



IMPLEMENTATION OF PROJECT-BASED EVALUATION (*PROJECT - BASED ASSESSMENT*) IN MEASURING UNDERSTANDING OF ISLAMIC VALUES IN GRADE 1 STUDENTS OF SDIT AL USWAH PAMEKASAN

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Abstract: This study aimed to describe the implementation of Project-Based Assessment in measuring first-grade students' understanding of Islamic values at SDIT Al Uswah Pamekasan. It used a qualitative case study approach based on the need for assessment methods that covered cognitive, affective, and psychomotor aspects in early-grade Islamic Religious Education (PAI). Data were collected through observation, teacher interviews, and documentation of student projects. The findings showed that project-based assessment enabled creative and practical expression of Islamic values, increased student participation, and indirectly involved parents. It also revealed value internalization more authentically than written tests and served as a strategic alternative for more comprehensive PAI assessment at the primary level.

Keywords: Project-based evaluation, Islamic values, Islamic Religious Education.

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan implementasi *Project-Based Assessment* dalam mengukur pemahaman nilai-nilai Islam pada siswa kelas satu di SDIT Al Uswah Pamekasan. Penelitian ini menggunakan pendekatan studi kasus kualitatif berdasarkan kebutuhan metode penilaian yang mencakup aspek kognitif, afektif, dan psikomotorik dalam pembelajaran Pendidikan Agama Islam (PAI) pada kelas awal. Data dikumpulkan melalui observasi, wawancara guru, dan dokumentasi proyek siswa. Hasil penelitian menunjukkan bahwa penilaian berbasis proyek memungkinkan siswa mengekspresikan nilai-nilai Islam secara kreatif dan aplikatif, meningkatkan partisipasi siswa, serta melibatkan orang tua secara tidak langsung. Metode ini juga mengungkap internalisasi nilai secara lebih autentik dibandingkan tes tertulis dan menjadi alternatif strategis untuk penilaian PAI yang lebih komprehensif di tingkat pendidikan dasar.

Keywords: Project-based evaluation, Islamic values, Islamic Religious Education.

1. Introduction

Islamic Religious Education (PAI) has a central role in shaping the character and personality of students from an early age. PAI not only aims to transfer religious knowledge, but also instill spiritual, moral, social, and emotional values that are the foundation of community life. In the context of basic education, especially in Integrated Islamic Elementary Schools (SDIT), the PAI learning process must be developed holistically, integratively, and touching all areas of child development: cognitive, affective, and psychomotor. (Efendi, 2021)

As the times develop, the challenges in the world of education are increasingly complex. The evaluation method in PAI must also adjust to an approach that not only measures the ability to memorize or answer multiple-choice questions, but must also be able to reveal the extent to which Islamic values have been understood, lived, and begun to be practiced by students in their daily lives. (Kosim, 2020). For this reason, an authentic and contextual evaluation approach is very relevant to be applied at the basic education level, especially in the early grades such as grade 1 elementary school.

So far, the evaluation method that is widely used in PAI learning in elementary school is still oriented to the cognitive aspect. Written tests, such as multiple-choice, short fill-in, and descriptions, are the main measurement tools in assessing student learning outcomes. In fact, in Islamic character education, aspects of attitude (affective) and skills (psychomotor) are no less important to pay attention to. Children may be able to answer correctly about the understanding of honesty or manners to parents, but in daily practice they do not necessarily display an attitude that reflects these values.

One relevant evaluation approach to addressing these challenges is project-based evaluation (*Project-Based Assessment*). This evaluation emphasizes the student's active involvement in designing, creating, and presenting simple projects related to learning materials. (Zubair et al., 2024) In the context of PAI, the project can be in the form of making posters about noble morals, daily prayer mini-books, short videos of worship practices, or daily worship journals. Through this activity, students are not only required to understand the material theoretically, but also to internalize and express it creatively and applicatively.

Project-based evaluations also provide opportunities for students to learn more independently and meaningfully. They can develop creativity, social skills, and responsibility, all of which are part of the values of Islam itself. (Riyan, 2023) On the other hand, this method also opens up space for parental participation indirectly in the child's learning process. Parents can assist their children in completing projects at home, thus creating synergy between education at school and at home.

