

Evaluating the Affective Domain in Al-Islam and Muhammadiyah Learning: Methods, Challenges, and Technology-Based Solutions in Muhammadiyah Schools

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ABSTRACT

The affective domain plays a critical role in shaping students' character and religious values, especially in Islamic-based educational institutions. In Muhammadiyah schools, Al-Islam and Kemuhmadiyah (AIK) learning integrates cognitive understanding with affective development. This study aims to explore how the affective domain is evaluated in AIK learning, the challenges encountered, and the potential of technology-based solutions to enhance assessment practices. A qualitative field study was conducted at SMP Muhammadiyah 1 Surakarta using a phenomenological approach. Data were collected through semi-structured interviews with six school stakeholders, non-participant classroom observations, document analysis, and a supporting quantitative survey involving 52 students and 40 parents. Data were analyzed using the Miles and Huberman interactive model, ensuring triangulation across sources. The findings reveal that affective evaluation is primarily conducted through behavioral observation of religious practices and daily interactions, supported by parent-teacher collaboration. The use of e-report systems enables real-time tracking of student character development and fosters transparency with parents. Key challenges include diverse student backgrounds, varying levels of family support, and limited digital literacy among some stakeholders. This study highlights the importance of structured, continuous, and collaborative approaches to affective domain evaluation. Technology, when supported by adequate training and infrastructure, can enhance efficiency and consistency in character assessment. The integration of digital tools and the exploration of artificial intelligence (AI) for affective analysis are recommended for future implementation.

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1. INTRODUCTION

Character education, particularly the development of students' attitudes and values, is a central pillar in Indonesia's national education framework. In response to the growing moral challenges in society, schools are expected to play a strategic role in nurturing students who are morally upright,

responsible, and aligned with religious and national ideals. This aligns with Law No. 20 of 2003 on the National Education System, which states that education should develop learners into individuals who are faithful, morally sound, knowledgeable, creative, independent, and responsible citizens. Furthermore, education must promote a balanced development of cognitive, affective, and psychomotor domains (Alifah, 2019).

Among these domains, the affective domain—which encompasses feelings, values, attitudes, and behaviors—remains the most challenging to evaluate. It is inherently subjective, context-dependent, and difficult to measure using conventional tools. While cognitive assessments often rely on structured tests, affective evaluation requires observation, interpretation, and often long-term monitoring (Hamidah et al., 2024). Consequently, affective assessment is frequently marginalized in classroom practice, reducing its potential impact on holistic character development (Aryeni Ika Febriyana et al., 2024; DAN, n.d.).

In the context of Al-Islam and Kemuhammadiyah (AIK) learning in Muhammadiyah schools, affective evaluation must go beyond mere knowledge transmission. It must assess the extent to which students internalize, respond to, and practice Islamic values in daily life (Pratama & Widodo, 2019). Effective evaluation in this domain should be systematic, continuous, and reflect students' lived behaviors in both school and home environments (Susmiyati et al., n.d.; Aly & Inayati, 2019).

Teachers serve as key agents in this process. In addition to delivering content, they model values, instill ethical behavior, and foster empathy and integrity through their interactions with students (Nababan et al., 2023; Novrianti, 2014). In Muhammadiyah schools, where religious values are deeply embedded in the educational mission, the development of character is not limited to formal instruction but is reinforced through extracurricular and communal activities (Santoso et al., 2024).

Despite its importance, the evaluation of affective learning outcomes continues to face methodological and practical obstacles. These include diverse student backgrounds, inconsistent family support, and limited teacher capacity in applying effective assessment tools. Moreover, the lack of standardized instruments often results in inconsistent implementation across schools.

To address these challenges, this study investigates the current practices of affective domain evaluation in AIK learning at a Muhammadiyah school, with a particular focus on the integration of technology-based solutions. Specifically, it explores the use of e-report applications as tools for recording, monitoring, and communicating student character development. Furthermore, the study highlights the role of parental involvement as a complementary factor in character formation.

Unlike prior research that primarily identifies challenges, this study offers practical, context-specific solutions to improve the validity, consistency, and efficiency of affective domain assessment. The findings aim to inform policy and practice in Muhammadiyah schools and contribute to the broader discourse on integrating character education with technological innovation in religious learning contexts.

