

# CHALLENGES AND STRATEGIES OF ASSESSING AFFECTIVE ASPECTS IN LEARNING ISLAMIC RELIGIOUS EDUCATION (PAI)

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## Abstract

*The assessment of affective aspects in Islamic Religious Education (PAI) learning is one of the significant challenges faced by educators in schools because of its nature which is not easily measured quantitatively. This study aims to identify various obstacles that arise in the affective assessment process and examine the strategies that have been implemented by teachers in an effort to optimize the evaluation. The method used in this study is a descriptive qualitative approach with data collection through previous research (literature review). The results of the study indicate that the main obstacles encountered include the lack of clarity in assessment standards, the tendency for subjectivity in evaluation, limited time to conduct comprehensive observations, and the lack of special training for educators. In addition, this study also reveals several innovative strategies that have been implemented, such as the use of structured assessment rubrics, the application of repeated observations, collaboration between teachers, and the involvement of parents in the evaluation process. These findings are expected to contribute to the development of a more objective and standardized affective assessment system in PAI learning.*

## Keywords:

**Affective assessment, learning evaluation, teacher challenges**

## Introduction

Islamic Religious Education (PAI) learning plays an important role in the formation of character and spiritual values of students in the school environment. Over the past few decades, the assessment of affective aspects that include attitudes, values, and character has become the main focus in efforts to produce a generation that is not only intellectually intelligent, but also superior in terms of personality and morals. However, in practice, affective assessment often encounters various obstacles that are quite complex.

Islamic Religious Education (PAI) learning has a central role in shaping the character and spiritual values of students. One of the main aspects in PAI learning is evaluation in the affective domain, which includes students' attitudes, interests, values, and spiritual behavior. Affective assessment is very important because it not only assesses students' cognitive achievements but also measures the extent to which students have internalized Islamic values as part of their personality (Suyadi, 2019).

According to Benjamin Bloom (1956), the affective domain is one of the three main domains in the taxonomy of educational objectives, namely cognitive, affective, and psychomotor. The affective domain includes changes in attitudes, values, and feelings related to learning, and is the basis for the formation of a solid character. Bloom divides this domain into five levels: receiving, responding, valuing, organization, and characterization.

In the context of Islamic Religious Education, affective evaluation aims to assess the spiritual and moral quality of students, including their sincerity in carrying out worship, appreciating Islamic values, and demonstrating noble morals in everyday life (Yusuf, 2018). Therefore, the success of Islamic Religious Education learning is not only assessed from how far students understand the material cognitively, but also from changes in their attitudes and behavior.

However, in practice, the implementation of affective assessment in schools faces various challenges. Several studies such as Akbar et al. (2020) and Mohzana et al. (2021) show that teachers often face obstacles in terms of subjectivity of assessment, unclear assessment standards, and limited time for observation. On the other hand, Febriyanti et al. (2024) revealed that collaboration between educators and parental involvement can be important strategies in increasing the accuracy of affective assessment.

In addition, teachers' mastery of evaluation instruments is also a challenge in itself. According to Maemunah (2022), there are still many teachers who do not have special training in designing effective affective evaluation instruments, so that assessments are less consistent. Hadjar (2023) even proposed the use of digital technology as an alternative solution in compiling and implementing affective assessments more systematically and efficiently.

Based on this background, this study aims to analyze in depth the challenges faced by teachers in conducting affective evaluations in Islamic Religious Education learning and explore the strategies that have been implemented to overcome them. This study is expected to provide theoretical and practical contributions to the development of a more objective, standardized, and applicable affective evaluation system in the field.

One of the main problems is the lack of clarity in the assessment standards applied in the field. Although the national curriculum has mandated an evaluation of attitudes and behavior, many teachers feel that the existing instruments are still general and unable to capture affective nuances in depth. This is reinforced by the initial findings of Purwasih (2018) which stated that the limitations of assessment

guidelines often require teachers to improvise based on their personal experiences and intuition.

In addition, subjectivity in assessment is also a significant obstacle. Because affective assessment relies heavily on subjective observation and interpretation, there is a tendency for differences in assessments between teachers. This heterogeneity can lead to evaluation bias which in turn affects the feedback received by students. On the other hand, time constraints in observing student behavior as a whole during the learning process add to the evaluative burden, especially when the number of students in one class is quite large.

In the global context, the issue of affective assessment has also been highlighted in various educational studies. Contemporary studies, such as those conducted by Akbar et al. (2020) and Mohzana et al. (2021), highlight how crucial it is to develop objective and systematic evaluation methods to measure the affective dimension. Therefore, this study aims to investigate in depth the various obstacles faced by teachers in assessing the affective aspect and explore the strategies that have been implemented to overcome these problems.

