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LMS-Based Assessment and Islamic Pedagogy: A Qualitative Case Study in an Indonesian Private University

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ABSTRACT

This qualitative case study investigates the integration of LMS-based assessments in Islamic higher education, focusing on how prayerful pedagogical values come into alignment with the practices of digital evaluation. Conducted at a private Islamic university in the Republic of Indonesia, between February and June 2025, 16 students and two lecturer-participants in an Educational Evaluation course were involved in the research. Data collection was based on semi-structured interviews, focus group discussions, classroom observation, and an analysis of LMS documents. Data were analyzed with NVivo 14, according to the thematic concept of Braun and Clarke. The findings identified three key themes: pedagogical transparency, ethical awareness, and faith–technology alignment. Of note, in their discussions, participants felt that LMS assessment improved grading clarity, created opportunities for self-regulated learning, and helped enforce accountability, consistent with Islamic ethical principles such as amanah and adl. However, the major concerns raised with respect to digital examination servers were confidence in technology and equity of access. In conclusion, the study argues that when based on ethical and faith-based principles LMS assessment can promote transparency, academic honesty, and moral engagement in Islamic higher learning. Some implications are that institutional frameworks for integrating digital literacy, ethical orientation, and pedagogical innovation into the assessment practices are necessary.

Keywords: *learning management systems, Islamic higher education, assessment, academic integrity, pedagogical transparency.*
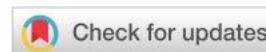
INTRODUCTION

The introduction of digital technology into higher education has altered assessment practices over the past decade.[1] Learning Management Systems (LMS) have come to figure predominantly in the course design,[2] instructional delivery,[3] and evaluation of student performance.[4] The pandemic transformation sped this shift such that now, developed and developing universities alike must adopt LMS platforms for continuous assessment, feedback and analytics to student performance.[5] Across the globe, digital assessment is increasingly seen as a tool for enhancing transparency, accountability and efficiency in the measurement of learning outcomes. But questions have arisen over and above forming the data and technology-anintegrated assessment about whether or not the assessment met ethical, pedagogical integrity and cultural values of the institution. These questions become most pertinent for faith-based education since their moral and spiritual principles in guiding the identity of pedagogy shape the philosophy of evaluation.

Assessment serves, in many higher education systems, much more than measuring cognitive attainment; assessment manifests the institutional values, ethical norms, and pedagogical beliefs.[6] Within Islamic higher education, assessment conceives the notion involving not only a technical process but also a moral practice embodying principles of *amanah* (trust),[7] *adl* (justice),[8] and *ihsan* (excellence).[9] All these values sustain the Islamic philosophy of education, which posited learning both in intellectual and moral development.[10] The rapid scan toward the acceptance of LMS-based assessments

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[1] Christina St-Onge et al., "COVID-19 as the Tipping Point for Integrating E-assessment in Higher Education Practices," *British Journal of Educational Technology* 53, no. 2 (March 2, 2022): 349–66, https://doi.org/10.1111/bjet.13169; Bopelo Boitshwarelo, Alison Kay Reedy, and Trevor Billany, "Envisioning the Use of Online Tests in Assessing Twenty-First Century Learning: A Literature Review," *Research and Practice in Technology Enhanced Learning* 12, no. 1 (December 7, 2017): 16, https://doi.org/10.1186/s41039-017-0055-7; Gabriela Grosseck, Ramona Alice Bran, and Laurențiu Gabriel Țîru, "Digital Assessment: A Survey of Romanian Higher Education Teachers' Practices and Needs," *Education Sciences* 14, no. 1 (December 27, 2023): 32, https://doi.org/10.3390/educsci14010032.

[2] Alia Lancaster et al., "The Positive Impact of Deliberate Writing Course Design on Student Learning Experience and Performance," *Journal of Learning Analytics* 7, no. 3 (December 17, 2020): 48–63, https://doi.org/10.18608/jla.2020.73.5.

[3] Cameron Hooson-Smith and Kieran Williamson, "Evaluating Programme-Wide Course Redevelopment within a Learning Management System," *ASCILITE Publications*, November 28, 2023, https://doi.org/10.14742/apubs.2023.606.

[4] María Consuelo Sáiz-Manzanares et al., "Improve Teaching with Modalities and Collaborative Groups in an LMS: An Analysis of Monitoring Using Visualisation Techniques," *Journal of Computing in Higher Education* 33, no. 3 (December 13, 2021): 747–78, https://doi.org/10.1007/s12528-021-09289-9.

[5] St-Onge et al., "COVID-19 as the Tipping Point for Integrating E-assessment in Higher Education Practices"; Lorraine Bennett and Ali Abusalem, "Building Academic Integrity and Capacity in Digital Assessment in Higher Education," *Athens Journal of Education* 11, no. 1 (January 19, 2024): 71–94, https://doi.org/10.30958/aje.11-1-5.

