



## Affective Assessment in Islamic Religious Education at MI Al-Huda Ploso Nganjuk

Via Karimatul Azaliya<sup>1</sup>

<sup>1</sup>Institut Agama Islam Negeri (IAIN) Kediri

<sup>1</sup>viaazaliya@gmail.com

### ABSTRACT :

This article discusses affective assessments in Islamic Religious Education in Madrasah Ibtida'iyah. So far, the assessment of Islamic Religious Education has paid less attention to affective aspects, so that Islamic Religious Education does not become a means for students to improve their morals. As a result, there are many deviations such as bullying, brawls, dirty talk, and making fun of friends' parents. This is very concerning even though the purpose of Islamic religious education is to make students a believing, pious, and moral person. However, this does not mean that there is no single institution that tries to implement affective assessment and make it the main goal in Islamic religious education. This descriptive qualitative research took field data through observation, documentation, and interviews. Furthermore, it was analyzed using the Miles and Huberman model. The findings of this study are that MI Al-Huda is an institution that pays attention to affective assessment. Affective assessment is carried out through observation, student incident notes, and self-assessment with religious activity report books and *birrul walidain*. However, the implementation is still not optimal due to time constraints, large number of students, lack of parental involvement, teachers' understanding of the use of instruments and reporting affective assessment results. Some suggestions are to improve educators' knowledge and skills related to affective assessment, then provide socialization to parents of students to participate in affective assessment.

**Keywords:** *affective assessment, Islamic religious education, madrasah ibtida'iyah*

## INTRODUCTION

Education in Arabic is often referred to as tarbiyah and ta'lim. The term ta'lim refers more to brain intelligence or teaching by providing knowledge to students, while tarbiyah includes aspects of knowledge and morals. Thus, Islamic education is a process of social and personal arrangements that can force a person to fully implement Islamic teachings in their social and personal life.<sup>1</sup>

Some of the functions of Islamic Religious Education, namely: (1) Increase faith and piety to Allah, (2) As a guide for someone who seeks happiness in the world and the hereafter, (3) Form a social environment that is in harmony with Islamic law, (4) Correct and correct mistakes, shortcomings, and weaknesses of students in applying Islamic teachings in everyday

<sup>1</sup> Asror, "Pendidikan Dalam Perspektif Islam," *Hikmah* XIII, no. 2 (2017): 161–76, <https://doi.org/10.53038/alashriyyah.v5i2.94>.

life, (5) Provide self-protection from negative things that come from the surrounding environment and culture.<sup>2</sup>

Islamic Religious Education must pay attention to aspects of knowledge, attitude/personality, and skills. Because Bloom's Taxonomy distinguishes three categories of assessment domains: cognitive, affective, and psychomotor. Which in its implementation should not be limited to one cognitive aspect only. However, the affective aspect is also a crucial factor. Moreover, Islamic religious education has the task of shaping student behavior for the better.<sup>3</sup> Thus, one of the problems facing Islamic Religious Education in Indonesia is how to apply religious values holistically, including faith, science and morals.<sup>4</sup>

So far, evaluation of Islamic religious education in the affective domain has received little attention from educators. They are more busy with assessing the cognitive and psychomotor aspects by designing UH, UTS, UAS questions, ablution practice exams, prayer practices, but neglect the affective assessment of students.<sup>5</sup> They do not observe whether learners' attitudes change for the better after they acquire knowledge. In addition, they are satisfied only with the high test scores obtained by students. Whereas religious knowledge is not just to be memorized and understood, it must also be practiced in the learners' daily lives. Because the fruit of knowledge is charity.

The importance of affective assessment is as an effort to prevent the erosion of the morals of the nation's next generation due to advances in information technology and changing times. The rise of bullying cases, brawls between students, sexual violence, and other cases of delinquency are indications of moral damage or morals of students..<sup>6</sup> The crisis is caused because they no longer care about religious guidance and do not make it a guide to life. Of course, this shows the serious problems faced by Islamic Religious Education. Therefore, affective assessment does not only require teacher skills in its implementation. However, schools must be places that support the development of students' behavioral competencies.<sup>7</sup>

---

<sup>2</sup> Hilda Darmaini Siregar and Zainal Efendi Hasibuan, "Pendidikan Agama Islam : Pengertian, Tujuan, Dasar, Dan Fungsi," *Intelletika: Jurnal Ilmiah Mahasiswa* 2, no. 5 (2024): 132–33.

<sup>3</sup> Agung Sihotang, Zailani, and Selamat Pohan, "Implementasi Taksonomi Bloom Dalam Pembelajaran Pendidikan Agama Islam Untuk Membentuk Perilaku Teladan Siswa Pendahuluan," *Didaktika: Jurnal Kependidikan* 13, no. 3 (2024): 3353–64.

