



Developing affective assessment instruments in Islamic religious education

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ABSTRACT

Affective assessment is essential in Islamic Religious Education because it fosters students' attitudes, values, religiosity, and Islamic character. This study theoretically analyzes the development of affective assessment instruments, emphasizing their relevance and importance in contemporary education. The study addresses the limited use of systematic, measurable instruments to assess students' attitudes, values, and character. The method used in this study is library research, examining classical and contemporary literature on affective domain taxonomy, authentic assessment, Islamic educational evaluation, and character education. The findings show that affective assessment instruments can be developed through observation, anecdotal records, reflective journals, attitude questionnaires, and portfolios, with consideration of validity, reliability, objectivity, and alignment with Islamic values such as justice, honesty, and responsibility. The main finding confirms that the development of affective assessment instruments in Islamic Religious Education is not only methodological but also normative because it integrates modern affective taxonomy with Islamic educational principles. This study concludes that affective domain assessment is an essential component of Islamic Religious Education because it connects religious knowledge with the internalization of Islamic values in students' attitudes and behavior.

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ABSTRAK

Asesmen afektif merupakan komponen penting dalam Pendidikan Agama Islam karena berperan dalam pembentukan sikap, nilai, religiusitas, dan karakter islami murid. Kajian ini menganalisis secara teoretis pengembangan instrumen asesmen afektif serta urgensinya dalam pendidikan kontemporer. Kajian dilakukan karena penilaian aspek afektif masih belum didukung oleh instrumen yang sistematis dan terukur. Metode yang digunakan adalah studi pustaka dengan menelaah literatur klasik dan kontemporer yang berkaitan dengan taksonomi ranah afektif, asesmen autentik, evaluasi pendidikan Islam, dan pendidikan karakter. Hasil kajian menunjukkan bahwa instrumen asesmen afektif dapat dikembangkan melalui observasi, catatan anekdot, jurnal reflektif, angket sikap, dan portofolio dengan memperhatikan prinsip validitas, reliabilitas, objektivitas, serta kesesuaian dengan nilai-nilai Islami seperti keadilan, kejujuran, dan tanggung jawab. Temuan utama kajian ini menegaskan bahwa pengembangan instrumen asesmen afektif dalam Pendidikan Agama Islam tidak hanya bersifat metodologis, tetapi juga normatif karena mengintegrasikan kerangka taksonomi afektif modern dengan prinsip pendidikan Islam. Studi ini menyimpulkan bahwa penilaian ranah afektif merupakan komponen penting dalam Pendidikan Agama Islam karena menghubungkan pengetahuan agama dengan internalisasi nilai-nilai Islam dalam sikap dan perilaku murid.

Kata Kunci: asesmen afektif; instrumen asesmen; pendidikan agama Islam; pendidikan karakter

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INTRODUCTION

Islamic Religious Education has a fundamental role in developing students who are faithful, pious, and morally responsible. The orientation of Islamic Religious Education is not limited to the mastery of religious knowledge, but also includes the internalization of Islamic values, the formation of attitudes, and the practice of Islamic teachings in daily life. Therefore, the success of Islamic Religious Education learning should be measured not only by students' cognitive achievement but also by their affective and psychomotor development (Sobarina & Muqit, 2025). The affective domain has a strategic position in Islamic Religious Education because it is directly related to students' attitudes, values, religiosity, moral awareness, and Islamic character. In the context of religious education, learning outcomes are insufficient when students can only understand concepts, memorize verses, or answer written questions (Pahlevi & Hafidz, 2025). More importantly, students are expected to demonstrate Islamic values through worship discipline, honesty, responsibility, respect, tolerance, and social concern.

For this reason, affective assessment is an essential part of Islamic Religious Education learning, as it helps teachers assess whether Islamic values have been internalized in students' behavior (Budiarti & Istiyono, 2023). The urgency of affective assessment is becoming stronger in contemporary education. Globalization, digital culture, social media, artificial intelligence, and rapid technological development have influenced students' learning patterns, social interactions, religious awareness, and moral orientation (Aini et al., 2025). Education is no longer expected to produce learners who master only academic knowledge, but also individuals who possess moral integrity, social responsibility, religious awareness, and resilience in the face of rapid social change. In this context, affective assessment in Islamic Religious Education is needed to ensure that Islamic values are not only taught as concepts, but also practiced in students' daily lives (Sobarina & Muqit, 2025).

At the global and national levels, affective assessment is increasingly viewed as an urgent need in response to moral and ethical challenges in education. The global education agenda emphasizes that education should develop not only knowledge and skills, but also values, attitudes, responsibility, and the ability to live together peacefully and sustainably. Similarly, the OECD Learning Compass 2030 highlights the importance of student agency, social responsibility, and values in preparing learners to face complex future challenges. In Indonesia, this concern is reflected in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, which emphasizes religious values, nationalism, independence, cooperation, and integrity as core character values in education. Thus, affective assessment in Islamic Religious Education is relevant not only at the classroom level, but also within the broader framework of national character education and global educational transformation.

