



Challenges in Evaluating Islamic Religious Education Learning Outcomes: A Critical Study of Affective and Psychomotor

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Abstract

This study aims to conduct a critical analysis of the evaluation problems in Islamic Religious Education, which have long been dominated by cognitive-intellectual measurements. This dominance has created a significant gap between students' high academic achievements and the actual internalization of moral values (affective) and religious practice skills (psychomotor). Using a qualitative approach with a library research method, data were collected through the documentation of scholarly literature, curriculum policies, and relevant research findings from the past decade. The data were then analyzed using content analysis techniques. The findings reveal that current PAI evaluation systems are often trapped in administrative formalities, where affective assessments remain subjective and psychomotor evaluations are merely incidental. As a solution, this study reconstructs a contextual authentic assessment model across different educational levels: the use of the "Kindness Challenge Card" to strengthen habituation in Elementary Schools; the implementation of Project-Based Learning (PJBL) to integrate social analysis and empathy in Junior High Schools; and the utilization of Digital Reflection Journals and Peer Assessment to foster independent spiritual awareness in Senior High Schools. This reconstruction is expected to transform the PAI evaluation system into a more holistic and objective framework for shaping student character in the digital era

INTRODUCTION

Islamic Religious Education in public schools holds a strategic role in shaping the character of students to be faithful, devout, and possessed of noble character. As a compulsory subject at all educational levels, PAI aims not only to increase students' knowledge of Islamic teachings but also to internalize the values of faith (*akidah*), worship (*ibadah*), and ethics (*akhlak*) into their daily behavior (Syafiq & Muna, 2023). This is in line with the mandate of Law No. 20 of (2003) which emphasizes the development of students' potential to become individuals with spiritual-religious strength and noble personality.

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The Qur'an and Hadith, as the primary foundations of the PAI curriculum, function to instill moral and spiritual values directly from their original sources. However, the effectiveness of achieving these noble goals heavily depends on how the evaluation system can capture students' holistic development, rather than merely producing numbers on paper (Ujiyanti & Hanif, 2025).

The phenomenon of moral degradation among adolescents, such as the increasing cases of bullying, low awareness of worship, and weak social empathy, indicates serious problems within the religious education system (Huda, 2021; Yutapratama et al., 2025). Although many students achieve high academic scores in PAI, these achievements are often not directly proportional to their actual behavior in the school environment or society (Syarif, 2025). This discrepancy suggests that the existing evaluation system tends to emphasize academic achievement through written tests or mere memorization, yet fails to assess and nurture student character comprehensively. This condition is further complicated by the rapid flow of globalization and digitalization, which demands that religious learning become more contextual and capable of addressing modern challenges.

The primary problem in evaluating PAI learning outcomes lies in the dominance of the cognitive aspect, which remains intellectual-verbalistic in nature (Hajiannor, 2024). Reality in the field shows a high dependency on written examinations, particularly multiple-choice questions, to measure students' abilities which are limited to textual memory (Abdullah, n.d.). Students may be able to memorize verses or explain Islamic concepts well, but this does not guarantee a deep understanding or the application of values in practical life. This narrow evaluative focus creates a gap between academic achievement and the actualization of religious values. Without effective integration between knowledge and the assessment of attitudes and practices, religious education will merely become an administrative formality that loses its transformative essence.

