Evaluation of Affective Aspects in the Implementation of Integrated Islamic Values Learning Model in Senior High Schools

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Article Info	Abstract
	This study aims to describe the affective domain of students in the implementation of an integrated Islamic value-based learning model at Rahmatullah Al Ma'arif Darek High School. The background of this study is based on the importance of education in shaping students' character through internalizing the values of honesty, responsibility, empathy, and discipline, which often receive less attention than the cognitive domain. The research method uses a quantitative descriptive approach with an evaluative design. Data were collected through a Likert scale questionnaire, teacher observations, and interviews with educators. The results showed that most affective indicators were in the Good to Very Good category, with the highest scores in the aspects of trustworthiness, politeness, and respect for teachers. Teacher observations reinforce these findings by demonstrating consistent positive student behavior within the learning context. However, empathy still needs to be strengthened through a collaborative and contextual approach. This conclusion suggests that Islamic values-based learning can significantly improve students' affective domains. This research has important implications for the development of a more systematic values-based curriculum and emphasizes the need for valid and standardized affective evaluation instruments. Recommendations for further research include the development of longitudinal evaluation instruments and more effective learning exploration strategies to foster students' social empathy.

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1. INTRODUCTION

Education in Indonesia has broader goals than simply improving students' academic achievement. One important goal of education is to shape students' character, enabling them to become individuals with noble character and capable of living ethically and morally. In this context, the affective domain is an inseparable part of the learning process. The affective domain relates to students' attitudes, values, feelings, and motivations, encompassing the dimension of internalizing the values taught in their lives. Recent research in higher education confirms that developing the affective domain through these stages is crucial in shaping students' character and influencing their daily behavior [1].

In the context of Islamic education, the affective domain encompasses the internalization of Islamic values such as honesty, discipline, responsibility, empathy, and cooperation. These values form the foundation for good character formation and are expected to shape

individuals who are not only academically intelligent but also moral and responsible. However, despite its importance, the affective domain often receives less attention than the cognitive domain, which is more easily measured through tests and examinations. In the context of contemporary Islamic education, research shows that the internalization of values such as honesty, discipline, responsibility, empathy, and cooperation is highly dependent on systematic evaluation of the affective domain, yet this domain is often less popular than the cognitive domain because these values are difficult to measure objectively [2], [3] and [4]. In fact, neglecting the evaluation of the affective domain can have an impact on the low quality of students' character, which greatly influences their social lives. Recent literature confirms that neglecting the affective aspect in Islamic education, especially in the form of evaluation and measurement of honesty, cooperation, discipline, and empathy, can reduce the effectiveness of student character formation, which is expected not only academically but also morally and socially [5]. Therefore, the development and evaluation of the affective domain is a crucial thing to pay attention to in education, especially in Islamic value-based learning which aims to shape students' character in accordance with the principles of religious teachings.

Although Islamic values-based education is increasingly being implemented in schools, particularly in educating students with good character, evaluation of students' affective domains integrated with religious values often receives less serious attention. Most attention is still focused on measuring cognitive and psychomotor domains, which are more easily measured and assessed through exams and academic assignments. However, the formation of character and moral attitudes is highly dependent on the development of the affective domain, which includes students' attitudes, values, and behaviors, which should be measurable systematically and objectively. Evaluation of students' affective domains is often conducted informally and subjectively, relying on direct observation without clear and structured instruments [6]. This makes assessments of student character inaccurate and does not reflect true character development.

Furthermore, although various Islamic value-based learning models have been implemented in many schools, teachers still face many challenges in integrating effective domain evaluation based on religious values. For example, research by [6] highlights the difficulties teachers face in designing evaluation instruments that can accurately measure students' attitudes and values. Without valid and reliable instruments, evaluation of student character is limited and cannot provide a comprehensive picture of the influence of Islamic value-based learning on their character development. Therefore, this research is very important because it can contribute to improving the student character evaluation system, which has been considered inadequate. This study aims to identify and analyze the extent to which the implementation of Islamic value-based learning models can improve students' affective domain and identify the challenges faced in implementing a more comprehensive and objective evaluation at SMA Rahmatullah Al Ma'arif Darek.

This research has significant novelty in terms of integrating affective domain evaluation in Islamic value-based learning, especially in the context of more systematic and objective implementation at Rahmatullah Al Ma'arif Darek High School. Although various previous studies have examined the influence of Islamic value-based learning on student character, most of these studies are still limited to informal observations or assessments based on teachers' personal perceptions without using structured and valid evaluation instruments. Research by [7] provides an illustration that although Islamic values are integrated into learning, evaluation of students' attitudes and values is often carried out subjectively, resulting in inconsistent assessment results. This indicates that there is a gap in the

development of evaluation instruments that can provide a more accurate and objective picture of the development of students' affective domain.