SDIT Al Uswah Pamekasan as an Islamic educational institution committed to character education and Islamic values, is a very representative place to review the implementation of this project-based evaluation. The school integrates the national curriculum with Islamic values and the habit of worship in students' daily lives. With an educational environment that emphasizes the formation of Islamic character from an early age, it is relevant to examine the extent to which innovative evaluation methods such as project-based assessments have been applied and how they impact the understanding of Islamic values on students, especially in grade 1.

The choice of class 1 as the focus of the research is also not without reason. Children aged 6–7 years are in the concrete-operational stage of development according to Piaget's theory. They learn more effectively through hands-on experience and visualization. Therefore, a project-based approach that is practical and visual is very suitable to help children understand Islamic values such as honesty, compassion, manners to parents and teachers, and the spirit of worship. In addition, at this stage the basic character and spiritual habits of the child begin to form, so an evaluation that touches on the practical aspect is very necessary. This research is important to find out how the strategies of PAI teachers in designing and implementing project-based evaluations in grade 1, the challenges faced, and the achievement of student learning outcomes measured through the project. In addition, this study also aims to evaluate the effectiveness of this method compared to conventional methods that focus

more on memorization or written answers. Thus, the results of this study are expected to contribute to the development of a more authentic, meaningful, and contextual PAI evaluation method in early childhood learning.

From the results of the initial study and the phenomenon in the field, it appears that some teachers are still hesitant to implement project-based evaluation due to limited time, facilities, and the perception that grade 1 children are not ready. In fact, with good planning and the support of schools and parents, simple but meaningful projects can be a very effective evaluation tool. Therefore, it is important to dig deeper into how the real practice of project-based evaluation is implemented, and how teachers perceive and respond to these methods. By considering the various factors above, the researcher considers it necessary to conduct a more in-depth study on the implementation of project-based evaluation in measuring the understanding of Islamic values of 1st grade students of SDIT Al Uswah Pamekasan. This research is expected to be a reference and inspiration for PAI teachers in other elementary schools to develop an evaluation model that touches more on the affective and psychomotor aspects of students, as well as support the achievement of the goals of Islamic education as a whole.

2. Results and discussion

Islamic Religious Education (PAI) at the elementary level not only aims to convey religious knowledge cognitively, but also to shape Islamic character, attitudes, and practices in daily life. In this context, learning evaluation must reflect a holistic approach that not only assesses the memorization or understanding of religious concepts, but also the extent to which these Islamic values are internalized in children's behavior and experiences.(Hidayat & Asyafah, 2019). PAI teachers in grade 1 SDIT Al Uswah Pamekasan apply **Project-Based Assessment** as one of the alternative assessment models designed to reach the cognitive, affective, and psychomotor realms in an integrated manner.

The implementation of project-based evaluation in this class is carried out systematically, planned, and adjusted to the level of development of the students' age. Teachers not only play the role of teachers, but also facilitators and mentors who accompany students' creative processes from the beginning to the final stage of the project. The forms of the project applied are also not complicated, but are simple enough and close to the child's daily life, so that meaningful and contextual learning can occur.(Diantoro et al., 2024).

2. 1. Daily Prayer Mini Book Project

The first project carried out was the **creation of a daily prayer mini book**. In this project, students were asked to compile a booklet containing short prayers that are commonly used in daily life, such as prayers before and after meals, prayers in and out of the bathroom, prayers before bed, wake-up prayers, and prayers before studying. Each prayer is handwritten by the student, accompanied by a simple illustration that is appropriate, then decorated with colors and given a cover to be bound manually.

The implementation of this project lasted for approximately one week. The teacher begins by introducing the various prayers and their meanings through stories, songs, or animated videos. After students understand the function of the prayers, the teacher provides examples of the contents of the minibook and guidelines on how to write them. During the process, students are given the opportunity to compose page by page according to their abilities. At home, parents help children complete this task by guiding writing and giving feedback on pictures or decorations. This project not only assesses writing and drawing skills, but more importantly, evaluates the extent to which students understand and get used to reading prayers in the right context. The assessment was carried out using a simple rubric with three main criteria, namely: (1) **the accuracy of the content of the prayer and its understanding**, (2) **the creativity and neatness of the book's appearance**, and (3) **the active involvement of students in the process of making**. The teacher also gives students the opportunity to tell one of the prayers they wrote, so that it becomes a means of reflection and self-expression.