<sup>4</sup> Ade Imelda Frimayanti, "Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam [Implementation of Values Education in Islamic Religious Education]," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (2017): 228.

<sup>5</sup> Dewi Lathifatur Rosyidah et al., "Problematika Penilaian Afektif Pada Mata Pelajaran Pendidikan Agama Islam (PAI)," *Inovatif* 7, no. 2 (2021): 47–69.

<sup>6</sup> Nurhandayani Hasanah, Darwisa, and Indah Aminatuz Zuhriyah, "Analisis Strategi Guru Dalam Mengembangkan Ranah Afektif Peserta Didik Di Sekolah Dasar," *Academy of Education Journal* 14, no. 2 (2023): 635–48, <https://doi.org/10.47200/aoej.v14i2.1828>.

<sup>7</sup> Nurul, Edhy Rustan, and Andi Muhammad Ajigoena, "Penilaian Afektif Siswa Terhadap Perubahan Sikap Sosial Siswa Sekolah Dasar," *Jurnal Penelitian Dan Pengembangan Pendidikan* 7, no. 2 (2023): 231–41, <https://doi.org/10.23887/jppp.v7i2.58498>.

There are five types of affective domains related to PAI materials, namely attitudes, interests, self-concept, values, and morals. Thus, Islamic Religious Education does not only depend on learning in the classroom. Because attitude assessment means observing the behavior of students inside or outside the classroom. Religious values can be instilled in students through religious programs or habituation outside the classroom. Students' religious character is largely shaped by their religious habits. The goal is for all school members to understand and apply religious values in various aspects of their lives. Religious habituation itself is divided into three dimensions, namely habituation of creedal values, habituation of moral values, and habituation of Fiqh values of worship.<sup>8</sup>

MI Al-Huda Ploso Nganjuk is a formal educational institution located in a boarding school area, namely under the auspices of the Hasyimiyah Foundation. Thus, education in the Madrasah cannot be separated from the influence of pesantren education which emphasises affective aspects with various religious customs, either daily or weekly. This can be observed from the way most students walk when they pass Kiai/teachers. They show respect by slightly bowing and bowing their heads like a santri.<sup>9</sup> Such an attitude certainly cannot be formed without the existence of education carried out in the context of fostering attitudes and assessing the affective aspects of students. Thus, researchers are interested in describing how affective assessment in Islamic religious education has been implemented at MI Al-Huda Ploso Nganjuk.

## Methods

This study is a descriptive qualitative study that takes place in a formal educational institution at the primary level, namely MI Al-Huda, Ploso, Nganjuk. Researchers play an important role in the data collection process through observation, documentation and interviews. Researchers made direct observations related to affective assessment, which included the use of instruments, implementation, and reporting of assessment results. Some of the research sources were the principal, the head of curriculum, teachers, and students. After the data was collected, the next stage was data analysis of the Miles and Huberman model.

## Result

Affective assessment at Madrasah Ibtida'iyah Al-Huda Ploso Nganjuk uses observation sheets, student incident notes/anecdotal records, religious activity report books and birrul walidain distributed to each student.<sup>10</sup>

---

<sup>8</sup> Mutia Sari, Fajri Ismail, and Muhammad Win Afgani, "Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius," *Journal of Education* 3, no. 3 (2023): 1–9.

<sup>9</sup> *Observasi, siswa MI AL Huda Ploso Nganjuk, 5 Oktober 2024*

<sup>10</sup> *Observasi, siswa MI AL Huda Ploso Nganjuk, 5 Oktober 2024.*

## 1. Observation with observation sheet

As one of the formal institutions that organise Islamic religious education, MI Al-Huda has a vision to form an Islamic generation that is faithful and devoted, skilled, accomplished, and has good character. To achieve this, there are two missions that must be carried out, namely (1) implementing education as a whole in accordance with current demands, (2) making Madrasah a place to understand, practice, and familiarize the values of Islamic teachings.<sup>11</sup> From this it can be seen that the institution considers the affective aspects of students important, so teachers must be prepared to monitor the affective development of students as an effort to realise the vision and mission of Madrasah. Affective monitoring of learners can be done with several assessment techniques, one of which is observation.