In practice, assessment in schools and madrasahs in Indonesia still tends to emphasize the cognitive domain. Teachers generally find it easier to assess written tests, memorization, and conceptual understanding. At the same time, the assessment of religious attitudes, worship discipline, honesty, responsibility, and tolerance is often conducted administratively

without clear and measurable instruments (Susmiyati et al., 2023). This condition creates a gap between the ideal purpose of Islamic Religious Education, which emphasizes the development of noble character, and the actual assessment practices, which remain largely oriented toward cognitive achievement. This gap indicates the need for innovation in the development of affective assessment instruments. A good assessment instrument should comprehensively capture the development of students' attitudes, values, and character, providing a more complete picture of the success of Islamic education (Nida et al., 2025). This is in line with the paradigm of assessment as learning, which positions assessment as a process through which students monitor, reflect on, and regulate their own learning rather than merely receive scores (Nurlitasari & Hamami, 2023). In Islamic Religious Education, this paradigm is relevant because students need to be guided not only to understand Islamic teachings but also to reflect on and consistently practice them.

Previous studies have provided important theoretical foundations for understanding affective assessment. Bloom's taxonomy, which Krathwohl, Bloom, and Masia later developed, classifies educational objectives into cognitive, affective, and psychomotor domains. In the affective domain, the development of attitudes and values occurs through several hierarchical levels, namely receiving, responding, valuing, organizing values, and characterization by value (Andriani et al., 2025). This framework shows that affective development is a gradual process, beginning with the willingness to adopt certain values and culminating in the internalization of those values as part of one's personality. Studies on authentic assessment also strengthen the need for more comprehensive affective assessment instruments. Authentic assessment emphasizes evaluating students through real, meaningful, and continuous learning activities rather than through written tests alone.

Instruments such as observation sheets, anecdotal records, reflective journals, attitude questionnaires, and portfolios are considered appropriate for assessing students' affective development because they allow teachers to observe attitudes and behaviors in context and over time. These instruments can help teachers assess religious and moral indicators such as worship discipline, honesty, responsibility, respect for teachers, tolerance, and social concern (Arfan & Sofandi, 2022). From the perspective of Islamic education, affective assessment also has a normative foundation. Islamic education emphasizes the integration of faith, knowledge, and action, so assessment should not only measure learning outcomes but also guide students toward *akhlak karimah*. Classical Islamic educational thought, including the ideas of Al-Ghazali, Al-Abrasyi, and An-Nahlawi, emphasizes that education is not merely the transfer of knowledge but a process of moral formation (Saipudin & Ika, 2025).

Therefore, educational evaluation in Islam is closely related to values such as justice, honesty, responsibility, and moral accountability. Although previous studies have discussed affective taxonomy, authentic assessment, and Islamic educational evaluation, a more integrated conceptual framework remains needed. Many discussions of affective assessment tend to focus on technical aspects such as indicators, instruments, and scoring procedures. Meanwhile, discussions of Islamic educational values often emphasize moral formation without providing a systematic framework for developing measurable assessment instruments. This indicates a conceptual gap between modern affective assessment theory

and the normative principles of Islamic education. The scientific novelty of this article lies in its effort to position the development of affective assessment instruments in Islamic Religious Education as both a methodological and normative process. Methodologically, affective assessment instruments must be developed with consideration of validity, reliability, objectivity, continuity, and authenticity. Normatively, these instruments must be aligned with Islamic values such as *al-'adl*, *al-shidq*, and *al-amanah*, so that assessment not only records students' attitudes but also supports the internalization of Islamic character.

This integration offers a more holistic perspective by combining modern affective taxonomy, authentic assessment, and Islamic educational principles. Based on this background, the main problem addressed in this study is how to systematically, validly, reliably, authentically, and in a value-based manner develop effective assessment instruments for Islamic Religious Education. This problem arises because a gap remains between the normative goal of Islamic Religious Education, which emphasizes the formation of Islamic character, and assessment practices that are still dominated by cognitive indicators. Therefore, this article aims to provide a theoretical description of affective domain assessment in Islamic Religious Education, to explain the principles for developing valid, reliable, objective, authentic, and Islamic value-based affective assessment instruments, and to analyze their relevance to the needs of contemporary Islamic education in the era of globalization and digital transformation.

LITERATURE REVIEW

Affective Domain Assessment in Islamic Religious Education

Affective domain assessment is an essential component of Islamic Religious Education because its purpose extends beyond the transmission of religious knowledge to include the formation of attitudes, values, religiosity, and Islamic character (Nuraeni et al., 2025). In this context, students are expected not only to understand Islamic teachings cognitively but also to internalize and practice them in daily life. Islamic Religious Education has a strategic role in strengthening character education (Taufik, 2020). Furthermore, assessment in Islamic Religious Education should support assessment of learning, assessment for learning, and assessment as learning (Nurlitasari & Hamami, 2023). Therefore, affective assessment is needed to identify the extent to which students demonstrate worship discipline, honesty, responsibility, respect, tolerance, and social concern as concrete expressions of Islamic values.

The affective domain refers to the dimension of learning related to attitudes, interests, values, appreciation, emotional responses, and moral commitment. Krathwohl, Bloom, and Masia classify affective development into five levels: receiving, responding, valuing, organization, and characterization by value. These levels indicate that students' values develop gradually, beginning with their willingness to adopt certain values and culminating in the internalization of those values as part of their personality. In Islamic Religious Education, this framework is relevant because religious learning aims to guide students from knowing Islamic teachings to accepting, valuing, organizing, and consistently practicing them in daily behavior (Azzaky et al., 2024).