[6] Juuso Henrik Nieminen, Anabel Moriña, and Gilda Biagiotti, "Assessment as a Matter of Inclusion: A Meta-Ethnographic Review of the Assessment Experiences of Students with Disabilities in Higher Education," *Educational Research Review* 42 (February 2024): 100582, https://doi.org/10.1016/j.edurev.2023.100582.

[7] Zulfahmi Alwi, Rika Dwi Ayu Parmitasari, and Alim Syariati, "An Assessment on Islamic Banking Ethics through Some Salient Points in the Prophetic Tradition," *Heliyon* 7, no. 5 (May 2021): e07103, https://doi.org/10.1016/j.heliyon.2021.e07103.

[8] Molina Ibrahim et al., "Addressing Contemporary Ethical and Moral Issues through Islamic Education," *Journal on Islamic Studies* 1, no. 1 (June 10, 2024): 36–51, https://doi.org/10.35335/kbbzar83.

[9] Filza Inayah, Lia Fitriani Rosyadi, and Nour Kholid, "The Moral Economy of Development: Unpacking Islamic Perspectives," *Ta'amul: Journal of Islamic Economics* 3, no. 2 (June 16, 2025): 113–27, https://doi.org/10.58223/taamul.v3i2.396.

[10] Arlinda Ayu Diah Arfani Arlinda, "Challenges in Evaluating Islamic Education Learning in Schools: Implications for Educational Objectives," *Tadibia Islamika* 4, no. 1 (June 11, 2024): 1–9, https://doi.org/10.28918/tadibia.v4i1.2277; Titin Yuniartin et al., "Evaluation of Islamic Education: Integrating Cognitive, Moral, and Spiritual Aspects Based on The Qur'an and Hadith," *Jurnal Pendidikan Agama Islam Indonesia (JPAII)* 5, no. 4 (December 31, 2024): 161–69, https://doi.org/10.37251/jpaii.v5i4.1267.

consequently often places a tension between the old faith-informed pedagogical ethics and the procedural logic of digital assessment systems primarily designed within secular, western-oriented educational frameworks.[11] As Islamic universities integrate LMS platforms such as Moodle, Canvas, or Google Classroom, the challenge lies in ensuring that technological affordances align with faith-based pedagogical values rather than inadvertently undermining them.[12]

Recent LMS assessment research has examined many pedagogical and technological dimensions related to user acceptance,[13] system quality,[14] feedback immediacy,[15] and perceived fairness.[16] These studies have generally reported favorable outcomes for student engagement and instructional transparency. However, most of this literature has originated from the West and does not draw from faith-based institutions, where ethical considerations are framed more in terms of institutional policy and less from spiritual or religious perspectives.[17] Little attention has been paid to how educators and learners within Islamic higher education conceptualize and enact digital assessment in ways true to their religious and moral commitments.[18] This is a key gap that urges the need to explore assessment not as a procedural matter but one of ethical negotiation and faith-based meaning-making.

The ethical assessment dimension has attracted thorough discussion in educational research, including academic integrity, equity, and data privacy. Still, the linkage of religious ethics—including Islamic moral reasoning—to digital assessment frameworks is yet to be satisfactorily investigated. Islamic pedagogy regards justice, trust, and sincerity to be sine qua non in every aspect of teaching and evaluation.[19] In this understanding, assessment becomes more than just an endpoint; for it is a system for the morality of all actors on the scene of

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[11] Dr. Sheeba Zafar, "Assessment in Islamic Perspective: Balancing Knowledge, Intention Character, and Accountability," *The Critical Review of Social Sciences Studies* 3, no. 3 (July 3, 2025): 198–204, https://doi.org/10.59075/h8npr269.

[12] Samsuddin Samsuddin and Irma Suryani Siregar, "Optimizing Islamic Religious Education: A Case Study on Curriculum Management in Planning, Implementation, and Evaluation," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (December 11, 2024): 5150–62, https://doi.org/10.35445/alishlah.v16i4.6389.

[13] Parisa Shayan et al., "Multi-Level Analysis of Learning Management Systems' User Acceptance Exemplified in Two System Case Studies," *Data* 8, no. 3 (February 22, 2023): 45, https://doi.org/10.3390/data8030045.

[14] Joyce Hwee Ling Hwee Ling and Rebecca Yen Pei Kan, "Perceptions of Learning Management System Quality, Satisfaction, and Usage: Differences among Students of the Arts," *Australasian Journal of Educational Technology*, January 28, 2020, 26–40, https://doi.org/10.14742/ajet.5187.