2. 2 Commendable Moral Poster Project

The second project is the creation **of commendable moral posters**, which aims to instill Islamic character values from an early age. In this activity, students are asked to choose one of the good behaviors (such as honest, polite, caring, or polite), then describe it in the form of a poster. This poster contains illustrations and short sentences, for example: "Don't Lie", "Love Friends", or "Be Polite to Teachers". The teacher begins this activity by telling stories of examples, such as the story of the Prophet Muhammad who is honest and trustworthy, or the story of a friend who likes to help. From these stories, students were invited to discuss which behaviors are most important to practice in daily life at school and at home. Students then choose one moral value that they want to express in the form of posters, then start sketching and coloring the pictures.'

The posters produced are then displayed on the classroom wall as a form of appreciation for their hard work. This project successfully encourages students to not only understand the concept of morality, but also instill a passion to become a better person. (Putri & Antosa, 2023). The assessment is carried out based on (1) **students' understanding of the meaning of the chosen morals**, (2) **visual ability to express moral messages**, and (3) **initiative and independence in completing projects**.

2.3. Simple Worship Journal Project

The third project implemented was a **simple worship journal**, which was designed to encourage students' involvement in daily worship practices regularly and responsibly. For seven days in a row, students were asked to record their worship activities at home, especially praying five times. The journal format is in the form of a daily table that contains prayer times and check columns, with additional brief information if needed. At the bottom of the journal, there is a column of parental signatures as a form of validation.

2.4 The Role of Project-Based Evaluation in Measuring the Understanding of Islamic Values of Grade 1 Students of SDIT Al Uswah Pamekasan

Evaluation in learning is not only about measuring what students know cognitively, but also a means to assess the extent to which this understanding can be internalized and applied in real life. In the context of Islamic Religious Education (PAI), this is very important considering that the main purpose of PAI learning is not only in the aspect of knowledge, but also in the formation of students' religious character and attitudes. Therefore, the Project-Based Assessment approach is very relevant to be applied at the basic education level, especially grade 1 elementary school, which is still in the concrete development phase. (Riyan, 2023)

First, The Concept of Project-Based Evaluation and Improving Student Learning Motivation in the Context of PAI. Project-based evaluation is a form of authentic assessment that places students as active subjects in the learning process. (Mathematics Rahayu Astuti et al., 2024) This assessment requires the involvement of students in producing a product or work as proof of their understanding of a concept. In PAI learning in grade 1 of SDIT Al Uswah Pamekasan, PAI teachers develop various forms of simple projects that are in accordance with the level of cognitive, affective, and psychomotor development of students, such as making *poster akhlak*, *Daily Prayer Book*, and *Worship Journal*. Through these projects, students are not only invited to understand Islamic values theoretically, but also to practice them in real life through creative activities.

One of the most tangible results of the implementation of project-based evaluation is the increased enthusiasm of students in participating in learning. (Rianda & Sayekti, 2023). Based on the results of observations in class, students look much more excited when asked to draw, color, write prayers, or design posters, than when they have to work on practice questions on paper. The project activities spark curiosity and provide space for students to express their religious understanding according to their respective learning styles. For example, in a project *Daily Prayer Minibook*, students not only copy the prayer, but also describe the situation when the prayer is used (such as a picture of a child eating for a prayer meal). This activity helps students understand the function of prayer contextually, not just memorization. From this comes the relationship between cognitive understanding and emotional-affective responses which is the goal of value education.

Second, Applicative Approach to Islamic Values. Project evaluation facilitates students to apply Islamic values in daily life. The *daily worship journal* project, for example, allows students to record worship activities at home such as praying five times and reading the Qur'an. This activity encourages habituation which ultimately affects students' religious behavior in real terms. In addition, parental involvement in verifying journals also adds a collaborative dimension between school and home in shaping student character. This applicative understanding is evident when students independently remind their friends to pray before meals or when praying dhuha at school. The teacher noted that there is an increase in spiritual awareness that occurs not because of commands, but because of habits that are cultivated through learning projects.