In practice, affective assessment in Islamic Religious Education remains challenging because teachers often find it easier to assess cognitive achievement through written tests, memorization, and oral questions. Meanwhile, the assessment of religious attitudes and moral behavior requires clear indicators, continuous observation, and objective instruments. Affective assessment instruments must be carefully developed to produce valid and reliable information about students' attitudes (Setiawan et al., 2019). Without systematic instruments, affective assessment may become subjective and merely administrative. For this reason, teachers need instruments that can translate abstract Islamic values into observable behaviors, such as discipline in worship, honesty in learning, responsibility in completing tasks, and tolerance in social interactions.

Affective assessment in Islamic Religious Education also has a normative dimension because it is closely related to the formation of *akhlak karimah*. The assessment process should not only measure students' behavior, but also support the internalization of Islamic values. Affective assessment based on affective taxonomy can help teachers identify students' affective development more systematically (Nuruliana et al., 2025). Therefore, the development of affective assessment instruments in Islamic Religious Education must consider validity, reliability, objectivity, continuity, and alignment with Islamic values such as justice, honesty, and responsibility. Through this approach, affective assessment can become an integral part of Islamic Religious Education learning that is pedagogically accountable and morally meaningful.

Affective Taxonomy and Authentic Assessment

Affective taxonomy provides an important theoretical foundation for developing assessment instruments that measure students' attitudes, values, and character. Krathwohl, Bloom, and Masia classify the affective domain into five hierarchical levels: receiving, responding, valuing, organization, and characterization by value. These levels show that affective development is not an instantaneous process but occurs gradually, from the willingness to receive certain values to the internalization of those values as part of students' personalities. In the context of Islamic Religious Education, this taxonomy is relevant because Islamic values must be developed through stages of awareness, acceptance, appreciation, organization, and consistent practice in daily life.

The use of affective taxonomy helps teachers formulate clearer and more measurable indicators of students' religious and moral development (Nuruliana et al., 2025). For example, the level of receiving can be reflected in students' willingness to listen to religious advice. At the same time, responding can be seen in their active participation in worship or classroom discussions. The valuing level is evident when students begin to appreciate honesty, responsibility, and tolerance. At the organizational level, students can integrate Islamic values into their personal principles, while characterization by values is evident when those values become consistent patterns of behavior. Through this framework, abstract values in Islamic Religious Education can be translated into observable affective indicators.

Authentic assessment complements affective taxonomy by emphasizing the assessment of students through real, meaningful, and continuous learning experiences. Unlike conventional assessment, which often focuses on written tests, authentic assessment allows teachers to evaluate how students apply values in actual contexts. In Islamic Religious Education, authentic assessment can be implemented through observation, anecdotal records, reflective journals, attitude questionnaires, portfolios, self-assessment, and peer assessment (Taufik, 2020). These instruments are useful because affective development cannot be accurately measured through one-time testing, but requires continuous documentation of students' attitudes and behavior.

The integration of affective taxonomy and authentic assessment provides a stronger basis for developing affective assessment instruments in Islamic Religious Education. Affective taxonomy offers a structured framework for determining the level of students' value internalization, while authentic assessment provides practical methods for collecting evidence of students' attitudes and behavior. Therefore, affective assessment instruments should be developed with consideration of validity, reliability, objectivity, continuity, and contextual relevance. Through this integration, assessment in Islamic Religious Education can move beyond administrative scoring and become a meaningful process for monitoring, guiding, and strengthening students' Islamic character.

Islamic Educational Evaluation Principles

Islamic educational evaluation is concerned not only with measuring students' academic achievement but also with guiding their moral, spiritual, and behavioral development. Al-Ghazali explains that education is closely related to the process of purifying the soul, or *tahdhīb al-nafs*, which aims to bring individuals closer to Allah by internalizing divine values. In this perspective, evaluation in Islamic Religious Education should not only assess what students know, but also examine how far Islamic values are reflected in their attitudes, choices, and daily behavior. Therefore, affective assessment in Islamic Religious Education is closely related to the formation of *akhlak karimah* and the integration of faith, knowledge, and action.

Al-Abrasyi emphasizes that Islamic education is directed toward moral formation, not merely intellectual development. The educational thought of Muhammad Athiyah Al-Abrasyi places character and ethical formation as essential goals of Islamic education (Nurfaizah & Ismail, 2021). In the context of assessment, this means that evaluation should be used to understand and guide students' moral growth. Thus, affective assessment in Islamic Religious Education should not only record students' observable behavior, but also encourage the internalization of Islamic values such as sincerity, discipline, respect, responsibility, and social concern.

An-Nahlawi also provides an important foundation for Islamic educational evaluation by emphasizing the integration of *iman*, *ilmu*, and *amal* in the educational process. An-Nahlawi's educational thought positions Islamic education as a process that connects belief, knowledge,

and practice (Aulia et al., 2023). This principle is relevant to affective assessment because students' religious learning should be evaluated not only by their cognitive understanding but also by their ability to practice Islamic teachings in real life. Therefore, affective assessment instruments must capture the relationship between religious knowledge and students' moral behavior.

Several Islamic values should become the basis for developing affective assessment instruments. Al-Abrasyi emphasizes that evaluation in Islamic education must be grounded in moral values, particularly justice, honesty, and responsibility. In assessment practice, the principle of justice, or *al-'adl*, requires teachers to assess students fairly and avoid bias. The principle of honesty, or *al-shidq*, requires assessment to be based on truthful evidence rather than personal assumptions. The principle of trustworthiness and responsibility, or *al-amanah*, requires teachers to use assessment results carefully to guide students' moral and spiritual development. These principles show that affective assessment in Islamic Religious Education is not only methodological, but also ethical and normative.