2. METHOD

This study adopts a qualitative field research design with a phenomenological approach, aimed at exploring and understanding the lived experiences of teachers in evaluating the affective domain within Al-Islam and Muhammadiyah learning at SMP Muhammadiyah 1 Surakarta. The phenomenological approach is appropriate as it focuses on how individuals perceive and make meaning of their practices and challenges in conducting affective assessments.

2.1 Research Site and Participants

The research was conducted at SMP Muhammadiyah 1 Surakarta, a junior high school known for implementing character education based on Islamic and Muhammadiyah values. Participants were selected using purposive sampling to ensure information-rich cases relevant to the research objectives.

A total of six participants were involved, consisting of:

1. Three Al-Islam and Kemuhammadiyah (AIK) teachers with more than five years of teaching experience,

2. One school counselor who oversees student behavior and character development programs,
3. One vice principal for curriculum affairs, and
4. One IT staff member is responsible for managing the e-report system.

The inclusion of diverse school personnel aimed to capture a holistic view of the affective domain evaluation process, including both pedagogical and technological aspects.

2.2 Data Collection Techniques

Data were collected using the following methods:

1. Semi-structured interviews with all participants, focusing on strategies, challenges, and reflections in implementing affective domain assessments.
2. Non-participant observations of student religious practices (e.g., congregational prayers, Islamic manners) and teacher assessment practices during learning activities.
3. Document analysis, including character report cards, e-report system entries, lesson plans, and school policies related to AIK learning.
4. Quantitative survey administered to a sample of 52 students and 40 parents, aimed at obtaining complementary statistical insights on perceived effectiveness and parent-teacher collaboration. The survey instrument included Likert-scale items and open-ended questions. Validity was reviewed through expert judgment, and internal consistency was measured using Cronbach's Alpha ($\alpha = 0.83$).

2.3 Data Analysis Procedure

Data were analyzed using Miles and Huberman's interactive model, which involves:

1. Data reduction: coding and categorizing relevant themes related to affective evaluation practices.
2. Data display: organizing findings into tables, matrices, and charts to visualize evaluation patterns.
3. Conclusion drawing and verification: interpreting the data to identify core challenges, effective practices, and implications for policy and technology integration.

Triangulation was applied by cross-verifying data from interviews, observations, documents, and surveys to ensure credibility and consistency of findings.

2.4 Ethical Considerations

The study obtained ethical approval from the institutional review board of Muhammadiyah University of Surakarta. Informed consent was obtained from all participants, and the anonymity of teachers and students was preserved through pseudonyms. Parental consent was secured for the inclusion of student-related data, particularly in the survey and behavioral observations.

3. FINDINGS AND DISCUSSION

3.1 Findings

Based on the findings from the evaluation of Al-Islam and Kemuhammadiyah learning at SMP Muhammadiyah 1 Surakarta, several actionable suggestions can be proposed to improve the effectiveness of affective domain assessment and character education in Muhammadiyah schools:

3.1.1 Strengthen the Integration of Theory and Practice in Religious Education

Character development should be embedded holistically within religious instruction by combining theoretical knowledge with practical applications. Emphasis on worship practices, Islamic manners, and daily moral conduct can reinforce internalization of religious values beyond the classroom. To be effective, this integration must be consistent, intentional, and supported by a school-

wide culture that models the values being taught. For example, structured routines such as daily congregational prayers, mentoring sessions, and moral reflection activities can help students connect religious teachings with real-life behavior. Furthermore, involving students in decision-making, peer mentoring, and community service grounded in Islamic ethics can deepen their personal engagement and moral responsibility. When character education is lived, not just taught, it becomes part of the students' identity and shapes their actions both within and outside of school.

3.1.2 Maximize the Use of E-Report Systems for Affective Monitoring

The implementation of e-report cards has demonstrated significant potential in documenting and communicating students' affective development in real time. This digital tool enables educators to systematically observe, record, and evaluate students' worship practices, moral conduct, and daily behavior, allowing for a more structured and ongoing assessment process. To maximize its impact, schools should ensure that teachers consistently and accurately record students' affective behaviors, particularly in areas such as religious observance and interpersonal manners.

In addition, e-reports should serve as a transparent communication channel between the school and parents, providing them with regular access to updates on their children's character development. This openness can foster greater parental involvement and alignment between school-based values and home reinforcement. The data collected through these systems can also be analyzed periodically to identify trends in student growth, enabling educators to adjust strategies or provide targeted support where needed. Moreover, when students receive timely and constructive feedback based on their recorded affective progress, it can enhance their motivation and encourage them to reflect on their own attitudes and behavior. In this way, e-report cards not only streamline the evaluation process but also become a meaningful tool for promoting holistic character formation.