[15] Sami Saeed Binyamin, Malcolm Rutter, and Sally Smith, "Extending the Technology Acceptance Model to Understand Students' Use of Learning Management Systems in Saudi Higher Education," *International Journal of Emerging Technologies in Learning (IJET)* 14, no. 03 (February 14, 2019): 4, https://doi.org/10.3991/ijet.v14i03.9732.

[16] Hwee Ling and Kan, "Perceptions of Learning Management System Quality, Satisfaction, and Usage: Differences among Students of the Arts."

[17] Fadhlillah Fadhlillah and Jibril Ayuba, "Islamic Value-Based Quality Management: The Challenge of Spiritual Integration in Modern Education Systems," *Journal of Research in Educational Management* 3, no. 1 (June 10, 2025), https://doi.org/10.71392/jrem.v3i1.87; Arlinda, "Challenges in Evaluating Islamic Education Learning in Schools: Implications for Educational Objectives."

[18] Eka Nur Mistiawati et al., "Teacher Competency in Applying Assessment for Islamic Education Learning in the Digitalisation," *Suhuf* 37, no. 1 (May 29, 2025), https://doi.org/10.23917/suhuf.v37i1.8644; Siti Nursyamsiyah, "Evaluation Model of Islamic Education Learning in Schools in The Digital Age," *International Journal of Social Learning (IJSL)* 3, no. 2 (April 28, 2023): 188–201, https://doi.org/10.47134/ijsl.v3i2.128; Haziyah Hussin et al., "Students' Perception of Digital Alternative Assessment Practices in Islamic Studies," *International Journal of Academic Research in Progressive Education and Development* 11, no. 3 (August 14, 2022), https://doi.org/10.6007/IJARPED/v11-i3/14477.

[19] Dr. Sheeba Zafar, "Assessment in Islamic Perspective: Balancing Knowledge, Intention Character, and Accountability"; Yuniartin et al., "Evaluation of Islamic Education: Integrating Cognitive, Moral, and Spiritual Aspects Based on The Qur'an and Hadith."

instruction, great or small, teacher or land. Citing the articulation of moral authority, which connects to contemporary discourses around "assessment for learning" and transparent pedagogy, it shall introduce an alternative path, one not delineated by secular understandings of ethics. In this case, how such ethics translate into the LMS-based assessment environment can, therefore, generate some very interesting perspectives for the international scholarship in digital pedagogy and educational ethics.

With such sociological relevance, Indonesia is a unique context for fruitful investigation at the intersection of faith and technology. As the most populous Muslim-majority country, Indonesia has heavily invested in the digitalization of Islamic higher education through the Kemenag initiatives.[20] Islamic universities and teacher education institutions (Perguruan Tinggi Keagamaan Islam Negeri/Swasta) are now implementing LMS platforms that will facilitate blended and totally online learning. But now the politics of LMS-based assessment have thrown up pedagogic and ethical questions regarding fairness, plagiarism detection, and the maintenance of honesty in learning (*ikhlas*).[21] Within these algorithmic and automated evaluation processes, teachers and students are enjoined to rethink their moral value system, a cause of tension and opportunity. Surprisingly few, albeit highly fragmented, empirical studies have looked into these issues in the Indonesian context, although they have national relevance.

This study fills the vacuum by investigating how Islamic higher education students perceive, interpret, and implement assessment based on LMS within the ambit of Islamic pedagogical ethics. A case study with qualitative design is being selected and will take place at a private Islamic university in Indonesia among the participants taking an Educational Evaluation course. Through in-depth interviews, focus group discussions, and document analysis, the study finds out how digital assessment practices are governed by ethical awareness, faith commitments, and institutional norms. The study will be pursing these research questions: (1) What do lecturers and students understand by the ethical and pedagogical dimensions of assessment within an LMS? (2) How do LMS tools enable or obstruct the realization of Islamic values such as *amanah* (trust) and *adl* (justice) in assessment practice? (3) How can faith-based digital assessment increase transparency and academic integrity in Islamic higher education?

The notion is that these questions would help uncover how technological tools interact with cultural and spiritual frameworks with respect to educational evaluation. This does not, then, situate Islamic pedagogy as a stand-alone or peripheral discipline; rather, it is conceptualized as a core epistemological foundation that speaks to decision-making, judgment, and accountability when it comes to assessment. The analysis, then, borrows from

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both pedagogy theory and Islamic ethical discourse to yield a nuanced comprehension of faith-informed digital assessment. It gives space to extend the international conversation on educational technology to include moral and spiritual perspectives that are almost absent from mainstream literature.