However, affective assessment also has practical challenges because attitudes and values are abstract and vulnerable to subjective judgment. Assessment needs clear indicators and measurable criteria so that evaluation results can be more accountable (Setiawan et al., 2019). In line with this view, the development of affective assessment instruments in Islamic Religious Education must integrate modern assessment standards with Islamic moral principles. Validity, reliability, objectivity, and continuity are needed to ensure the instrument produces accurate, consistent information, while Islamic values ensure the assessment remains morally meaningful. Through this integration, evaluation in Islamic Religious Education can function not only as a measurement tool but also as a pedagogical process that strengthens students' Islamic character.

Affective Assessment in Contemporary Islamic Education

Affective assessment has become increasingly relevant in contemporary Islamic education because students live in social and digital environments that strongly influence their values, attitudes, and religious behavior. Digital learning environments affect students' literacy and self-regulated learning, while digital-based Islamic Religious Education can influence students' engagement and spiritual understanding (Lu et al., 2024). These developments show that Islamic Religious Education must respond not only to cognitive learning needs but also to students' affective formation in the digital era. Therefore, affective assessment is needed to ensure that students' religious awareness and Islamic values remain visible in their daily behavior (Arta et al., 2023).

The challenges of globalization and digital culture also require Islamic Religious Education to strengthen students' character and moral resilience. Islamic Religious Education faces significant challenges in the era of globalization because students are exposed to diverse cultural values, lifestyles, and social influences (Sari & Istanto, 2025). Similarly, character education in the digital era requires strategies that can help students develop noble character amid rapid technological change (Nurhabibah et al., 2025). In this context, affective

assessment functions as a tool for monitoring students' moral orientation, including honesty, responsibility, discipline, tolerance, empathy, and social concern.

Affective assessment is also relevant to national and global agendas of character education. Islamic Religious Education has a strategic role in strengthening character education, especially in the era of the Industrial Revolution 4.0 (Taufik, 2020). In line with this view, assessment in Islamic Religious Education should function not only as assessment of learning, but also as assessment for learning and assessment as learning (Nurlitasari & Hamami, 2023). This means that affective assessment should not merely record students' attitudes, but should also provide feedback, encourage self-reflection, and guide students toward better religious and moral behavior.

Based on these studies, affective assessment in contemporary Islamic education should be developed as a contextual and continuous process. It needs to capture students' affective development in real educational situations, including classroom interaction, worship practices, social activities, and digital behavior. Instruments such as observation, reflective journals, attitude questionnaires, portfolios, and self-assessment can help teachers understand students' religious and moral development more comprehensively. Therefore, affective assessment in contemporary Islamic Religious Education is not only a measurement tool, but also a pedagogical strategy for strengthening Islamic identity, character education, and students' readiness to face moral challenges in the era of globalization and digital transformation.

METHODS

This study employed a qualitative approach using library research. This method was selected because the study focuses on a conceptual and theoretical analysis of the development of affective domain assessment instruments in Islamic Religious Education, rather than on empirical data collection in the field. Library research is appropriate for examining, comparing, and synthesizing relevant concepts from classical and contemporary literature related to affective taxonomy, authentic assessment, Islamic educational evaluation, and character education (Saefullah, 2024). This approach was also used to construct a theoretical framework explaining how affective assessment instruments in Islamic Religious Education can be systematically developed and aligned with Islamic values.

The data sources in this study consisted of primary and secondary literature (Kusumawardhany, 2022). The primary literature included key theoretical works related to the affective domain, educational assessment, and Islamic educational evaluation, namely Bloom's taxonomy of educational objectives, Krathwohl, Bloom, and Masia's affective taxonomy, Wiggins's authentic assessment framework, and classical Islamic educational thought developed by al-Ghazali, Al-Abrasyi, and An-Nahlawi. These foundational works served as conceptual foundations and were narrated directly in the main text rather than positioned as dominant formal references. The secondary literature consisted mainly of recent journal articles, research reports, and relevant educational documents discussing affective assessment, Islamic Religious Education, authentic assessment, character

education, library research, content analysis, and contemporary challenges in Islamic education (Mahdi, 2024).

The literature was selected purposively based on its relevance to the study's focus (Armedyatama, 2021). The inclusion criteria were: literature that discusses affective domain assessment, literature that explains Islamic Religious Education or Islamic educational evaluation, literature that addresses authentic assessment or assessment instrument development, and literature that contributes to the discussion of character education and contemporary Islamic education. Literature was excluded if it discussed cognitive assessment without connection to affective development, did not relate to Islamic education, or did not contribute directly to the study's conceptual framework. Since this research was based on a literature review, it did not involve human participants, field samples, or sampling techniques. Instead, the unit of analysis was the content of selected literature relevant to the development of affective assessment instruments in Islamic Religious Education.

The data collection procedure was carried out in several stages. First, the researchers identified the main concepts related to the research focus, namely affective domain assessment, Islamic Religious Education, affective taxonomy, authentic assessment, Islamic educational evaluation, and character education. Second, the researchers collected relevant literature from books, journal articles, and academic documents. Third, the collected literature was reviewed for thematic relevance, theoretical contribution, and recency, particularly for studies on contemporary assessment and Islamic education. Fourth, the researchers classified the literature into several thematic categories, including affective assessment, affective taxonomy, authentic assessment, Islamic values in educational evaluation, and the relevance of affective assessment in contemporary Islamic education.