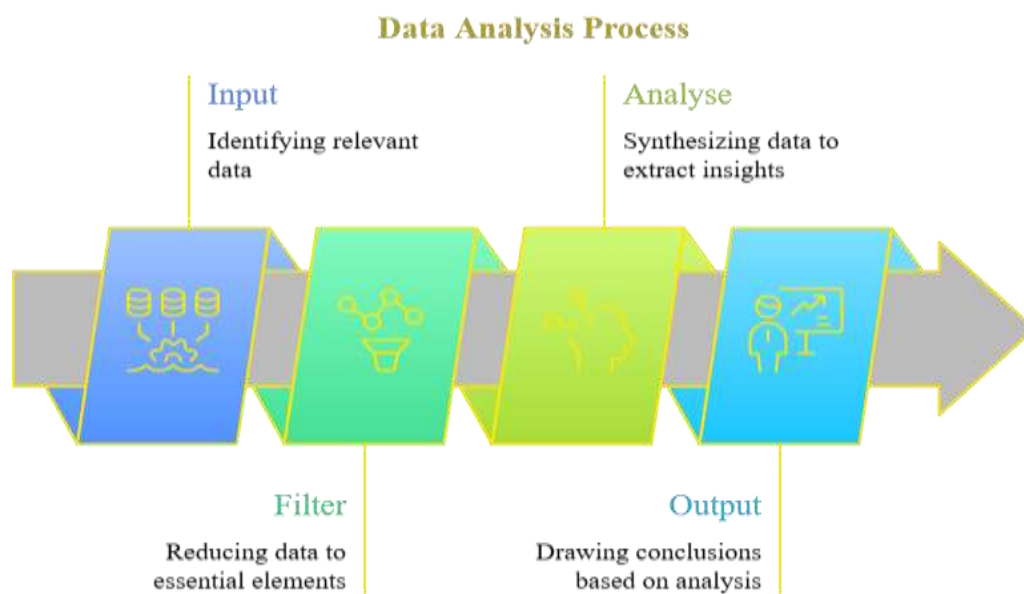
In the affective and psychomotor domains, evaluation challenges become increasingly complex because the methods used are often subjective and unstructured (Ujiyanti & Hanif, 2025). Attitude assessment tends to be a mere administrative routine for reporting purposes without being based on systematic observation of students' religious development. Teachers often face difficulties in conducting continuous observations to monitor behavioral changes, such as discipline in worship or social concern. Meanwhile, in the psychomotor domain, the assessment of worship skills such as prayer (*salat*) and reciting the Qur'an is often conducted only at specific moments, such as the final semester practical exam (Sholahudin et al., 2025). Consequently, data regarding students' spiritual abilities are not well-documented and are not accurately reflected in the final grades on report cards.

Based on these realities, a critical study is required to design a more holistic and transparent evaluation model for PAI learning. This article offers a solution through an integrated performance-based authentic assessment approach relevant to modern educational challenges. By implementing models such as Project-Based Learning (PBL), and critical reflection portfolios, evaluation can balance all three assessment domains. The transformation of this assessment system is urgent to ensure that PAI does not only teach texts but is also capable of producing real spiritual achievements. Through this reconstruction of evaluation, it is expected that the teaching of the PAI can provide a significant contribution to the formation of students' strong and contextual character.

METHODS

This study employs a qualitative approach with a library research design to explore the complexities of Islamic Religious Education learning outcome evaluation in depth (Putra et al., 2024; Sholahudin et al., 2025). The primary data sources consist of scholarly literature discussing PAI curriculum evaluation standards and policy documents related to learning assessments in public schools. To strengthen the analysis, secondary data were gathered from peer-reviewed journals, academic books, and previous research findings published within the last decade. This was conducted to ensure relevance and novelty in dissecting the challenges of evaluating cognitive, affective, and psychomotor domains in the digital eral (Nurhabibah et al., 2025) The research procedure was carried out systematically through four main stages:

Figure 1 Systematic Research Procedure



Data analysis was conducted using content analysis techniques focused on three critical dimensions: the dominance of cognitive-textual aspects, the subjectivity of affective assessment, and the limitations of psychomotor instruments. To ensure the validity and credibility of the findings, this study implemented source triangulation by synchronizing educational regulatory frameworks, learning evaluation theories, and empirical findings from various scientific literatures (Rozali, 2022). Through this rigorous process, the results of the analysis are expected to be theoretically robust and implementable by educational practitioners to improve the quality of PAI assessment in schools.

RESULT AND DISCUSSION

Cognitive Evaluation Dominance and the Value Internalization Gap

Based on the analysis of various literatures and evaluation practices in public schools, it is found that the evaluation of Islamic Religious Education remains trapped in the dominance of the cognitive domain, which is intellectual-verbalistic in nature (Hajiannor, 2024). As suggested in Bloom's Taxonomy, the cognitive domain should encompass levels ranging from memory to evaluation and creation. However, in reality, the assessment instruments used by teachers predominantly test Lower Order Thinking Skills (LOTS), such as memorizing verse translations or identifying *tajwid* rules textually (Putra et al., 2024). This pattern causes students to focus solely on chasing numerical grades on paper without understanding the essence of the revealed message being studied. Consequently, a contradictory phenomenon arises

where students achieve highly satisfactory PAI grades on report cards, yet these grades do not correlate positively with their social behavior or worship discipline in daily life.