Third, Increasing Social Awareness and Commendable Morals. Projects *Commendable Morality Poster* also shows the effectiveness of project-based evaluation in fostering awareness of Islamic ethics in students. (Tika Sri Handayani, 2024). In this project, students draw pictures and write simple messages such as "Don't Lie", "Help Each Other", or "Love Friends". The teacher provides a space for reflection after the students finish their posters. They were asked to explain why they chose a certain theme, and how those values are applied in daily life. The results of interviews with PAI teachers showed that after this project took place, students were more concerned about social behavior in the school environment. For example, students begin to show empathy, reprimand a friend who speaks rudely, or consciously throw garbage in its place. This proves that the project does not just measure *What students know* about morals, but also about morality *What they do* based on this understanding.

Fourth, internalize values authentically. The main goal of PAI learning is *the internalization of values*, namely how students understand, believe, and live these values in their lives. Project evaluations have proven to be able to measure this more authentically. Students who only memorize prayers don't necessarily practice them, but students who record and read prayers before bed every night (because it's part of a project) are more likely to make it a habit. Through project evaluation, teachers can observe the learning process as part of the assessment. By monitoring the project process, teachers can see the honesty, diligence, and cooperation of the students—all of which are core values in Islamic teachings. Of course, the implementation of project evaluation is not free from challenges. Some students have difficulty completing projects due to limited resources, time, or support from home. Teachers respond to this with a flexible approach, giving extra time or help in the classroom. On the other hand, teachers also develop assessment rubrics that consider the process, not just the final product. Project-based evaluation does require more preparation and active involvement of teachers. However, the benefits for strengthening the understanding of Islamic values are very significant, especially for the early age stage which is highly dependent on concrete approaches.

2.5 The implementation of project-based evaluation at SDIT Al Uswah Pamekasan starts from the planning stage carried out by Islamic Religious Education (PAI) teachers.

In its implementation, project-based evaluation starts from careful planning. This planning is a crucial step because it is the basis for determining the direction and type of project that students will work on. The teacher first identifies the learning objectives to be achieved, especially regarding the mastery of Islamic values that are in accordance with the material and the level of development of grade 1 students. In this planning, teachers also design achievement indicators that include cognitive aspects (material understanding), affective (attitudes and values), and psychomotor (worship practice skills). (Feri Riski Dinata et al., 2025) Furthermore, the teacher prepares instructions for working on the project, determines the duration of the work, and prepares a clear assessment rubric so that the evaluation process can run objectively and measurably. This careful planning aims to ensure that the projects provided are able to accommodate the needs of early childhood learning while measuring learning outcomes as a whole.

After the planning is completed, the next stage is the involvement of students and parents in the implementation of the evaluation. Since grade 1 students are still in the early stages of development and need intensive guidance, parental involvement is essential for the project to be carried out

optimally. Teachers routinely inform parents about the goals and procedures of working on the project, as well as the types of help needed at home. For example, parents are asked to accompany their children in memorizing prayers or helping to make simple moral posters. This involvement not only helps children to complete projects well, but also strengthens the harmonious relationship between school and family in shaping the religious character of students. On the other hand, students are encouraged to actively participate, create, and learn independently with the guidance of teachers at school and the support of parents at home, so that the learning of Islamic values takes place continuously.

The media and tools used in the project-based evaluation are adjusted to the characteristics and abilities of grade 1 students of SDIT Al Uswah Pamekasan. Teachers choose mediums that are simple, engaging, and safe for children, such as drawing paper, color markers, glue, scissors, cardboard, and minibooks. This media serves as a means to express students' understanding of Islamic values visually and creatively, for example through the creation of moral posters or daily prayer mini-books. The use of visual media is very effective to accommodate students' learning ways that tend to be active and require sensory stimulation to make it easier to understand and remember the material. In addition to physical media, teachers also utilize verbal and demonstrative approaches, such as telling stories, modeling worship movements, and discussing the meaning of morals, so that students get a complete and meaningful learning experience.

This project-based evaluation process as a whole requires collaboration between teachers, students, and parents so that learning goals can be achieved effectively. (Diana Sari et al., 2024) Teachers act as facilitators who accompany and direct students during the project work, providing motivation and constructive feedback. Meanwhile, parents play the role of the main supporters at home by ensuring that children get help and a conducive atmosphere for learning. Students, on the other hand, are given the opportunity to actively learn, create, and express themselves to the best of their ability. The involvement of these three parties creates a strong synergy, making project evaluation not just an assessment, but also a fun and in-depth learning moment.