As mentioned above, this research is of significance because it benefits both theory and practice. Theoretically, it advances the discussion on ethical digital pedagogy by bringing Islamic moral reasoning into the realm of analysis surrounding LMS-based assessment. Practically, it affords lecturers, administrators, and policymakers insights into how to design digital assessment systems that consider the religious identity of students alongside the integrity of academic processes. The findings will also eventually assist in informing institutional policy with regard to assessment transparency, digital literacy, and professional development at faith-based universities. On a wider scale, the study demonstrates the potential of Islamic higher education with respect to global pedagogical innovation, laying bare instances in which faith-oriented institutions blend tradition and technology in facilitating integrity, inclusivity, and reflective learning.

In this sense, in the introduction, we have justified the need to explore LMS-based assessment as both a technological and an ethical practice within the framework of Islamic pedagogy. The second justification that the introduction sets forth is the quintessential need of improving quality of education through digital innovation, while tempering the same process with moral accountability drawn from the faith tradition. The study seeks to address these two sets of imperatives through a rigorous empirical study founded on theoretical understanding in an effort to broaden the global perception of how educational technologies can serve as more than just an instrument for efficiency but also as a medium for ethical formation and cultural continuity. This methodological approach will be further elaborated in the following section when we discuss how these debated issues are operationalized within the context of Indonesian Islamic higher education.

METHOD

Research Design

This study adopted a qualitative case study design to explore how lecturers and students in Islamic higher education perceive and enact Learning Management System (LMS)-based assessment in light of Islamic pedagogical ethics. This design was chosen to provide an in-depth understanding of participants' lived experiences and the meanings they construct within their authentic academic environment.[22] Guided by an interpretative paradigm, the study sought to uncover how technologically mediated assessment practices interact with moral and faith-based principles, emphasizing the subjective perspectives of both teachers and students. The case focused on a single undergraduate course, *Educational Evaluation*, where LMS-based assessment was integrated into regular teaching and learning. This context

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[22] Bedrettin Yazan, "Three Approaches to Case Study Methods in Education: Yin, Merriam, and Stake," *The Qualitative Report*, February 23, 2015, https://doi.org/10.46743/2160-3715/2015.2102; Sarah Crowe et al., "The Case Study Approach," *BMC Medical Research Methodology* 11, no. 1 (December 27, 2011): 100, https://doi.org/10.1186/1471-2288-11-100.

provided an ethical and pedagogical arena to examine digital assessment practices within Islamic education.

Research Context and Participants

This research was conducted in a private Islamic university in West Java, Indonesia, and LMS on a campus-wide extent has been installed in the institution to effectively support blended learning. The institution typifies the Islamic higher education model in Indonesia according to the country's Ministry of Religious Affairs, which aggressively champions digital transformation in education. Two lecturers and sixteen students (ten females and six males aged 19-22) undertaking Educational Evaluation course for the 2025 academic semester constituted research participants. Purposive sampling was done to select individuals who could provide rich and reflective insights into the ethical and pedagogical dimensions of assessment through LMS. Participation was voluntary and informed consent obtained from all participants. To ensure anonymity pseudonyms were used, as were secure storage of data on encrypted drives accessible only to the researcher.

Data Collection and Analysis

Population data were collected from February to June of the year 2025, using semi-structured interviews, focus group discussions (FGDs), classroom observations, and document analysis. The interviews, lasting around 45-60 minutes, were conducted with two lecturers and eight students, regarding issues such as fairness, transparency, and faith-informed responsibility in LMS-based assessment. Following that, two FGDs, comprised of six to eight students each, were held to elicit collective reflections on ethical dilemmas and challenges in digital assessment. Observations in the classroom and LMS provided complementary data with document analysis encompassing rubrics, records of feedback, and transcripts of discussions. All interviews and FGDs were audio-recorded verbatim, transcribed, and then translated from Bahasa Indonesia into English after a verification of accuracy.

Thematic analysis was conducted according to the six-phase framework provided by Braun and Clarke (2021): familiarization, coding, theme generation, review, definition, and reporting stages.[23] Data were organized and coded using the NVivo 14 software. Coding was done through both inductive and deductive approaches, such that the themes emerging were discussed in relation to Islamic values of amanah, 'adl, and ihsan. Through peer debriefing with two qualitative experts, interpretive validity was ensured, and researcher bias minimized.

Trustworthiness and Ethics

The trustworthiness of the case study is established via credibility, dependability, confirmability, and transferability.[24] The credibility was established through triangulation, prolonged engagement, and member checking; dependability through an audit trail of field

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[23] Virginia Braun and Victoria Clarke, "Toward Good Practice in Thematic Analysis: Avoiding Common Problems and Be(Com)Ing a Knowing Researcher," *International Journal of Transgender Health* 24, no. 1 (January 25, 2023): 1–6, https://doi.org/10.1080/26895269.2022.2129597.

[24] Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry*, vol. 75 (London: Sage Publication, 1985).

notes; and confirmability through reflexive journaling and peer debriefing. Rich contextual descriptions were produced to enhance transferability. Ethical principles were strictly maintained throughout the study, ensuring voluntary participation, informed consent, confidentiality, and conformity to those ethical guidelines of the institution that seek to promote respect, transparency, and integrity.