This discrepancy indicates that standalone cognitive evaluation fails to serve as a true indicator of religious education's success. The current assessment system tends to be an administrative formality that prioritizes quantitative curriculum completion over the quality of value transformation. In fact, amidst the challenges of the digital era characterized by an unstoppable flow of information, PAI learning should be able to serve as a filter and a moral fortress for students (Nurhabibah et al., 2025). The inability of written test instruments to reach the depth of student understanding causes religious material to be viewed merely as a heap of cognitive information rather than a way of life. Therefore, the primary problem lies not in the curriculum content, but in the evaluation model that has not yet been able to capture the extent to which these values are internalized within the students' hearts (Sholahudin et al., 2025).

His narrow assessment pattern triggers the growth of academic pragmatism among students, where the learning orientation shifts from seeking the truth of values to merely chasing numerical scores. The dominance of multiple-choice tests and textual memorization indirectly creates pressure that encourages students to resort to any means, including academic dishonesty (cheating), to achieve minimum passing standards. This phenomenon creates an irony in Islamic Religious Education: an evaluation system that is supposed to measure honesty instead becomes a trigger for behavior that contradicts noble character itself (Hajiannor, 2024; Sholahudin et al., 2025).

Critique of cognitive dominance also points to low pedagogical qualifications and competencies among teachers in developing evaluation instruments that challenge students' reasoning. Teachers are often caught in a comfort zone, using multiple-choice questions that only measure memory because they are considered administratively easier. As a result, aspects of analysis and critical reflection on PAI messages are neglected. Yet, without a process of critical thinking, religious values will never become convictions that drive behavior (affective) and actions (psychomotor). A reconstruction of the cognitive evaluation model toward a more problem-solving-based approach is urgent, ensuring that PAI is not merely a "text-memorizing" subject but a real instrument for character transformation.

The Problem of Affective Domain Measurement: Between Formality and Subjectivity

The affective domain, which includes behavioral traits such as feelings, interests, attitudes, and values, is the most crucial yet challenging dimension to measure in PAI learning within public schools. Based on a critical study of field practices, it was found that affective assessment is often trapped in normative administrative formalities. Teachers tend to subjectively assign "Good" or "Very Good" grades in report cards without basing them on systematic and continuous observation instruments. This condition is worsened by the limited pedagogical competence of teachers in developing objective attitude assessment rubrics, resulting in report card grades that often do not reflect the true reality of students' morality (Putra et al., 2024).

The primary problem in affective measurement stems from the difficulty of consistently monitoring student behavior outside of classroom hours. Religious habituation activities, such as morning Qur'an recitations, congregational prayers, and social ethics among students, are often regarded as mere daily routines without

being converted into valid assessment data. In fact, the essence of PAI evaluation is to see how far religious teachings serve as the foundation for character (Sholahudin et al., 2025). Due to the lack of practical and measurable instruments, teachers often rely on momentary memory or general impressions (halo effect) when determining student attitude scores. This causes the affective aspect to appear as a mere administrative supplement rather than an instrument to nurture and improve student personality.

Furthermore, moral challenges in the digital era, such as communication ethics on social media and the phenomenon of bullying, demand a more responsive affective evaluation system. However, current PAI assessment instruments remain conventional and are unable to reach student behavior in cyberspace. The gap between high affective scores on report cards and the widespread moral degradation among adolescents indicates a failure in the mechanism of value internalization (Nurhabibah et al., 2025). Therefore, a reorientation of affective assessment is needed by involving self-assessment and peer-assessment to create social control and personal reflection. Without transparency and objectivity in measuring this domain, PAI will lose its bargaining power in forming a generation with noble character amidst the complexities of modern challenges.

Reduction of the Psychomotor Domain to Incidental Practical Exams

The psychomotor domain in PAI learning, which covers physical skills such as fluency in reading the Qur'an, prayer movements, and the practice of funeral rites (*pemulasaraan jenazah*), often experiences reduction within the school evaluation system. Based on critical analysis, it was found that psychomotor assessment tends to be incidental and is only carried out at specific moments, such as final semester practical exams or school exams. This "one-and-done" evaluation model is unable to capture the development of student skills through continuous assessment. Consequently, students often learn to perform worship practices only to pass the exam, rather than as life skills internalized into routine habits (Putra et al., 2024).

