



ANALYSIS OF PROBLEM AND NEED ON THE AFFECTIVE ASSESMENT IMPLEMENTATION FOR LEARNERS IN MADRASAH ALIYAH

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Abstract

This paper aims to report various issues related to affective domain assessment in an effort to understand the needs of teachers in implementing affective assessment in Madrasah Aliyah. Data collection is done through interview technique and focus group discussion (FGD). The collected data were analyzed inductively to produce meaningful information points. Predicate as a public school characteristic of Islamic religion attached to Madrasah Aliyah institution has implications to the demands of realizing the character of morality or morals as a value of excellence for learners. Implementation of education system in Madrasah Aliyah which has been accused still has weaknesses require real efforts to improve its quality. The development of value-based affective assesment instruments combined with the scale of religiosity is representative to express and recognize the disposition of learners's affective characteristics more broadly and fundamentally for the interest of improving the assessment system in particular and improving the quality of education in general.

Kata Kunci : development of assessment instruments, domain afektif, *focus group discussion*, madrasah aliyah.

INTRODUCTION

The learning objectives of the learners are known (first introduced by Bloom and adapted by Anderson), covering three domains: cognitive, affective and psychomotor (behavior). These three aspects should then be the target of educator's assessment toward learners (Murtonen, Gruber, & Lehtinen; 2017). Described by Markle & O'Banion (2014) that cognitive aspects are learning outcomes that reflect knowledge or related to the intellectual intelligence of learners, affective aspects are learning outcomes that reflect attitudes or related emotional trappings such as self-esteem, values, and attitudes in learning, and psychomotor aspects are learning outcomes that reflect skills such as: computer typing skills or precise steering skills in basketball shooting. Markle & O'Banion further stated, although all educators know that the learning areas to be developed include the cognitive, affective, and psychomotor aspects, but in practice the assessment of

the affective and psychomotor spheres has not received adequate attention portion. More specifically so far, affective domains are considered the most difficult for development, including how to evaluate them.

Affective domain is concerned with attention or interest, attitudes, values, motivation and awareness of self-esteem, which is useful to support the internalization of cognitive content and help develop the curriculum (Denton & McKinney, 2004). Affective domain within the learners in the form of motivation and interest or desire is the basis of learning. If students are not interested or eager to learn, then there will be no learning. Interest and motivation are not the hallmark of academic achievement, but rather be assorted as affective characteristics (Stiggins, 2005, 199-200). Thus, affective domains must be ensured optimal achievement in each learner in order to connect it with their learning success. That is why the effort to assess the



affective domain achievement in the students' absolute must be done. Assessment of affective domains according to Hall (2011), is one of the most likely missing parts of educational reform because it is often overlooked in the practice of learning. Whereas, armed with data about affective students, educators are in a much better position to provide a more complete and relevant educational experience and interesting for learners. In reality, however, affective judgments require more time and effort, and without them the results of the learners are not yet completed.

Education in Indonesia as it is known, is organized through two channels, namely the common path or school and religious path or known as madrasah. Primary school level in this case is called Madrasah Ibtidaiyah (MI), junior high school level called Madrasah Tsanawiyah (MTs), and the level of High School is called Madrasah Aliyah (MA). Now based on the regulations set forth in the National Education System Act of 1989 (UUSPN) the term madrasah developed under the new name of the Public School for Typical Islamic Religion. Giving predicate public schools "typical Islamic religion", ideologically and socio-culture of course aimed to develop Islamic education system. This, as stated by Maksum (1999: xi), quotes from Zakiah Daradjat's view that characteristic of Islam is that the madrasah curriculum teaches general science knowledge similar to equivalent public schools but supplemented with other more important and essential features namely the guidance of the soul of religion and morals of learners. Therefore, education and teaching in the madrasah should be directed to the guidance of faith so that the teachings of Islam may be a life guides for learners.