Reflexive Positioning of the Researcher

Such additional aspects enhancing the methodological rigor of this study would be the reflexive position adopted by the researcher at the intersection of faith-based ethics and digital assessment, which occupies an extraordinarily sensitive space in this regard. According to qualitative researchers, reflexivity includes critical self-examination of how the positionality of the researcher affects design, data collection, and analysis.[25] By continuously writing reflexive memos after interviews, FGDs, and observations, and then checking their NVivo coding output with it, the researcher actively reduces bias and keeps an open epistemic door. Such practice complements present calls for reflexivity as one of those ways toward power dynamics and trustworthiness in qualitative research.[26]

RESULTS AND DISCUSSION

Results

Overview of LMS-Based Assessment Practices

From interviews, document reviews, as well as LMS activity logs, emerged indications that the Learning Management System (LMS) was applied across the phases of the Educational Evaluation course, including assignment submission, online quizzes, peer review, discussion forums, and lecturer feedback.

LMS usage logs extracted between 1 February and 30 June 2025 showed consistent student engagement in the digital learning environment. Out of the total 16 student participants with analyzed LMS data, 14 (87.5%) submitted their assignment through the LMS prior to the deadlines. The participation rates for the activities mentioned above are as follows: 81.2% (13/16) for online quizzes, 68.7% (11/16) for peer-review feedback, and 75.0% (12/16) for discussion forum participation. Lecturer feedback records indicated that 100% (16/16) of graded assessments received digital comments or rubric-based evaluations through the LMS.

Table 1. LMS Usage Frequency, Participation Rate, and Raw Counts (February–June 2025)

Activity Type	Frequency (per semester)	Participation Rate (%)	Raw Count (Students)	Description
Assignment Submission	4	87.5	14/16	Uploads through the LMS platform
Online Quiz	3	81.2	13/16	Multiple-choice and essay-type assessments

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[25] Muthanna, A., & Alduais, A. (2023). The interrelationship of reflexivity, sensitivity and integrity in conducting interviews. *Behavioral Sciences*, *13*(3), 218. https://doi.org/10.3390/bs13030218

[26] Saber, A. (2024). The Role of Positionality in Enhancing Trustworthiness: A Methodological Framework for Qualitative Researchers. https://doi.org/10.20944/preprints202411.2017.v1

Activity Type	Frequency (per semester)	Participation Rate (%)	Raw Count (Students)	Description
Peer Review Feedback	2	68.7	11/16	Student-to-student feedback on evaluation tasks
Discussion Forum Participation	5	75.0	12/16	Ethical reflection and exchange of assessment perspectives
Lecturer Feedback via LMS	4	100.0	16/16	Digital comments and rubric-based evaluations

Source: Researcher's LMS data observation and document review, 2025.
Meaning Note: Participation rate is calculated based on n = 16 student interviewees whose LMS usage data were analyzed.

Thematic Insights from NVivo Analysis

Using NVivo 14, 18 interview transcripts involving 16 students and 2 lecturers were analyzed. The coding process produced a total of 250 references categorized under the following three prominent themes: Didactic Transparency (38%), Ethical Consciousness (34%), and Faith-Technology Integration (28%).

Table 2. Distribution of NVivo Coding Themes based on Figure 1.

Theme	Frequency (References)	Percentage (%)
Pedagogical Transparency	95	38
Ethical Awareness	85	34
Faith–Technology Integration	70	28
Total	**250**	**100**

Source: NVivo 14 coding results, 2025.
Meaning note: Percentages indicate the amount of coded references in all transcripts (n = 250 references).

According to NVivo sentiment analysis on the theme Ethical Awareness, 72% (61/85) of coded references were identified as positive, 18% (15/85) were neutral, and 10% (9/85) were negative. To examine coding reliability, 20% of the data were double coded by two researchers to obtain a large intraclass agreement of $\kappa = 0.72$.
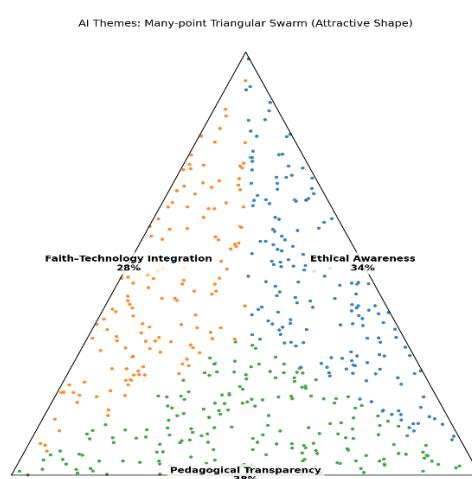
Figure 1. Percentage Distribution of NVivo Coding Themes (Source: Researcher's NVivo Analysis, 2025)

Pedagogical Transparency

Pedagogical Transparency themes recorded 38% (95/250) from the entire coded references. According to students and lecturers, the assessment formats using LMS provide more visibility and clarity in grading processes. By the clear availability of rubrics coupled with errors in automated submissions and constant digital feedback, this is justified.