Another problem is the weak documentation system for student psychomotor achievements during the weekly learning process. Data regarding the development of tajwid (elocution) skills or students' memorization are often not recorded in a detailed and systematic manner; thus, the grades in report cards do not provide an objective picture of students' technical progress over time. The dimension of spiritual skills, which should be the core of PAI, seems to lose its portion compared to the mastery of text or cognitive theory (Sholahudin et al., 2025). This reflects an imbalance in assessment priorities, where the aspect of "doing" is considered less important than the aspect of "knowing," even though the success of religious education is heavily determined by students' proficiency in practicing those teachings correctly and consistently.

In addition, the low level of teacher innovation in using psychomotor assessment instruments makes skill evaluation feel monotonous and boring for students. Psychomotor measurements should be integrated with digital technology or through real performance observations in the school environment; however, in reality, many are still stuck in rigid performance test formats. Without accurate documentation and continuous assessment, students' psychomotor potential in PAI will not develop to its maximum (Nurhabibah et al., 2025). Therefore, a shift is required from mere "practical exams" toward "process-based performance assessment," which allows teachers to monitor every stage of a student's spiritual skill development in a more transparent and accountable manner.

Reconstruction of Authentic Assessment Models: Contextual Solutions Across Educational Levels

As an effort to overcome the evaluation problems previously analyzed, this study formulates a reconstruction of authentic assessment models that are more holistic and relevant to modern educational challenges. Authentic assessment in PAI must be able to reach students' real-life activities and provide a complete picture of their spiritual development. This reconstruction strategy is divided into three implementable models based on the specific problems found at each educational level:



Elementary School Level (SD)

First, at the Elementary School (SD) level, the primary problem lies in affective measurement, which is often merely a momentary assessment within the classroom, thus failing to monitor the consistency of student character in the family and community environment. Attitude assessment at the elementary level tends to be a formality and has not touched upon the daily habituation that is at the core of PAI teachings. This issue is exacerbated by the phenomenon of moral decadence in schools, such as verbal and physical violence, which indicates a weak internalization of character values within students (Syarif, 2025). This condition demands that PAI teachers serve not only as subject instructors but also as facilitators and motivators capable of designing assessments based on habituation and role modeling (Syahriyah, 2023).

To address this, a reconstruction is carried out through the “Kindness Challenge Card” model. This model is designed to monitor the daily practice of moral values involving collaboration between teachers and parents. Students are given real challenges to practice religious teachings, such as helping others or maintaining cleanliness, which are then validated as authentic evidence of attitude assessment (Syafiq & Muna, 2023). Furthermore, to balance the cognitive and psychomotor domains and make learning more interactive, teachers can implement strategies such as Index Card Match, which has been proven to increase engagement and student learning outcomes in understanding PAI material in an enjoyable manner (Nurainah, 2025). The integration of habituation-based authentic assessment models and active learning strategies is a vital solution in forming students' characters holistically. Through synergistic cooperation between schools and homes in the evaluation process, the internalization of moral values no longer stops at text memorization but transforms into the student's self-identity (Syahriyah, 2023; Syarif, 2025).

Junior High School Level (SMP)

Second, at the Junior High School (SMP) level, constraints were found in the psychomotor domain, where measurements remain mechanistic merely assessing the correctness of physical movements without an understanding of the social impact of those acts of worship. Additionally, the affective aspect of students at this age is often vulnerable to negative peer influence, which can hinder learning motivation and a deep understanding of religious values. As a solution, the Project-Based Learning (PjBL) model is implemented (Widadi et al., 2025). This model is an innovative strategy that involves students in real-world projects to investigate, design, and evaluate a religious concept. Through this direct experience, students are encouraged to apply Islamic values to improve critical and creative thinking skills (Safitri et al., 2025).

