Implementation of Affective Evaluation on Aqidah Akhlak Learning at MI Adabiyah 2 Palembang Academic Year 2022/2023

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Abstrak

This study aims to analyze the implementation of affective evaluation in learning Aqidah Akhlak at MI Adabiyah 2 Palembang, focusing on the role of teachers in instilling character values in students. This study uses a qualitative approach with interview techniques as the primary data collection method. The study results show that practical evaluation has been well implemented through using relevant teaching materials, a personal approach to students, and the habit of positive behaviors such as praying, saying greetings, and speaking politely. Teachers play an active role in motivating and guiding students, individually and in groups, to understand and apply the material in daily life. However, challenges are still found in the equitable distribution of the application of character values among students. Some students have shown improvement in behavior, while others need more attention. Therefore, a more systematic and comprehensive strategy is required to ensure that practical evaluation can be applied evenly. This research strengthens the importance of adequate assessment as an integral part of learning Aqidah Akhlak to build the moral character of students with good personalities. The implications of this research provide practical insights for educators and educational institutions in improving the quality of character value-based learning.

Kata Kunci: affective evaluation; aqidah akhlak; implementation

Introduction

In the National Education System Law No. 20 of 2003, education is defined as "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills necessary for themselves, society, nation, and state" (Pambudi, 2021). This definition emphasizes the importance of education as a means to form an individual intellectually, emotionally, and morally.

According to the Great Dictionary of the Indonesian Language (KBBI), education comes from the root word "didik," which means action or method of guiding. Education is defined as an effort that involves learning, teaching, and developing ethics to create independent adult humans (Rebekah & Manik, 2022). Education is not limited to formal environments, such as schools, but also involves the role of the family and community as a training ground to instill values and knowledge (Barracosa et al., 2019; Roy et al., 2020). Thus, education is a lifelong process that significantly impacts individual growth (Illeris, 2018; Rizany et al., 2018).

One of the main focuses in education is character building. Character, as described in KBBI, is a trait, manners, or habit that distinguishes one individual from another. Character is built through values, ethics, and moral standards such as honesty, courage, and respect for others (Cristancho et al., 2018; Pajakoski et al., 2021). Character education aims to form a "self-identity" that not only functions in the personal sphere but also social relations and community life (Steć et al., 2021). The teaching of moral values is not only based on knowledge but also through real training to act ethically.

In the context of Aqidah Akhlaq education, educational assessment is essential in evaluating the learning process's success. This evaluation includes assessing affective aspects and measuring students' attitudes and morals to develop excellent and noble behavior. Affective evaluation measures learning outcomes and pays attention to students' daily behavior when applying the values of Aqidah Akhlaq. Thus, evaluation in learning Aqidah Akhlaq is a measuring tool and a means to form a generation of character who adheres to moral values. This approach emphasizes the importance of integrating knowledge, attitudes, and actions in education, especially in building a moral and ethical society.

Method

Qualitative research aims to understand social phenomena and individual or group behavior in natural conditions through a descriptive approach. This method prioritizes data in the form of oral and written narratives, which are then analyzed thematically to reveal deep meanings. Creswell (2018) explained that qualitative research involves participant views, text data collection, and subjective analysis. Meanwhile, Bogdan & Taylor (2010) emphasized that qualitative research produces descriptive data from observed words or behaviors. Miller (2017) said that this research relies on direct observation of society in its context. The results of qualitative research do not use quantitative statistical analysis but an interpretive approach—qualitative research is an effort to examine individual behavior, social characteristics, and organizations in detail. Sugiyono (2019) added that qualitative research is conducted under natural conditions, with the researcher as the main instrument and data collection by triangulation. With this approach, qualitative research aims to explore phenomena holistically, understand their deep meaning, and provide a comprehensive overview of the studied context.

Results and Discussion

This study explores the implementation of affective evaluation in Aqidah Akhlak learning at MI Adabiyah 2 Palembang. The research data was obtained through in-depth interviews with the teacher of Aqidah Akhlak, Mrs. Kurnia, S.Pd., and analyzed to understand the application of affective evaluation in building students' character.