Furthermore, this study is expected to provide practical recommendations that are useful for educators and policy makers in order to improve the affective evaluation system. Thus, this study not only contributes to academic literature, but also has real implications in learning practices in the field.

### **Formulation of the problem**

1. What are the main obstacles faced by teachers in assessing the affective aspects in Islamic Religious Education (PAI) learning?
2. What strategies have been implemented by teachers to overcome obstacles in assessing affective aspects in Islamic Religious Education learning?
3. Why is affective evaluation very important and urgent in the context of Islamic Religious Education learning?

### **Methodology**

The method used in this study uses data collection analysis (literature review) from journals, internet media and online news media. In addition, the author also takes data that has relevant and continuous themes so that the material can be taken in order to support these sources so that they are more accountable, which then draws conclusions about the data that has been obtained by the author. This research is a qualitative study, which is much concerned with references or written sources, which contain descriptions of the topics studied. In this study, a descriptive method is used which is regular and systematic.

### **Literature Review**

Several previous studies have examined the evaluation of affective aspects in education, especially in Islamic Religious Education subjects. According to Akbar et al. (2020), affective assessment requires a measuring instrument that does not only

rely on subjective observations but is also supported by a structured assessment rubric. Their research emphasizes that without clear standards, evaluation will depend heavily on the individual perceptions of each teacher.

1. Febriyanti et al. (2024) in their research on identifying teacher difficulties in implementing affective assessments at the elementary level stated that collaboration between teachers and schools, such as homeroom teachers and parental involvement, is an important factor in creating a more comprehensive evaluation system.
2. On the other hand, Hadjar (2023) proposed the development of technology-based affective measuring tools as a solution to overcome time constraints and increase assessment accuracy.
3. In addition, Maemunah (2022) highlighted the importance of training for teachers to be able to use assessment rubrics effectively. This lack of training is often the cause of significant differences in assessment standards between one institution and another.
4. Meanwhile, Mohzana et al. (2021) emphasized that repeated observations and collective discussions between teachers can help reduce bias arising from individual subjectivity.

Based on the literature review, it is seen that although there have been various efforts to improve affective evaluation, there are still many challenges to be faced. This study attempts to unite these findings and offer an integrated solution to improve the quality of affective assessment in the context of Islamic Religious Education learning.

## **Findings and Discussion**

### **A. Understanding Affective Evaluation of Islamic Religious Education Learning**

Learning is a process of behavioral change as a result of individual interaction with the environment (Dimiyati & Mudjiono, 2010). This change includes knowledge, skills, and attitudes. Affective behavior is difficult to measure directly because it is not always explicitly visible, so it requires a careful evaluation approach (Bloom, 1956).

Etymologically, evaluation comes from the word value, which means value or price. In the context of Islamic education, evaluation is called *al-taqdir al-tarbawi* which means assessment in educational activities (Yusuf, 2018). Affective evaluation is a systematic effort to assess students' attitudes, interests, values, and character in the learning process (Suyadi, 2019).

### **B. Characteristics of Affective Evaluation**

According to Bloom (1956), the affective domain includes five stages: receiving, responding, valuing, organizing, and internalizing values (characterization). In the context of Islamic Religious Education (PAI), this

includes interest in Islamic values, positive attitudes towards religious teachings, and application of values in real life (Joesron, 2019).

This evaluation is important because Islamic values are not only taught, but must also be internalized as students' characters. Evaluation is carried out through observation, interviews, questionnaires, case studies, and self-reflection (Maemunah, 2022). Students who have an Islamic self-concept will show consistent behavior according to Islamic teachings in various situations (Journal of Islamic Education, 2019).

### **C. Constraints in Determining Assessment Standards**

The majority of teachers stated that the available assessment standards are still too general and not specific in measuring the affective dimension. Teachers admitted that they often have to develop their own assessment indicators based on class conditions and student characteristics. This causes quite significant variations in assessments between individuals, as also stated in a study by Fauzi (2020).

#### **1. Non-Specific Assessment Standards**

As stated by Fauzi (2020), affective evaluation standards in many schools are still general, causing teachers to have to compile their own indicators which are prone to different interpretations. This is in line with the opinion of Febriyanti et al. (2024) that the lack of guidelines causes gaps between assessors.

#### **2. Subjectivity in Assessment**

The root of the problem of affective evaluation lies in its nature which is highly dependent on teacher perception. Mohzana et al. (2021) emphasize the importance of collective discussion between teachers to align perceptions and reduce bias.