3.1.3 Address Infrastructure and Digital Readiness Issues

Successful technology integration in affective domain evaluation relies heavily on the availability of adequate school infrastructure. This includes access to stable internet connections, functional digital devices, and reliable technical support systems. Without these foundational elements, the use of digital tools such as e-report cards or other online platforms becomes difficult to sustain and scale.

To address this, schools should allocate dedicated budgets specifically for the procurement, maintenance, and upgrading of digital learning tools and infrastructure. Financial planning must consider not only the initial investment but also ongoing operational costs to ensure long-term functionality. In addition, forming strategic partnerships with educational technology providers can support schools in acquiring access to innovative platforms, technical assistance, and software updates that may otherwise be cost-prohibitive.

Equally important is the readiness of educators to use technology effectively. Therefore, teacher training in digital literacy must be prioritized as a core component of any technology integration strategy. Training programs should not only cover technical skills but also focus on pedagogical approaches that align technology use with character education objectives. With adequate infrastructure, strategic partnerships, and well-prepared educators, schools can implement technology-based affective evaluations more effectively and sustainably.

3.1.4 Enhance Stakeholder Capacity Through Training and Socialization

The effectiveness of digital-based affective evaluation is closely tied to the technological readiness of all stakeholders involved, including teachers, parents, and students. To ensure the successful adoption and meaningful use of tools such as e-report systems, it is essential that teachers receive systematic and ongoing training. This training should not only focus on how to operate the digital platforms but also on how to interpret affective data and integrate it into their teaching and mentoring practices.

In parallel, parents and students must also be equipped with the necessary digital literacy skills to

engage with these systems effectively. Organizing digital literacy workshops can empower them to actively participate in the monitoring and support of character development. When all stakeholders understand how to use the technology and see its relevance to student growth, the evaluation process becomes more collaborative, transparent, and impactful. This shared understanding and engagement are key to maximizing the benefits of digital tools in fostering affective development.

3.1.5 Foster Consistent Home-School Collaboration

To strengthen the impact of character education, schools should establish effective and sustained communication channels with families. One important strategy is to involve parents directly in the assessment process by engaging them in evaluating their children's behavior at home. This joint assessment approach not only provides a more comprehensive picture of students' affective development but also reinforces consistency between school and home environments. Additionally, regular parent-teacher meetings are essential to align expectations, share progress, and coordinate strategies for guiding students' moral and religious growth. Through continuous collaboration, schools and families can work together to create a supportive environment that nurtures students' character both academically and personally.

3.1.6 Adopt a Structured Affective Evaluation Framework Based on A1–A5 Levels

Using the affective taxonomy (Acceptance, Responding, Valuation, Organization/Management, Characterization), evaluations can be more systematic and holistic. This includes:

1. Observation-based assessments aligned with each affective level,
2. Inclusion of monthly behavior reports involving teacher and parent input,
3. Mapping of student progression from understanding values to embodying them consistently.

Table 1. Aspect of Evaluation of the Affective Domain in Learning Al-Islam and Muhammadiyah

No	Aspect	Description	Percentage of Achievement
1.	A1 (Acceptance)	Students understand and apply lessons such as Aqidah Akhlak, Worship, Arabic, and others. Evaluation is carried out through manners and character reports and practice-based learning methods.	90%
2.	A2 (Responding)	Students' reactions to the lesson varied. Teachers used active methods such as discussions and practice to increase student engagement.	90%
3.	A3 (Assessment)	Assessment is carried out through observation of students' religious practices and monthly morality reports, which also involve parents.	95%
4.	A4 (Manage)	Teachers work closely with parents to support the character development of students, especially those from less supportive family backgrounds.	90%
5.	A5 (Characterization)	Students' consistency in implementing religious teachings is evaluated through daily habits such as congregational prayer and practice-based learning.	95%

Similar findings were also found in a study by Lailiyah (2023), which highlighted that the affective evaluation strategy implemented at SMP Muhammadiyah Special Program Kottabarat included direct

observation by teachers of students' attitudes, values, and behavior during the learning process.

