

Integrating Local and Spiritual Values in Affective Assessment: Strategies of Islamic Religious Education Teachers

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Abstract

Affective assessment in Islamic Religious Education (IRE) plays a strategic role in shaping students' character holistically and contextually. However, little is known about how IRE teachers integrate local and spiritual values into assessment practices at the junior high school level. This study uses a qualitative approach with an instrumental case study involving four IRE teachers at a public junior high school in Bandung. Data were collected through semi-structured interviews, classroom observations, and document analysis. Findings show that affective assessment was implemented through adaptive strategies grounded in local cultural values such as *someah* (hospitality and respect) and *silih asih* (mutual care and compassion). These practices were reinforced by reflective and collaborative approaches, revealing contextual and sustainable dimensions of affective assessment. This study contributes to the literature by demonstrating how local and spiritual values enrich affective assessment in IRE and offers a novel perspective on contextualized character education. Practical implications include the need for standardized affective assessment instruments, continuous professional development for teachers, and integration of affective assessment into curriculum policy as a transformative pedagogical tool.

Keywords: Affective Assessment, Character Education, Culturally Responsive Pedagogy, Islamic Religious Education Teacher.

Abstrak

Penilaian afektif dalam Pendidikan Agama Islam (PAI) memainkan peran strategis dalam membentuk karakter siswa secara holistik dan kontekstual. Namun, masih sedikit yang diketahui tentang bagaimana guru PAI mengintegrasikan nilai-nilai lokal dan spiritual ke dalam praktik penilaian di tingkat SMP. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus instrumental yang melibatkan empat guru PAI di sebuah SMP Negeri di Bandung. Data dikumpulkan melalui wawancara semi-terstruktur, observasi kelas, dan analisis dokumen. Temuan menunjukkan bahwa penilaian afektif diimplementasikan melalui strategi adaptif yang berlandaskan nilai-nilai budaya lokal seperti *someah* (keramahan dan rasa hormat) dan *silih asih* (saling peduli dan welas asih). Praktik-praktik ini diperkuat oleh pendekatan reflektif dan kolaboratif, yang mengungkapkan dimensi kontekstual dan berkelanjutan dari penilaian afektif. Studi ini berkontribusi pada literatur dengan menunjukkan bagaimana nilai-nilai lokal dan spiritual memperkaya penilaian afektif dalam PAI dan menawarkan perspektif baru tentang pendidikan karakter yang dikontekstualisasikan. Implikasi praktisnya meliputi kebutuhan akan instrumen penilaian afektif yang terstandarisasi, pengembangan profesional berkelanjutan bagi guru, dan integrasi



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penilaian afektif ke dalam kebijakan kurikulum sebagai alat pedagogis transformatif.

Kata Kunci: Guru Pendidikan Agama Islam, Pendidikan Karakter, Pedagogi Responsif Budaya, Penilaian Afektif.

Introduction

Affective assessment in Islamic Religious Education (IRE) has become increasingly urgent in Indonesia, where curriculum policies emphasize character formation alongside intellectual development.¹ National surveys conducted by the Ministry of Education and Culture highlight challenges in integrating affective dimensions into classroom assessment.² However, detailed results are not publicly available. Similarly, the Evaluation of Strengthening Character Education (PPK) reports that many schools continue to rely primarily on traditional written tests, neglecting affective dimensions such as honesty, empathy, and responsibility.³

This mismatch between curriculum expectations and classroom practices highlights a systemic problem in the implementation of affective assessment, a concern also reflected in national indicators published in Education Statistics 2023. Supporting this, the Profile of Educational Units with high AKM Achievements report reveals that while literacy and numeracy scores consistently improved from 2021 to 2023 (literacy: 75.14 to 86.56; numeracy: 58.03 to 74.36), character scores remained below the minimum competency threshold (57.99 to 64.77), underscoring the persistent weakness in affective domains.⁴

Previous studies have attempted to address this issue, and their contributions can be classified into five strands. First, technique-focused approaches highlight project-based learning and performance tasks as effective in contextualizing affective assessment. Guo et al. emphasized project-based approaches in religious education,

¹ Edi Nurhidin, “Tolerance Education and Rejuvenation of Islamic Religious Education (IRE) Learning on Independent Curriculum,” *At-Tarbiyat: Jurnal Pendidikan Islam* 06, no. 03 (2023): 411–25, <https://doi.org/10.37758/jat.v6i3.717>; Muhammad Syahreza Pahlevi and Hafidz, “Evaluation Strategies and Approaches in Learning on the Islamic Education Evaluation Development Book,” *Islamic Management: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2025): 39–52, <https://doi.org/10.30868/im.v7i02.7737>.