The implementation of observations by teachers at MI Al-Huda is carried out in a closed manner. The teacher sets several instruments on spiritual and social aspects, such as praying before the start of learning, listening to the material presented well, being polite in behavior, polite in speech, wearing complete and neat uniforms, completing the assigned tasks on time, and so on. The format of the observation sheet can differ from one teacher to another. Because teachers have the freedom to develop affective assessment instruments and have the right to impose sanctions, reprimands, or directions for violations committed.<sup>12</sup>

Every teacher at MI Al-Huda observes the behaviour of their students. However, not all teachers are able to use the observation sheet optimally.<sup>13</sup> Some of them conduct a general affective assessment of learners whose behaviour stands out more than their peers. For example, giving plus points to students who are very diligent and giving minus points to students who are often busy when learning takes place. The reason is time constraints and the number of students in one class.<sup>14</sup>

## 2. Student incident record/anecdotal record

Anecdotal records are filled in based on observations made by teachers of learners in the school environment. Based on the interview, the behavior in question is negative

---

<sup>11</sup> *Dokumentasi, poster MI Al Huda Ploso Nganjuk, 27 September 2024.*

<sup>12</sup> *Anis Khoirun Nisa', wawancara guru MI Al-Huda Ploso Nganjuk, 19 Oktober 2024.*

<sup>13</sup> *Siti Choitotun Nisak, wawancara kepala sekolah MI Al-Huda Ploso Nganjuk, 5 Oktober 2024.*

<sup>14</sup> *Anis Khoirun Nisa', wawancara guru MI Al-Huda Ploso Nganjuk, 19 Oktober 2024.*

behavior committed by learners, both during the learning process and outside the classroom.<sup>15</sup>

Teachers at MI Al-Huda more often use it to record problems or violations committed by students. Problems or violations that occur are sought to immediately get a solution or resolution. So, in the student incident record / anecdotal record includes when the event occurred, what events occurred, who was involved, and how the direction and follow-up were taken to solve the problem..<sup>16</sup> The following is the format of student incident records at MI Al-Huda Ploso Nganjuk for the 2023/2024 academic year.

No.	Hari/Tanggal	Kelas	Nama	Kejadian	Arahan	Tindak lanjut

Teachers can more easily monitor students' affective development by using student incident record. The student incident record is also a tool that makes it easier for teachers to report in order to find solutions and as an affective assessment instrument.

### 3. Self-assessment with religious activity report book and birrul walidain.

Self-assessment with a religious activity report book at MI Al-Huda Ploso Nganjuk is used to monitor students in carrying out weekly religious activities. Weekly activities start from 07.15-07.50. Weekly activities consist of Monday sholawat and ceremony, Tuesday istighosah, and Wednesday Bismillah. The Monday sholawat activity is a means of familiarising learners with prayer and hoping for the syafa'at of Rasullullah sallallohu alaihi wasallam. Meanwhile, the recitation of basmallah aims at the intelligence of students.

The next weekly activity is dhuha prayer which is held every Thursday, Friday, and Saturday at 07.15-07.30. On these three days there is further habituation carried out after dhuha prayer, namely Thursday Khotmil Qur'an, Friday Diba'iyah, and Saturday clean and healthy. The purpose of the Thursday Khotmil Qur'an and Friday Diba'iyah activities is to get syafa'at on the Day of Judgment, get rewards, and be elevated by Allah. Meanwhile, the

<sup>15</sup> Anis Khoirun Nisa', wawancara guru MI Al-Huda Ploso Nganjuk, 19 Oktober 2024.

<sup>16</sup> Anis Khoirun Nisa', wawancara guru MI Al-Huda Ploso Nganjuk, 19 Oktober 2024.

purpose of the Saturday clean and healthy activity is to make the environment clean and the body healthy..<sup>17</sup>

The religious activity book must be carried every day and filled in honestly after the religious activity is completed with the guidance of the homeroom teacher. The following is the format of the report in the religious activity book.

Minggu ke-	Senin sholawat		Selasa istighosah			Rabu basmalah		Kamis dhuha dan khotmil Qur'an					
	Tgl	jumlah	Tgl	K	KK	TK	Tgl	jumlah	Sholat dhuha			Khotmil Qur'an/ Tahfidz	
									K	KK	TK	Juz/ surah	Hlm

In the Monday sholawat activity, students together read sholawat 777 times. Likewise for Wednesday, the recitation of basmalah 786 times.<sup>18</sup> Furthermore, the Tuesday istighosah activity where students read istighosah according to the readings in the religious book. In istighosah activities, learners are asked to fill in honestly how they are when participating in these activities. Learners can give a checklist mark in the K (Khusyu'), KK (Less Khusu'), TK (Not Khusyu') columns.<sup>19</sup> K (Khusyu') is following the activity in an orderly manner (participating in reading, not crowded, not talking to friends), and earnestly from the beginning to the end of the activity. KK (Less Khusu') is following the activity less orderly (sometimes participating in reading, sometimes crowded, sometimes talking to friends), and less earnestly from the beginning to the end of the activity. TK (Not Khusyu') is participating in activities that are not orderly (not participating in reading, crowded, talking with friends), and not seriously from the beginning to the end of the activity.