Table 2. Aspects of Evaluation of the Affective Domain of Islamic Religious Education Subjects at Muhammadiyah Junior High School Special Program Kottabarat

No	Affective Attitude	Reception	Respond	Evaluation	Manage	Characterization
1	Description	Appreciate and show attention to information or activities presented by the teacher.	Participate in learning activities with enthusiasm, showing positive reactions.	Provide an assessment of the material or activities carried out based on religious values.	Have an organized attitude in applying religious values in daily life.	A consistent attitude shows the integration of religious values in actions and personal life.
2.	Example of Attitude	Pay full attention when the teacher delivers Islamic Religious Education material.	Actively ask questions or provide responses to lessons given by the teacher.	Appreciate and give more value to lessons related to religion, such as following religious rules.	Develop activity plans that reflect the practice of religious values in daily life.	Demonstrate good and noble character, such as honesty, responsibility, and discipline in various situations.
3.	Evaluation Method	Teacher observation of students' attention and compliance with lesson instructions.	Evaluation through active participation and response in class discussions.	Assessment of the quality of students' attitudes and appreciation of the values taught.	Evaluation through regularity and organization of activities based on religious values	Observation of consistent behavioral patterns in applying religious teachings in personal and social life.

Furthermore, findings from (Betwan, 2019) show that affective evaluation is very important in Islamic Religious Education (PAI) learning. Research conducted at SMP Islam Sultan Agung 4 Semarang revealed that this evaluation is not only aimed at observing student behavior directly, but also to assess the internalization of religious values in their daily lives. This finding highlights the importance of planning and implementing effective evaluation, despite being faced with various constraints such as time constraints and the instruments used.

Table 3. Affective Evaluation of Islamic Religious Education Learning in Schools

No	Affective Aspect	Description	Application Examples
1.	Reception	Awareness and willingness to accept certain stimuli, such as religious values or discipline, and realize the importance of these values.	Students realize that discipline is an obligation that must be upheld and laziness must be avoided.
2.	Respond	Active participation that shows interest or response to received values, including new behavior in response to certain stimuli.	Students are enthusiastic to learn more about the teachings of discipline in Islam and apply them in everyday life.
3.	Evaluation	Recognition of the benefits or value of an object and demonstrating a commitment to implementing those values in real action.	Students have a strong desire to practice discipline at school, home, and in the community.
4.	Manage	Integration of different values into a shared value system, by determining priorities and accepting the dominance of certain values that are considered important.	Students prioritize religious values in everyday decisions, such as prioritizing prayer before playing.
5.	Characterization	Internalization of religious values that are reflected in consistent behavioral patterns and become characteristics of students' personalities.	Students consistently demonstrate honest, disciplined, and responsible behavior in all aspects of life.

The three tables above illustrate the importance of affective domain evaluation in learning in various schools, namely SMP Muhammadiyah 1 Surakarta, SMP Muhammadiyah Special Program Kottabarat, and SMP Islam Sultan Agung 4 Semarang. Each school implements affective evaluation in a unique way, but still focuses on five main aspects: acceptance, responding, assessment, management, and characterization. This approach shows that affective evaluation not only aims to measure students' understanding of religious values, but also to ensure that these values are internalized in daily attitudes and behaviors. With various methods such as observation, discussion, daily habits, and collaboration with parents, affective evaluation can be an effective tool to shape the character of students who are religious, disciplined, and responsible. This confirms that the success of affective evaluation is highly dependent on careful planning, consistent implementation, and active involvement from all related parties.

3.1.7 Design Individual Support Mechanisms for Students with Challenges

Despite the positive trends—such as 95% of students performing congregational prayers, 85% memorizing daily prayers, and 90% demonstrating Islamic manners—some students continue to face affective development challenges due to:

- Inconsistent family religious practices,
- Negative peer influence,
- Low internal motivation.

Schools should develop personalized mentoring programs and targeted interventions for these students to encourage deeper engagement and authentic behavioral change.