² Kementerian Pendidikan Kebudayaan Riset dan Teknologi, “Survei Karakter Asesmen Nasional,” Pusmendik, 2022, https://pusmendik.kemdikbud.go.id/an/page/survei_karakter.

³ Direktorat Jenderal Pendidikan Dasar dan Menengah, *Evaluasi Penguatan Pendidikan Karakter (PPK)* (Jakarta, 2020); Yayan Nurbayan and Anwar Sanusi, “Integrating Character Values and EdTech Media: A Study of Arabic Teachers’ Pedagogical Competence in Bandung Raya,” *International Journal of Learning, Teaching and Educational Research* 24, no. 8 (2025): 248–71, <https://doi.org/10.26803/ijlter.24.8.11>.

⁴ Zul Arsiah et al., *Profil Satuan Pendidikan Dengan Capaian AKM Tinggi Pada Jenjang SMA/SMK/MA/Sederajat* (Jakarta, 2024).

showing how authentic tasks can foster affective outcomes.⁵ Similarly, Vijayalakshmi et al. developed hybrid assessment strategies for project-based learning in engineering education, demonstrating the importance of combining diagnostic, formative, and summative assessments to capture affective growth.⁶

Second, conceptual frameworks remain abstract and disconnected from classroom realities. Zulkifli et al. found that affective aspects are often overlooked in school assessment, pointing to a gap between policy and practice.⁷ Third, culture-based initiatives demonstrate the potential of affective assessment to strengthen moral values. Rohmah demonstrated that appropriate affective assessment can help students internalize moral values.⁸ Fourth, instrument design and validation studies propose theoretical foundations but rarely evaluate classroom impact. Nisa et al. suggested Self-Determination Theory as a basis for designing affective assessment in IRE, focusing on autonomy and motivation.⁹

At the same time, Smith & Munnik introduced the Conceptual Construct Validity Appraisal Checklist to strengthen instrument validation.¹⁰ Finally, culture-based bridging approaches link affective assessment with daily religious practices. Jasminto and Rofi'ah argued that affective assessment serves as a bridge between instructional content and the practice of religious values in everyday life.¹¹ Complementing this, Rodríguez-Hernández et al. validated an empirical model of moral feelings of affective care in teaching communities, highlighting its role in resilient

⁵ Pengyue Guo et al., “A Review of Project-Based Learning in Higher Education : Student Outcomes and Measures,” *International Journal of Educational Research* 102, no. 101586 (2020): 1–13, <https://doi.org/10.1016/j.ijer.2020.101586>.

⁶ M Vijayalakshmi et al., “Effective Assessment Strategies for Project-Based Learning,” *Journal of Engineering Education Transformations* 36, no. Special (2022): 154–60, <https://doi.org/10.16920/jeet/2022/v36is1/22187>.

⁷ Zulkifli Zulkifli et al., “Konsep Dan Teori Kurikulum PAI Di Sekolah Dan Madrasah,” *Jurnal Ilmiah Education Global* 5, no. 4 (2024): 1578–93, <https://doi.org/10.55681/jige.v5i4.3383>.

⁸ Firda Nazilatur Rohmah, “Implementasi Manajemen Pembelajaran PAI & Budi Pekerti Dalam Menanamkan Nilai-Nilai Profil Pelajar Pancasila Di SMP Negeri 1 Plumpang Tuban,” in *Ayan*, vol. 15, no. 1 (Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

⁹ Maulidya Nisa et al., “An Affective Domain Evaluation in Islamic Education: A Perspective from Self-Determination Theory,” *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 13, no. 01 (2024): 101–14, <https://doi.org/10.22219/progresiva.v13i01.31509>.

¹⁰ Mario R. Smith and Erica Munnik, “The Development of the Conceptual Construct Validity Appraisal Checklist,” *African Journal of Psychological Assessment* 5, no. 0 (2023): 1–10, <https://doi.org/10.4102/ajopa.v5i0.121>.