Jum'at dhuha dan diba'iyah					Sabtu dhuha dan sehat					Apresiasi				
Tgl	Sholat dhuha			Diba'iyah/ Tahfidz		Tgl	Sholat dhuha			Senam/bersih- bersih			Guru	Orang tua/ wali
	K	KK	TK	Attiril ke- /surat	Hlm		K	KK	TK	T	KT	TT		

<sup>17</sup> Dokumentasi, buku keagamaan siswa, 5 Oktober 2024.

<sup>18</sup> Dokumentasi, buku keagamaan siswa, 5 Oktober 2024.

<sup>19</sup> Dokumentasi, buku laporan aktivitas keagamaan, 5 Oktober 2024.

As before, learners have to give a checklist in the K/KK/TK column for dhuha prayer activities. Meanwhile, for gymnastics/clean-up activities, there are categories of T (Orderly), Less Orderly (KT), and Disorderly (TT). T (Orderly) is lining up neatly and following the gymnastics according to instructions from start to finish. Together participate in cleaning the classroom and school environment until it is clean. Less Orderly (KT) is marching less neatly and less earnestly in following the gymnastics according to the instructions from start to finish. Participate in cleaning the classroom and school environment but not until it is finished. Disorderly (TT) is not lined up neatly and does not follow the gymnastics according to the instructions from the beginning. Does not participate in cleaning the classroom and school environment.

The birrul walidain book must also be carried every day and filled in honestly according to the situation guided by the homeroom teacher. The birrul walidain report is filled in honestly according to the birrul walidain activities towards parents at home or towards teachers as parents at school, the following are the birrul walidain activity columns:

Minggu ke-	Kegiatan <i>birrul walidain</i> yang saya lakukan											Apresiasi		
	Tgl	Senin	Tgl	selasa	Tgl	Rabu	Tgl	kamis	Tgl	jumat	Tgl	Sabtu	Orang tua	guru

After the learners write down the birrul walidain activities carried out at home or at school, the teacher will then give appreciation in the form of star stamps or ka'bah-shaped stamps. In addition, parents also give appreciation to their children for the birrul walidain actions that have been carried out. According to the results of the interview, the religious activity report book and birrul walidain were only used in August 2024. Thus, the implementation requires further socialization to student guardians to guide their sons/daughters at home. Another obstacle is the reporting of affective assessment results on the independent curriculum report card, where some teachers do not understand it.<sup>20</sup>

<sup>20</sup> Qurroti A'yun, wawancara waka kurikulum, 5 Oktober 2024.

## Discusion

An important component of the education system is assessment. Assessment of non-intellectual aspects such as motivation, attitude, and interest is known as affective assessment. So that teachers can evaluate, guide, or offer appropriate guidance to improve students' attitudes, interests, and motivation, affective assessment seeks to provide a summary of students' affective measurements.<sup>21</sup> Affective aspects related to attitudes and values can be seen from students' respect for their teachers, discipline, paying attention to teacher explanations, and so on. However, assessment of this aspect is still very rarely done.<sup>22</sup>

Affective aspects are very important and must be conveyed to learners. Affective aspects consist of social and spiritual attitudes that include the behavior of students during the learning process.<sup>23</sup> Spiritual Quotient is the attitude and behavior of obeying in carrying out religious lessons that are understood. This will be a guide for learners when living with the wider community.<sup>24</sup> Social Quotient refers to an individual's understanding of social objects and behavior. A person is said to have a good social attitude when they have the intelligence to socialize.<sup>25</sup>

It is important to note that affective aspects have an influence on learners' future behaviour.<sup>26</sup> Consequently, affective assessment is a crucial part of the educational system. Attitude is a response to a person, object, or concept that can be positive or negative.<sup>27</sup> The affective domain is closely related to the values possessed by individuals. Individual values are not static, but always changing. The reason is that the value system that exists in individuals can be built and guided. Someone who considers religious values above all, then every attitude and behavior will be in line with the values that are already believed to be true.

---

<sup>21</sup> Muhammad Shofyan, "Model Penilaian Pendidikan Agama Islam," *Proceeding International Seminar on Islamic Education and Peace* 1 (2021): 342–45.

<sup>22</sup> Oktapiyanti, Anandita Eka Setiadi, and Arif Didik Kurniawan, "Perbandingan Pembelajaran Role Playing Dan Pembelajaran Make - a Match Terhadap Aspek Afektif Siswa Di SMP Negeri 9 Pontianak (Comparison of Role Playing Learning and Make - a Match Learning on Affective Aspects of Students at SMP Negeri 9 Pontianak)," *Jurnal Pendidikan Matematika Dan Sains* 7, no. 2 (2019): 100–105.

<sup>23</sup> Meyda Mustika Nugraheni, Anam Sutopo, and Djalal Fuadi, "Penilaian Afektif Dalam Pembelajaran Tematik Masa Pandemi Covid-19 Di Sekolah Dasar," *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 5, no. 2 (2021): 210, <https://doi.org/10.30651/else.v5i2.8233>.