The following are the challenges faced in evaluating the affective domain in learning Al-Islam and Muhammadiyah:

Table 4. Challenges in Evaluating the Affective Domain in Learning Al-Islam and Muhammadiyah

No	Aspect	Challenge	Solution
1.	Student Engagement in Learning	Student involvement in learning Al-Islam is often limited, especially on material that is considered too familiar or less interesting.	Innovative teaching methods such as project-based learning and interactive technology can increase student motivation.
2.	Student Character and Manners Assessment	Assessing students' character and manners is not simple, considering external factors such as diverse family backgrounds and social environments.	Develop a character assessment rubric that includes quantitative and qualitative indicators and involves discussions with parents.
3.	Dealing with Differences in Student Backgrounds	The diversity of student backgrounds, especially for new students or those from different environments, requires a more individual approach.	Provides special orientation programs and mentoring to help students adapt.
4.	Consistency in the Implementation of Worship	Ensuring consistency in students' religious practices is a challenge, especially for students who come from less supportive environments.	Establish a structured worship schedule with intensive supervision and familiarize students through positive reinforcement.
5.	Influence of Social Environment	The social environment, including interactions with peers, has a significant impact on the formation of students' character.	Forming Islamic discussion groups and extracurricular activities based on religious values to create a supportive environment.
6.	Communication with Parents	Parental involvement in supporting children's religious education is one of the main challenges in forming students' character.	Holding regular meetings between schools and parents to align character development visions.

All three schools use a practice-based affective evaluation approach, such as observing students' attitudes, worship, and daily behavior. At SMP Muhammadiyah 1 Surakarta, collaboration with parents and daily habits are priorities. SMP Muhammadiyah Program Khusus Kottabarat emphasizes direct observation during learning and social activities, while SMP Islam Sultan Agung 4 Semarang focuses on internalizing religious values through observing students' daily lives, despite time and instrument constraints.

This study reinforces the importance of practice-based evaluation in the assessment of the affective domain. Evaluating students' behavior through direct observation of their daily actions—such as prayer routines, respectful interactions, and the application of Islamic manners—proves to be more effective than relying solely on theoretical understanding or verbal expressions of values. Schools are encouraged to adopt this approach by embedding character assessment within daily school life. This includes prioritizing the monitoring of students' real-time behavior and integrating affective learning objectives into extracurricular programs and school-wide routines. Such practices ensure that character education is not isolated in the classroom but becomes a lived experience that shapes students holistically.

In addition, there is a growing opportunity to explore advanced technologies, particularly artificial intelligence (AI), in the evaluation of students' affective development. AI-based systems have the potential to analyze behavioral patterns over time, identify trends in student responses, and provide

personalized feedback to educators, students, and parents. To harness this potential, schools and policymakers should initiate pilot projects that test the feasibility, accuracy, and educational value of AI-driven assessments in character education. However, it is essential to address critical ethical, privacy, and technical considerations prior to wide-scale adoption, including data protection, algorithmic transparency, and the avoidance of bias.

By embracing practice-based evaluation and exploring the integration of advanced technologies, Muhammadiyah schools and other Islamic educational institutions can significantly enhance the quality, consistency, and impact of affective domain assessments. These innovations align with the broader national agenda of fostering religious, disciplined, and morally upright citizens in an increasingly digital society.

3.2 Discussion

3.2.1 Rethinking Learning Evaluation for Holistic Student Development

Learning evaluation plays a pivotal role in supporting instructional effectiveness and guiding students' overall development. According to Maulani et al. (2024), evaluation is a systematic process designed to determine the value of learning outcomes by comparing them against established standards. In educational practice, evaluations help teachers diagnose learning difficulties, measure student progress, and inform decision-making (Inayati et al., 2022). Performance-based assessments—such as the observation of student behaviors and task completion—are widely employed in classrooms as tools to gather authentic data on learning processes (Natasya et al., 2024).

Beyond assessing academic achievement, evaluation also serves to motivate learners and identify both internal and external factors that influence success or failure (Musarwan & Warsah, 2022). For evaluation to be effective, it must be continuous, objective, and aligned with learning goals (Priowuntato, 2020). These principles are further reinforced by Asrul et al. (2022), who emphasize comprehensiveness, validity, and meaningfulness as core attributes of good assessment. In light of these insights, schools are encouraged to implement evaluation systems that not only reflect cognitive competencies but also capture students' behavioral, emotional, and moral development. This broader approach aligns with the national education mandate in Indonesia, which calls for the balanced development of cognitive, affective, and psychomotor domains.

3.2.2 Toward Comprehensive Evaluation of the Affective Domain

A major limitation in many educational settings is the overemphasis on cognitive performance, often at the expense of the affective domain. As Safiqo (2020) notes, character and moral development—while central to Islamic and national educational objectives—tends to receive insufficient attention in both assessment design and instructional practice. This imbalance risks producing learners who are knowledgeable but lack the values and discipline necessary for ethical living. To address this, schools must reposition the affective domain as a critical area of assessment, especially within religious education.