The use of evaluation instruments in this study is more structured and data-based, such as a Likert scale questionnaire specifically designed to measure students' affective attitudes towards Islamic values, as well as observations and interviews that are more focused on the process of internalizing these values in students' daily behavior. In addition, the research subjects consisted of students in grades X and XI who had participated in Islamic value-based learning for at least one semester, and the involvement of various parties such as homeroom teachers, Islamic Religious Education teachers, and Civics teachers in providing a more holistic approach in examining the influence of Islamic value-based learning on the development of students' affective domains. Thus, the novelty of this study lies in the more systematic and objective evaluation approach and the integration of various components that include direct observation, instrument-based evaluation, and interviews with relevant parties in the Islamic value-based education process.

The main objective of this study is to evaluate the affective domain of students at Rahmatullah Al Ma'arif Darek High School in the context of implementing an integrated Islamic values-based learning model. Specifically, this study aims to describe the extent to which the Islamic values-based learning model can influence the development of students' affective attitudes and identify the dominant Islamic values that emerge in students' attitudes such as honesty, responsibility, empathy, and discipline. This study also aims to determine the challenges faced by teachers in implementing an Islamic values-based affective domain evaluation. Evaluation of students' affective domain will be conducted through various structured instruments including a Likert-scale questionnaire designed to measure students' attitudes towards these values. Observations of student behavior during the learning process and interviews with related teachers such as Islamic Religious Education (PAI) teachers, Civics (PPKn) teachers, and homeroom teachers.

The variable indicators examined in this study include aspects of the affective domain, such as honesty, measured by questions about students' attitudes towards honesty in exams and school assignments; responsibility, which is assessed through students' attitudes in completing assignments and following school rules; empathy, measured by students' behavior in helping friends who need help; and discipline, which is seen from punctuality in attending lessons and completing homework. This study will be conducted on students in grades X and XI who have participated in Islamic value-based learning for at least one semester. Thus, the scope of this study is limited to evaluating the affective domain of students at SMA Rahmatullah Al Ma'arif Darek, with a focus on the influence of the Islamic value-based learning model on students' attitudes and behaviors as well as the challenges faced in implementing affective evaluation. Based on these objectives, the proposed hypothesis is that the application of the Islamic value-based learning model can improve students' affective attitudes, especially in the aspects of honesty, responsibility, empathy, and discipline.

2. RESEARCH METHOD

This study uses a descriptive quantitative approach with an evaluative design to describe the conditions or phenomena that occur related to the development of students' affective domains in Islamic values-based learning. The descriptive quantitative approach was chosen because it aims to provide a clear and measurable picture of the variables studied, namely students' affective attitudes and behaviors integrated with Islamic values. The evaluative design is used to assess the effectiveness of the implementation of the Islamic values-based

learning model in shaping students' character, with a primary focus on the affective aspects, namely honesty, responsibility, empathy, and discipline.

The evaluation referred to in this study focuses on two main issues: first, evaluating the extent of influence of the Islamic values-based learning model on the development of students' affective attitudes and second, identifying the challenges faced by teachers in evaluating the affective domain. This design also utilizes more systematic and objective evaluation instruments such as questionnaires, observations, and interviews designed to measure changes in student attitudes and behavior. This research design provides a clear overview of the research stages conducted and how each data collection technique was used to obtain valid and reliable information.

The following is a research design that describes the flow of this research process:

Stages	Description
a. **Sample Selection**	The sample for this study was 60 students from grades 10 and 11 who had participated in Islamic values-based learning for at least one semester. In addition, five teachers were involved: two homeroom teachers, one Islamic Religious Education teacher, one Civics teacher, and one principal.
b. **Data Collection**	Data collection was conducted using questionnaires, observations, interviews, and documentation. Questionnaires were used to measure students' affective attitudes, observations to assess student behavior during learning, and interviews to explore challenges faced by teachers in affective evaluation.
c. **Data analysis**	Questionnaire data were analyzed descriptively quantitatively, while data from observations and interviews were analyzed using a thematic approach to identify themes and patterns relevant to the evaluation of students' affective domain.

This design integrates several data collection techniques to ensure that the research results reflect a more holistic view of the implementation of the Islamic values-based learning model and its impact on student character development. The approach used in this study aligns with the principles of character education, which prioritize the development of students' moral and social attitudes in education. By using a systematic and structured evaluative design, this research is expected to contribute to the development of more effective Islamic values-based learning.

This study involved 60 students, consisting of 30 in grade 10 and 30 in grade 11 at Rahmatullah Al Ma'arif Darek Senior High School. These students were selected because they had participated in Islamic values-based learning for at least one semester, which was the main requirement for inclusion in the study sample. Sample selection was conducted using the *Purposive Sampling*, where the students involved are selected based on certain criteria, namely those who actively participate in Islamic value-based learning so that they can provide relevant information about the application of these values in their daily lives.

In addition to students, this study also involved five teachers: two homeroom teachers (grades 10 and 11), one Islamic Religious Education (PAI) teacher, one Pancasila and Citizenship Education (PPKn) teacher, and one principal. These teachers were selected because they are directly involved in the learning process and student character assessment. Homeroom teachers play a crucial role in monitoring the overall development of students'

attitudes, while the PAI and PPKn teachers play a key role in integrating Islamic values into their teaching.

