creativity. The threat of identity processes, responding to the notion of a structural model of creativity, occurs when the principles of teacher identity are undermined (Breakwell, 1986). The principles underlying this empirically discovered and defined identity construction are (1) identity continuity (continuity between past and present self-concepts; i.e. understanding oneself as God's creation), (2) personal uniqueness (specificity; i.e. intentionally created specifically), (3) self-confidence and control over one's life (self-efficacy; i.e. being able to change events through prayer), (4) personal values (self-worth; i.e. being loved by and justified through God), (5) feelings of closeness and acceptance by others (belonging to; i.e. belonging to the church) and (6) finding meaning and purpose in one's life (meaning; i.e. having a God-given purpose in one's life; Jaspal & Breakwell, 2012; McKay & Sappa, 2020; Fielding & Hornsey, 2016). The six basic principles that underlie the construction of this identity, according to Jaspal & Breakwell (2012) make it possible to maintain a positive understanding of oneself.

Basically, recent research has shown that Islamic behavior can contribute to the identity maintenance process by responding to these six basic principles of identity construction in an indestructible way, providing a positive outlook on oneself even in times of distress and trouble (Khir et al., 2016; Annalakshmi & Abeer, 2011; Garadian, 2016; Mondro et al., 2020). However, while it is known that the Islamic personality, and in particular Islam, responds to the principles of identity construction and promotes the quality of learning activities-including the development of quality assessments. Previous research has not examined the underlying identity maintenance processes in relation to high school teacher writing assessments. Here, particularly the Islamic personality and the development of teacher writing assessments in relation to the development of learning quality and student success are examined as important drivers of progress, which contribute to the promotion of higher quality and creativity in high school teachers. The writing assessment is focused on; clarity of pronunciation is the pronunciation of the whole discourse and its parts sound clear and do not doubt or cause misunderstandings; fluency of pronunciation is the overall discourse is expressed smoothly without disturbing prolonged pauses; Pronunciation accuracy is the overall pronunciation of words and parts of discourse expressed appropriately; and the fairness of pronunciation is that the overall pronunciation of words and parts of discourse is expressed fairly as a native speaker.

This project addresses gaps in knowledge by taking an exploratory approach to understanding how the Islamic behavior of Indonesian language teachers can impact writing assessment constructions in relation to the underlying principles of teacher identity construction (Jaspal & Breakwell, 2012). While focusing on the individual experiences of teachers will therefore not provide generalizable conclusions that would allow us to determine the extent to which teachers' Islamic behavior may impact writing assessments conducted by Indonesian language teachers, this study will provide an exploration of how teachers can experience their Islamic personalities in their own contexts. In relation to the identity process that has an impact on the development of writing assessment development in Indonesian language learning in high school.

2.   METHODS

Qualitative methodology with a phenomenological approach (Williams, 2021; Hussain, 2015; Cooley, 2013) was used to examine whether and to what extent Islamic behavior and identity processes can construct writing assessments conducted by high school Indonesian language teachers and thereby contribute to writing literacy intellectuality. students and the quality of learning. Two group discussions with twenty-two active teachers each were held in Pekanbaru, Indonesia. This sample size is generally considered an appropriate sample size to allow an in-depth examination of patterns and understanding of psychological thinking (Patton, 2002; Groenewald, 2004; Mayoh & Onwuegbuzie, 2015) by thematic analysis (Braun & Clarke, 2019; Castleberry & Nolen, 2018). Although there are no strict rules, qualitative research analyzed by thematic analysis generally considers twelve to twenty-five participants an effective sample size for testing subjective experiences (Braun & Clarke, 2019; Castleberry & Nolen, 2018; Hussain, 2015).