With careful planning, active involvement of students and parents, and the use of appropriate media, project-based evaluation at SDIT Al Uswah Pamekasan succeeded in bridging the need for a comprehensive assessment of the mastery of Islamic values in grade 1 students. Through this process, students are not only measured by memorization or written answers, but also their ability to internalize and practice Islamic values in daily life creatively and applicatively. This proves that project-based evaluation is a very relevant and effective method for developing religious competence and early childhood character holistically.

2.6 Analysis of the Achievement of PAI Learning Objectives Through Project-Based Evaluation

The project-based evaluation applied in grade 1 of SDIT Al Uswah Pamekasan provides a more comprehensive picture of the achievement of the learning objectives of Islamic Religious Education (PAI). Through projects that require the active involvement of students in making real works such as moral posters, prayer mini-books, and simple worship journals, teachers can assess not only students' cognitive understanding but also the internalization of Islamic values in affective and psychomotor aspects. The data from observation and documentation show that the majority of students are able to apply the values taught, for example by showing good manners, discipline in carrying out worship, and showing empathy for others. This achievement indicates that project evaluations are effective in measuring holistic and sustainable learning, while shaping students' religious character in real terms.

When compared to conventional evaluation methods that are usually only written tests or short questions and answers, project-based evaluations have significant advantages. (Scott, 2025). Conventional methods tend to assess cognitive aspects in a limited way, such as the ability to memorize prayers or recognize the meaning of teachings theoretically, without testing the extent to which students internalize and practice these values in daily life. In contrast, project evaluations allow students to learn and demonstrate their understanding creatively and applicatively. For example, by making moral posters, students not only memorize the concept of morality, but also reflect on the attitudes they show at home and school. However, conventional evaluation still has advantages in

terms of ease of administration and speed of assessment, especially in classrooms with large numbers of students.

Project-based evaluations offer a variety of advantages, including increasing student motivation and engagement, developing critical and creative thinking skills, and providing a more thorough assessment of cognitive, affective, and psychomotor aspects.(Habibah, 2024). In addition, this method also encourages collaboration between teachers, students, and parents, so that the learning process becomes more meaningful and integrated with daily life. However, this evaluation also has limitations, such as requiring longer time for preparation and implementation, requiring adequate media resources, and demanding inconsistent parental involvement. In addition, subjective project assessment requires a clear assessment rubric so that the evaluation results remain objective and fair for all students.

Changes in student attitudes as a result of project-based evaluations are evident in various aspects of daily behavior. For example, through the creation of moral posters, students become more aware to apply values such as mutual respect, honesty, and responsibility. Teachers reported that some students who previously liked to throw garbage carelessly began to actively remind their friends to keep the classroom clean. In addition, by creating a daily prayer minibook, students not only memorize prayers, but also regularly read them when they wake up and before going to bed, which was rarely done before. Another example is a simple worship journal that motivates students to perform prayers on time and report their worship activities to parents and teachers. This positive change shows the internalization of Islamic values that have been successfully fostered through holistic and applicable evaluation methods.

3. Conclusion

The implementation of project-based evaluation in Islamic Religious Education (PAI) learning in grade 1 of SDIT Al Uswah Pamekasan has proven to be effective as an alternative method that is able to measure student understanding in a more holistic manner. Not only assessing the cognitive aspect, this evaluation also accommodates students' affective and psychomotor achievements in understanding and applying Islamic values in daily life. Through simple projects such as making moral posters, daily prayer books, and worship journals, students show high enthusiasm for learning, creativity, and positive attitude changes, such as discipline, care, and responsibility. The role of teachers in careful planning, age-appropriate media support, and active parental involvement are the main supporting factors for the success of this evaluation. Project evaluations also present a fun, contextual, and character-building learning process from an early age. Compared to conventional evaluation, this approach is able to represent the achievement of PAI learning objectives in a more authentic and applicable manner, although it still has limitations in terms of time, resources, and the need to strengthen objective assessments through clear rubrics.

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