¹¹ Jasminto Jasminto and Siti Rofi'ah, “Moderation , Character , and Pesantren Traditions : Actualization of KH . Hasyim Asy ' Ari ' s Ideas in Islamic Religious Education,” *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 1 (2025): 159–79, <https://doi.org/10.54437/juw>.

educational environments.¹² In addition, Bembenutty analyzed the roles of motivation and delay of gratification in academic settings, showing that self-regulation and motivational strategies are critical to affective learning outcomes.¹³

Despite these contributions, most studies remain limited in scope, focusing either on theoretical models or specific techniques without examining how teachers actually implement affective assessment in diverse classroom contexts. This research addresses that gap by investigating how junior high school IRE teachers in Bandung design and implement affective evaluation in practice. It explores five critical components: teachers' understanding, planning, implementation strategies, utilization of results, and professional development by linking affective assessment to local cultural values such as *someah* (hospitality and respect) and *silih asih* (mutual care and compassion). This study offers a novel perspective on contextual and sustainable practices that meet national curriculum requirements and advance broader educational goals.

Method

This study employed a qualitative, instrumental case study design to investigate the implementation of affective assessment in IRE.¹⁴ The research was conducted at SMPN 5 Bandung over five months, from April to August 2025, involving four IRE teachers purposively selected for their active involvement in planning and implementing affective assessment.¹⁵ Each participant was assigned a code for confidentiality, as shown in Table 1.

Table 1. Codes for Islamic Education Teacher Respondents

No.	Teacher	Code
1.	Respondent 1	GPAI01
2.	Respondent 2	GPAI02
3.	Respondent 3	GPAI03
4.	Respondent 4	GPAI04

¹² Antonio Rodriguez-Hernandez et al., "The "Emorality" of Caring: Validation of an Empirical Model of the Moral Feelings of Affective Care in Teaching Communities," *Behavioral Sciences* 14, no. 983 (2024): 1–23, <https://doi.org/10.3390/bs14110983>.

¹³ Hefer Bembenutty, "Sustaining Motivation and Academic Delay of Gratification: Analysis and Applications," *Theory Into Practice* 0, no. 0 (2021): 1–31, <https://doi.org/10.1080/00405841.2021.1955555>.

¹⁴ Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 19th ed. (Alfabeta, 2013); Robert K. Yin, *Case Study Research Design and Methods*, 5th ed., ed. Vicki Knight et al. (SAGE Publications, Inc., 2014).

¹⁵ Steve Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25, no. 8 (2020): 652–61, <https://doi.org/10.1177/1744987120927206>.

Data were collected through semi-structured interviews, classroom observations, and document analysis of lesson plans, assessment instruments, assessment results, and reflective journals. Following Yin's case study protocol, the research process included defining the case and unit of analysis, collecting evidence from multiple sources, organizing data systematically, and analyzing findings.¹⁶ Data validity was ensured through methodological triangulation (interviews, observations, documents), source triangulation (four teachers), and member checking.

Ethical procedures included informed consent, confidentiality, and transparency of research objectives. Data analysis followed Miles, Huberman, and Saldaña's interactive model, consisting of three stages: data condensation, data display, and conclusion drawing.¹⁷ This design enabled an in-depth understanding of affective assessment practices, contextualized by local cultural values, and offered practical recommendations for strengthening character education in Islamic Religious Education.

Results and Discussion

Teachers' Understanding of Affective Assessment in IRE Learning

In the context of Islamic Education (IRE), affective assessment serves as an essential instrument for evaluating learning outcomes that are not solely oriented toward cognitive achievement but also toward character formation and the internalization of spiritual values. The findings show that teachers perceive affective assessment as a continuous process of character formation integrated into daily interactions. Teacher GPAI01 explained:

“Through daily observation. Not only in the classroom, but also outside. For example, when students are in the mosque, whether they join congregational prayer or behave in an orderly manner. Or when given assignments, whether they are responsible. We observe all of these and record them.” (GPAI01, personal communication, June 27, 2025).

Similarly, GPAI04 emphasized the role of habituation, that “*character is formed from small repeated habits. If students are accustomed to being honest, respecting others, and being responsible from junior high school, these traits will carry into adulthood.*” These statements illustrate that affective assessment is understood as a living process embedded in everyday interactions, relying on observation, notes, and

¹⁶ Yin, *Case Study Research Design and Methods*.

¹⁷ Matthew B. Miles et al., *Qualitative Data Analysis : A Methods Sourcebook*, 3rd ed., ed. Helen Salmon et al. (SAGE Publications, Inc., 1994).

role modeling rather than standardized instruments. To support this practice, teachers also developed simple rubrics to capture students' reflective and spiritual attitudes, as shown in Figure 1.