Based on interviews, Aqidah Akhlak Learning has referred to the curriculum set by the government, including preparing the Learning Implementation Plan (RPP). Teachers use an approach that focuses on developing students' character through relevant teaching materials such as package books, subject books, and Juz Amma, as well as learning methods that emphasize personal interaction between teachers and students. For example, if students misbehave, the teacher gives directions personally outside of class hours. This shows the application of affective evaluation that not only measures cognition but also shapes moral values in students.
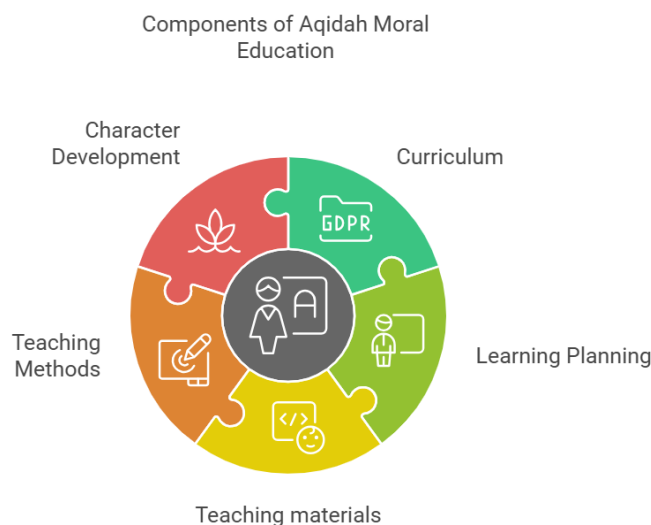

Figure 1. Component of Moral Faith Education

Teachers also motivate students in various ways, such as encouraging when students seem less enthusiastic, getting used to praying before and after learning, and cultivating greetings and polite behavior. However, this implementation still faces challenges. For example, although some students are used to saying greetings and using courteous language, this habit is not entirely evenly distributed among students.

Figure 2. Strategies to Improve Student Behavior

These results align with previous research that shows the importance of affective evaluation in character education. For example, some previous studies have emphasized that affective evaluation includes paying attention to students' attitudes, values, and feelings (Ouyang et al., 2021; Yun & Cho, 2022). Furthermore, Alfiyanto et al. (2022) stated that the role of teachers is vital in guiding and shaping students' character through the habit of good behavior in the school environment. Research by Anggarini et al. (2022) and Ibrahim (2021) also emphasizes that effective Islamic education learning must integrate moral values with students' daily lives.

Implementing practical evaluation in Aqidah Akhlak learning at MI Adabiyah 2 Palembang has shown positive results. However, it still needs to be improved so that the application of these values can be more evenly distributed. Teachers play a central role in this process, from learning planning to providing direct direction to students, which has been proven to holistically support the development of students' character.
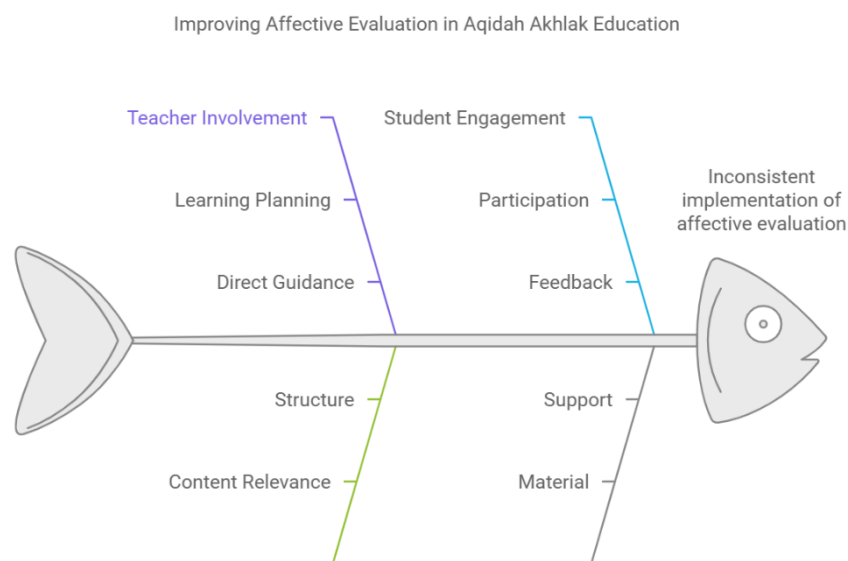

Figure 3. Improving Affective Evaluation in Aqidah Moral Education

Conclusion

This study shows that the implementation of affective evaluation in learning Aqidah Akhlak at MI Adabiyah 2 Palembang has been carried out well. Teachers of Aqidah Akhlak subjects consistently use learning approaches relevant to the purpose of character education, such as supportive teaching materials and teaching methods that pay attention to students' moral and emotional aspects. Teachers also play an active role in building students' character through the habit of good behavior, such as greetings, prayers before and after learning, and a personal approach to providing direction or guidance. This reflects that affective evaluation measures students' knowledge and instills moral values that support the development of students' personalities.

However, some challenges need to be overcome, namely the equitable distribution of the application of the values of good manners and good character among all students. Most students have shown improvement in behavior, but others still need more attention. Therefore, teachers and schools must develop more inclusive and systematic strategies to ensure all students get a consistent learning experience in character building. This research supports previous findings on the importance of effective evaluation in character education and makes a practical contribution to improving the quality of Aqidah Akhlak learning in schools.

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