The data were analyzed using content analysis. Content analysis was used to examine the meanings, concepts, and arguments in the selected literature and to organize them into a coherent theoretical synthesis (Handayani & Hamami, 2022). The analysis was conducted through four stages. The first stage was data reduction, in which the researcher selected literature and statements relevant to the research focus. The second stage was coding, in which key ideas were grouped into themes, including validity, reliability, objectivity, continuity, authentic assessment, Islamic values, and character formation. The third stage was categorization, in which similar ideas were organized into broader conceptual categories. The fourth stage was synthesis, in which the findings from different sources were integrated to formulate principles for developing affective assessment instruments in Islamic Religious Education.

To strengthen the trustworthiness of the analysis, this study used source comparison and conceptual consistency. Source comparison was conducted by examining similarities and differences among classical Islamic educational thought, modern affective taxonomy, authentic assessment theory, and recent studies on Islamic Religious Education. Conceptual consistency was maintained by ensuring that the discussion of instrument development remained aligned with the research focus, namely, affective assessment in Islamic Religious Education. Through these stages, the study produced a conceptual framework that explains the development of affective assessment instruments as both a methodological process and

a normative effort to support the internalization of Islamic values in students' attitudes and behavior.

RESULTS AND DISCUSSION

The results of this study are presented as a synthesis of the literature reviewed on affective domain assessment, Islamic Religious Education, authentic assessment, Islamic educational evaluation, and character education. Since this study employed library research, the findings do not refer to field data but to conceptual patterns identified from relevant theoretical works, previous studies, and academic documents (Mar'atussolihah, 2025). The synthesis indicates that the development of affective assessment instruments in Islamic Religious Education is closely related to the conceptual position of the affective domain, the methodological principles of instrument development, and the normative foundation of Islamic values in educational evaluation.

The analysis shows that affective assessment in Islamic Religious Education should not be understood merely as an administrative process for recording students' attitudes. It should be positioned as an integral part of learning that helps teachers identify the internalization of Islamic values in students' behavior. Based on the literature synthesis, this section discusses four main aspects: the conceptualization of affective assessment in Islamic Religious Education, the principles for developing affective assessment instruments, the relevance of affective assessment to contemporary Islamic education, and the implementation challenges and strategic implications of affective assessment in Islamic Religious Education.

Conceptualization of Affective Assessment in Islamic Religious Education

The synthesis of the literature indicates that affective assessment in Islamic Religious Education should be conceptualized as an assessment process that measures students' attitudes, values, moral awareness, religiosity, and Islamic character. The affective domain includes behavioral characteristics such as attitudes, interests, self-concept, and morality (Idris et al., 2026). In line with this view, Bloom's taxonomy classifies educational objectives into cognitive, affective, and psychomotor domains, while Krathwohl, Bloom, and Masia further develop the affective domain into five hierarchical levels: receiving, responding, valuing, organization, and characterization by value. These levels show that affective development occurs gradually, beginning with students' willingness to receive certain values and ending with the internalization of those values as part of their personality.

In the context of Islamic Religious Education, the affective domain occupies a central position because its primary purpose is not only to transmit religious knowledge but also to cultivate an Islamic personality and noble character. Religious learning should not merely provide students with knowledge about religion, but should also shape attitudes and behavior that reflect Islamic values. This means that students' success in Islamic Religious Education cannot be measured only by their ability to memorize verses, understand religious concepts, or answer written questions. It must also be seen from how far they demonstrate discipline

in worship, honesty, responsibility, respect for teachers, tolerance toward others, and social concern in daily life.

The findings also show that affective assessment in Islamic Religious Education is closely related to the integration of *iman*, *ilmu*, and *amal*. An-Nahlawi views Islamic education as a process that connects belief, knowledge, and practice (Syafirin et al., 2023). Therefore, affective assessment should be able to identify whether students' religious understanding is reflected in their moral actions. For example, knowledge of honesty should be reflected in truthful behavior, knowledge of worship should be reflected in disciplined performance of religious obligations, and knowledge of brotherhood should be reflected in tolerance and social care. In this sense, affective assessment becomes a bridge between religious knowledge and Islamic practice.

Conceptually, affective assessment in Islamic Religious Education can be directed toward several dimensions of religiosity, including faith, worship, morality, and social responsibility. The dimension of faith refers to students' awareness and acceptance of Islamic beliefs. The dimension of worship refers to students' discipline and consistency in practicing religious obligations. The dimension of morality refers to students' honesty, responsibility, respect, and self-control. Meanwhile, the dimension of social responsibility refers to students' empathy, tolerance, cooperation, and concern for others. These dimensions provide a clearer basis for translating abstract Islamic values into observable behavioral indicators.

The concept of affective assessment in Islamic Religious Education is also connected with the paradigm of character formation, or *tarbiyah al-akhlaq*. In Islamic educational thought, Al-Ghazali explains that education is a process of purifying and perfecting the soul, known as *tahdhīb al-nafs*. From this perspective, affective assessment is not merely a tool for recording students' attitudes, but a way to examine the extent to which Islamic values have been internalized in students' personalities. This makes effective assessment both pedagogical and spiritual. Pedagogically, it helps teachers understand students' moral development; spiritually, it supports the formation of students who are closer to Islamic values in thought, attitude, and action.