Figure 1. Example of Muhasabah Rubric

The results confirm that affective assessment in IRE is not merely evaluative but transformative, serving as a medium for the longitudinal internalization of values. This aligns with the study's objective to explore teachers' understanding of affective assessment and resonates with holistic approaches in religious education that emphasize moral and spiritual identity formation.¹⁸ Compared with previous studies, this research highlights teachers' adaptive practices. While Rohmah stressed the role of assessment in internalizing moral values,¹⁹ and Jasmino & Rofi'ah positioned affective assessment as a bridge between instruction and practice, the present study shows how teachers contextualize assessment through local cultural values (*someah* and *silih asih*).²⁰

This represents a novel contribution, situating affective assessment within community-based practices and reinforcing its social relevance. Furthermore, the use of reflective journals and *muhasabah* rubrics illustrates teachers' efforts to assess aspects not directly observable, such as spiritual motivation and value awareness.²¹ This differs

¹⁸ Hilman Taufiq Abdillah et al., "Religious Character-Based Inclusive Education In General Course For Difabel Students At University," *Jurnal Pendidikan Islam* 11, no. 1 (2025): 189–203, <https://doi.org/10.15575/jpi.v11i1.44011>; Nurti Budiyanti et al., "Impact Of The Ulu Al-Ilm Model On Six Domains Of Student Learning Outcomes In Islamic Religious Education," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 113–24, <https://doi.org/10.15575/jpi.v10i1.33225>.

¹⁹ Rohmah, "Implementasi Manajemen Pembelajaran PAI & Budi Pekerti."

²⁰ Jasmino and Rofi'ah, "Moderation , Character , and Pesantren Traditions : Actualization of KH . Hasyim Asy ' Ari 's Ideas in Islamic Religious Education."

²¹ Erdal Zengin, "The Development and Validation of the Spiritual Values Scale for Primary School Children in the Turkish Context," *Journal of Religion and Health* 64 (July 2025): 3003–25, <https://doi.org/10.1007/s10943-025-02378-4>.

from Trimulyaningsih et al., who emphasized spiritual transformation in terms of *nafs al-muṭma'innah*.²² Here, the novelty lies in demonstrating how teachers operationalize affective assessment through culturally embedded indicators, thereby strengthening its validity and contextual sustainability.

Overall, teachers' understanding of affective assessment reflects an integration of theory, practice, and reflection. It is positioned not only as a tool for evaluating behavior but as a transformative pedagogical process that embeds Islamic values into students' daily lives. This finding distinguishes the present study from previous research by showing how affective assessment is contextualized through local cultural values, thereby reinforcing its novelty and contribution to character education discourse.

Planning of Affective Assessment by IRE Teachers

In Islamic Education (IRE), affective assessment is regarded as a strategic instrument for evaluating learning success, emphasizing character formation and the internalization of spiritual values. The planning of affective assessment functions not only as an evaluative mechanism but also as a transformative pedagogical process. The findings show that teachers plan affective assessment by adapting national guidelines to local contexts, ensuring that it is relevant to students' lived experiences. Teacher GPAI02 explained:

"There are no standardized guidelines from the ministry yet. So, we design instruments based on our capacity, tailored to the school culture. For example, indicators of discipline, responsibility, and cooperation—we create them ourselves." (GPAI02, personal communication, June 27, 2025).

Similarly, GPAI04 emphasized contextualization that *"for instance, I do not only assess 'tolerance' in general terms, but I formulate: whether students can accept different opinions during discussions, whether they can collaborate with peers from diverse backgrounds. All of these become observable indicators."* Document analysis confirmed that teachers designed indicators to capture the gradual internalization of values such as empathy, self-control, and social responsibility. Classroom observations revealed that these indicators were translated into flexible strategies, including descriptive observation sheets and reflection activities.

²² Nita Trimulyaningsih et al., "The Process of Spiritual Transformation to Attain Nafs Al-Muṭma'innah in Islamic Psychology," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (2024), <https://doi.org/10.4102/hts.v80i1.8526>.

These findings demonstrate that teachers' planning of affective assessment is not a replication of centralized rubrics but a contextualized design process. This aligns with Ortiz et al., who argue that contextually designed indicators enhance socio-emotional competencies,²³ and resonates with Tomlinson & Moon's principle of differentiated assessment.²⁴ However, the present study extends prior research by showing how teachers embed local cultural values (*someah* and *silih asih*) into their planning, thereby making a novel contribution to the discourse on affective assessment. Compared with previous studies that emphasized theoretical frameworks (e.g., Nisa et al.'s work on self-determination theory), this research highlights the practical strategies teachers use to integrate cultural and spiritual values into assessment planning.²⁵

The novelty lies in demonstrating how flexibility and contextualization can coexist with the need for standardization, pointing to the importance of moderation and documentation to maintain validity.²⁶ Overall, the planning of affective assessment reflects teachers' professional capacity to integrate national guidelines with local cultural contexts. This study contributes by showing that affective assessment planning is both flexible and transformative, embedding values such as *someah* and *silih asih* into instruments and indicators. These findings distinguish the present research from earlier studies by highlighting the contextual and participatory dimensions of planning, reinforcing its novelty and practical implications for character education in Islamic Religious Education.