The characteristics of this research sample meet several criteria relevant to the research objectives. All students involved were active students who had participated in Islamic values-based learning for at least one semester. This was to ensure that the students had sufficient exposure to this learning model, thus providing a clearer picture of the impact of the application of Islamic values on the development of their affective domain. Furthermore, the involvement of various teachers with diverse perspectives is expected to enrich the research findings regarding the challenges faced in evaluating students' affective domain.

This study used three main instruments to collect data: questionnaires, observations, and interviews. Each of these instruments was chosen to obtain complete and comprehensive data regarding students' affective domains in Islamic values-based learning.

a. Questionnaire: The questionnaire used in this study is an instrument designed by the researcher using a Likert scale to measure students' affective attitudes towards Islamic values applied in learning. The validity of the questionnaire was tested through content validity by seeking the opinion of experts in the field of Islamic religious education to ensure that each questionnaire item is in accordance with the intended measurement objectives. The reliability of the questionnaire was tested using Cronbach's alpha technique which aims to ensure the internal consistency of each item in the questionnaire. The results of the reliability test showed an adequate value with a reliability coefficient of more than 0.70, indicating that this instrument can be trusted to measure the intended variables.

b. Observation: Observation was used to directly record student behavior during the Islamic values-based learning process. The validity of the observations was tested by ensuring that the observation sheet covered all aspects relevant to the affective domain dimensions being measured. The reliability of the observations was tested using the *inter-rater reliability*, where two different observers observe the same student to ensure consistency of assessment.

c. Interviews: Interviews were conducted with five teachers involved in Islamic values-based learning: two homeroom teachers, one Islamic Religious Education teacher, one Civics teacher, and one principal. These semi-structured interviews aimed to explore the challenges faced in evaluating the affective domain and how they integrate Islamic values into teaching and assessment. The interview procedure followed a predetermined guideline, using open-ended questions to allow respondents to provide in-depth explanations. All interviews were audio-recorded and then analyzed using a thematic approach to identify key themes emerging from the teachers' responses.
Research Procedures

This research was conducted in several stages. First, the researcher identified and determined the sample to be included in the study: 60 tenth and eleventh grade students and five teachers at Rahmatullah Al Ma'arif Darek High School. Afterward, the research instruments, including questionnaires, observation sheets, and interview guidelines, were prepared and tested for validity and reliability. This testing was conducted by involving experts in the field of Islamic education to provide input on the suitability and appropriateness of the instruments.

Once the instruments were ready, data were collected using the three data collection techniques described above. Questionnaires were distributed to students, observations were conducted during the lesson, and interviews with teachers were conducted after the lesson.

The data collection process was conducted over a period of two months to provide a comprehensive picture of students' affective development.

After data collection, the next stage was data analysis. Data from the questionnaires were analyzed using quantitative descriptive techniques, which aimed to describe the frequency of student responses to each questionnaire item. Data from observations and interviews were analyzed using a thematic approach, which was used to identify emerging patterns in student behavior and challenges faced by teachers in evaluating the affective domain. By using this procedure, researchers hoped to obtain a clear and valid picture of the application of Islamic values-based learning in improving students' affective domain.

The data obtained from this study were analyzed using a quantitative descriptive approach for the questionnaire data and thematic analysis for the observation and interview data. This analytical approach was chosen to provide a clear picture of the development of students' affective domains and to identify emerging patterns of student behavior during Islamic values-based learning.

Data from the questionnaires completed by students were analyzed descriptively quantitatively. Each item in the questionnaire used a Likert scale with the answer options "Strongly Agree", "Agree", "Disagree", and "Strongly Disagree". Scores for each answer were given consecutively, namely 4 for "Strongly Agree", 3 for "Agree", 2 for "Disagree", and 1 for "Strongly Disagree". After the data were collected, the scores for each student were calculated and analyzed based on predetermined categories, namely very good, good, sufficient, and less. These categories were determined using the ideal score percentage range based on the scores obtained from the questionnaire.

This analysis aims to identify the extent to which students' affective attitudes, such as honesty, responsibility, empathy, and discipline, have developed after participating in Islamic values-based learning. The results of this questionnaire analysis will provide an overview of the impact of implementing an Islamic values-based learning model on students' affective attitudes.

For observation and interview data, analysis was conducted using a thematic analysis approach. Observation data recording students' attitudes and behaviors during Islamic values-based learning were grouped into themes related to the students' internalized values, such as honesty, responsibility, empathy, and discipline. Each theme was analyzed to determine its frequency of occurrence and to identify behavioral patterns among students related to the application of Islamic values in learning.

Interview data from teachers, including homeroom teachers, Islamic Religious Education (PAI) teachers, Civics (PPKn) teachers, and school principals, will be analyzed using coding and content analysis to identify key themes related to challenges faced in evaluating students' affective domains. These interviews provide deeper insights into the obstacles teachers face in implementing Islamic values-based affective evaluation and how they integrate these values into student assessments.

