

The Role Of Humanistic Theory In Authentic Assessment Of The Affective Domain In Islamic Education Learning

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Abstract. The presence of humanistic theory implemented in Islamic Religious Education learning can serve as an alternative for comprehensive assessment by involving the affective aspect. The method used in this research is literature review, examining 18 articles from journals related to Google Scholar. The results of this study reveal the significant role of humanistic theory in assessing the affective domain applied in Islamic Religious Education. Through the implementation of this theory, there is an improvement in the assessment of the affective domain because students develop a sense of responsibility towards themselves and their environment. Based on this research, it can be concluded that humanistic theory leads to successful learning processes as students gain a better understanding of themselves and their surroundings, enabling them to actualize the values of the subject effectively.

Keywords: Humanistic Theory, Authentic Assessment of the Affective Domain, Islamic Religious Education

1 Introduction

Learning is an important aspect in the world of education. The success of a learning process can be determined by the results of learning evaluation. To achieve the desired outcomes of learning evaluation, a comprehensive strategy is required. A good learning evaluation should encompass three domains: cognitive, affective, and psychomotor. This type of evaluation that includes all three domains is often referred to as authentic assessment. Authentic assessment is the result of a process where educators collect information about the learning achievements of students [1]. There are also those who express that authentic assessment is a form of assessment that allows students to demonstrate their attitudes, apply their knowledge, and enhance the skills they have acquired through the learning process, either through tasks or real-life situations [2]. Another perspective explains that authentic assessment requires students to interpret their achievements through their real-life abilities in the form of performance [3]. Authentic assessment is a process in which educators gather information about the development and learning achievements of students through various techniques that are capable of accurately revealing, proving, or demonstrating that the learning objectives and abilities have been mastered [4].

The implementation of authentic assessment in the current era is aligned with the process of implementing a merdeka curriculum, because in this curriculum there is a strengthening of authentic implementation [5]. However, in practice, it has not been fully realized as learning in the present era still tends to focus on cognitive and psychomotor assessments [6]. As a result, there is a decline in moral values or character among students because they prioritize the achievement of knowledge and skills [7]. The current digital era causes many problems in the character of students, in this case educators are not only concerned with knowledge transfer, but need to form attitudes [8]. Therefore, it is crucial to incorporate the assessment of the affective domain since the affective domain is related to emotions such as feelings, interests, attitudes, and adherence to moral values [9]. Considering the importance of attitudes in determining the success of learning, educators must find the right approach to help students balance their knowledge, attitudes, and skills. One suitable approach is through the implementation of humanistic learning theory. The application of humanistic theory in the learning process focuses on affective outcomes. This humanistic theory aligns with the implementation of a merdeka curriculum, as it positions the teacher as a facilitator to motivate students to learn by optimizing the potential of the resources available to them [10].

Humanistic theory is suitable for subjects that involve the formation of personality, conscience, attitude change, and analysis of social phenomena [11]. The theory helps students interact with their surroundings to achieve an understanding of the changes and cultural transformations that occur [12]. One of the suitable subjects for the application of humanistic theory is Islamic Education. It aims to shape a person's character that encompasses intellectual, spiritual, emotional, and physical aspects. Therefore, individuals are able to establish their life goals in a proper manner, guided by their relationship with Allah [13]. By implementing humanistic theory in Islamic Education learning, it can be a significant impact on the achievement of authentic assessment, especially in the affective domain.

This research is related to previous research including research by Mimi Musmiroh Idris and Abas Asyafah on Authentic Assessment in Islamic Education Learning (*Penilaian Autentik dalam Pembelajaran Agama Islam*), the result of this study is authentic assessment as one of the steps for teachers to know the development of students to be able to apply knowledge in real life [14]. This research has differences with research by researcher in that this study only emphasizes authentic assessment and there is no approach through humanistic theory. The similarity of this research with research researcher is that the topic of discussion discussed is the same, namely about authentic assessment of the affective domain.