"The LMS helps me to objectively assess the students; there is a clear rubric for every score." (Lecturer 1)

Ethical Awareness

Ethical Awareness was the theme that accounted for 34% (85 out of 250) of the entire coded references. It included some obvious findings regarding the conviction of the participants on sincerity and accountability in the digital submission and awareness over the ethical principles embedded in the use of the technology-assisted assessment tools. NVivo sentiment analysis reflected that the theme was primarily positive (72% or 61 out of 85), which denotes affirmations of integrity and accountability in academic conduct.

"We remind students that honesty in digital submissions is part of Islamic ethics. Using Grammar ly or plagiarism checkers should strengthen-not replace-their integrity."
(Lecturer 1)

"Before submitting assignments, I ensure that there are no plagiarisms. it's like doing muhasabah (self-evaluation)."
(Student 8)

Faith–Technology Integration

Faith - Technology Integration presented 28% (70/250) of all coded references. Digital assessment was considered by lecturers and students alike to be inseparable from moral and spiritual values, which were thus interwoven with the notions of punctuality, sincerity, and responsibility relative to their engagement in LMS-based learning tasks.

"I feel that submitting LMS assignments on time is sort of like keeping a promise. It is part of ibadah because we fulfill our responsibilities sincerely."
(Student 3)

Table 3. Themes and Representative Quotations

Theme	Description (as coded)	Representative Quotation
Pedagogical Transparency	Emphasis on fairness and clarity in grading	"The LMS helps me assess students more objectively; every score has a clear rubric." (Lecturer 1)
Ethical Awareness	Emphasis on integrity and responsibility in digital submission	"Checking plagiarism feels like muhasabah before submission." (Student 8)

Theme	Description (as coded)	Representative Quotation
Faith–Technology Integration	Linking digital engagement with sincerity and responsibility	"Submitting assignments is like ibadah when done sincerely." (Student 3)

Source: NVivo 14 coding of 18 interview transcripts (16 students, 2 lecturers).
Meaning Note: Quotations are presented verbatim. Translations, where necessary, were made by the researcher.

The trials have thus professed that through the quantitative and qualitative analytic approach, the usage of LMS coupled with the thematic structure of participants' experiences would be well documented. The LMS provided objective measures of participation frequency and submission rates while NVivo yielded a comprehensive overview of the qualitative patterns recurring therein.

Discussion

Summary of key findings

The current study went on to report a prolific use of institutional LMSs for both summative and formative assessment activities in an Educational Evaluation course. LMS log data showed almost total compliance on assignment submission (87.5 %) and feedback from the lecturer (100 %), while participation in peer review (68.7 %) and reflective forum activities (75.0 %) was lesser. The qualitative analysis revealed three interrelated themes, along with the corresponding percentages of coded references: Pedagogical Transparency (38%), Ethical Awareness (34%), and Faith–Technology Integration (28%); participants often articulated that rubrics, recorded feedback, and traces for automation on the LMS made assessment processes more visible.

Transparency and Assessment Design

The fact that Pedagogical Transparency is very much at the forefront of the qualitative data as well as the robust rubric-mediated submissions and lecturer feedback suggests that LMS-mediated workflows can, indeed, amplify the procedural clarity of assessment greatly to the benefit of both students and instructors. Recent empirical literature endorses this outcome, whereby well-articulated scoring rubrics and clarification in digital platforms have been shown to improve students' perceptions of fairness associated with assessment and thereby encourage engagement.[27] Therefore, if institutions aspiring to achieve greater intricacies of transparency should not be satisfied by LMS presence alone, but also have to ensure that they incorporate such rubrics and structured feedback within LMS workflows and that these artifacts are accessible to students for importation and interpretation.

The Ethical Awareness theme and the resultant sentiment (predominantly positive) suggest that students and instructors think that portfolios of digital assessment practices represent places to uphold academic integrity. It was expressed by participants that

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[27] Mohd Elmagzoub Eltahir et al., "Students' Experiences of Fairness in Online Assessment: A Phenomenological Study in a Higher Education Institution Context," *Sage Open* 13, no. 4 (October 21, 2023), https://doi.org/10.1177/21582440231209816; Silvia Pérez-Guillén et al., "Students' Perceptions, Engagement and Satisfaction with the Use of an e-Rubric for the Assessment of Manual Skills in Physiotherapy," *BMC Medical Education* 22, no. 1 (August 17, 2022): 623, https://doi.org/10.1186/s12909-022-03651-w.

plagiarism-checking tools and writing-support tools are to be seen as adjuncts rather than replacements for personal responsibility. This echoes more recent discussions on academic integrity in digitally mediated instruction, which argue that detection technologies and AI-tools can assist but never replace pedagogical interventions that create a culture of integrity, such as scaffolding, transparent expectations, and formative feedback.[28] Further rapid emergence of generative AI and automated writing tools is causing tectonic shifts in the integrity landscape, suggesting the need for explicit teaching on responsible use of these tools and on assessment design that privileges authentic student-generation work.

