Insights and Experiences of Indonesian Senior High School Teachers in Implementing Affective Assessment Model in Islamic Education Subject

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Abstract. Any types of assessment administred by Islamic Education Subject teachers should comprehensively covered three aspects namely cognitive (knowledge), psychomotoric (skills), and affective (attitude). However, assessing the affective element of a subject is not an easy task to do. This research delves into teachers' perspective regarding affective assessment and affective assessment model in Islamic Education Subject learning. This research employs an Explorative-Descriptive Qualitative approach by conducting interviews with Islamic Education Subject teachers and students. This research shows that 1) Affective assessment is critical for observing students' spiritual attitudes; 2) Affective assessment helps observe the development of students' social attitudes; 3) Affective assessment supports the student's learning performance. In the assessment process, the teachers orchestrated a closed observation model: observation checklists technique, Likert scales for self-assessment questionnaires, and portfolios by assigning tasks corresponding to the study materials that had been taught. This study concluded that the assessment models that have been used in assessing the affective aspect are inadequate. However, the assessment models are excellent and easy enough for the teacher's utilization to observe spiritual and social attitudes continuously in supporting the students' performance.

Keywords: Affective, Affective Assessment Model, Islamic Education Subject

1 Introduction

Islamic Education Subject is based on Islamic values according to al-Qur'an, al-Hadith, and Islamic scholars` thoughts. In Islamic Education Subject, learning assessments are part of the Islamic Education Subject system's components which must be planned systematically and are a parameter of success in a learning process [1]. Learning assessments have an essential role in evaluating the learning process underwent by the students.

Social inequality has existed in the realm of education, such as bright classified students having an inferiority complex in society, stuttering in communication, and also not being able to socialize well. Meanwhile, students are lacking in cognitive performance yet have good communication ability and being liked by their environment, and are well-mannered, but they're on the verge of failing a grade due to their low performance in academic degrees [2]; the problem

is caused by assessments which are only dominated by standards in cognitive performance. Hence assessments done by teachers must be done continuously and comprehensively concerning three domains of Bloom's Taxonomy [3] which are: cognitive (knowledge), psychomotoric (skills), and affective (attitude).

According to Ansharullah, among the three aspects teachers only comply with one of the three aspects: the cognitive aspect [4]. Despite the fact that issues related to affective aspect is very important, yet the implementation is lacking because devising a success plan in affective learning has been no easy task, unlike a plan in cognitive learning [5]. The reality, in this case, shows that many teachers have difficulties in assessing affective aspects due to internal factors, such as not having the mindset to put affective assessment an important priority. Therefore, the teachers have to improve the learning quality so that the goal of the learning process can be achieved excellently [7]. The teachers must design a high-quality affective assessment to assess all the learning outcomes of the three aspects.

2 Literature Review

Relevant previous research related to affective in general has been carried out by many researchers both from within and outside the country. Among these studies are as follows: First, Shiloh Whitney, in her 2016 research "Affective Indigestion: Lorde, Fanon, and Guiterrez-Rodrigues on Race and Affective Labor," stated that affective influences the improvement of cognitive learning. Many pedagogical tutoring systems have tried to adapt to students' affective processes and have motivated students to increase the effectiveness of tutorial interactions and improve learning outcomes [8].

Second, the research conducted by Ping Zhang in his 2013 research "The Affective Response Model: A Theoretical Framework of Affective Concepts and Their Relationships in the ICT Context", this research studied how the relationship between affective concepts and the context of information and technological advances affect a person's attitude. The results of this research stated that affective is an important factor that can influence decisions and human behavior in a social context [9].

Third, research conducted in Taiwan by Chin-Chiang Wang and Heng-Yu Ku in 2010 revealed that the scope of the components of affective education implementation is broad, ranging from culture and society to individuals by integrating into all school programs. It is hoped that students' attitudes will be better so that there are no more problems that occur in schools such as bullying, children dropping out of school, racism, and others [10]. In addition, affective assessments conducted in China by Jingyan Lu and Nancy Law stated that affective assessment was carried out using peer assessment and peer feedback which influenced the performance of the assessors and the assessed [11].

Much research covering affective assessment of non-religious learning subjects have been carried out abroad. This means this research is different from previous research because this research assesses the affective aspects of Islamic Education Subject which involves spiritual attitude and social attitude at the senior high school level in Indonesia.

3 Theoretical Basis

3.1 Islamic Education Subject

Education can be formulated as a planned and earnest effort to transform knowledge, values, and culture of society from a generation that is considered mature to the young or immature generation. This effort is made so that students are able to develop their potential and can implement it in social life [12]. Education has a very important role in life and becomes an important thing in building a good civilization.