<sup>24</sup> Rangga Sa'adillah S.A.P. et al., "Dampak Pendekatan Saintifik Terhadap Sikap Spiritual Siswa Dalam Pembelajaran PAI Di SMA Di Sidoarjo," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (2019): 143–66, <https://doi.org/10.15642/jpai.2019.7.2.143-166>.

<sup>25</sup> Deni Setiawan and Andi Prastowo, "Analisis Kemunculan Sikap Spiritual Dan Sikap Sosial Dalam Kegiatan Pembelajaran IPA Kelas IV SD 77 Rejang Lebong Dalam Menggunakan KTSP Dan Kurikulum 2013," *Jurnal WANLAMBEY* 2, no. 2 (2021): 145–60.

<sup>26</sup> Nurul Imtihan, Darmiyati Zuchdi, and Edi Istiyono, "Analisis Problematika Penilaian Afektif Peserta Didik Madrasah Aliyah," *Schemata* 6, no. 1 (2017): 63–80, <https://journal.uinmataram.ac.id/index.php/schemata/article/view/836/465>.

<sup>27</sup> S. Eko Putro Widoyoko, *Evaluasi Program Pembelajaran* (Yogyakarta: Pustaka Pelajar, 2012).



## 1. Observasi dengan lembar observasi

According to Anderson (1980), affective aspects can be measured using two different techniques: the self-report approach and the observation method.<sup>28</sup> An observation activity is one that the teacher does using an observation sheet at a specific time. The foundation of the observational approach is the idea that individuals can be observed and differentiated based on the psychological reactions they exhibit.<sup>29</sup>

Observation certainly requires an instrument or tool, so that it allows the teacher to report the results of the observation. Teachers must be able and skilled in determining the spiritual and social aspects to be assessed. Thus, students are able to achieve affective competencies that have been determined as the ultimate goal of learning.

Affective assessment through observation sheets carried out behind closed doors by teachers at MI Al-Huda Ploso Nganjuk, means that assessment and observation of students' behavior is carried out without their knowledge. This closed observation is in accordance with the opinion of Kaunang and Ponto.<sup>30</sup> Teachers can observe learners' natural behavior as there is no prior engineering. Thus, data on learners' attitude development can be trusted and used as a basis for taking the necessary follow-up..

Based on interview data at MI Al-Huda Ploso Nganjuk, the use of observation sheets is not optimal. In fact, observation sheets can help teachers monitor how students behave in everyday reality, not to complicate it. However, of course, the lack of knowledge and skills in using it will make it the other way round..

Affective assessment definitely requires patience and perseverance from a teacher. Every teacher must cultivate awareness of the importance of affective aspects in education. Thus, teachers must also improve their knowledge and skills in using affective assessment instruments so that they can overcome obstacles or obstacles encountered in the field for the success of Islamic religious education.

---

<sup>28</sup> Ahmad Darmadji, "Ranah Afektif Dalam Evaluasi Pendidikan Agama Islam , Penting Tapi Sering Terabaikan," *EL-TARBAWI* 7, no. 1 (2014): 13–25.

<sup>29</sup> Rabiatal Adawiah, Mariatul Kiptiah, and Nurul Kamariah, "Penerapan Penilaian Sikap Siswa Pada Pembelajaran Online," *INTEGRALISTIK* 34, no. 1 (2023): 7–12.

<sup>30</sup> Jetty F. Kaunang and Hantje Ponto, "Assessment Instrument of Student Character Observation," *Journal of International Conference Proceedings* 3, no. 2 (2020): 184–93, <https://doi.org/10.32535/jicp.v0i0.919>.

## 2. Catatan kejadian siswa/ *anecdotal record*

The anecdotal record contains teachers' observations of learners' behavior. Anecdotal records make it easy for teachers to monitor learners' affective development. Anecdotal record is a periodic recording of events or occurrences that are considered important in the learning process.<sup>31</sup> This means that events that generally occur on a regular basis do not need to be written down.

Anecdotal records are a collection of notes on learners' attitudes and behavior, both positive and negative. Because anecdotal records can strengthen teachers' understanding of learners' characters, patterns, and profiles, they are necessary for planning further learning. In addition, anecdotal records can make it easier to prevent negative behavior or promote positive learner behavior..<sup>32</sup>

Anecdotal record at MI Al-Huda only writes down the negative behavior of students and serves as a report material to solve problems or cases that exist among students. Anecdotal records at MI Al-Huda display columns that can be broken down into several questions, who was involved, when it happened, how it happened, and how the direction was given, and how to follow up on the incident. Thus, this anecdotal record is a tool that makes it easier for teachers to report in order to find solutions and as an affective assessment instrument.