At the level of Madrasah Aliyah (MA), the age of psychological learners

can be categorized as adolescence. Learners at this time phase were characterized for having a critical period and mental shock. This is because adolescence is a transition from childhood to adulthood. At this time there students are undergoing growth acceleration in terms of both physical and psychological form of body shape, attitude, way of thinking and acting. With this condition on one hand they are no longer children, but on the other hand they have not been mature enough for adult humans who have the maturity of thinking. The critical period experienced by learners in this phase of adolescence according to Kerr, et al, (2010), is related to the shift of their attachment from the old pattern (parent) to a new pattern / peer group. This condition can cause a person tend to spend more times with peers with all the rules that are different from the previous rules at home or family environment. This is highly potential to create an inner conflict between a teenagers's self with parents and also between a teenager and a peer who then simultaneously motivate many teenagers to commit abuses.

As a response to the phenomenon of the problem of learners in the phase of adolescence, actually controllers needed for the behavior of adolescents (Iredho, 2013). According to Ramayulis (2009), humans need an institution that guards or ensures the ongoing order in moral and social life. Religion in this case can serve as such an institution. Strict controls on adolescent behavior formation, one of which can be done through a religious or religiosity approach. This view is in line with Daradjat's (1993) assertion that the function of religion in human life is to provide guidance in life, to help in distress and reassurance. The views outlined above emphasize that the problem of adolescence faced by learners has implications for the urgency of character building and

personality to help them pass through the dynamics of critical times. Character and personality referred to is in the form of values of universal behavior in accordance with the guidance of religious norms, law, etiquette, culture and also customs.

Attempts to form noble characters through value planting, according to Zuchdi (2015: 46-50) can be done through four methods: first, value inculcation; second, exemplary value; third, facilitation; and fourth, the development of academic and social skills. In addition, for the achievement of value education programs or character building should be followed by the evaluation of values. Evaluations should be done accurately with relatively long and continuous observations. In addition, the effort to form the character and personality of learners, whether integrated directly in the subjects or implicitly through daily activities in madrasah, must be accompanied by a systematic, comprehensive and continuous assessment program. Systematic in terms of assessment is done in a practical and easy. Comprehensive in this case is meaningful covering all aspects of the affective domain, and continuous meaning is carried out regularly and periodically as assess the outcome of learning achievement of cognitive domain.

Based on this phenomenon, the researcher explores to identify issues related to affective domain implementation, also difficulties faced by teacher in executing affective domain assessment. The data obtained used as feed-back information and also need assessment related to affective assessment of learners in madrasah aliyah. Some of the questions asked to explore the problem are as follows :

- 1) How is the teacher's perception of the assessment of the affective domain; how important is it that

teachers perceive issues of affective judgment?

- 2) Has the teacher conducted an affective assessment of the learner?
- 3) How does the teacher conduct an affective domain assessment?
- 4) Do teachers use certain instruments (attitude scale / interest / motivation / perception, etc.) to assess affective abilities?
- 5) What are the constraints faced in conducting affective assessments?
- 6) How does the teacher / madrasah utilize the affective assessment results in an attempt to improve the learning approach?

METHODS

This research was conducted in the City of Mataram West Nusa Tenggara Province using descriptive qualitative approach, the aim is to describe the integrity of existing problems, especially related to affective domain assessment in Madrasah Aliyah. Data collection method used in this research is focus-group discussion with informant consisting of teachers and also head of madrasah. Focus-group discussions applied in qualitative research can be defined as a process of obtaining and producing in-depth information, in which individuals may discuss their ideas in a free situation through unstructured discussions and interviews in a small group. The data obtained based on the words or spoken of the teachers and the head of the madrasah is documented in writing. The procedures taken in conducting research can be explained as follows :

- 1) Research Preparation
Before collecting data in the field, the researcher first prepares the research design by preparing the necessary technical and equipment (interview guides, recorders and

field notes), determining the data source, and conveying the permit to the madrasah / head of the madrasah and approaching the informants to get data intended.