Islamic Education Subject is an education subject that prepares humans for a life that is perfect in morals, orderly thoughts, refined feelings, skilled at work, and lovable at speech both orally and in writing [13]. Additionally, Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, live, believe, serve, and have a noble character in practicing Islamic teachings [14]. Islamic Religious Education aims to develop the personality of students who are perfect, morally good, displaying good behavior, and instilling confidence in religion and God, as well as to develop children's intelligence effectively [15], for them to be ready to bring their happiness into reality in the future by having good spiritual attitude and social attitude.

3.2 The Concept of the Affective Domain and Its Assessment Model

According to Krathwohl, the affective domain describes learning objectives that emphasize the tone of feelings, emotions, or levels of acceptance or rejection [16]. The affective domain is an education in attitude which emphasizes value education [17]. Affective is a characteristic or affective element that is measured, it can be in the form of interests, attitudes, motivation, self-concept, values, appreciation, and so on [18]. This is because affective variables such as attitudes, interests, and values have a major influence on students' behavior in the future [19]. This affective intelligence is a good attitude in applying affective values, avoiding affective disorders [20], and having good character. The form of affective taxonomy according to Krathwohl is divided into five, namely: receiving, responding, valuing, organizing, and characterizing [16]. In the 2013 learning curriculum that applies in Indonesia, affective will be reviewed from the spiritual attitude and social attitudes of the students, especially in learning Islamic Education Subject. This is used as a basis for students in living a social life [21].

This assessment includes non-test techniques, specifically by taking measurements that observe all behavior carried out by students concretely in terms of acceptance, participation, and attitude determination [22]. According to Rukajat, assessments conducted using non-test techniques such as affective assessments aim at obtaining information related to evaluating student learning outcomes in terms of the affective domain [23]. In affective assessment, several evaluation models can be used in a learning process, including attitude scales, interest scales, observations, anecdotal records, interviews, and sociometry.

4 Research Methods

This research was conducted using a qualitative research methodology with an exploratory descriptive approach. This research understands, analyzes, and explores teachers' views on affective assessment and affective assessment models in learning Islamic Education Subject in

High Schools. This research uses data collection techniques that involves in-depth interviews which are used as primary sources, as well as observation and other documentation as secondary sources. The interviewees were three Islamic Education Subject teachers and 36 students at senior high schools in the Tangerang area, Indonesia.

Furthermore, this data analysis technique uses the Miles and Huberman analysis model, which covers four steps: data collection, data reduction, and data presentation which will then be used to conclude the research. To ensure internal validity and to increase research credibility, researchers use data triangulation. The triangulation used in this study is technical triangulation, which is conducted by comparing information or data in different ways from the same source.

5 Result and Discussions

5.1 The Importance of Implementation Results of Affective Assessment in Islamic Education Subject in Evaluating Spiritual Attitude, Social Attitude, and Students' Performance.

The results of exploring the views of Islamic Education Subject teachers regarding affective assessment used at senior high schools explain that: 1) Affective assessment in Islamic Education Subject is very important to evaluate the students' spiritual attitude. 2) Affective assessment in Islamic Education Subject is useful to observe the development of the students' social attitudes. 3) Affective assessment can support the student's performance. However, Islamic Education Subject teachers still experienced difficulties in carrying out these assessments continuously, due to the factor of teacher readiness in assessing affective, one of which is due to time constraints and also due to the readiness of the assessment instruments.
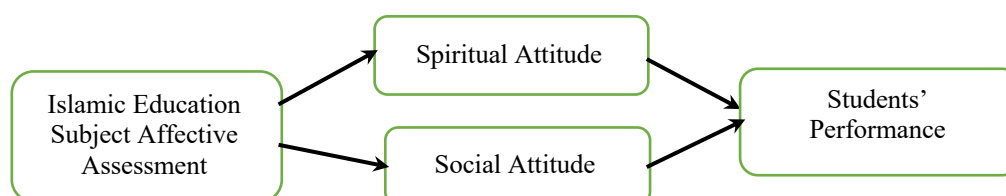

Fig. 1. Research Findings

The research findings are explained as follows:

5.1.1 The Importance of Implementing Affective Assessment in Evaluating Students' Spiritual Attitude

Affective assessment in Islamic Education Subject is very important for evaluating a child's spiritual attitudes because spiritual intelligence refers to the use and application of various information from materials collected from various sources by students to improve academic behavior and to practice it in class [24]. A Spiritual attitude is an attitude and behavior that obeys in carrying out the teachings of the religion one adheres to. This attitude will be used as a foundation for students in living life with many people in society [21]. Spiritual attitude in affective assessment for high school level students consists of a spiritual attitude of obedience

in worship, a spiritual attitude of behaving in gratitude, a spiritual attitude of praying, and a spiritual attitude of tolerance in worship. From the affective aspect of the spiritual attitude, the teachers can observe and evaluate the development of the students' spiritual attitude.