The results of data analysis from questionnaires, observations, and interviews will be compared to identify any congruence or discrepancies that arise between student perceptions, teacher observations, and the application of Islamic values in learning. The data interpretation criteria are based on the literature on the evaluation of the affective domain in education, which requires the assessment of changes in students' attitudes and character not only through quantitative instruments but also through direct observation of their behavior in real situations [8]. Thus, the results of this analysis will provide a comprehensive picture of the effectiveness of the Islamic values-based learning model in improving students' affective domains as well as the challenges faced by teachers in evaluating these affective aspects.

3. RESEARCH RESULTS AND DISCUSSION

3.1 Research result

This study aims to evaluate students' affective domain achievements after implementing an integrated Islamic values-based learning model in a secondary school environment. The evaluation was conducted using two main instruments: a Likert-scale questionnaire completed by students and an observation sheet completed by teachers.

a. Student Questionnaire Results

The questionnaire used consisted of 10 affective attitude statements representing Islamic values such as honesty, responsibility, empathy, discipline, and morality towards teachers and others. Respondents consisted of 10th and 11th grade students. The questionnaire results showed that:

Table 1. Student Questionnaire Results

No	Affective Statement Indicator	Average of Class X	Average Grade XI	Rate-rate Total	Category
1	I always tell the truth to my teachers and friends.	3,2	3,46	3,33	Good
2	I never cheat on exams or assignments	3,3	3,33	3,315	Good
3	I do my schoolwork on time	3,3	3,6	3,45	Good
4	I take care of the trust given by the teacher.	3,2	3,8	3,5	Very good
5	I help friends who have difficulty studying	3,1	3	3,05	Good
6	I feel concerned if a friend has a problem	3,2	3,13	3,165	Good
7	I always come to school on time	3,4	3,33	3,365	Good
8	I follow class rules without being told	3,26	3,2	3,23	Good
9	I am polite to teachers and parents.	3,87	3,93	3,9	Very good
10	I greet and respect all teachers without favoritism.	3,87	4	3,935	Very good

The average indicator scores were in the "Good" and "Very Good" categories, with a range of values from 3.05 to 3.935. Three indicators received the highest scores in the "Very Good" category: Being polite to teachers and parents (3.9), Greeting and respecting all teachers without favoritism (3.935), Maintaining the trust given by teachers (3.5). Meanwhile, two indicators were below average but still in the "Good" category: Helping friends who have difficulty learning (3.05), Feeling concerned if a friend has problems (3.165).

The average scores of 11th-grade students were higher than those of 10th-grade students on most indicators, indicating that age and experience play a role in strengthening affective attitudes. This indicates positive character development that increases with the ongoing learning process.
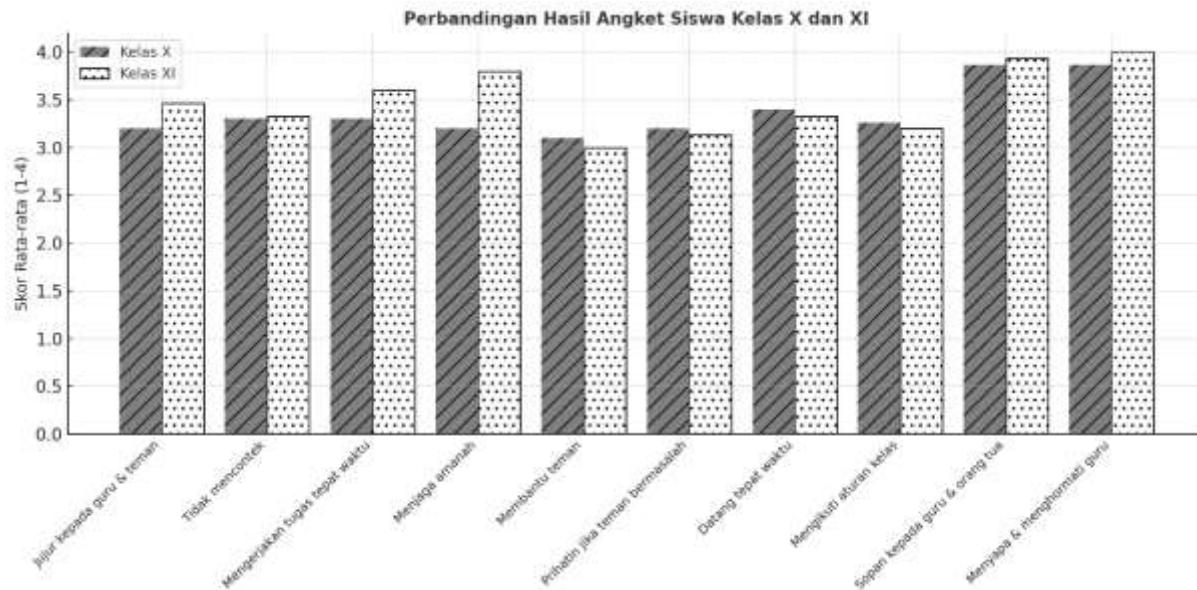
Graph 1. Comparison of Questionnaire Results for Grade X and XI Students

b. Teacher Observation Results

The observation sheet consists of five indicators of affective behavior observed by five teachers toward students. The observation results show that:

Table 2. Results of Teacher Observations on Student Attitudes

No	Observation Indicators	Number of "Yes" (from 5 Teachers)	Percentage of "Yes" (%)	Category
1	Students show honesty during discussions.	5	100%	Very good
2	Students' complete assignments on time without being asked.	4	80%	Good
3	Students show empathy when friends are having difficulties.	5	100%	Very good
4	Students come to class on time and participate in activities until they are finished.	5	100%	Very good

5	Students greet the teacher and speak politely during the lesson.	5	100%	Very good

Four indicators received a 100% "Yes" response, namely: Students demonstrated honesty during discussions, Students demonstrated empathy when friends were having difficulties, Students arrived at class on time and participated in activities until completion, Students greeted teachers and spoke politely during learning, and One indicator received an 80% "Yes" response: Students completed assignments on time without prompting. These observation results reinforce the data from the questionnaire, particularly in strengthening attitudes of politeness, honesty, and discipline. Teachers directly observed that students had implemented Islamic values in their daily lives at school.

The main findings in the research are that the implementation of an integrated Islamic value-based learning model has been proven to have a positive impact on strengthening students' affective domains. Core values such as honesty (shidq), trustworthiness, ta'awun (mutual assistance), discipline, and manners towards teachers have been internalized in students' attitudes and behavior, as reflected in the results of questionnaires and observations, and attitudes of empathy and initiative in helping others still need to be improved through a more collaborative and contextual learning approach.

These results provide evidence that the implementation of an Islamic values-based learning model, when consistently and integrated into learning activities and school culture, can strengthen students' affective domains. This evaluation serves as an important basis for developing a more contextual and valuable curriculum and learning strategies. Therefore, the integrated Islamic values-based learning model implemented at Rahmatullah Al Ma'arif Darek High School has demonstrated effective results in developing honest, trustworthy, empathetic, disciplined, and polite student character, which are essential foundations of Islamic education.
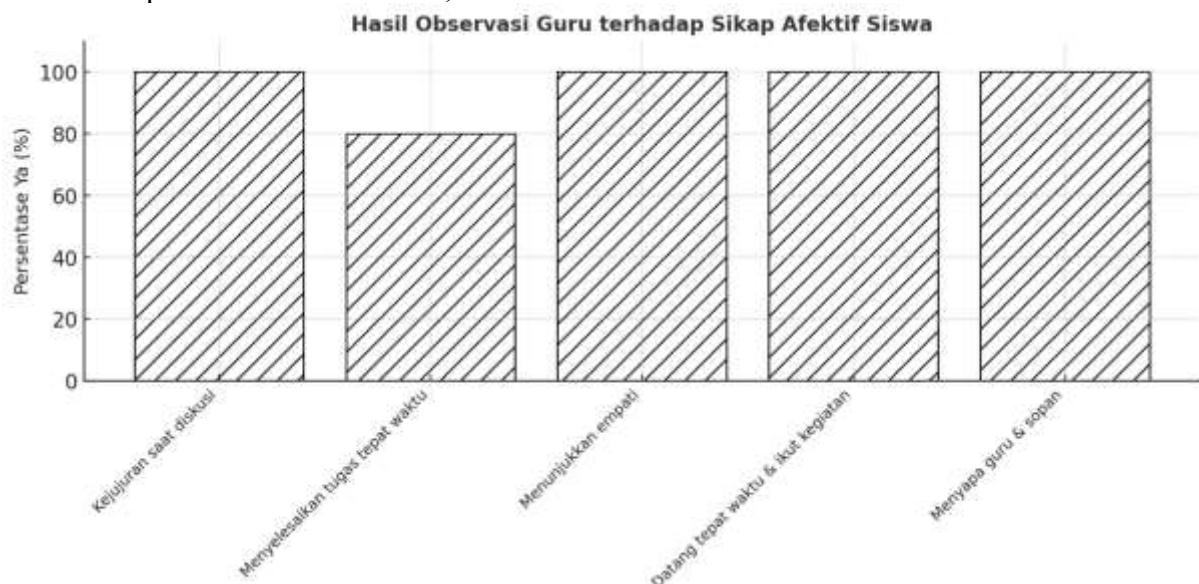
Graph 2. Results of Teacher Observations on Students' Affective Attitudes

c. Results of Interviews with Islamic Religious Education, Civics, and School Principal Teachers

Interviews with teachers revealed challenges in implementing affective evaluations, including limited standardized instruments, a tendency toward subjectivity in observations, and time constraints. Furthermore, students were deemed to be less than forthright in answering the questionnaires honestly. This hindered obtaining fully objective and accurate data on affective aspects.