2) Implementation of Research

Researchers initiated data collection by conducting preliminary interviews to informants via the *Whats App* (WA) Group application of teachers and headmasters, followed by a focus group discussion (FGD) meeting. Researchers participated in the forum while collecting data to further explore the problem conditions in the field. According to Billson (1989), as a form of qualitative research, "focus group" is a good example of a sociological method adopted into the business world as well as regulatory applications. Focus groups can use the principles of group dynamics standards and put orthodox research design principles to gain legitimacy and validity. Another figure, Krueger (et al, 2014) states, focus groups not only mean gathering a lot of people to speak, but rather have the meaning of gathering a group of people with specific goals, amounts, compositions, and procedures. The purpose of holding a focus group on this is to better understand how people perceive or think about an issue, idea, product, or service.

3) Reporting of Research Results

Researchers make the analysis and interpretation of qualitative data with reference to the inductive analysis model. Data obtained through various interview

opportunities and group discussions are analyzed during and after the data collection process takes place, namely by collecting, processing and integrating special data into information units to complete. After that, the researcher then wrote the report. Qualitative research is an interpretive study, in which researchers engage in ongoing experience with participants. It is this involvement that will bring up a series of strategic, ethical and personal issues in the process of qualitative research (Cresswell, 2015, 264).

RESULTS

Based on the results of interviews and discussions in the field, it can be seen that generally the issues related to the assessment of the affective domain in Madrasah Aliyah reflected from the following findings:

First, there are differences in perceptions and practices in the assessment of affective domains. Most teachers assume that the achievement of affective domain of learners is determined by looking at aspects of discipline and obedience (moral) learners to teachers. They judge by observing the condition of learners during the lesson. If students sit quietly and pay attention to the lessons then given a good score, otherwise students who sit not calm given less value. Some other teachers do the assessment differently, observing learners during the learning process using the format that has been provided, namely in the form of observation sheet that they call the term *journal*.

Second, some teachers make affective judgments without using instruments or assessment formats. Teachers do not make lattice first before



doing affective assessment, consequently the indicator to be assessed becomes unclear. Some teachers even make affective judgments quite simply by taking from the cognitive value that learners have gained on daily tests, midterm replay and semester rejection and then making it an affective value without making a true affective judgment.

Third, some teachers perform affective assessments using test instruments as do cognitive judgments. This is known from the practice of the teacher by spreading the questionnaire, but the question in it leads to the cognitive aspect. The question items in the questionnaire include asking: "which movement is said *takbiratul ihram* ? With such a question, of course even though the learners are not accustomed to praying, but have learned a lesson about the procedure of praying, it will be able to easily answer the question the.

Fourth, some teachers assume that the affective valuation function is merely a material for filling out the report of student learning outcomes (*rapot*), so there is a homeroom teacher who perform affective assessment only at the end of the semester just for the purpose of filling *raport*. Achievement affective of a learner was only reported in the form of symbols of the letters A, B, C, D and E. This condition shows, in addition to not become a habit of teachers in madrasah in particular, planning and affective domain appraisal mechanism is still not maximized. As a result, the affective value written by the teacher on the report of learning outcomes is not in accordance with the reality of the attitude of learners.

Actually what the teachers do as the findings in the field, can be said to have done affective assessment, it's just not formulated clearly which aspects are assessed. Associated with the assessment function as a means of obtaining feed back

information that is useful for the improvement of the learning program, the habit of assessing the affective aspect using the test as assessing the cognitive aspect must be changed, because it can be said to be detrimental to the learner. In addition, so far the affective status of learners is still not used as a material to compare the development of affective ability of learners either individually or in groups from time to time. Comparing the development of affective ability of learners is important in the effort to monitor the progress of teaching and learning process continuously.