The spiritual attitude embedded in these students will direct them to be able to appreciate and respect the teachings of the religion they adhere to. This kind of attitude helps students appreciate all of God's creation, gives respect to others, does not disturb others in carrying out their worship, and becomes a strong foundation for themselves in facing the era. This is where it is important to inculcate students' spiritual attitudes to be developed and not limited to science. Students' affective assessment can also be supported by a good school culture in creating a spiritual attitude between students and their teachers, namely by having a culture of reading the Qur'an and praying duha together once a week at the school for Muslim students. Apart from that, there is also literacy habituation by having a mini library in every corner of the class to promote a reading culture, especially religious reading books.

In its implementation, the affective assessment was carried out by Islamic Education Subject teachers at high schools by using a closed observation model, which used a checklist technique in the form of a checklist for "yes" or "no" answers in each statement. The statement in the observation model assessment uses eight instruments, such as in the spiritual aspect, namely praying before studying, not disturbing friends of different religions, holding congregational prayers at school, speaking politely, giving good responses when getting something, and always being grateful. This assessment is carried out when Islamic Education Subject learning begins, as was done by the Islamic Education Subject teachers at the school. This observational assessment makes it easy to support assessments apart from portfolio work in the form of assignments of children and students' self-assessments which will later be recapitulated into report card grades.

This closed observation model is made without students knowing that their behavior is being observed and assessed by the teacher. The observation statements above consist of general statements from spiritual attitude indicators, and can also be added to statements that are following the material or the needs of the teacher who will be assessing with closed observation. This closed observation statement is adjusted to the circumstances and the needs of the aspects to be assessed by the teacher so that the teacher can evaluate spiritual attitudes and give predicates to these students after receiving their assessments.

Moreover, the results of student interviews regarding their spiritual discipline and punctuality in worship found that some are very disciplined in carrying out worship on time, especially when they are at school such as the midday prayer service. Mrs. Rzk as a teacher of Islamic Education Subject stated that she teaches her students to always pray before studying and reciting verses from the Qur'an. Other than that, affective assessment in viewing spiritual attitudes is performed using a self-assessment model using the Likert scale technique, in which the teacher provides statement sheets related to spiritual attitudes and the students fill in the sheet according to the actual situation. In this case, of course, the teacher will be able to see the results of self-assessment, closed observation, and student portfolios, then the data triangulation will also be conducted to see the results of students' spiritual attitudes and give predicates to students in the affective assessment. The predicates on the spiritual aspects of the school are as follows:

Table 1. Students' Spiritual Predicates

PREDICATES	DESCRIPTION
Excellent	Having an excellent spiritual attitude such as always being consistent in being grateful for favors, being tolerant of different religions, being devout in worship, and praying.
Good	Having a good spiritual attitude, including being consistent in being grateful for favors, being tolerant of different religions, being devout in worship, and praying.
Fair	Having a fair spiritual attitude, including being quite consistent in being grateful for favors, being tolerant of different religions, being obedient to worship, and praying.
Poor	Having a poor spiritual attitude, including being less consistent in being grateful for favors, being tolerant of different religions, being devout in worship, and praying.

Furthermore, based on the table, the assessment of affective attitudes on spiritual aspect will display an excellent predicate if students have excellent spiritual attitudes, including being consistent in being grateful for favors, tolerant of different religions, obedient to worship, and praying. The results of this assessment are not only from assessments during Islamic Education Subject learning but also from assessments of other activities while they are still in activities within the school environment, such as extracurriculars

5.1.2 The implementation of Affective Assessment is important in Observing Social Attitudes

Humans are social beings who will always need interaction with fellow human beings in all aspects of life. Therefore, social attitudes must be developed in every single person, this is due to human needs for other humans, such as Maslow's needs. Maslow's Hierarchy of Needs states that when a human need has been satisfied at a certain level of satisfaction, it will shift to a higher level. These needs will certainly involve social interaction in the process of meeting these needs. Individuals who have good social attitudes in dealing with other individuals certainly have good intelligence in socializing.