The affective domain includes values, attitudes, feelings, and behavioral dispositions that are more difficult to quantify than knowledge. It requires observation, reflection, and deep contextual understanding (Nababan et al., 2023). Effective assessment in this area should extend beyond the classroom to include social and religious activities, with both teachers and parents contributing to the evaluation process (Hermawan, 2022; Sukiman, 2010). The collaborative model applied at SMP Muhammadiyah 1 Surakarta—where affective development is monitored through e-reports, teacher observations, and parent input—represents a promising practice for character education grounded in lived experiences.

International comparisons further underscore the value of affective assessment. In Malaysia, the j-QAF program integrates affective evaluation through structured monitoring of students' Qur'an reading and religious behaviors (Haryanto, 2016). Egypt's Al-Azhar system places similar emphasis on the internalization of religious values through memorization, behavior tracking, and a balance between

religious and general education (Permanasari & Asha, 2024). In Singapore, the Values-in-Action (VIA) program prioritizes civic responsibility and community service as key indicators of character growth, while Finland emphasizes emotional well-being and empathy without a religious foundation. These global models suggest that affective evaluation is context-dependent but universally important.

The affective evaluation framework introduced by Krathwohl and Bloom—comprising the levels of receiving, responding, valuing, organizing, and characterizing—offers a useful structure for designing assessments that reflect progression from awareness to internalized values (Almutairi et al., 2020). At SMP Muhammadiyah 1 Surakarta, this framework is operationalized through programs such as group discussions, worship routines, and real-life applications. For example, students are observed performing congregational prayers, practicing Islamic manners, and participating in mentoring and camping programs, all of which are tracked in monthly reports. This structured approach allows for a more nuanced understanding of character formation and supports individualized guidance.

In evaluating students' moral and religious behaviors, multiple assessment methods should be employed. These include teacher observations, self-assessments, peer reviews, and anecdotal records (Febriana, 2021). Digital tools such as e-report cards can also provide real-time data and enhance communication between teachers and parents. In Malaysia, religious educators play a mentorship role in guiding students' spiritual development (Nor, 2011), reinforcing the idea that affective education must be supported by both relational and institutional structures.

Comparative analysis between different school types further highlights contextual challenges. In public schools, the diversity of students' backgrounds often leads to inconsistencies in value application. Islamic boarding schools may be effective in discipline but lack integration with the broader social environment. Secular schools tend to focus on universal values like integrity and responsibility but may lack a spiritual foundation. The Muhammadiyah model—particularly as implemented at SMP Muhammadiyah 1 Surakarta—offers a balanced approach, combining religious instruction, behavioral observation, and parental involvement in affective domain evaluation.

To enhance future practices, it is recommended that affective assessments be deeply embedded into school routines through practice-based learning, structured observation instruments, and community engagement activities. Schools should also explore the use of AI-based tools for pattern recognition and personalized feedback in affective development. However, ethical and technical considerations must be addressed before implementing such technologies.

In conclusion, the affective domain should not be treated as a secondary concern but as a vital component of holistic education. Through integrated approaches—combining religious instruction, technology, parental engagement, and structured evaluation models—schools can nurture students who not only understand values but live them consistently. Such efforts contribute significantly to the broader goals of national character education and prepare students to become morally grounded and socially responsible citizens in an increasingly complex world.

4. CONCLUSION

The evaluation of the affective domain in Al-Islam and Muhammadiyah learning at Muhammadiyah schools has proven effective in supporting the development of students' religious character, discipline, and noble behavior, primarily through structured observation of worship practices, daily manners, and strong teacher–parent collaboration. This study found that the integration of digital tools, particularly e-report systems, enhances the efficiency and transparency of affective assessment, allowing for more comprehensive monitoring and feedback. However, the research is limited in scope, focusing on a single school context, and does not fully explore the long-term impact of digital assessment tools or the role of socio-cultural diversity in shaping affective outcomes. Future research should expand to include diverse school environments and investigate the scalability and ethical considerations of using artificial intelligence (AI) to identify behavioral patterns, personalize character development strategies, and improve accuracy in affective evaluations. Additionally, studies

examining policy-driven frameworks are recommended to ensure that affective assessment practices align with national education standards and contribute meaningfully to sustainable, holistic character education.

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