After receiving ethical approval from the University, purposive and modified snowball sampling was used to recruit research informants. In the first example, the project is advertised in various senior secondary schools in Pekanbaru, Indonesia that are accessible to researchers. Initially, twelve Indonesian teachers in Pekanbaru, Indonesia responded to the advertisement and participated in the research. With the aim of recruiting a diverse sample (eg differences in culture, denomination, age, length of teaching, and gender), a modified snowball strategy was used. Therefore, the sample was expanded by asking teachers to invite others to agree to be research respondents (Lundh, 2020). In this way, eight additional participants were recruited. Thus, there were 20 informants aged between 29–58 years and identified themselves as Muslims with deep morals and had been certified as professional teachers.

To collect descriptions of first experiences with informants and their reactions to those experiences, a semi-structured interview schedule was used (Braun & Clarke, 2019; Seidman, 2006; McGrath et al., 2019). The two-group discussion with ten informants lasted 100 and 170 minutes, respectively. The interview schedule was organized into two sub-sessions. In the first stage, participants were asked to speak freely about their beliefs in relation to their coping strategies. Therefore, the original question is intended to open a discussion ('Thank you for your participation. As you know, I am interested in religiosity and the impact of Islamic personality on your writing assessment while teaching Indonesian. Could you please tell me about the writing assessment, at which of your Islamic personality helped you develop this judgment'?). The initial question tries to open a dialogue by inviting the informants to freely talk about their experiences with Islamic personalities in relation to the development of writing assessments.

Interviews were recorded, transcribed, and translated from Indonesian to English. The transcribed interviews were sent to participants for review. After the participant made some minor changes and sent back the corrected version. All names (Indonesian teachers) were anonymized and each transcript was analyzed individually by 'thematic analysis' (Castleberry & Nolen, 2018; Braun & Clarke, 2006; Aşdelen Teker & Güler, 2019). Thematic analysis was found to be the most suitable method because it examines the holistic meaning of phenomena through the description of subjective perceptions (Braun & Clarke, 2006).

3.   FINDINGS AND DISCUSSION

The analysis of the results showed that, especially in the assessment of writing, Islamic behavior and teacher religiosity made it possible to develop them in students in relation to creative thinking in science and literacy skills. Here, Islamic behavior is related to the development of writing assessment in two ways. On the one hand, the informants applied the principles of their Islamic behavior, which was the theme 'Application of Islamic Principles and Islamic behavior as Construction of Writing Assessment'. On the other hand, the participants perceive their work as a calling and anticipate having a divinely created personality that protects

them from overwhelming creativity stagnation behavior. This perception is the theme of 'God-given Attribution of Personality Identity as a Writing Assessment Construction'.

3.1. Application of Islamic behaviour a writing assessment construction

Basically, the results show that all (20 Indonesian language teachers) in senior high schools report that student-teacher creativity is the main basis for teaching and learning and often this is very difficult to apply, including in writing assessments in the field of Indonesian language and literature. Teachers and students must work together in developing this writing assessment to develop higher order thinking as a way to improve academic achievement in the Indonesian language field. However, all Indonesian language teachers in senior high schools utilize Islamic and Islamic behaviour to develop writing asessments in the language field at high escalation levels. T5 explains:

> *I said that the assessment of the observation report based on the work of the students assessed was paying attention to grammar, namely knowing the structure or pattern in the preparation of sentences. Overall, they wrote according to the grammar with the given topic, but Risma was still unable to do and write sentence patterns when compiling reports on observations. Then I asked him to re-write one idea to be expressed in writing by paying attention to the patterns of good and correct sentence arrangement. However, he said that it was difficult to write and string words together in a sentence and difficult to develop the next sentence, then I immediately gave assistance by participating in asking him to think and write word for word so that it became a complete sentence while I relaxed and calmly and enthusiastically explained how how to rewrite what we observe.*

This quote exemplifies the student's inability to pronounce the whole discourse and its parts sound clear and not doubtful or cause misunderstandings in Indonesian language learning during writing assessments. While trying to calm the student down, the teacher received an unfavorable response that was thrown at him by relying on his belief. Basically, making use of Islamic behavior values allows him to act with patience and accept the situation as it is. In this sense, teachers feel that they will act according to God's will by enduring conflict and acting in the situation they are in at the moment. Thinking that doing good judgments and teaching are useful acts of worship in the future. T8 explains:

> *Furthermore, in assessing the activity of writing an observation report, I convey the need for stages or procedures. Explanation of the material has been given along with examples developed in a paragraph, but there are still some students who have not been able to write reports based on the stages of writing such as making section descriptions, it turns out that in my assessment there is a student's inability to understand the structure of writing observation reports including general statement, section description, and benefit description or conclusion. The first general statement is to define, define what they see it. Then part description, students describe what they observe after that they conclude. So I judge whether they are right or not in making a text with the structure that has been explained.*

This quote explains how the application of personal morals in assessing the fluency of pronunciation in the Indonesian language material being studied can increase the stability of identity self-esteem by utilizing self-efficacy (Jaspal & Breakwell, 2012; Aminnuddin, 2020; Othman et al., 2014). Basically, challenging situations are seen as opportunities to grow in the virtues of Islam (Othman et al., 2014; Laeheem, 2020). In this sense, success is defined by controlling one's emotions. Situations in reflective thinking and the application of personal moral principles aside from hasty and emotional responses are characterized as personal accomplishments. In this sense, difficult situations can persist, even if there is no immediate satisfaction, as suggested by T9:

> *.... Suddenly Latif approached and showed the results of his work, "Please help Mom,' […] I haven't finished doing the work that you asked me to do according to the topic you gave me. I do not understand rewriting the contents of the video recording by writing it into a discourse using good and correct sentences. often check sentences that are redundant, or excessive here is too much meaning, such as "all*

friends" If there is already a sentence "friends" it has been eaten completely so there is no need to use the word "all of you all" so that it causes a waste of words. The sentences used must be in accordance with the rules of the language, use good and correct Indonesian, and the problems that students want to write down, so they must use effective sentences. It is not always easy to deal with students, because of how we as a teacher can provide the best solution so that there is a change in attitude in students to be able to do even a little. This is something I always think about and always study and pray to open the door of the heart to give the best for students so that learning through heart and sincerity will bring comfort to students.

This quote confirms that teacher morality is very involved in developing students' writing assessment in the field of language to improve their literacy in learning. In addition, the teacher also considers the purpose of teaching as charity and is done sincerely, applied in activities to increase students' mastery and understanding of language material. Islamic behavior possessed by teachers is the main basis in carrying out writing assessment and directing students to progress from day to day, T19 & 18 revealed:

In carrying out writing assessments on students, I attach great importance to their emotions. This is very important so that later I can provide input, reinforcement, assistance, facilitation, and the like. Then I also still have to evaluate the acquisition of student learning outcomes, both in terms of attitudes, skills, and knowledge. I also help students do self-reflection so that they get used to always evaluating their writing lessons. At the end of the lesson, besides me doing an assessment (testing the learning process and results) in terms of attitudes, skills, and knowledge, the teacher also facilitates students to think and remember what they have done while doing the assignment. , then what still needs to be improved, so that future projects that will be implemented by them will run more smoothly and successfully. I do this work sincerely as taught in Islam. For example, in writing, it is necessary to pay attention to the right language style so that emotions become an important part of pouring knowledge, attitudes, and skills so that good writing is born.

3.2. Identity attribution of God-given personality as a writing assessment construction

Understanding oneself as 'chosen to teach' (T9) makes it possible to see oneself as having a purpose in one's struggles. In this case, using one's personality identity contributes to maintaining a positive view of oneself and one's work. A person's good character will lead him to do good things. T3, for example, express:

Solving problems in writing assessment in the Indonesian language and literature with students takes a lot of time and energy, sometimes very difficult. [. . .] Need some special people to get along with children. It really makes you need extra-high energy and thought sometimes. But that's also what I like about him: It's a God-given personality that allows us to teach with high writing judgment in the classroom, especially Indonesian language and literature material.