This finding confirms that affective assessment in Islamic Religious Education must be understood as a comprehensive, value-based process (Shaham, 2013). It is not enough for teachers to assess students solely through cognitive tests, as such tests cannot fully capture the internalization of Islamic values. Affective assessment requires clear indicators, continuous observation, and instruments that capture students' religious and moral behavior in real-world contexts. Therefore, the conceptualization of affective assessment in Islamic Religious Education should prioritize attitudes, values, religiosity, and Islamic character as the primary objects of assessment, while remaining aligned with the broader goal of Islamic education: forming students who are faithful, knowledgeable, and morally responsible.

Principles for Developing Affective Assessment Instruments

The analysis indicates that the development of affective assessment instruments in Islamic Religious Education should begin with the formulation of specific and observable indicators.

Since affective aspects such as honesty, responsibility, discipline, tolerance, and religiosity are abstract, they need to be translated into concrete behaviors. For example, honesty can be observed through students' willingness to admit mistakes, complete assignments independently, and avoid cheating. Responsibility can be identified through punctual task completion, active participation in learning activities, and commitment to classroom rules. By using observable indicators, teachers can reduce subjective judgment and make affective assessment more accountable (Adeagbo et al., 2026).

The second principle is the use of varied and appropriate assessment instruments. The literature indicates that affective development cannot be accurately measured by written tests alone. Therefore, teachers need to use instruments such as observation sheets, anecdotal records, reflective journals, attitude questionnaires, and portfolios. Observation sheets can record students' daily attitudes in the classroom and school activities. Anecdotal records can document specific moral incidents that reflect students' behavior. Reflective journals allow students to evaluate their own religious and moral experiences. Attitude questionnaires can identify students' tendencies toward certain values, while portfolios can document affective development over time. The combination of these instruments allows teachers to obtain a more complete picture of students' religious and moral growth.

The third principle is continuity in the assessment process. Affective development is not formed instantly because attitudes and values require habituation, guidance, reflection, and repeated practice. Therefore, affective assessment should be conducted during the learning process, not only at the end of instruction. Continuous assessment enables teachers to monitor students' progress, identify behavioral changes, and provide feedback when students have difficulty internalizing Islamic values. In the context of Islamic Religious Education, this principle is important because it requires that worship discipline, honesty, responsibility, tolerance, and social concern be observed consistently across different learning situations.

The fourth principle is the triangulation of assessment evidence. Since affective assessment is vulnerable to bias, teachers should not rely on a single source of information. Assessment evidence can be collected from teacher observation, student reflection, peer feedback, portfolio documentation, and classroom participation records. For instance, a student's tolerance can be assessed not only through teacher observation during group work, but also through peer responses and the student's reflective journal. Through triangulation, teachers can compare several sources of evidence before making assessment judgments. This process strengthens the credibility, fairness, and objectivity of affective assessment.

The fifth principle is alignment with Islamic educational values. In Islamic Religious Education, affective assessment instruments should not only meet technical standards, but also reflect Islamic moral principles. The principle of *al-'adl* requires teachers to assess students fairly and avoid favoritism. The principle of *al-shidq* requires assessment to be based on truthful evidence rather than personal assumptions. The principle of *al-amanah* requires teachers to use assessment results responsibly to guide students' moral and spiritual development. Therefore, the development of affective assessment instruments in Islamic Religious Education should integrate technical assessment quality with Islamic moral responsibility.

Based on these principles, affective assessment instruments in Islamic Religious Education should be designed as tools for both measurement and guidance. They are used not only to record students' attitudes but also to help teachers understand students' moral development and provide appropriate feedback. This finding confirms that the quality of affective assessment depends on the clarity of indicators, the suitability of instruments, the continuity of assessment, the triangulation of evidence, and the alignment with Islamic values. Through these principles, affective assessment can become a more valid, reliable, authentic, and morally meaningful process in Islamic Religious Education learning.

Relevance of Affective Assessment to Contemporary Islamic Education

The analysis shows that affective assessment is highly relevant to contemporary Islamic education, as rapid social, cultural, and technological changes currently shape students. Globalization and digital culture influence students' ways of thinking, lifestyles, and religious attitudes (Mar'atussolihah, 2025). In this situation, Islamic Religious Education needs an assessment model that not only measures students' cognitive understanding of Islamic teachings, but also monitors how Islamic values are internalized in their attitudes and behavior. Therefore, affective assessment is important for identifying students' religious awareness, moral orientation, and consistency in practicing Islamic values in daily life.

The relevance of affective assessment is also visible in its role in strengthening character education. Religious education should cultivate value awareness rather than merely transmit knowledge (Nadela & Lestari, 2025). This view indicates that the success of Islamic Religious Education should be measured by students' ability to translate religious knowledge into moral behavior. In line with the national agenda of character education, affective assessment can help teachers observe values such as religiosity, honesty, tolerance, responsibility, discipline, and social concern. Thus, affective assessment supports the broader educational goal of producing students who are not only intellectually capable but also morally responsible and socially aware.

In the context of digital disruption, affective assessment functions as a balancing mechanism for technological development. Digital technology provides broader access to religious knowledge. However, it may also weaken direct social interaction, reduce moral sensitivity, and expose students to values that are not always consistent with Islamic teachings. For this reason, affective assessment is needed to ensure that students' engagement with technology remains guided by Islamic values. Through instruments such as reflective journals, observation, portfolios, and attitude questionnaires, teachers can monitor students' moral responses, religious discipline, and social behavior in both classroom and digital contexts.