In this model, assessment is no longer based solely on written tests but on students' ability to analyze and solve social problems (such as the phenomenon of bullying) using a PAI perspective. The implementation of PjBL has been proven to significantly enhance student creativity, covering aspects of fluency, flexibility, originality, and elaboration in responding to moral issues (Marlina, 2025). Moreover, compared to conventional models, PjBL shows higher effectiveness in creating an active and collaborative learning environment (Rahayuningsih et al., 2022). PjBL evaluation includes process assessment, teamwork, and final products, thus integrating the cognitive domain of analysis with the affective domain of social empathy simultaneously (Sholahudin et al., 2025). By using PjBL, teachers can monitor how students transform PAI theory into real actions beneficial to the school environment, while shielding them from negative peer influences through project-based character reinforcement (Marlina, 2025; Safitri et al., 2025).

Senior High School Level (SMA/SMK)

Third, at the Senior High School (SMA/SMK) level, the greatest challenge is the highly complex affective assessment due to the influence of digital environments that are difficult for teachers to monitor directly. Students at this level often understand religious concepts theoretically but lack the ability to reflect them in daily life and do not yet possess sharp critical analysis skills (Suwarsih et al., 2025). Therefore, an evaluation that prioritizes personal moral awareness is needed through the use of a Digital Reflection Journal based on Qur'anic values. This model allows students to write weekly digital reflections regarding the connection between PAI lessons and their personal experiences, which has been proven to significantly increase spiritual awareness and critical thinking skills (Suwarsih et al., 2025).

In addition to self-reflection, the assessment reconstruction also includes Case-Based Affective Discussion. This model addresses the need for objective social attitude assessment rubrics based on Case-Based Learning (CBL). Through case discussions, teachers can dissect moral dilemmas relevant to students' realities, ensuring that attitude assessment is no longer abstract but measurable through students' responses to real cases (Muslim et al., 2025). To strengthen the integrity of assessment data, Peer Assessment through the Peer Teaching model is also applied. This approach not only fosters moral responsibility but is also highly effective in developing students' collaboration skills, where they learn to provide objective feedback on the behavior and performance of their peers (Mahardika & Botifar, 2025). The integration of these three models aims to foster moral responsibility and personal integrity, which are indispensable in facing the complex challenges of the digital era (Nurhabibah et al., 2025).

However, the effectiveness of Peer Assessment heavily depends on student objectivity, which is often distorted by friendship bias. To minimize such subjectivity, the use of this instrument must be accompanied by highly specific, measurable rubrics based on real behavioral indicators rather than general impressions.

Furthermore, teachers need to provide an understanding that peer assessment is not a judgmental tool but a reflective medium to support one another in character improvement (Mahardika & Botifar, 2025; Muslim et al., 2025). Although the reconstructed authentic assessment models in this study offer holistic solutions, their implementation in the field faces significant challenges regarding the pedagogical readiness and digital literacy of educators. The transformation from conventional assessment systems to models such as PjBL or Digital Reflection Journals demands a greater time commitment and the ability of teachers to develop complex assessment rubrics. Without policy support and continuous training for PAI teachers, these models risk becoming mere new administrative burdens rather than instruments of character transformation) (Suwarsih et al., 2025; Syahriyah, 2023).

CONCLUSION

This study concludes that the dominant problem in evaluating Islamic Religious Education learning outcomes is the overemphasis on cognitive measurement, which fails to capture affective internalization and psychomotor proficiency, resulting in a gap between academic grades and students' real character. Each educational level faces distinct challenges, formality of habituation assessment at the Elementary level, mechanistic psychomotor measurement at the Junior High level, and digital-era moral complexity at the Senior High level. Authentic assessment reconstruction is therefore essential, through contextually appropriate models such as the Kindness Challenge Card at the Elementary level, Project-Based Learning at the Junior High level, and Digital Reflection Journals with Peer Assessment at the Senior High level. Transforming PAI evaluation from administrative fulfillment into a holistic, process-based assessment is key to forming generations that are intellectually, spiritually, and socially mature. Future research is recommended to experimentally test the effectiveness of these models across various regions to strengthen evidence-based Islamic education policy.

DECLARATIONS

Author Contribution

Eko Puji Antoro: Writing-Preparation of original manuscript, Main Author, Data accuracy; **Luthfiah Tri Yunita:** Conceptualization, Original Idea, Methodology; **Syifa Salsabila:** Development of ideas, Writing-original draft, Investigation; **Amrina Rosyada:** Final editing, Visualization, Language improvement

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Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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