This quote shows how understanding oneself as different from others with inherently different traits acts as a resource for developing writing assessment in Indonesian language and literature learning. Strategies for perceiving oneself as equipped with special features that allow for developing writing assessment in the classroom may therefore have responded to the peculiarities of the underlying identity principle (Jaspal & Breakwell, 2012; Breakwell, 2015). This is also seen in the T6 account:

…there was a dispute between students when comparing the writing scores, they got different from the others. This incident happened on Wednesday morning, they showed their different scores, which were 50 and 80, and they argued with each other about why my score was like this, he said. After that, I approached and approached them by giving them confidence not to do something like that and I prayed in my heart and asked God for help so that this problem could be solved. The attitude I give is that we should not blame others but we must ask ourselves to correct ourselves that from our awareness this is the beginning for us to change and

> *want to improve how to learn well and cooperate well with friends so that in working together a sense of love and affection must be instilled in us so that we grow in our identity to be sensitive to others.*

This quote is in line with previous literature which suggests social support to be an important factor in the development of a teacher's writing assessment of students in learning (Wang et al., 2016; Auphan et al., 2020). In particular, this quote shows that belonging, as the underlying principle of identity construction (Howarth, 2016; Jaspal & Breakwell, 2012), becomes very important for developing writing assessment in language learning. While the anticipation of similarity in thought patterns and personality facilitates the attribution of group cohesion through similarity, membership in a group provides a sense of security. T18 explains:

> *We also have teachers like Rusmini Rahma who are young and energetic at work. Rusmini is known as a smart and intelligent teacher and a good Muslim. He has a disciplined character and pays great attention to politeness in speaking as well as in attitude and in assessing students very carefully and masters the assessment system well; but he doesn't have the personality to do it the way he has*

As this quote exemplifies, the anticipated absence of a given teacher personality inherently justifies a misfit for this role. In this sense, the role of teacher training in relevant skills can be reduced. On the other hand, if a teacher does not develop sufficient resilience to develop quality writing assessments, then this teacher is associated as part of an outside group, which is not divinely chosen to teach. Therefore, the rationale that only a certain part of the population is created, or created, for assessment and teaching makes it possible to understand the differences in aspirations and career development.

3.3. Discussion

The findings of this study suggest that Islamic personality and Islamic coping strategies can contribute to the development of resilience by responding to the underlying principles of identity 'construction'. Thus, the results suggest that religion, Islamic coping strategies, and narratives can develop writing judgments, and contribute to identity maintenance and stabilization processes. Therefore, teachers apply their Islamic personality principles to develop writing assessments and use religious narrative frameworks that justify their innate and distinctive suitability for their profession.

In line with previous research, analysis of narrative reports shows a variety of challenging situations faced by teachers who would need and require the development of writing assessment in language to maintain personal well-being (Priyatni & Martutik, 2020; Wu et al., 2014; Reed et al., 2020; Jiménez et al., 2014; Arnold & Reed, 2016; Habibi, 2016; Hung & Chan, 2020). However, while previous research has focused primarily on how foreign and intrinsic factors can contribute to the development of writing assessment in the field of Indonesian language and literature (Greene-Woods & Delgado, 2020; Lee et al., 2020; Damaianti et al., 2020; Shi Hui et al., 2020; Yusof & Mohamad, 2020), this study extends previous knowledge by examine the possible relationship between Islamic behavior and personal identity in writing assessment. This is in line with an extensive series of studies on identity maintenance showing that writing assessment contributes to students' greater scientific mindset and literacy skills (Sultan et al., 2020; Khir et al., 2016; N. Othman, 2015; A. K. Othman et al., 2014; Annalakshmi & Abeer, 2011; McKay & Sappa, 2020; Mondro et al., 2020). However, this study continues this idea by showing that the application of Islamic behavior in writing assessment contributes to personal development and growth in harmony with the principles of identity construction of self-esteem and self-efficacy (Tambak & Sukenti, 2020; Aminnuddin, 2020; Kamal & Ghani, 2014). In this sense, narrative stories show that Islamic moral virtues are conceptualized as more understanding, reflective, and more creatively developed for the quality of writing assessment in the learning (Eissa & Khalid, 2019; Dzo'ul Milal et al., 2020). Therefore, controlling oneself, one's emotions and reactions in the development of writing assessment in Indonesian language and literature with feelings of self-efficacy and morals (Shehzad et al., 2019; Webb-Williams, 2018; Peura et al., 2021). In addition, personal interpretation of Islamic doctrines, combined with faith in these doctrines, contributes to writing assessment development activities by stabilizing identity when motivation is low and expectations are high (Asutay & Yilmaz, 2020; A. K. Othman et al., 2014; Khir et al., 2016; Damaianti et al., 2020; Habibi, 2016; Priyatni & Martutik, 2020). Fundamentally, Islamic doctrine makes it possible to form