The synthesis also indicates that affective assessment has a preventive function in facing the negative effects of globalization. Popular culture, hedonism, individualism, and moral relativism may influence students' value orientation and weaken their religious identity. In this context, affective assessment can serve as an anchor of values, helping students uphold Islamic principles amid rapid social change. It can also support the development of spiritual resilience by encouraging students to reflect on their actions, evaluate their moral choices, and strengthen their commitment to Islamic values. Therefore, affective assessment is

relevant not only as a measurement tool but also as a pedagogical strategy to protect and strengthen students' Islamic identity.

This finding confirms that the development of affective assessment instruments in contemporary Islamic education is both strategic and urgent. Strategically, it helps teachers better understand students' affective development. It urgently addresses the moral, social, and digital challenges students face today. Affective assessment enables Islamic Religious Education teachers to provide feedback, guidance, and reinforcement based on students' actual attitudes and behavior. Therefore, contemporary Islamic education needs effective assessment instruments that are contextual, continuous, reflective, and aligned with Islamic values, so that Islamic Religious Education can continue to function as a medium for character formation in the era of globalization and digital transformation.

Implementation Challenges and Strategic Implications

The literature synthesis indicates that implementing affective assessment in Islamic Religious Education continues to face several practical challenges. One of the main challenges is teachers' limited ability to formulate clear, objective, and measurable affective indicators. In many cases, teachers still assess students' attitudes based on general impressions rather than structured instruments. This condition may lead to subjective judgments, making the assessment results less reliable. Many teachers still conduct affective assessment administratively, without clear instruments, making the results less useful for instructional decision-making (Setiawan et al., 2019).

Another challenge is the complexity of implementing qualitative assessment within an education system that remains strongly oriented toward scores, rankings, and cognitive achievement. Affective assessment requires continuous observation, documentation, reflection, and interpretation, while teachers often face limited time and administrative workload. This makes it difficult to implement effective assessment consistently (Darmawan & Aula, 2025). The reviewed secondary literature also indicates that some madrasahs have developed reflective journals to document students' worship experiences, social attitudes, and spiritual challenges. However, such practices require teacher commitment, systematic follow-up, and integration into the learning process. Without institutional support, affective assessment may remain a formal requirement rather than a meaningful pedagogical practice.

The tension between standardization and contextual flexibility also challenges the implementation of affective assessment. On the one hand, clear standards are needed to ensure that assessment instruments are valid, reliable, and fair. On the other hand, affective assessment must remain flexible because different school cultures, social backgrounds, and learning contexts influence students' religious and moral behavior. Therefore, Islamic Religious Education teachers need a flexible assessment framework that provides general indicators while still allowing adaptation to local needs. For example, indicators of responsibility, tolerance, and worship discipline may be standardized at the conceptual level. However, their behavioral expressions can be adjusted to the context of each school or madrasah (Yusuf et al., 2025).

The findings also show that the social and digital environment creates additional challenges for affective assessment. Students are exposed to popular culture, hedonism, individualism, and digital interaction patterns that may not always be aligned with Islamic values. In this context, affective assessment should be used not only to evaluate classroom behavior but also to help students develop critical awareness when responding to social and digital influences. Structured instruments such as reflective journals, portfolios, observation sheets, and peer feedback can help teachers identify how students interpret, negotiate, and practice Islamic values in contemporary life. Thus, affective assessment serves not only as a pedagogical instrument but also as a preventive measure against the degradation of values in the era of globalization.

Strategically, these challenges imply the need to strengthen teachers' assessment literacy. Teachers need continuous capacity-building programs that focus on developing affective indicators, rubric construction, instrument validation, data documentation, and the interpretation of assessment results. Such programs should not only address technical skills, but also strengthen teachers' ethical and spiritual awareness, because affective assessment in Islamic Religious Education requires sensitivity to students' moral and religious development. Teachers should be able to use assessment results not merely to assign scores, but to provide feedback, guidance, and moral reinforcement.

Another strategic implication is the need for schools and madrasahs to develop a more holistic evaluation system. Affective assessment should not be placed as a supplementary administrative component, but as an integral part of curriculum implementation and character education. Schools can develop holistic reports that include students' cognitive achievement, affective development, religious discipline, social responsibility, and character growth. This approach can help shift the paradigm of educational success from purely academic achievement to a more balanced understanding of intellectual, moral, and spiritual development.

Overall, the implementation of affective assessment in Islamic Religious Education requires collaboration among teachers, schools, policymakers, and parents. Teachers need clear instruments and professional support, schools need systems that value affective development, policymakers need to provide regulatory and curricular support, and parents need to reinforce Islamic values at home. Therefore, the strategic implication of this study is that affective assessment should be developed as a shared educational responsibility. When implemented systematically, affective assessment can help Islamic Religious Education function not only as a subject that teaches religious knowledge, but also as a medium for forming students' Islamic character in contemporary education.