The rationale for these findings is that affective domain evaluations are indeed more complex than cognitive evaluations. Systematic rubrics, teacher training, and a reflective approach are needed to ensure fair and accurate evaluations. An effective assessment system that is not solely numerical but also narrative and descriptive is essential to fully capture students' attitudinal dimensions. This also presents an opportunity for future improvement to enhance Islamic values-based education evaluation.

3.2 Discussion

This discussion aims to interpret the research results based on theory, previous findings and field context and to explain the reasons behind the emergence of empirical findings that have been presented in the previous section.

a. Honesty in the Affective Domain of Students

The results of the questionnaire and observations indicated that honesty was in the Good to Very Good category. Indicators such as "I always tell the truth to teachers and friends" and "I never cheat on exams or assignments" received average scores above 3.3. Teacher observations also supported these findings, with all teachers stating that students demonstrated honesty in class discussions. This indicates that the value of honesty has been sufficiently ingrained in students' daily lives, both personally and in their social interactions in the classroom.

This achievement can be attributed to the Islamic values-based learning approach implemented at Rahmatullah Al Ma'arif Darek High School. Honesty is an integral part of Islamic teachings and is explicitly emphasized in learning activities, particularly in Islamic Religious Education (PAI). Furthermore, teachers consistently model honest behavior and enforce rules in learning activities. This internalization process is reinforced by habituation and reinforcement from a school environment that supports the development of these character traits.

This finding is in line with a study conducted by [9] showing that students from Islamic universities are less likely to engage in academic dishonesty than those from public universities and that religiosity contributes to reduced intentions to cheat [10]. Another study by [11] also confirmed that students' honesty is formed from exemplary behavior teachers and consistency in applying values in daily learning.

Building on the framework of teacher role models and consistent value implementation, recent findings indicate that student honesty is most effectively shaped through teacher-exemplary behavior, consistently repeated in daily learning throughout the school ecosystem. In Islamic elementary schools/madrasas, the instillation of moral values is integrated into learning activities, school culture, and habituation, including providing examples (*exemplary*) and the formation of habits that encourage the internalization of honest character in students [11]. Studies on character education trends confirm that effective implementation relies on understanding, habituation, and role models, and is carried out continuously and consistently at the curriculum level, co-/extracurricular activities, and school culture

[12]. In the context of the Islamic Religious Education curriculum, teacher exemplary behavior and consistent application of values have been shown to strengthen the internalization of values in students through the integration of character values (e.g., honesty, responsibility) in contextual learning and daily habits that are carried out continuously [13]. Classroom evidence shows that the teacher's strategy as a role model inserting and emphasizing the value of honesty in each learning session significantly strengthens students' honest character [14].

Differences in levels of honesty between students are not only influenced by school factors but also individual and situational factors: the family environment is the foundation for character formation [15], the synergy of parents and teachers as role models of values strengthens the internalization of honesty [16]. In addition, social experiences including institutional orientation and peer influence are also related to variations academic integrity [9]. InIn the context of this research, weaknesses arise in the questionnaire method which still relies on students' honesty in answering, so that measurements can be distorted by social bias which is common in instruments of *self-report*. Therefore, triangulation with observational data is important to increase the validity of the findings.

Cross-study findings indicate that the integration of Islamic values into the curriculum and school culture, as well as the practice of habituating/observing behavior in real-world contexts, is correlated with higher levels of student honesty. Faith-based schools explicitly target integrity as a character outcome (not just a cognitive achievement). And Empirical evidence shows that religiosity reduces academic dishonesty and that dormitory culture incubates honesty in students' daily behavior [17].

b. Student Responsibilities in Learning

Responsibility indicators such as "I complete assignments on time" and "I uphold the trust given by the teacher" showed good results, with average scores reaching 3.45 and 3.50, respectively. Meanwhile, teacher observations noted that the majority of students completed assignments without prompting (80%). This indicates that most students are aware of carrying out their academic obligations without excessive external pressure. Responsibility is a value that has begun to develop in students.

Rationally, the high level of student responsibility can be attributed to the integrative approach implemented by teachers in teaching and learning activities. Teachers not only provide instructions but also convey the religious significance of carrying out tasks well, such as trustworthiness, discipline, and commitment. This approach encourages students to understand the importance of responsibility not only as an academic obligation but also as part of Islamic worship and morals. This strategy is effective because it simultaneously addresses students' affective and spiritual dimensions.

An Islamic values-based learning model that emphasizes real-life practice, habituation, and role models consistently correlates with strengthening students' academic responsibility. Quantitative evidence shows that Islamic Religious Education (PAI) learning has a significant influence on the development of student discipline and responsibility [18]. At the classroom level, integrating Islamic values into daily learning activities encourages the application of values in real life and strengthens students' character [19]. Conceptually, an Islamic values-based educational framework is intended to shape a generation with character, including

integrity and responsibility, through the integration of values into the curriculum, learning practices, and school culture [20].