#### **3. Observation Time Limitations**

Time constraints and large number of students make it difficult for teachers to conduct in-depth observations (Putri, 2022). For this reason, Hadjar (2023) suggests utilizing technology to assist in documenting and analyzing student behavior.

#### **4. Lack of Teacher Training**

Maemunah (2022) showed that training for teachers regarding affective assessment techniques is still very lacking, even though training can increase the consistency and accuracy of evaluation.

#### **D. Strategies for Overcoming Obstacles**

There are several strategies to overcome obstacles in affective assessment, including:

##### **1. Structured Assessment Rubric Development**

The use of clear and systematic rubrics, as recommended by Akbar et al. (2020), can help objectivity and clarify the attitude indicators to be assessed.

##### **2. Repeated and Scheduled Observations**

Long-term evaluation through periodic observations has been shown to be more effective in capturing the dynamics of changes in student behavior (Mohzana et al., 2021).

##### **3. Teacher Collaboration and Regular Discussion**

Discussion between teachers allows for the alignment of perceptions and standardization of affective indicators. Rusli (2019) added that regular deliberations can strengthen formative assessments within the teaching team.

##### **4. Parental Involvement**

Communication with parents allows educators to obtain data from non-formal environments, providing a complete picture of student behavior (Febriyanti et al., 2024).

##### **5. Utilization of Digital Technology**

Digital-based assessment applications enable more systematic recording of student behavior and reduce the administrative burden on teachers (Hadjar, 2023).

This finding is in line with Bloom's theory regarding the importance of systematic measurement of the affective domain. Effective evaluation must use multiple instruments and involve various sources of information, as emphasized by Akbar et al. (2020). In addition, Islamic Religious Education learning aims to form a complete Muslim personality (Hamzah, 2019), so that affective evaluation is the key to the learning objectives themselves.

#### **E. The Urgency of Affective Evaluation in Islamic Religious Education**

In relation to Islamic Religious Education learning, in conducting learning evaluations, it must be based on the concept of forming human beings with Islamic personalities, namely a combination of Islamic ways of thinking (Islamic aqliyah) and Islamic attitudes (Islamic Nafsiyah). Islamic ways of thinking are to make Islam the basis for all thoughts while Islamic attitudes are the attitude of making Islam the basis for all satisfaction of human needs. Theoretically, personality is defined in three ways (Hamzah, 2019). One that is related to learning activities is that personality is the result of the formation of internal genetic-biological factors and external factors, namely experience,

social and environmental changes. It can be concluded that the formation of human beings who think Islamically (Islamic aqliyah) and Islamic attitudes (Islamic nafsiyah) is the main task in Islamic Religious Education learning. Therefore, teachers must carry out affective assessments carefully to ensure that the development of students' personalities is properly evaluated. Theoretically, the evaluation actions that can be carried out by teachers are based on four assessment models, namely: observation, self-assessment, between students and journals.

What often becomes a problem when carrying out affective domain evaluation is because designing learning in this domain not only requires completion in the cognitive domain of students but also requires the right learning design to achieve the desired learning objectives (Rijal, 2018). It takes patience in assessing whether the learning provided can really be assessed from the aspects of student attitudes and mentality so that the changes and improvements experienced by students are successfully achieved. This is also a problem in itself considering that changes in attitudes and mentality experienced by students can change at any time and are dynamic so that awareness of handling and assessing this is needed.

The preparation of affective domain instruments is more difficult than the cognitive domain, although theoretically many experts and education experts have formulated several attitude measurement scales, but these measurements only apply to general attitude measurements (Betwan, 2019).

## **Conclusion**

Based on the results of the research that have been explained, it can be concluded that the process of assessing the affective aspect in Islamic Religious Education learning still faces a number of complex challenges. Among them are:

1. **Lack of Evaluation Standards:** The absence of specific guidelines results in differences in assessments between teachers, thereby reducing the objectivity of evaluation.
2. **Subjectivity of Evaluation:** Affective evaluation relies heavily on individual teacher interpretation, which leads to bias in assessment.
3. **Time Constraints:** The large number of students and limited learning time make it difficult to observe each student in depth.
4. **Lack of Training:** Teachers have not received the intensive training needed to systematically implement affective assessment.

In response to these constraints, various strategies have been implemented, including the development of more structured assessment rubrics, the implementation of repeated observations, increased collaboration between educators, and active parental involvement. Digital technology innovations have also emerged as potential solutions to optimize the collection and analysis of affective data.

The findings of this study not only highlight the existing problems, but also provide strategic direction for educators and policy makers to develop a more

objective and standardized affective evaluation system. With these recommendations, it is expected to improve the quality of Islamic Religious Education and help students internalize positive religious and character values.

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