Discussion

The findings of this study indicate that affective assessment in Islamic Religious Education should be interpreted as more than a technical process of measuring students' attitudes. It represents a pedagogical and moral process that connects religious knowledge with students' actual behavior. This interpretation is consistent with the view that religious education should not merely transmit knowledge, but should shape Islamic personality through attitudes and

actions (Taufik, 2020). It also supports An-Nahlawi's idea that Islamic education integrates *iman*, *ilmu*, and *amal* (Azzaky et al., 2024). Compared with previous studies that often emphasize affective assessment as a measurement of attitudes, this study highlights that affective assessment in Islamic Religious Education must also function as a bridge between cognitive understanding and the internalization of Islamic values.

The results also strengthen the relevance of affective taxonomy in Islamic Religious Education. Krathwohl, Bloom, and Masia's affective taxonomy explains that affective development progresses gradually from receiving values to the characterization of values. This framework is useful for understanding how students internalize Islamic teachings, because religious character cannot be formed instantly. However, the discussion in this study extends the use of affective taxonomy by placing it within the normative framework of Islamic education. While affective taxonomy is important for developing assessment instruments (Nuruliana et al., 2025), this study adds that the taxonomy should be interpreted alongside Islamic values such as sincerity, responsibility, honesty, justice, and social concern. Thus, the novelty lies in integrating the hierarchical structure of affective development with the moral orientation of Islamic education.

Another important interpretation is that affective assessment instruments in Islamic Religious Education must combine technical accountability and ethical accountability. Previous studies emphasize that affective assessment instruments should be valid and reliable to produce reliable information about students' attitudes (Setiawan et al., 2019). This study confirms that validity, reliability, objectivity, continuity, and authentic evidence are essential in developing affective assessment instruments. However, in the context of Islamic Religious Education, technical quality alone is not sufficient. The instrument must also be aligned with Islamic ethical principles, especially *al-'adl*, *al-shidq*, and *al-amanah*. This means that teachers are not only responsible for producing accurate assessment data, but also for ensuring that the assessment process is fair, truthful, and used responsibly to guide students' moral development.

The findings also show that authentic assessment is highly relevant to affective assessment in Islamic Religious Education. Authentic assessment enables teachers to assess students through real and meaningful learning activities (Idris et al., 2026). This study supports that view by showing that instruments such as observation sheets, anecdotal records, reflective journals, attitude questionnaires, and portfolios are more appropriate for assessing affective development than written tests alone. Nevertheless, this study also emphasizes that authentic assessment in Islamic Religious Education should not only document students' behavior, but also encourage reflection and moral improvement. In this sense, reflective journals and portfolios are not merely evidence-collection tools; they can serve as media for *muhasabah*, self-evaluation, and strengthening religious awareness.

In the context of contemporary Islamic education, this study confirms that affective assessment is increasingly urgent in the era of globalization and digital transformation. Previous studies indicate that digital culture, social media, and technological change influence students' values, social interactions, and religious orientation. This study interprets those challenges as a reason for Islamic Religious Education to strengthen affective assessment, not only to monitor classroom behavior, but also to help students develop moral awareness

in wider social and digital contexts. Therefore, affective assessment can function as a preventive and constructive strategy. Preventively, it helps identify tendencies that may weaken students' Islamic values. Constructively, it guides students in developing spiritual resilience, moral responsibility, and a stronger Islamic identity amid rapid social change.

The implementation of affective assessment, however, requires more than the availability of instruments. The literature shows that teachers often face difficulties in formulating measurable indicators, consistently documenting students' attitudes, and reducing subjectivity in assessment. This is in line with the finding that affective assessment is often conducted administratively without clear instruments (Setiawan et al., 2019). The present study expands this issue by showing that the problem is not only technical but also systemic. Affective assessment requires teacher assessment literacy, institutional support, flexible frameworks, and a school culture that values character formation as much as academic achievement. Without these supporting factors, affective assessment may remain a formal requirement rather than a meaningful process for student development.

Based on this discussion, the main contribution of this study is the formulation of affective assessment in Islamic Religious Education as an integrated methodological-normative framework. Methodologically, affective assessment instruments must be developed through observable indicators, varied instruments, continuous assessment, triangulation of evidence, and accountable procedures. Normatively, the instruments must reflect Islamic values and support the formation of *akhlak karimah*. This integrated framework offers a new perspective because it does not treat affective assessment merely as an educational measurement issue or solely as a moral discourse. Instead, it positions affective assessment as a systematic, ethical, and contextual process for strengthening students' Islamic character in contemporary education.

CONCLUSION

This study concludes that affective domain assessment is an essential component of Islamic Religious Education because it connects religious knowledge with the internalization of Islamic values in students' attitudes and behavior. The main finding shows that the development of affective assessment instruments in Islamic Religious Education requires an integrated methodological and normative framework. Methodologically, the instruments should be developed through clear behavioral indicators, varied assessment techniques, continuous observation, triangulation of evidence, and accountable procedures to ensure validity, reliability, objectivity, and authenticity. Normatively, the instruments must align with Islamic educational values such as justice, honesty, responsibility, and trustworthiness, so that assessment serves not only as a measurement tool but also as a moral and pedagogical process for strengthening students' Islamic character. Islamic Religious Education teachers are recommended to use contextual and observable affective assessment instruments. At the same time, schools and madrasahs need to support their implementation through assessment literacy training, clear guidelines, and holistic reporting systems. Future studies are suggested to empirically test the effectiveness of affective assessment instruments in various Islamic education settings, including digital learning contexts.

AUTHOR'S NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors also confirm that the data, ideas, and content presented in this article are original, free of plagiarism, and prepared in accordance with academic ethics and scientific writing standards.

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