Another research related to the researcher's research is *Implementation of Authentic Assessment of Aspects of Knowledge, Attitudes, and Skills in Schools or Madrasah (Pelaksanaan Penilaian Autentik Aspek Pengetahuan, Sikap, dan Keterampilan di Sekolah atau Madrasah)* by Wildan, the result of this study is that authentic assessment is significantly more meaningful than standardized multiple-choice tests [1]. The difference with the researcher's research is this study only focuses on the process of implementing authentic assessments, not carried out humanistic theory approaches, while the similarity is that there is a process of implementing authentic assessments in the affective domain.

The next research related to the researcher's research is research by Abd.Aziz and Subyanto on *The Application of Authentic Assessment of the 2013 Curriculum in the Domain*

of Attitudes for PAI and Ethics Subjects at SMA Negeri 1 Asembagus (Penerapan Pemilaian Autentik Kurikulum 2013 pada Domain Sikap untuk Mata Pelajaran PAI dan Budi Pekerti di SMA Negeri 1 Asembagus). The results of this study are the implementation authentic assessment of the affective domain through four stages involves determining basic competence, determining object, determining assessment technique, and assessment enforcement, both in the classroom or outside the classroom [15]. This research has similarities in the form of the process of implementing authentic assessment of the affective domain, while the difference is that this research has no humanistic theory approach in the process of implementing authentic assessment of the affective domain.

Previous research related to the researcher's research was by Febri Widiandari and Tasman Hamami on the Development of Islamic Religious Education Curriculum in a Humanistic Approach in Indonesia (Pengembangan Kurikulum Pendidikan Agama Islam dalam Pendekatan Humanistik di Indonesia). The results of this study indicate that the Islamic Religious Education curriculum with a humanistic approach is suitable for use in Indonesia in an effort to develop the potential of students [16]. The difference with the researcher's research is that this study does not discuss the steps of a humanistic approach to authentic assessment of the affective domain. The similarity with the researcher's research is the discussion about the application of humanistic theory to Islamic Education Learning.

The next research related to the researcher's research is the Humanistic Learning Theory and its Implications for Islamic Religious Education Learning (Teori Belajar Humanistik dan Implikasinya terhadap Pembelajaran Pendidikan Agama Islam) by Budi Agus Sumantri and Nurul Ahmad. The result of this study is humanistic theories to humanize humans. The learning process is considered successful if the student discusses his environment and claims himself. Students in the learning process must try to make it more slowly and able to achieve self-actualization as well as possible [17]. This research has a difference with the researcher's research in that this research only focuses on the process of implementing humanistic learning theory, not associated with authentic assessment of the affective domain. The similarity is that the same topic of discussion discusses humanistic theories applied to Islamic Education Learning.

Another previous research was on Humanistic Theory and Implications in PAI Learning at SMA Sains Alquran Yogyakarta (Teori Humanistik dan Implikasi dalam Pembelajaran PAI di SMA Sains Alquran Yogyakarta) by Zulfikar Mujib and Suyadi. The results of this study mention that the process of implementing humanistic theory is considered effective and humanizes humans, helping learners understand themselves and their environment [18]. This research has a difference with the researcher's research in that this research only focuses on the process of implementing humanistic learning theory, not associated with authentic assessment of the affective domain. The similarity is that the same topic of discussion discusses humanistic theories applied to learning in Islamic Religious Education.

The last research related to the researcher's research was by Erna Nur Utami about Humanistic Learning Theory and its Implementation in Islamic Religious Education Lessons (Teori Belajar Humanistik dan Implementasinya dalam Pelajaran Pendidikan Agama Islam). The result of this study is this humanistic learning theory can be used by an educator on how to deliver Islamic Religious Education material. Helping educators better know how to

humanize students either through material or linking material with real experiences. The application of humanistic learning theory in Islamic Religious Education lessons using creative, active, and fun learning strategies [13]. This research has a difference with the researcher's research in that this research only focuses on the process of implementing humanistic learning theory, not associated with authentic assessment of the affective domain. The similarity is that the same topic of discussion discusses humanistic theories applied to Islamic Education Learning.