The results of other studies have generally focused on developing an affective scoring instrument using Attitude Scale, Interest Scale and Self-Concept Scale, as performed by Muslich (2014) and Suryani (2014). Aspects of attitudes, interests and self-concept as is known is part of affective characteristics that affect one's behavior. In addition, some previous studies focused only on developing special affective domain evaluation instruments for specific subjects or courses, as did Hajaroh (2015) for Pendidikan Agama Islam (PAI) and Amri (2016) for Biology subjects. While research on the development of instruments for the purposes of affective domain assessment that focuses on the Value Scale is known to be limited. Though the aspect of values is part of affective characteristics that can also affect one's behavior. Rokeach (1968) states that value is a profound belief about actions, actions or behaviors that are considered good or bad. Rokeach (1973) explains that value is a basic support of attitude, also disposition that can direct action. Kluckhohn (1962) asserts that values are attitudes that are still very general and closely related to what one wants.

DISCUSSION



As an institution of education based on Islamic religion, madrasahs have a contribution in supporting the national education system oriented to the character formation of learners. Efforts to improve the quality of education in the madrasah as a whole should be a benchmark in shaping the character and personal students and build the nation's moral. The determination and desire to build the character of this nation needs to be done through a more real effort. One way is to develop a systematic affective valuation instrument systematically in order to express the disposition of learners related aspects of attitudes, interests, self-concept, values and morals (Mardapi, 2017: 3). All these aspects greatly influence in the formation of morals and noble character (*akhlak*) of the students. The existence of madrasah as part of the national education system is certainly inseparable from the responsibility to implement the provisions in the national standard of education (Undang-Undang No.20 Tahun 2003). In Section 1 of the law stated that : standard of content, process, competency of graduates, education personnel, infrastructure, management, financing and educational assessment (Eight National Education Standards). These eight standards are the basis for national quality assurance and quality control.

Related to the implementation of the national standard of education in madrasah institutions, the reality is still found many weaknesses. Therefore, to achieve the national standard quality level is still felt to experience obstacles. Darodjat & Zuchdi (2016) quoted Fadjar as saying that there are four weaknesses in the madrasah education system: (1) lack of quality based management, (2) insufficient human resources, (3) improper learning and evaluation systems , (4) infrastructure facilities that are less supportive. In line with that statement, Mastuhu (1999) also

stated that there are still many weaknesses in learning in madrasah that are: (1) giving more importance to the material, (2) giving priority to memory above analysis and dialogue, (3) emphasizing the strengthening of "left brain" above the "right brain", (4) the material given is still traditional, (5) too much emphasis on science as the final product, not on the methodological process, (6) prioritizing the "having" orientation above "to".

At the Madrasah Aliyah (MA) level, the age of learners can be categorized to be in adolescence psychologically. Learners at this time is said to have a critical period and mental shock. This is because adolescence is a transition from childhood to adulthood. At this time there is growth of physical and psychological in terms of body shape, attitude, way of thinking and acting. Due to these conditions on the one hand they are no longer children, but on the other hand has not been said to adult humans who have the maturity of thinking. The critical period experienced by learners in this phase of adolescence according to Kerr, et al, (2010), is related to the shift of their attachment to the old pattern (parent) to a new pattern / peer group. This condition can lead to someone likely to want to spend time with peers with all the rules that are different from the previous rules in the home or family environment. This is the potential to create the inner conflicts between a teenager's self and parents as well as between a teenager with a peer who then simultaneously causes many teenagers to do aberrant deeds. Consequently, in their adjustment process, there is an inner anxiety, a lack of confidence, experiencing lethargy or lack of enthusiasm, and many wishful thinking potentially triggering stress and even depression and other negative behaviors such as juvenile delinquency, addictive substance abuse and suicide.



Responding to the problems of learners in the adolescence phase, actually needed a controller for adolescent behavior (Iredho, 2013). Ramayulis (2009) also states, man does need an institution that guards or ensures the ongoing order in moral and social life. Religion in this case can serve as such an institution. Strict controls on adolescent behavior formation, one of which can be done through a religious or religiosity approach. This view is in line with Daradjat's (1993) assertion that the function of religion in human life is to provide guidance in life, to help in distress and reassurance. Based on the above exposure can be emphasized that the problem of adolescence faced by learners implicate to the urgency of character building and personality to help them pass the dynamics of the critical period. Character and personality referred to is in the form of values of universal behavior in accordance with the guidance of religious norms, law, etiquette, culture and also customs.