Strategies for Implementing Affective Assessment by IRE Teachers

The implementation of affective assessment in Islamic Religious Education (IRE) learning functions not only as an evaluation of attitudes but also as a pedagogical process that fosters character in contextual and transformative ways. The findings indicate that affective assessment is implemented as a pedagogical process embedded in daily learning interactions. Teachers integrate religious values, local culture, and

²³ María Olivia Ortiz et al., "Kindness Curriculum: Cultural Adaptation and Feasibility Study for The Brazilian Context," *Revista de Estudios e Investigación En Psicología y Educación* 10, no. 1 (2023): 128–46, <https://doi.org/10.17979/reipe.2023.10.1.9537>.

²⁴ Carol A. Tomlinson and Tonya R. Moon, *Assessment and Student Success in a Differentiated Classroom*, Cetak Ulang (ASCD, 2013).

²⁵ Nisa et al., "An Affective Domain Evaluation in Islamic Education: A Perspective from Self-Determination Theory."

²⁶ Manuel Loureiro et al., "Flexible Training Planning Coupled with Flexible Assessment: A 12-Week Randomized Feasibility Study in a Youth Female Volleyball Team," *Children* 10, no. 1 (2022): 2–19, <https://doi.org/10.3390/children10010029>.

classroom dynamics into strategies such as spontaneous observation, group reflection, and project-based tasks. Teacher GPAI01 explained:

“I do not wait for special moments to assess attitudes. For example, during group work, we observe who is active, who remains silent, and who collaborates. We record these observations. Or during congregational sholat dhuha, we note who attends and who does not. Even simple acts such as greeting and politeness can be assessed.” (GPAI01, personal communication, June 27, 2025).

Similarly, GPAI02 emphasized direct observation, “*... for instance, when students are in the mosque, whether they join congregational prayer, whether they behave orderly. Or when given assignments, whether they are responsible. I observe and record all of these. So the assessment is more about direct observation.*” Teachers GPAI03 and GPAI04 elaborated that affective assessment also involves observing faith, morality, and social responsibility in daily life, including social interactions and responses to correction.²⁷

These practices demonstrate that affective assessment is conducted flexibly and collaboratively, combining formal rubrics with informal observations to capture the longitudinal internalization of values.²⁸ These findings highlight that affective assessment in IRE is not limited to formal evaluation but functions as a reflective and transformative process. Compared with previous studies that emphasized project-based approaches²⁹ or theoretical frameworks such as self-determination theory,³⁰ this research shows how teachers operationalize affective assessment through culturally embedded practices. The novelty lies in integrating local values (*someah* and *silih asih*) into daily observations and collaborative rubrics, thereby strengthening the contextual relevance of assessment.

Furthermore, the emphasis on spontaneous and informal observation distinguishes this study from earlier research that relied heavily on structured instruments. By embedding assessment into everyday interactions, teachers provide

²⁷ Gulnur Kadyrova et al., “Enhancing Reflective Language Learning Through Digital Tools: A Comparative Case Study in Kazakhstani Middle Schools,” *International Journal of Learning, Teaching and Educational Research* 24, no. 9 (2025): 447–67, <https://doi.org/10.26803/ijter.24.9.22>.

²⁸ Kumaran Rajaram, “Assessment, Assessment Rubrics and Feedback,” in *Learning Intelligence: Innovative and Digital Transformative Learning Strategies* (Springer Nature Singapore, 2023), https://doi.org/10.1007/978-981-19-9201-8_9.

²⁹ Guo et al., “A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures.”

³⁰ Nisa et al., “An Affective Domain Evaluation in Islamic Education: A Perspective from Self-Determination Theory.”

real-time feedback,³¹ foster cooperation, and enhance students' self-regulation.³² This demonstrates that affective assessment is both adaptive and sustainable, positioning teachers as facilitators of values rather than mere evaluators of behavior.

Overall, the strategies and techniques employed by Islamic Education teachers reveal that affective assessment is a contextual, collaborative, and transformative process. This study contributes by showing how teachers integrate formal guidelines with local cultural practices and students' lived experiences, thereby reinforcing the novelty of affective assessment as a sustainable medium for character formation in Islamic Religious Education.