Based on previous research that has been mentioned and described above, conclusions can be drawn about differences in the researcher's research. In the researcher's research, the implementation of authentic assessment of the affective domain in Islamic Education Learning is carried out through a humanistic theory approach. So this study draws a problem formulation about how the role of humanistic theory in authentic assessment of the affective domain in Islamic Education Learning?. Based on this statement, this article will delve deeper into the role of humanistic theory in authentic assessment of the affective domain in Islamic Education learning.

2 Research Method

This researchers utilized a literature review method by examining relevant literature accessed through Google Scholar. A literature review is a research method that involves gathering data from various literary works such as books, journals, research findings, and other relevant literary sources related to the research problem [19]. The search was conducted using keywords such as humanistic theory, authentic assessment, affective, and Islamic Religious Education. The search yielded a total of 4,770 journal articles from 2018 to 2023. After a thorough review, 18 articles were found to be relevant to the role of humanistic theory in authentic assessment of the affective domain in Islamic Religious Education learning. The data collection technique involved gathering secondary data through library studies. The information and data related to the theory relevant to the research were obtained through literature review [20]. The researcher collected data by conducting a systematic search for relevant articles, which involved the selection, retrieval, presentation, and analysis of the literature materials [16]. The analysis technique used in this study is content analysis. It is a scientific analysis of the message content within a dataset. [16].

3 Results

3.1 The Role of Humanistic Theory in Authentic Assessment of the Affective Domain in Islamic Education Learning

The humanistic approach focuses on fostering effective communication and building positive relationships among students and their school or community environment. Humanistic theory is synonymous with the concept of humanizing human beings [18]. Humanistic theory originates from the perspective that learners are important components of education [16]. This aligns with the opinion expressed by Olga Tosava and Yuliya Levasheva, who state that humanistic education involves the development of "human" values in students, the teacher's

ability to understand students, the teacher's attention to students' feelings and emotions, and the active involvement of students in the process of acquiring knowledge [21].

Humanistic theory helps students achieve their maximum level of self-actualization [17]. The achievement of maximum self-actualization by students serves as an indicator of the success of the learning process [23]. This is also expressed by Svitlana Fedorenko, who states that the focus of humanistic theory on the cognitive and affective aspects of learning enables students to reach self-realization [24].

The application of humanistic theory is closely related to the development of human nature, which aligns with the Islamic perspective emphasizing the importance of individual's fitrah (innate nature) development. As mentioned in the Quran, Surah Ar-Rum, verse 30: "So direct your face toward the religion, inclining to truth. (Adhere to) the fitrah of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." In accordance with this verse, the humanistic theory is highly suitable for nurturing the fitrah of individuals to keep them on the right path.

In line with the development of fitrah, the application of humanistic theory is highly suitable for the subject of Islamic Education. This is because the education focuses on nurturing students' religious fitrah, enabling them to deepen their understanding and practice of Islamic teachings [25]. The role of Islamic Education can be seen in religious attitudes that serve as moral orientations, religious attitudes as the cultivation of religious values, and lastly, religious attitudes as work ethics and social skills. [26]. Through the integration of Islamic Education with humanistic theory, it is possible to create positive habits and bring about significant changes in attitudes. Humanistic theory in Islamic Education can be implemented through discussions, student-centered learning, and the role of the teacher as a facilitator who helps meet the needs of students [27]. Such discussions make the learning process active as students actively participate in questioning and expressing their opinions. This aligns with the principles of humanistic theory, which aims to help students enhance their democratic thinking skills [28]. Apart from using discussions, another way to integrate humanistic theory into Islamic Religious Education is through creative and enjoyable learning. Creative learning provides stimulation for students to imagine and come up with ideas to solve problems. Meanwhile, enjoyable learning creates a comfortable and engaging learning environment that captures students' attention and encourages their active participation [29].