Related to the planting of values that leads forming of noble characters, Zuchdi (2015: 46-50) states, there are four methods that can be used, namely: first, the value inculcation; second, exemplary value; third, facilitation; and fourth, the development of academic and social skills. In addition, for the achievement of value education programs or character building should be followed by the evaluation of values. Evaluations should be done accurately with relatively long and continuous observations. In addition, the effort to form the character and personality of learners, whether integrated directly in the subjects or implicitly through daily activities in madrasah, must be accompanied by a systematic, comprehensive and continuous assessment program. Systematic in terms of assessment is done in a practical and easy. Comprehensive in this case is meaningful

covering all aspects of the affective domain, and continuous meaning is carried out regularly and periodically as assess the outcome of learning achievement of cognitive domain.

Doing a good Assessment would require reliable and reliable measurement. Mardhapi (2010) also states, quite a number of affective domains are important to assess, but the thing that needs to be emphasized is the ability of teachers to make an assessment. For example, in the early stages can be sought affective components that can be assessed by teachers, in this case for learners and teachers in the classroom is attitude and interest. Next can then be added by assessing other affective domain components. In addition, other things to consider as well in choosing affective characteristics for measurement is the rational theory and content of school programs.

Based on various research results, the development of the affective domain assessment instrument of learners has been synonymous with attitude scale, interest scale and self concept scale. On the other hand, as is known affective domain not only consists of attitudes, interests and self-concept. Values are also part of affective domains that are not less important to be expressed in order to identify the affective characteristics of learners. Referring to Rokeach's opinion as described earlier, it can be emphasized that value is a basic support for attitude and is a disposition that can direct the actions of each individual. Therefore, the development of affective domain valuation instrument based on the value scale becomes no less urgent compared to that based on attitude, interest and self concept. One of the value scale instruments that has been developed by Psychometric experts is Potrait Values Questionnaire (PQV). This instrument was developed by Schwartz

based on the indicators in the ten basic values in man, namely: power, achievement, hedonism, stimulation, self direction, universalism, benevolence, tradition, conformity, and security. In addition, according to Hakim (2014), the instrument has also been verified in 47 countries including Indonesia.

As explained earlier, the use of PVQ instruments has been verified repeatedly in various studies, but there is still some criticism directed against this instrument. The criticism was suggested by Orsolya Lelkes because of the lack of spirituality or religiosity in the content and structure formulated by Schwartz. According to Lelkes (2006), religious individuals tend to be more resistant to depression and stress during the economic crisis in Eastern Europe than unreligious individuals. Likewise Rokeach (1968) states: spirituality is an independent value type that proves to be an important psychological factor for the individual. Based on criticism presented by Lelkes and Rokeach, it can be highlighted that the aspect of spirituality or religiosity is deemed necessary to serve as part of the PVQ value scale instrument constellation. Thus the use of such instruments can more broadly reveal the value dimensions in the learners for the purposes of affective domain assessment.

Religious comes from the Latin *religio* with its root being *religere* meaning binding (Jalaludin, 2002). This implies that in religion there are rules and obligations that must be obeyed and implemented by adherents. That is why religion is said to function to bind a person or a group of people in relation to God, with fellow human beings and also with the natural surroundings. The meaning of religiosity can also be understood through the Daradjat (1997) statement, that religiosity can provide an escape route for the individual to gain a sense of security,

courage and anxiety in the face of the problems surrounding his life. Islamic religion itself teaches that by closer to Allah then someone will get the peace of life and inner birth and can control his behavior. This statement is in line with Nashori's (2002) opinion that: religiosity is concerned with how far the knowledge, how firm belief, how well the worship and rules are performed, and how deeply a person appreciates the religion held.