The consistent application of Islamic values such as trust and responsibility contributes to learning motivation and independence (*self-regulated/independent learning*) students. Integration of religious values into learning strategies, for example through a student-centered approach of *self-instruction* in Islamic Religious Education has been proven to build independent thinking while increasing motivation [21]. Learning designs that structure independent learning stages also facilitate the development of self-regulated *learning*[22]. In the character domain, the insertion of religious values into science modules strengthens character of *trustworthy* (trustworthiness) of students [23], while a school culture based on Islamic values plays a significant role in increasing discipline, responsibility, and motivation. Overall, this evidence confirms that real practice, habituation, and role models in integrating the values of trustworthiness and responsibility have a positive impact on students' learning motivation as well as independent learning behavior.

However, several studies, such as that conducted by [24], highlight the importance of academic supervision in improving the quality of learning and student learning outcomes in secondary schools in Jayapura City. This study found that systematic and collaborative academic supervision practices have a significant positive impact on the quality of learning, student achievement, and students' psychological-emotional well-being. This finding confirms that continuous supervision from teachers can strengthen students' responsibility in learning, although other factors such as socio-economic background also need to be considered.

Overall, this evidence suggests that student responsibility for learning is influenced by a variety of factors, including effective academic supervision, parental support, student motivation, and socioeconomic background. Therefore, a holistic and contextual approach is needed to shape and strengthen students' academic responsibility.

c. Empathy towards Others

Although the questionnaire results showed that empathy was in the good category (average 3.05 and 3.165), the observation results showed that teachers in assessing students *show real* empathy in the classroom (100%). Indicator of the observed behaviors included helping friends in difficulty and sensitivity to friends' problems. This difference indicates that expressions of empathy are easier to observe in direct action than to measure through questionnaires.

In a way Rationally, this phenomenon suggests that empathy values emerge more in contextual situations. Students may not recognize their empathetic behavior as significant or worthy of reporting in a questionnaire. Furthermore, in the classroom, situations that demand empathetic responses can emerge spontaneously from students. This can also be linked to values-based learning that emphasizes group work, deliberation, and mutual cooperation, which indirectly train empathy in practice.

Studies by [25] and [26] show that the integration of Islamic values in collaborative learning can significantly increase students' engagement, empathy, and character development, especially in the context of group work. [25] emphasizes the importance of values such as mutual assistance, brotherhood, and sincerity in *learning which* enriches students' academic and moral understanding. [26] found that

the implementation of collaborative learning with Islamic values in madrasas increased students' participation in group discussions and joint projects, while strengthening moral values in everyday life.

This finding is supported by the research results from [27] which showed that empathy and a positive classroom climate play an important role in improving student well-being. This study revealed that positive social interactions and emotional support in the classroom can strengthen the development of students' empathy and improve their well-being, both psychologically and academically *with.* Furthermore, (Aderowo, 2024) also emphasizes the importance of creating a classroom environment that supports empathy, caring, and mutual respect. This article explains that a positive classroom environment can enhance students' success and social development, as well as foster empathetic behaviors essential for healthy social interactions. These two studies confirm that classrooms that support positive social interactions have a significant impact on shaping students' empathetic behavior.

However, differences in findings between questionnaires and observations were also found in other studies such as by [28] which highlighted the limitations of questionnaires.as a measure of empathy because it relies on self-perception, although it is often used, it still has limitations because it relies on individual self-perception. The results of the study found that individual perceptions of the learning environment can influence the level of empathy possessed by students, indicating that dependence on self-perception can affect the accuracy of empathy measurements. Likewise, the results of research conducted by [29] they highlighted that it is important to consider the validity and reliability of instruments in the context of empathy measurement in order to obtain objective and representative results. These two articles emphasize that although questionnaires can provide a general picture of empathy, it is important to consider the potential for bias in self-perception that can influence the results of empathy measurements. This weakness is also noted in this study which demonstrates the importance of using mixed methods (*mixed methods*) in order to describe students' attitudes more comprehensively and authentically.

d. Discipline and Morals towards Teachers

Discipline indicators such as arriving on time and following class rules showed consistent results (averaging around 3.3). Meanwhile, indicators regarding morality toward teachers, such as greeting and being polite, scored very high (3.935 and 3.9), and were supported by observations that 100% of teachers stated that students were polite in speaking and greeting. This indicates that norms of politeness and order have formed an important part of the school culture.

From a pedagogical and cultural perspective, this can be explained as a result of the teacher's crucial role as a role model in Islamic boarding schools and Islamic-based schools. Discipline and etiquette are instilled through repeated daily practices and the reinforcement of ethical values. Furthermore, respect for teachers within Islamic educational culture has become an integral part of student character formation, which is not only appreciated but also internalized.