narrative arcs that facilitate reflection on student behavior and contribute to the evaluation of the meaningfulness of a teacher's work (N. Othman, 2015; Khir et al., 2016; Tambak & Sukenti, 2020). Therefore, teachers define themselves through their work: Instead of understanding teaching from the perspective of a contractually required job identity, being a teacher is described as being imperatively tied to one's identity, similar to gender identity (Breakwell, 2015; Jaspal & Breakwell, 2012; Rapoport & Yemini, 2020; Mondro et al., 2020; Damaianti et al., 2020).

Thus, being a teacher becomes a comprehensive picture of the personality inherent in a person and the creation of Allah *swt*. (Damaianti et al., 2020; A. K. Othman et al., 2014; Khir et al., 2016). This notion is critical to maintaining a positive view of one's identity, even in times of struggle, and thus responding to the underlying identity maintenance process. In conclusion, apart from developing personal identity while teaching, and being emotionally high, personal faith and religiosity play a role in the development of teacher writing assessment in the field of Indonesian language and literature.

4.   CONCLUSION

The development of personal identity while teaching, high emotional, Islamic personality, and personal religiosity play a role in the development of teachers' writing assessment in learning the Indonesian language and literature. The application of Islamic principles and Islamic behavior becomes the main glue in the development of writing assessment, in addition to the attribution of identity from the God-given personality to Indonesian language and literature learning. The creativity and writing assessment abilities of Indonesian language teachers develop with various variants, and students' skills and mastery of material also develop in improving literacy, as well as their academic achievements. However, although these findings have outlined the relationship between Islamic behavior and teachers' personal identity in the development of writing assessments in the Indonesian language and literature field, a number of caveats need to be considered. As a qualitative research with a relatively small sample size of 20 teachers with strong beliefs, this research is limited in its ability to generalize. This warning is especially important in the context of the recruited population, as all Indonesian teachers who declare themselves to be believers are deeply affiliated with Islam. It is still possible that similar accounts could be obtained from highly affiliated individuals of other Islamic denominations or individuals with different strong beliefs. Similarly, it may be questioned whether other self-identifying and highly affiliated Indonesian language teachers would agree with the statements of the interviewed individuals. However, despite these limitations, this study offers a new perspective in Indonesian language teacher writing assessment research by linking Islamic behavior with identity construction principles. While it is not suggested that Islamic behavior can be an exclusive way to develop Indonesian language teachers' writing assessments, it was found to be a useful addition that could contribute to the use of teachers' language assessments and would merit further examination. Therefore, future research may wish to carry out large-scale studies investigating possible relationships between religiosity, writing assessment, and identity processes and examining the possible benefits of implementing language area writing assessments in teacher training courses. This will make it possible to outline the possible effects with a quantitative and representative sample so as to provide more generalizable conclusions.

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