The implementation of humanistic theory in Islamic Religious Education can be observed through the assessment of attitudes. In Indonesia, the current educational system follows the concept of "kurikulum merdeka" (freedom curriculum), which includes authentic assessment covering the cognitive, affective, and psychomotor domains.

The application of this theory is particularly focused on balancing the assessment of affective or attitudinal outcomes, as educators tend to prioritize knowledge or skills assessment. Assessing attitudes involves observing students' behavior towards specific objects over a certain period using various methods [10]. Indeed, it can be said that affective education is important for students to apply their acquired knowledge in real-life situations. This sentiment is supported by Kurniati et al., who emphasize the significance of affective education in achieving authentic educational goals. By nurturing the affective domain, students are better equipped to connect their learning to real-world contexts and effectively

apply their education in practical settings [30]. The assessment of affective or attitude domain can be conducted through various techniques such as observation, self-assessment, peer assessment, and journaling. The observation stage aims to observe and record the transformation of students' attitudes towards the subject matter or their behavior in the surrounding environment. Self-assessment is important because student-centered learning encourages students to evaluate themselves objectively and assess their own competencies. Peer assessment serves as a means for students to evaluate each other. All three assessment techniques should be carried out with honesty and integrity. The use of journals allows teachers to keep records of their observations regarding the strengths and weaknesses of students' attitudes in and outside the classroom [14]. The formation of attitudes in students aims to cultivate their behavior in accordance with the rules and norms of society [31].

4 Discussion

Successful learning is interactive and involves two-way communication between educators and students. Learner-centered instruction enhances the quality of the learning process, and the outcomes of learning achievement are highly satisfactory. Creating an interactive learning environment can be achieved through the application of humanistic theory by educators.

Students, as the subjects of education, become the focus of teaching and learning activities. It is important to develop their potentials and competencies so that the application of this theory can minimize behavioral deviations by students. Learning that applies this theory can assist students in solving real-life problems because it shapes their personalities, enhances self-awareness, fosters positive attitudes, and helps them observe social events in their surroundings [22].

The application of humanistic theory in assessing the affective domain in Islamic Education enhances the students' self-quality in developing their potential according to the situations in their surrounding environment. Therefore, humanistic theory plays a crucial role in shaping the holistic personality of learners, instilling a sense of responsibility towards life and society. The assessment of the affective domain experiences significant improvements when applied in Islamic Education that incorporates humanistic principles in teaching. Humanistic approach fosters the importance of education, tailoring the teaching to students' interests, talents, and socio-emotional development. Through this theory, students are also taught about tolerance towards diversity, enabling them to sustain their livelihoods. [18]. Thus, the theory aligns with the levels of the affective domain, which are receiving, responding, valuing, conceptualizing values, and characterizing values. The first level is receiving, where students accept information and selectively respond to it. For example, during a lesson, students attentively focus on the teacher or their peers. The second level is responding, where students respond to information with politeness, such as actively participating in classroom discussions. The third level is valuing, where students demonstrate respect, for instance, by giving their classmates the opportunity to express their opinions and accepting different viewpoints. The fourth level is conceptualizing values, where students can respond to diverse situations based on the values they have acquired. The final level is

characterizing values, where students consistently act in accordance with their values, thus exhibiting a characteristic trait of their character [26].

5 Conclusion

The application of humanistic theory in Islamic Education has a positive impact on balancing authentic assessment, as educators not only focus on assessing knowledge and skills but also consider assessing attitudes. The implementation of humanistic theory results in a successful learning process because students have a better understanding of themselves and their environment. Thus, in actualizing the values of the lessons, they can adapt them to the conditions and situations without causing harm to their surroundings.

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