More specifically, Glock and Stark (1966) classifies religiosity into the following five aspects :

- 1) Aspects of ideology (ideological dimension) associated with the level of a person in believing the truth of religious teachings (religious belief). Each religion has a set of beliefs that its adherents must obey.
- 2) The ritualistic dimension (ritualistic dimension) is the level of obedience of a person doing ritual practice (ritual practice) in his religion, for example in Islamic Religion related to prayer, zakat, fasting, hajj and so on.
- 3) Experiential dimension (experiential dimension) is the level of a person in feeling and experiencing feelings or religious experiences (religious feeling). All individuals who embrace religion certainly have hope of achieving a direct knowledge of the ultimate reality or experiencing religious emotions such as: feeling their prayers answered by God, feeling saved by God and so on.
- 4) The intellectual dimension (intellectual dimension) is related to one's knowledge and understanding of religious teachings (religious knowledge).
- 5) Consequential aspects are aspects that measure the extent to which a



person's behavior is motivated by the teachings of his religion in social life that is how individuals relate to the world, especially with fellow human (religious effect).

The views expressed by Glock and Stark is according to Ismail (2009), has conformity with the five aspects in the implementation of Islamic teachings. The conformity is that the religious belief aspect is parallel to *Rukun Iman*, the aspect of religious practice parallel to *Rukun Islam*, the aspects of religious feeling parallel to the concept of *Ihsan*, the aspect of religious knowledge parallel to the concept *Ilmu*, and the religious effect aspect parallel to the concept of *Amal*.

CONCLUSION

Madrasah Aliyah is a typical Islamic public school that should carry the vision and also the mission to realize the belief of the character or morals of learners as a value of excellence. This should be recognized as a challenge for the real efforts aimed at improving the practice and also improving the quality of the education system in madrasah which has been accused of weakness. One way is to develop an affective domain valuation instrument based on a value scale. This is considered urgent given the development of the affective domain assessment instrument of learners has been synonymous with the scale of attitudes, the scale of interest and the scale of self-concept. Yet as is known affective domain not only consists of attitudes, interests and self-concept but also values.

Values can be interpreted as a deep conviction about deeds, actions or behaviors that are considered good or bad. In other words value is a basic supporter of every attitude and is a disposition that can direct one's deeds. Therefore it can be said

that value is also part of the affective domain that is not less important to be disclosed so that teachers can identify the affective characteristics of learners more fundamentally. There are ten basic value indicators in man as Schwartz proposes, which include: power, achievement, hedonism, stimulation, self direction, universalism, (benevolence), tradition (tradition), kesesuaian (conformity), and security (security). The idea of these ten basic values is then criticized by Orsolya Lelkes because in its content and structure it does not contain the aspect of religiosity, the rules and also the obligations that must be obeyed and exercised by a person according to the belief or religion he embraces. Religion (religion) is seen to be able to bind a person or a group of people in relation to God, with fellow human beings also with the natural surroundings. Not only that, religion is also believed to provide a way out to the individual to get a sense of security, courage, and not anxious in the face of problems that surround his life.

Responding to such criticism, in this case can be affirmed that the aspect of spirituality or religiosity is considered necessary to be part of the constituent value scale instrument. Moreover for the purposes of assessment of affective domain achievement of madrasah aliyah students. Psychologically learners at the madrasah aliyah level is said to be in the transition phase from the childhood to adulthood, a phase that is said to be identical with the critical and mental shock. Religiosity or religion in this regard is seen to serve as a controller for adolescent behavior, provide life guidance, help in distress and reassure the mind. In addition, with the predicate as a public school characteristic of Islamic religion, then the confidence of the character or morality of students Madrasah aliyah in this case becomes a value of excellence that must be realized. Therefore



developing a value-based instrument combined with the scale of religiosity is seen as representative in an effort to express and recognize the disposition of the affective characteristics of learners more broadly.

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