Utilization of Affective Assessment Results by IRE Teachers

The findings show that affective assessment results are used not only as administrative records but as reflective instruments for character development, instructional adjustment, and reinforcement of school culture. Teacher GPAI02 explained: *"If many students show a lack of discipline, I emphasize the importance of discipline in learning. If cooperation is lacking, I design more group work activities. So the assessment results guide the methods I use."*

Beyond instructional reflection, teachers also use assessment results to guide individual character development. GPAI03 noted: *"I often provide guidance or special interventions, especially for students who need more support in understanding and internalizing Islamic values. I talk with them, discuss, even reflect together, so they feel accompanied in their character formation process."* Results are further communicated to parents through meetings or informal reports, as GPAI01 emphasized: *"For parents, I communicate through meetings or report notes. We share strengths and weaknesses so parents are aware of their child's development."*

At the school level, affective assessment results reinforce a positive culture rooted in religious and local values. GPAI04 explained: *"If attitudes are positive, I give appreciation in front of peers. I want them to know their attitudes are noticed and valued."* To illustrate these practices more clearly, Table 2 presents the various ways

³¹ E. Caroline Wylie and Christine J. Lyon, "Developing a Formative Assessment Protocol to Support Professional Growth," *Educational Assessment* 25, no. 4 (2020): 314–30, <https://doi.org/10.1080/10627197.2020.1766956>; Xuexue Yang, "Implementation of Informal Formative Assessment in An Elementary Math Classroom: A Case Study," *International Electronic Journal of Elementary Education* 16, no. 2 (2023): 207–23, <https://doi.org/10.26822/iejee.2024.326>.

³² Kadyrova et al., "Enhancing Reflective Language Learning Through Digital Tools: A Comparative Case Study in Kazakhstani Middle Schools."

teachers use affective assessment results, ranging from instructional adjustments to communication with parents and reinforcement of school culture.

Table 2. Forms of Utilization of Affective Assessment Results

No.	Utilization Form	Field Practices	Main Purpose
1.	Character Development	Modification of methods based on student attitudes	Enhancing learning effectiveness
2.	Recording Techniques	Personal dialogue, light counseling, reflective prompts	Shaping positive attitudes individually
3.	Communication with Parents	Informal reports, class consultations, attitude journals	Building synergy between school and family
4.	School Value Reinforcement	Student appreciation, role modeling in religious activities	Cultivating a positive school culture
5.	Instructional Adjustment	Integration of values into teaching methods and materials	Aligning learning with students' needs

Table 2 shows how assessment results are transformed into practical strategies that directly support character development. In addition, teachers also align their practices with international frameworks. *Figure 2 illustrates the five core competencies of Social and Emotional Learning (SEL) from the CASEL Framework*,³³ which provide a global reference for integrating socio-emotional competencies into classroom practice.³⁴

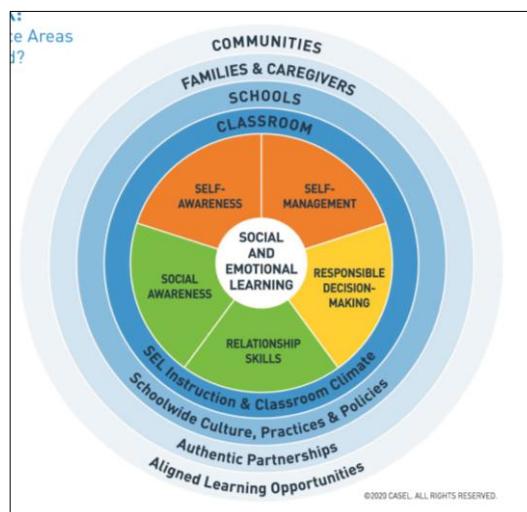


Figure 2. Core Competencies of Social and Emotional Learning (SEL)

³³ Katherine E. Frye et al., “Content Analysis of the CASEL Framework Using K–12 State SEL Standards,” *School Psychology Review* 53, no. 3 (2024): 1–141, <https://doi.org/10.1080/2372966X.2022.2030193>; Nina Oktarina and Farida Kurniawati, “Assessing Teachers’ Social Emotional Competence: A Systematic Review,” *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 9, no. 1 (2025): 285–94, <https://doi.org/10.31004/obsesi.v9i1.6792>.

³⁴ Chunyan Yang et al., “An Initial Validation of Transformative Social and Emotional Learning (SEL) Competencies Scale Among Asian American Pacific Islander (AAPI) Teachers,” *School Psychology Review* 54, no. 2 (2025): 250–65, <https://doi.org/10.1080/2372966X.2024.2355670>.