Affective assessment in observing the aspects of students' social attitudes is carried out using a closed observation model with a checklist technique, also using a self-assessment model on students' social attitudes, namely by using the Likert scale technique which can be used to measure attitudes, opinions, and perceptions of a person or group of people about an object related to its social attitudes. In addition, affective assessment is also carried out using a portfolio in the form of assignments to students, such as the task of making a joint project which is then followed by discussion. In the discussion, it will also be able to dig deeper into what was discussed by the students in conveying some statements or questions, so that it will be seen how these students say, behave and see their emotional reactions when their opinions are ridiculed, praised or the opinions expressed are wrong. Teachers can easily assess students' attitudes directly toward other students in the discussion. The attitude of students who are firm about their opinions, a calm and kind attitude when their opinions are defeated or disputed by their friends, or even the attitude of being impolite to their friends when they are annoyed that their opinions are not being responded to by their friends.

According to the teacher of Islamic Education Subject, Mr. Ydh stated that usually, the affective assessment of social attitudes is the daily life of the students, that is, if there are students who are not neatly dressed, the teachers will immediately tell these students to tidy up their clothes. Likewise in the matter of cleanliness, when there is trash scattered around, the teacher will immediately set an example and clean up the trash together with the students to impose concern for the surrounding environment. Meanwhile, related to socialization with peers can be monitored from what appears in their daily lives while in the school environment.

The social attitudes contained in the learning of Islamic Education Subject in the affective aspect include aspects of honest social attitudes, social discipline, social responsibility, polite social attitudes, confident social attitudes, and caring social attitudes. From the affective assessment of social attitudes, the teachers can see and evaluate the development of students' social attitudes, for example how students are honest when they make mistakes. Another example is students who are more mature in responding to differences, especially those related to differences in ethnicity, religion, race, and between groups, are not conspicuous and have good tolerance. The students mingle with each other, this can be seen when Muslim and non-Muslim students mingle and work together in social activities held by the school. Of the three affective assessment models, it can be observed how the social attitudes of high school students are by giving predicates for learning outcomes in the affective domain in Islamic Education Subject lessons as follows:

Table 2. Students' Social Predicates

PREDICATES	DESCRIPTION
Excellent	Having an excellent social attitude, including always being consistent in being responsible, polite, honest, proactive, caring, responsive, tolerant, and disciplined.
Good	Having a good social attitude, including being consistent in being responsible, polite, honest, proactive, caring, responsive, tolerant, and disciplined.
Fair	Have a good enough social attitude, including being quite consistent in being responsible, polite, honest, proactive, caring, responsive, tolerant, and disciplined.
Poor	Having a poor social attitude, including a lack of consistency in being responsible, polite, honest, proactive, caring, responsive, tolerant, and disciplined.

From the table above, the assessment of affective attitudes on students' social attitudes will get an excellent predicate if students have excellent social attitudes, including consistency in being responsible, speaking politely, being honest, proactive in activities, caring for others and the environmental surroundings, responsiveness, tolerance, and discipline in various matters. The results of the predicate assessment obtained by the child are not only from the assessment during Islamic Education Subject learning but also from the assessment of other activities as long as they are still in activities in the school environment, such as extracurriculars.

5.1.3 The Importance of The Implementation of Affective Assessment in Observing Students' Performance

Learning performance is the achievement obtained by someone after taking learning activities, while learning is essentially a conscious effort made by someone to meet their needs. Every learning activity that has been carried out by students will result in high learning performance in the form of changes in behavior. This is in line with what was expressed by the Islamic Education Subject teacher at the school who stated that students who excel are students who have good affective assessments in terms of spiritual attitudes and social attitudes. The assessment is intended to evaluate students in terms of affection in the learning process. The affective aspect contains the will and encouragement which are the elements of forming an attitude toward life. Affective assessment can be carried out at the experience, pre-action, and action stages by observing group activities, class activities, and individual activities with a certain scale assessment.

The affective assessment in Islamic Education Subject learning which has been conducted by teachers so far makes use of closed observation assessment models, self-assessment models, and portfolio assessment models through assignments to students. In practice, the affective assessment conducted by the Islamic Education Subject teacher at the senior high school uses a closed observation model, which uses a checklist technique in the form of a checklist of "yes" or "no" answers in each statement. Furthermore, the affective assessment of the self-assessment model is usually conducted using the Likert scale technique. Then the teacher also conducted a portfolio assessment model through assignments to students in Islamic Education Subject lessons. In this portfolio the teacher assesses the criteria for substance, language, and aesthetics by paying attention to assignments according to affective assessment indicators in learning Islamic Education Subject. The three affective assessment models will be recapitulated into the values contained in the results of the affective assessment report in the student report book. While the peer assessment model, interviews, and others have not been used continuously in affective assessment of students.