The emergent pattern observed in this study resonates with wider discussions about the effect of artificial intelligence on students' learning behaviors, especially the risk of them becoming overdependent on AI-driven tools. In the findings on student reliance on AI to answer exam questions, these voices remind us that when left unchecked, the use of automated systems could collectively chip away at students' critical thinking and self-regulation, thus bringing to the fore the ethical considerations behind digital assessment systems.[29] Meanwhile, evidence stemming from AI-optimized instructional media in Islamic Religious Education, as reported in the subsequent would suggest that under deliberately controlled pedagogical and ethical decision-making, AI could enhance rather than limit students' engagement and learning.[30] These complementary insights underline the fact that learning assessment environments based on LMS need to not only detect misconduct but also foster reflective, intentional, and spiritually aligned academic engagement, allowing digital tools to support rather than replace the moral agency of learners in Islamic higher education.

Peer Review and Reflective Participation

The LMS designed peer review tasks and a forum for discussion; in these tasks reflective assignment submission and feedback from instructors showed moderate participation. This indicates that while students are adhering to compromised, instrumented submissions, voluntary and tougher collaborative undertakings seem to require more scaffolding for fuller engagement. Empirical research on online peer assessment shows that feedback from peers is effective but highly dependent on well-structured guidance, training in giving/receiving feedback, and alignment of expectations and incentives.[31] Thus, if the instructors would like

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[28] Zeenath Reza Khan et al., "'E'-Thinking Teaching and Assessment to Uphold Academic Integrity: Lessons Learned from Emergency Distance Learning," *International Journal for Educational Integrity* 17, no. 1 (August 24, 2021): 17, https://doi.org/10.1007/s40979-021-00079-5; Jennifer Cutri et al., "Academic Integrity at Doctoral Level: The Influence of the Imposter Phenomenon and Cultural Differences on Academic Writing," *International Journal for Educational Integrity* 17, no. 1 (April 15, 2021): 8, https://doi.org/10.1007/s40979-021-00074-w.

[29] Adiyono, A., Suwartono, T., Nurhayati, S., Dalimarta, F. F., & Wijayanti, O. (2025). Impact of artificial intelligence on student reliance for exam answers: A case study in IRCT Indonesia. *International Journal of Learning, Teaching and Educational Research*, *24*(3), 519-544. https://doi.org/10.26803/ijlter.24.3.22

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to change moderate participation into worthwhile engagement, then they have to adopt structured peer-assessment protocols such as training sessions, sample feedback, calibrated rubrics, and incentive structures.

Methodological considerations and trustworthiness of qualitative coding

The arrangement of NVivo-derived themes gives a rough road map for identifying recurring issues, but it should equally be noted that those outputs will depend on explicit analytic choices-the unit of analysis (references vs cases), coding frame, and procedures for reliability.[32] Clear reporting of these procedural elements and inter-coder reliability enhances credibility in the findings.[33] Reporting the entire code count and the inter-coder agreement (where it applies) constitutes the value of this study to theme quantification while at the same time limiting generalizations.

Practical recommendations grounded in the findings

The findings of study guide a set of practical recommendations for strengthening LMS assessment practices in higher education. First, rubric visibility and feedback within the LMS must be more constructive.[34] A rubric must be clearly defined, and feedback needs to be structured and be provided to students in a timely manner so they perceive them as transparent, fair, and accountable for the whole assessment task. Second, integrating AI and academic integrity literacy into course design will be essential.[35] As generative technologies move extremely fast, instructors should lay ground rules about AI tool acceptability, acknowledge usage, and assessment modes that encourage authentic work produced by an individual student. Third, peer-review activities need formal scaffolding to improve participation and educational gains.[36] By training students in effective feedback, calibrating their judgments through exemplars of rated responses, and offering minor grading incentives for substantive contributions to feedback, the process could be improved.

Limitations

The quantitative LMS metrics reported here use the subset of students (n = 16) matched to interview data; if the full course roster was larger, participation rates using the full population may differ. The NVivo thematic counts, while informative, remain dependent on

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the coding frame and chosen unit of analysis; although reliability was assessed for a portion of the dataset, qualitative coding remains context-sensitive and less generalizable than large-scale quantitative designs. Lastly, the study's specific cultural and religious context (integration of faith language and concepts) may limit transferability to secular or differently constituted educational settings.