Figure 2 helps contextualize how affective assessment results in IRE resonate with broader educational standards.³⁵ These findings demonstrate that affective assessment results function as a pedagogical compass, guiding teachers in instructional decisions, individual character support, and communication with parents. This aligns with the CASEL Framework for social-emotional learning,³⁶ which emphasizes reflection,³⁷ feedback, and relational guidance.³⁸

Compared with previous studies that focused primarily on assessment instruments,³⁹ this research highlights the use of affective data as a dynamic tool for shaping school culture and fostering collaboration among teachers, students, and parents. The novelty lies in showing how affective assessment results are contextualized through local values (*someah* and *silih asih*), making them socially relevant and sustainable.⁴⁰

Furthermore, while earlier research emphasized theoretical models such as Self-Determination Theory,⁴¹ this study provides practical evidence of how teachers interpret and apply affective data in real time. The integration of reflective journals, daily attitude notes, and appreciation practices illustrates how affective assessment results are transformed into actionable strategies for character education.

Overall, the utilization of affective assessment results is reflective, adaptive, and relational. Teachers not only assess but also interpret, guide, and communicate findings to reinforce character development and school culture. This study contributes by demonstrating how affective assessment results serve as a pedagogical compass,

³⁵ Casel, “Casel’s SEL Framework,” CASEL’S SEL FRAMEWORK: What Are the Core Competence Areas and Where Are They Promoted?, 2020, <https://casel.org/wp-content/uploads/2020/12/CASEL-SEL-Framework-11.2020.pdf>.

³⁶ Yang et al., “An Initial Validation of Transformative Social and Emotional Learning (SEL) Competencies Scale Among Asian American Pacific Islander (AAPI) Teachers.”

³⁷ Robert P. Loweth et al., “Student Reflections on Needs Finding in Community-Based Design Work,” *Proceedings of the 22nd International Conference on Engineering Design (ICED19)* (Netherlands) 1, no. 1 (2019): 569–78, <https://doi.org/10.1017/dsi.2019.61>; Chiara Elmi, “Integrating Social Emotional Learning Strategies in Higher Education,” *European Journal of Investigation in Health, Psychology and Education* 10 (August 2020): 848–58, <https://doi.org/10.3390/ejihpe10030061>.

³⁸ Jill Tussey and Leslie Haas, *Handbook of Research on Supporting Social and Emotional Development Through Literacy Education*, ed. Jill Tussey and Leslie Haas (IGI Global, 2021), <https://doi.org/10.4018/978-1-7998-7464-5>.

³⁹ Rohmah, “Implementasi Manajemen Pembelajaran PAI & Budi Pekerti Dalam Menanamkan Nilai-Nilai Profil Pelajar Pancasila Di SMP Negeri 1 Plumpang Tuban.”

⁴⁰ Eleni Fotopoulou et al., “EduCardia: A Modern Technology-Powered Methodology for the Assessment and Improvement of Social and Emotional Competencies of Students in K12 Schools,” *IEEE Access* 13 (January 2025): 10786–804, <https://doi.org/10.1109/ACCESS.2025.3529120>.

⁴¹ Nisa et al., “An Affective Domain Evaluation in Islamic Education: A Perspective from Self-Determination Theory.”

contextualized through Islamic and local values, thereby affirming their novelty and practical significance in strengthening character education.

Professional Development of Teachers in Affective Assessment

The commitment of Islamic Education (IRE) teachers to student character formation is reflected not only in classroom assessment practices but also in their efforts to develop professionally. The findings show that professional development in affective assessment among Islamic Education teachers occurs through collective forums, independent reflection, and cross-role collaboration. Teacher GPAI03 emphasized the importance of collaboration:

“I have shared experiences and affective assessment techniques with fellow teachers, especially in MGMP forums and informal school discussions. Collaboration can take the form of exchanging rubric examples, sharing effective observation methods, or discussing student cases that require special approaches.” (GPAI03, personal communication, August 22, 2025).

Beyond formal forums, teachers also engage in independent reflective practice. GPAI01 explained: *“...We observe everything and record it. Sometimes I also design my own instruments and test them in class. The initiative is more about self-learning and collaboration with colleagues.”* Cross-subject collaboration further strengthens professional development, as GPAI02 noted: *“With teachers of other subjects, collaboration usually occurs through school meetings or coordination with homeroom teachers. This makes affective assessment more objective, as it is observed from multiple perspectives, not only from Islamic Education teachers.”*

To illustrate these practices, *Table 3 summarizes the professional development activities undertaken by teachers*, highlighting MGMP forums, independent reflection, cross-teacher collaboration, and format development initiatives.⁴² The table shows how professional growth is achieved through contextual and collaborative strategies.