Anecdotal notes are intended to demonstrate student creativity. Of course, creativity cannot be seen only based on offences committed by students or negative things. However, it must be used as its function, namely by adding also the positive things that students do. So that teachers can clearly monitor how the affective development of learners.

Assessment using anecdotal records certainly requires teacher readiness to record any behavior that does not generally appear. Because anecdotal records do not depend on time or place, it can be during learning in class or outside the classroom. So, teachers can always carry paper or a small notebook to briefly write down the unusual events.

---

<sup>31</sup> Maemunah, *Model Penilaian Afektif Dalam Pendidikan Agama Islam* (Yogyakarta: Deepublish Publisher, 2022).

<sup>32</sup> Wahyu Purwasih, "Teknik Penilaian Unjuk Kerja Dan Catatan Anekdot Sebagai Upaya Pemantauan Perkembangan Anak Di PAUD Aisyiyah Cabang Kartasura Sukoharjo Jawa Tengah," *Jurnal Warna* 2, no. 2 (2018): 76–86.

### 3. **Penilaian diri/*self assesment* demgan buku laporan aktivitas keagamaan dan *birrul walidain***

The self-report/self-assessment method assumes that the person who understands the depth of their emotions or state is themselves. However, it highlights the need for honesty in identifying one's own affective characteristics. Self-assessment should be based on clear and objective criteria. The advantages of self-assessment include learners being able to describe their own growth and progress, being able to show the skills achieved, can be used as a reference in preparing teaching materials for learners, and understanding the input standards of learners.<sup>33</sup>

Theoretically, the affective domain consists of five parts or phases, including: initial stage, receiving, means that students encounter a new concept from their environment and are encouraged to learn more about it. The second stage, responding, means the ability that everyone has to actively engage with a certain phenomenon and form an opinion about it using one method. The third stage, valuing, means that according to the values followed, learners will make it a guideline and present a commitment in carrying it out. The fourth stage, organizing, means conceptualizing the value or organizing the value system. The fifth stage, characterizing, means that learners have a value system that forms their character, which will influence all their behavior over time to form a lifestyle.<sup>34</sup> The five stages in the affective domain can be pursued through habituation activities. Because habituation is an effort to build students' religious character by introducing religious principles into the school environment.

The aim of religious habituation is to help students develop their religious character. Religious activities are carried out before and after learning activities in class.<sup>35</sup> Because religious values must be applied in various areas of a Muslim's life. The actions of a Muslim, both personally and socially, must be in accordance with or reflect religious values. In addition, a Muslim must also pay attention to the balance between faith, worship, and morals, so that psychological maturity is formed, so that it is consistent with attitudes and behavior in accordance with Islamic teachings. Some habituation that can be done to balance the three dimensions, namely: (1) habituation of belief values, such as starting good

---

<sup>33</sup> Maya Saftari and Nurul Fajriah, "Penilaian Ranah Afektif Dalam Bentuk Penilaian Skala Sikap Untuk Menilai Hasil Belajar," *Edutainment: Jurnal Ilmu Pendidikan Dan Kependidikan* 7, no. 1 (2019): 71–81, <https://doi.org/10.35438/e.v7i1.164>.

<sup>34</sup> Maemunah, *Model Penilaian Afektif Dalam Pendidikan Agama Islam.*, 78-80.

<sup>35</sup> Sari, Ismail, and Afgani, "Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius.", 3.

deeds with the recitation of bismillah, saying alhamdulillah when given pleasure by Allah, etc. (2) habituation of moral values, such as speaking politely to elders, caring and willing to help friends in difficulty, etc. (3) habituation of Fiqh values of worship, such as performing obligatory prayers, giving alms as much as possible, reading the Qur'an properly, etc.<sup>36</sup>

The religious activity report book is a means of habituation of fiqh worship values. Some of the habits in question are Monday sholawat, Tuesday istighosah, Wednesday basmallah, dhuha prayer, Thursday Khotmil Qur'an, Friday Diba'iyah, and Saturday clean and healthy. Learners must do self-assessment according to the actual situation when implementing worship by putting a tick in the criteria column. In addition, in the religious activity book on Monday sholawat and Wednesday basmallah activities there is an amount column. The target for reciting sholawat is 777 times, while the target for reciting basmallah is 786 times. These targets may not be met, so each learner is asked to write how many solawat they have read honestly in the number column. Thus, this self-assessment sheet is a means of instilling honesty from an early age and a means of instilling the value of faith, namely faith in the attributes of Allah al-bashar and al-ilm. This means that although no human knows, Allah is the One who sees and knows.