Several study results highlight the importance of implementing ethical values in teacher-student interactions in Islamic schools to improve discipline and ethical manners. Students. [30] found that the habituation of Islamic values through Islamic Religious Education (PAI) in Islamic elementary schools can consistently strengthen

students' character, improve discipline, and foster good manners. Meanwhile, research published in *Halaqa*[31] revealed that a culture of discipline consistently applied in Islamic schools also plays an important role in shaping students' religious character, improving discipline, and strengthening their social ethics. These two study results confirm that an environment that supports positive social interactions and is consistent with Islamic values can have a significant impact on the formation of empathetic behavior and students' moral character.

A similar thing was also reported by (Abdullah, 2018) in a case study of madrasas. Which states that teacher involvement in school spiritual activities has a direct impact on students' affective behavior. Differences can occur in public schools or those that do not explicitly apply adab values where discipline is more often enforced mechanically and not based on values. Recent international research also emphasizes the importance of teacher involvement in school spiritual activities as a factor in shaping students' affective behavior. [32] found that a faith-based school climate has a significant influence on students' prosocial moral identity and future hopes, while [33] showed that the integration of religious education with spiritual dimensions can enrich students' affective experiences at school. [34] Through a systematic review, it was proven that value-based restorative practices are effective in reducing school violence while improving emotional well-being, while [35] showed that punitive discipline strategies often worsen students' mental well-being, in contrast to value-based approaches that actually strengthen their social-emotional skills.

e. Challenges in Affective Evaluation

Interviews with teachers revealed challenges in implementing effective evaluation, including limited standard instruments, a tendency toward subjectivity in observations, and time constraints. Furthermore, students were also assessed as not fully engaged opening answering the questionnaire honestly. This becomes an obstacle to obtaining fully objective and accurate data regarding affective aspects.

The rationality of this finding can be understood from the fact that the evaluation of the affective domain is indeed a higher level of complexity than cognitive evaluation. Systematic rubrics, teacher training, and a reflective approach are needed to ensure fair and accurate evaluations. An effective assessment system that is not solely numerical but also narrative and descriptive is essential to fully capture students' attitudinal dimensions. This also presents an opportunity for future improvement to enhance Islamic values-based educational evaluation.

In line with the findings of this study, recent literature indicates that the lack of standardized and widely agreed-upon affective assessment instruments remains a major obstacle in schools. An international systematic review confirms the scarcity of social-emotional domain instruments and the absence of a generic approach that can be used across contexts, leading teachers to use diverse and inconsistent tools [36] ; *Teaching in Higher Education*, 2025; OWNER&P, 2023; *Discover Education*, 2023). The national picture is similar, the practice of affective assessment in educational units shows a diversity of techniques and doubts about the accuracy of the results because there is no standardized tool that is mutually accepted so that various studies encourage the development of new valid-reliable instruments and the improvement of teacher competence [37].

Meanwhile, several studies indicate that teacher training in creating observation rubrics is still very limited, resulting in subjective evaluations. This reinforces the importance of systemic support from schools and the curriculum in developing a standardized and applicable affective evaluation system. Similarly, recent scientific literature indicates that teacher training in creating rubrics/observation sheets is still limited, resulting in subjective and inconsistent classroom evaluation practices of Puspawati in a systematic review in *TESL-EJ* emphasized that many teachers reported inadequate assessment skills due to the lack of assessment training programs, thus requiring specific training on instrument design (including observation rubrics). (AL-Balushi, H. M. A., 2021) From a practical perspective, the AWEJ study showed that observation training encouraged pre-observation, more constructive feedback, and more balanced participation, indicating that without training, observation procedures tend to be loose and prone to subjectivity. In terms of assessment mechanisms, experiments in *Frontiers in Education conducted* by [38] proves that the absence of objective criteria/rubrics opens up room for bias in assessment; conversely, when objective criteria are used, assessment disparities disappear, reinforcing the urgency of training in the preparation and use of rubrics. In line with the results of the study [38] at JPD–UNJ which noted that assessment practices were rudimentary according to the teacher's book rubric and there had been no rubric development in schools, while the JSGP study highlighted the lack of training as a real obstacle for teachers in preparing effective assessment instruments, all of this strengthens the claim that the scarcity of observation rubric training contributes directly to the subjectivity of evaluation.

4. CONCLUSION

This study demonstrates that the implementation of an integrated Islamic values-based learning model can strengthen the development of students' affective domains at Rahmatullah Al Ma'arif Darek High School. Theoretically, this study reinforces the view that values-based education can contribute to the development of the affective domain, which is often overlooked in formal evaluations. Practically, the results of this study emphasize the significance of the Islamic values-based learning model as a relevant character education strategy in the context of secondary schools, especially in institutions that uphold a religious and moral vision. The implication is that schools and teachers need to continue to develop learning approaches that consistently integrate Islamic values, as well as refine affective evaluation instruments to be more systematic, objective, and applicable. The significance of this finding also opens up space for the development of a more contextual curriculum with an emphasis on the dimensions of attitude and character, rather than solely academic achievement.

5. THANK-YOU NOTE

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