Table 3. Forms of Professional Development of IRE Teachers in Affective Assessment

No.	Form of Development	Key Characteristic	Field Practices Example
1.	MGMP Forums	Collective discussion, practice sharing, and contextual indicators	Embedding local values in assessment rubrics
2.	Independent Reflection	Personal notes, method evaluation, instructional adjustment	Teacher journals on students' attitude dynamics

⁴² Mark. Priestley et al., *Teacher Agency : An Ecological Approach*, Cetak Ulang (Bloomsbury Academic, 2015).

No.	Form of Development	Key Characteristic	Field Practices Example
3.	Cross-Teacher Collaboration	Synergy with counselors and homeroom teachers, a holistic approach	Joint interventions for students with attitude challenges
4.	Format Development Initiatives	Instrument modification, rubric adaptation, and alternative references	Flexible rubrics based on local values and classroom dynamics

These findings demonstrate that professional development in affective assessment is contextual, reflective, and collaborative. This aligns with international literature on professional learning communities (PLCs), which emphasize collaboration, reflection, and emotional support as key to enhancing teacher competence.⁴³ Dinamarca & Yáñez-Monje highlight that self-reflection fosters pedagogical competence, metacognition, and self-regulation, as evidenced in teachers' independent initiatives to design and adapt instruments.⁴⁴

Compared with previous studies that focused on formal training or theoretical frameworks, this research shows that teachers' professional development in affective assessment is largely self-driven and grounded in practice. The novelty lies in demonstrating how teachers embed local cultural values (*someah* and *silih asih*) into professional learning processes, making affective assessment more socially relevant and sustainable. Cross-role collaboration with counselors and homeroom teachers further distinguishes this study by highlighting the integration of affective assessment into broader school ecosystems.⁴⁵

Overall, the professional development of Islamic Education teachers in affective assessment reflects their agency as practitioners who innovate through collaboration, reflection, and contextual adaptation. These findings reinforce teachers' role as agents of change in student character formation, showing that professional growth in affective assessment is not only technical but also cultural and transformative.

⁴³ Veslemøy Maria Fossum Johansson and Marte Karoline Herrebrøden, "Cultivating Inclusive Schools: The Role of Extended Professional Learning Communities," *Educational Research*, Routledge, August 2025, 1–19, <https://doi.org/10.1080/00131881.2025.2548263>; Rilana Prenger et al., "The Effects of Networked Professional Learning Communities," *Journal of Teacher Education* 70, no. 5 (2019): 441–52, <https://doi.org/10.1177/0022487117753574>.

⁴⁴ Robinson Dinamarca and Verónica Yáñez-Monje, "From Theory To Practice: Development Of Metacognition, Self-Regulation And Self-Assessment Strategies In General Chemistry Laboratories In University Education," *European Public and Social Innovation Review* 9 (June 2024): 1–21, <https://doi.org/10.31637/epsir-2024-1326>.

⁴⁵ Camillia Matuk et al., "What Do We Learn by Observing Collaborative Design Among Cross-Domain, Cross-Role Educators?," *ACM International Conference Proceeding Series* (New York), Association for Computing Machinery, March 9, 2019, 184–88, <https://doi.org/10.1145/3311890.3311923>.

Conclusion

This study demonstrates that affective assessment in Islamic Education is understood by teachers as a continuous process of character formation grounded in Islamic values, planned adaptively by integrating national guidelines with local cultural contexts, and implemented flexibly through spontaneous observation, reflection, and value-based projects. The results are utilized not only for instructional adjustment but also for individual guidance, communication with parents, and reinforcement of school culture, while professional development occurs through MGMP forums, independent reflection, and cross-role collaboration. These findings highlight the contextual and sustainable dimensions of affective assessment, positioning it as a pedagogical instrument that is evaluative, educative, and transformative in shaping students' moral and spiritual identity.

The contribution of this research lies in enriching the discourse on character education by emphasizing the integration of local and spiritual values into assessment practices. Practically, the study implies that teachers should continue to develop adaptive and reflective instruments, schools should cultivate positive cultures, and policymakers should integrate affective assessment more systematically into curricula. Future research is recommended to create standardized yet contextual instruments and to conduct comparative studies across schools and regions, thereby strengthening generalizability and advancing character education practices in Indonesia.

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