The Birrul walidain book is a means of habituating moral values. Birrul walidain means that students must do good to anyone, especially to parents. Both parents at home or parents at school, namely teachers. Birrul walidain is a habituation activity for MI Al-Huda students as an effort to form good character. Some examples of birrul walidain that can be done by students to parents, namely: (1) praying for, (2) filial piety/obeying orders, (3) being polite, (4) speaking softly, (5) studying diligently, (6) helping to clean the house, (7) helping to ease the work of parents, such as washing dishes, sweeping, and others. Meanwhile, for examples of birrul walidain to teachers can be done by: (1) praying for, (2) saying greetings when meeting, (3) being polite and courteous, (4) speaking softly and so on, (4) paying attention and listening to what the teacher says, (6) carrying out and obeying his orders and advice.<sup>37</sup>

The birrul walidain book trains learners to perform filial piety activities to parents and teachers on a regular basis. The hope is that these praiseworthy morals can take root in the learners and become their character. In the birrul walidain book there is a parent

---

<sup>36</sup> Sari, Ismail, and Afgani., 5.

<sup>37</sup> Leni Elpita Sari, Abdul Rahman, and Baryanto, "Adab Kepada Guru Dan Orang Tua: Studi Pemahaman Siswa Pada Materi Akhlak," *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan* 6, no. 1 (2020): 75–92, <https://doi.org/10.32923/edugama.v6i1.1251>.

appreciation column, meaning that parents are involved in the affective assessment of students. Therefore, this book can be a medium for educators and parents to periodically assess children's development.

The *birrul walidain* book will only be used in August 2024, so to optimize its use, further socialization to student guardians is needed. This supports Schwart's assertion that in an attempt to foster student character, schools must make parents and communities partners..<sup>38</sup> In addition, it is also to overcome the difficulty of teachers in conducting supervision outside the school environment, so that the communication that is built will affect the success of the desired character building. Although the *birrul walidain* book has just been implemented as an affective attitude assessment instrument, teachers must also immediately adapt and have knowledge regarding how to report affective assessments from this book in the independent curriculum.

## **Conclusion**

Affective assessment seeks to provide a summary measurement of student affectivity, so that educators can analyze, provide direction, offer appropriate guidance or suggestions to improve students' affectivity, such as motivation, interests, and attitudes. The implementation of affective assessment at MI Al-Huda is carried out by observation, student incident notes, and self-assessment using religious activity report books and *birrul walidain*. However, the implementation is still not optimal due to time constraints, large numbers of students, lack of parental involvement, teachers' understanding of the use of instruments and reporting affective assessment results.

Teachers must improve their knowledge and skills related to affective assessment, both in the use of instruments, the assessment process, and reporting assessment results. Provide socialization to parents of students to get involved in character building and affective assessment of students.

---

<sup>38</sup> Dony Kurniawan, "Pengaruh Penggunaan Jurnal Harian Siswa Terhadap Peningkatan Pembiasaan Karakter Religius Dan Disiplin," *Jurnal Review Pendidikan Dasar* 7, no. 3 (2021): 136–42.

## Bibliography

- Adawiah, Rabiatul, Mariatul Kiptiah, and Nurul Kamariah. "Penerapan Penilaian Sikap Siswa Pada Pembelajaran Online." *INTEGRALISTIK* 34, no. 1 (2023): 7–12.
- Asror. "Pendidikan Dalam Perspektif Islam." *Hikmah* XIII, no. 2 (2017): 161–76. <https://doi.org/10.53038/alashriyyah.v5i2.94>.
- Darmadji, Ahmad. "Ranah Afektif Dalam Evaluasi Pendidikan Agama Islam , Penting Tapi Sering Terabaikan." *EL-TARBAWI* 7, no. 1 (2014): 13–25.
- Frimayanti, Ade Imelda. "Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam [Implementation of Values Education in Islamic Religious Education]." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (2017): 228.
- Hasanah, Nurhandayani, Darwisa, and Indah Aminatuz Zuhriyah. "Analisis Strategi Guru Dalam Mengembangkan Ranah Afektif Peserta Didik Di Sekolah Dasar." *Academy of Education Journal* 14, no. 2 (2023): 635–48. <https://doi.org/10.47200/aoej.v14i2.1828>.
- Imtihan, Nurul, Darmiyati Zuchdi, and Edi Istiyono. "Analisis Problematika Penilaian Afektif Peserta Didik Madrasah Aliyah." *Schemata* 6, no. 1 (2017): 63–80. <https://journal.uinmataram.ac.id/index.php/schemata/article/view/836/465>.
- Kaunang, Jetty F., and Hantje Ponto. "Assessment Instrument of Student Character Observation." *Journal of International Conference Proceedings* 3, no. 2 (2020): 184–93. <https://doi.org/10.32535/jicp.v0i0.919>.
- Kurniawan, Dony. "Pengaruh Penggunaan Jurnal Harian Siswa Terhadap Peningkatan Pembiasaan Karakter Religius Dan Disiplin." *Jurnal Review Pendidikan Dasar* 7, no. 3 (2021): 136–42.
- Maemunah. *Model Penilaian Afektif Dalam Pendidikan Agama Islam*. Yogyakarta: Deepublish Publisher, 2022.
- Nugraheni, Meyda Mustika, Anam Sutopo, and Djalal Fuadi. "Penilaian Afektif Dalam Pembelajaran Tematik Masa Pandemi Covid-19 Di Sekolah Dasar." *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 5, no. 2 (2021): 210. <https://doi.org/10.30651/else.v5i2.8233>.
- Nurul, Edhy Rustan, and Andi Muhammad Ajigoena. "Penilaian Afektif Siswa Terhadap Perubahan Sikap Sosial Siswa Sekolah Dasar." *Jurnal Penelitian Dan Pengembangan Pendidikan* 7, no. 2 (2023): 231–41. <https://doi.org/10.23887/jppp.v7i2.58498>.
- Oktapiyanti, Anandita Eka Setiadi, and Arif Didik Kurniawan. "Perbandingan Pembelajaran Role Playing Dan Pembelajaran Make - a Match Terhadap Aspek Afektif Siswa Di SMP Negeri 9 Pontianak (Comparison of Role Playing Learning and Make - a Match Learning on