5.2 The Perspectives of Affective Assessment in Islamic Education Subject Discussion

Affective assessment is an assessment of non-intellectual aspects such as attitudes, interests, and motivation. Affective assessment is necessary because it affects the behavior of students in the future [25]. In addition, affective in the field of education is a follow-up to the presence of more behavior in the cognitive domain, so it can be said that a person with a good attitude also has good knowledge. Moreover, the basic reason why it is necessary to promote the importance of a good attitude for students toward learning is that students who have a good attitude will become good learners who also have a good personality.

According to Neyrinck, et.al social environmental factors such as learning by observing, strengthening behavior, norms and cultural pressures, and social change are factors that can influence one's affective or religious actions [26]. Thus, affective assessment which is an important factor can influence decisions and human behavior in a social context [9]. The main affective assessment is to determine the character of students in the learning process and the results of learning [27]. Furthermore, Shephard stated that Bloom and Krathwohl categorize affective domains from various theories, such as how teachers have a contribution to developing students' attitudes and values, and Miller emphasized that affective goals must be pervasive in education [28], especially in existing spiritual values of religious learning.

Affective assessment in Islamic Education Subject learning uses a closed observation model such as the teacher monitoring student performance without interacting with them during the subject matter activity period [29], and is a tool for measuring and assessing student behavior [30]. Still, the use of observation in assessing affective is also to better understand simultaneously assessing student behavior and classroom management practices that occur naturally [31]. Furthermore, the self-assessment model on affective assessment in Islamic Education Subject also needs to be carried out because developing affective assessment instruments can be started by formulating affective measurement objectives, then seeking conceptual definitions and operational definitions which will be translated into several indicators in each learning material [32]. Krathwohl says the affective domain has a very significant influence on the cognitive domain [16]. Therefore, it is hoped that every learning session conducted by the teacher can bring up affective aspects [33].

Affective assessment with the portfolio model in the form of assignments must be designed and assessed with good judgment [34], and must pay attention to the elements that need to be considered in the analysis of affective assessment including the stimulus or event that can be seen from the individual's face, individual behavior repertoire, speed of reaction, physiological state of a person, familiarity with the stimulus object, context and circumstances of interaction, and the presence of certain people in the situation to be analysed [35]. In line with this, Egginton stated that when humans communicate, there is an affective dimension that will affect cognitive processes [36]. Other considerations in affective assessment are differences in teacher perceptions and practices in assessing the affective domain, causing variations in the understanding of the aspects that are the target of the assessment, as well as the techniques and methods used by the teacher when conducting the assessment [6].

Based on the results of interviews with the principal in the curriculum field, the affective assessment evaluation model has gone great because it includes all aspects of learning which are a unified whole. The assessment model used in this study is closed observation using a checklist technique, self-assessment using a Likert scale, and a portfolio model in the form of assignments that also use a Likert scale. The results of student performance in learning Islamic Education Subject can be evaluated in these assignments.

Good teacher behavior by exemplifying good spiritual attitudes and social attitudes will certainly help to form positive correlations between teachers and teachers, teachers and school principals, teachers and school committees, and most importantly, teachers and their students. A significant positive correlation, especially for teachers and students, will establish good friendships, good cooperation, and participation in teaching and learning activities both in the classroom and outside the classroom in a conducive manner. The outcome of affective assessment of both spiritual attitudes and social attitudes in the design of Islamic Education Subject will be perceived better, especially in its implementation.

6 Conclusion

The results of the exploration of Islamic Religious Education teachers' views on affective assessment used in High Schools explain that: 1) Affective assessment in Islamic Religious Education is very important to evaluate the students' spiritual attitudes. 2) Affective assessment in Islamic Religious Education is useful to observe the development of the students' social attitudes. 3) Affective assessment can improve the student's performance. Affective assessments have been done by using a closed observation model, self-assessment, and portfolio. However,

Islamic Religious Education teachers still experienced difficulties in carrying out these assessments continuously due to factors from the teacher's readiness in assessing affective, one of which is due to time constraints and also due to the readiness of the assessment instruments. In addition, external factors in applying affective assessment also have a considerable influence in determining the success of the affective assessment. Furthermore, the researchers suggest conducting research at a broader level of education, starting from early childhood education to tertiary institutions with a larger sample size, and using a combined research method, namely qualitative and quantitative.

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