Directions for future research

Building from these findings, future research may focus on deepening the understanding of LMS assessment in relation to pedagogical and ethical dimensions of learning. One of the most important lines of inquiry will be to investigate the relationship of LMS-mediated transparency features, such as how detailed rubrics are and whether the feedback was provided timely, with specific learning outcomes across larger and more diverse groups of students. Such studies could clarify whether those perceptions of fairness and engagement translate into better grades and greater long-term retention. Future studies should also include experimental tests of interventions intending to change the depth and frequency of peer-review participation, comparing different conditions-for example, effects of calibration training vs. control conditions for the best methods to encourage constructive peer interaction. Longitudinal investigations are also required to evaluate the long-term or enduring impact on academic integrity, student metacognition, and ethical conduct in digital learning environments of AI literacy/applied and how the above constructs were applied. Methodologically, such research could substantially increase external validity and replicability by grounding investigations in multi-site mixed-methods designs, which include preregistered coding protocols and wider participant samples.

Future research work would improve on these findings in order to enhance understanding of how related LMS assessment contributes to pedagogical and ethical dimensions of learning. One of the most important possible inquiries involves examining the relationship of LMS-mediated transparency features, such as rubrics' level of detail and feedback timeliness, with measurable learning outcomes across larger and more diverse groups of students. Such studies would clarify whether the perceptions of fairness and involvement lead to better performance outcomes and better long-term retention. Future studies should include experimental tests of interventions intended to modify depth and frequency of peer-review participation-for instance, comparison of effects of calibration training vs. control conditions for the best methods encouraging constructive peer interaction. Longitudinal research would also be needed to evaluate the lasting or enduring effects of AI literacy/applied programs on shaping academic integrity, student metacognition, and ethical behavior in digital learning environments. From a methodological speaking, such future research would substantially boost its external validity and replicability by rooting investigations in multi-site mixed-methods designs including preregistered coding protocols and wider participant samples.

This denotes that there is quite a long distance yet for his future works to travel: this will subsequently mean an awful lot of improvement in research based on these findings

regarding the understanding of how LMS assessment contributes to the improved overall learning conditions, that is, pedagogically and ethically. One of the important directions would be to explore how LMS-mediated transparency features, such as the degree of detail in rubrics or how timely the feedback is, relate to measurable learning outcomes across larger and more diverse student samples. Such research would make it clear whether those perceived fairness and engagement contributions have an effect on actual grades and long-term retention. Future studies should further include experimental testing of interventions meant to change the depth and frequency of peer-review participation, for instance, comparing the effects of calibration training against control conditions to determine the most effective strategies for fostering constructive peer interaction. In all, such longitudinal research would be necessary in order to assess the enduring impact of AI literacy/applied so far on academic integrity, metacognition as pertaining to students, and moral conduct in digital learning environments. From a methodological perspective, multi-site mixed-methods designs with preregistered coding protocols and wider participant samples would take future research in this area a very long way toward improving external validity and replicability.

CONCLUSION

The present study evaluated the integration of Learning Management System (LMS) assessment from the Islamic perspective of higher education showing how technology-mediated assessment could rightly mirror and strengthen pedagogical values as well as transparency. Acceding to the findings, it reveals that a purposely designed assessment can be transformed in a digital format as not simply an administrative tool but also as a pedagogical and moral means to foster responsibility, accountability, and sincerity in both workers and students. The existence of rubrics and mechanisms for feedback through LMS served to clarify the criteria of assessment and helped students understand more what is expected of them in the learning process. This accessibility was, in turn, reinforced through the establishment of ethical awareness based on Islamic values such as amanah, trustworthiness, and ikhlas, sincerity. Faith-based educational environments can thus show how assessment design can effectively combine spiritual and technocratic dimensions to produce reflective, ethical, and responsible learners.

The practical aspects of the findings also indicate the need for greater alignment between institutional policy and pedagogical ethic in digital contexts. Universities should offer systematic training for lecturers in implementing LMS assessments that can bring greater clarity and moral responsibility, as well as structured opportunities for students to engage reflectively on feedback. It further demonstrates the value of peer-assessment programs designed to promote shared accountability and deeper learning, although these require careful facilitation and monitoring for authenticity and meaningful participation.

Although limited to one particular institutional context and relatively small sample size, it provides new ground in investigating technological mediation into ethical and faith-based educational purposes. Its addition to the growing body of scholarship in digital pedagogy shows assessment technologies as values-driven practices in education rather than merely

procedural efficiency. Future inquiries could broaden these insights through multi-institutional and long-term investigations into the sustainability of such integrations.

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