- Affective Aspects of Students at SMP Negeri 9 Pontianak).” *Jurnal Pendidikan Matematika Dan Sains* 7, no. 2 (2019): 100–105.
- Purwasih, Wahyu. “Teknik Penilaian Unjuk Kerja Dan Catatan Anekdote Sebagai Upaya Pemantauan Perkembangan Anak Di PAUD Aisyiyah Cabang Kartasura Sukoharjo Jawa Tengah.” *Jurnal Warna* 2, no. 2 (2018): 76–86.
- Rosyidah, Dewi Lathifatur, Nur Oktawiyana Dewi, Ulfiyatin Mufida, and Dessy Ratna Swari. “Problematisasi Penilaian Afektif Pada Mata Pelajaran Pendidikan Agama Islam (PAI).” *Inovatif* 7, no. 2 (2021): 47–69.
- S.A.P., Ranga Sa’adillah, Tobroni, Ishomuddin, and Khozin. “Dampak Pendekatan Saintifik Terhadap Sikap Spiritual Siswa Dalam Pembelajaran PAI Di SMA Di Sidoarjo.” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (2019): 143–66. <https://doi.org/10.15642/jpai.2019.7.2.143-166>.
- Saftari, Maya, and Nurul Fajriah. “Penilaian Ranah Afektif Dalam Bentuk Penilaian Skala Sikap Untuk Menilai Hasil Belajar.” *Edutainment : Jurnal Ilmu Pendidikan Dan Kependidikan* 7, no. 1 (2019): 71–81. <https://doi.org/10.35438/e.v7i1.164>.
- Sari, Leni Elpita, Abdul Rahman, and Baryanto. “Adab Kepada Guru Dan Orang Tua: Studi Pemahaman Siswa Pada Materi Akhlak.” *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan* 6, no. 1 (2020): 75–92. <https://doi.org/10.32923/edugama.v6i1.1251>.
- Sari, Mutia, Fajri Ismail, and Muhammad Win Afgani. “Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius.” *Journal of Education* 3, no. 3 (2023): 1–9.
- Setiawan, Deni, and Andi Prastowo. “Analisis Kemunculan Sikap Spiritual Dan Sikap Sosial Dalam Kegiatan Pembelajaran IPA Kelas IV SD 77 Rejang Lebong Dalam Menggunakan KTSP Dan Kurikulum 2013.” *Jurnal WANLAMBEY* 2, no. 2 (2021): 145–60.
- Shofyan, Muhammad. “Model Penilaian Pendidikan Agama Islam.” *Proceeding International Seminar on Islamic Education and Peace* 1 (2021): 342–45.
- Sihotang, Agung, Zailani, and Selamat Pohan. “Implementasi Taksonomi Bloom Dalam Pembelajaran Pendidikan Agama Islam Untuk Membentuk Perilaku Teladan Siswa Pendahuluan.” *Didaktika: Jurnal Kependidikan* 13, no. 3 (2024): 3353–64.
- Siregar, Hilda Darmaini, and Zainal Efendi Hasibuan. “Pendidikan Agama Islam : Pengertian, Tujuan, Dasar, Dan Fungsi.” *Intelletika: Jurnal Ilmiah Mahasiswa* 2, no. 5 (2024): 132–33.
- Widoyoko, S. Eko Putro. *Evaluasi Program Pembelajaran*. Yogyakarta: Pustaka Pelajar, 2012.