



ANECDOTES AS AN INSTRUMENT OF ISLAMIC RELIGIOUS EDUCATION ASSESSMENT OF AFFECTIVE ABILITIES OF STATE ELEMENTARY

Ridha Aulia¹(✉), Rasyidah Ratna Putri², Anwar Musaddad³, Zarkasi Efendi⁴,
Lalu Kholid Jaelani⁵

¹Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

²Universitas Negeri Malang, East Java, Indonesia

³Universitas Islam Negeri Syekh Wasil Kediri, East Java, Indonesia

⁵ Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia

⁵Al-Azhar University, Kairo, Egypt

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(✉)Correspondence to:
ridhaaulia2000@gmail.com

Abstract: This study aimed to analyze the effectiveness of using anecdotal records as an assessment instrument in Islamic Religious Education on the development of students' affective abilities in public elementary schools. The research method used was a descriptive qualitative approach, with data collection techniques including classroom observations, in-depth interviews with Islamic Religious Education teachers, and documentation of anecdotal notes made during the learning process. Data were analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The results indicated that the application of anecdotal records was effective in assessing students' affective aspects because it captured concrete behaviors that reflect Islamic values such as honesty, responsibility, discipline, and social awareness. Teachers can provide more meaningful and contextual feedback to students based on their daily behavior records. Furthermore, the use of anecdotes strengthens Islamic Religious Education's function as a means of character development that was integral to learning, not simply a means of transferring religious knowledge. The implications of this research suggested that anecdotal notes can be used as an alternative authentic assessment instrument to help teachers assess students' moral and spiritual development on an ongoing basis.

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INTRODUCTION

Instilling and developing religious and moral values in students is essential for fostering their overall growth. This fundamental aspect, referred to as the affective domain, is vital for achieving educational success, as noted by Popham (Chanifah dkk., 2021). To enhance learning outcomes, it was crucial to focus on implementing effective assessments of the affective domain. Educational institutions must design and develop suitable assessments that align with these values, ensuring that learning objectives are met with efficiency (Nislawati et al., 2022). By prioritizing the development of affective domain assessments, schools can create a more positive impact, especially in Islamic Religious Education, ultimately shaping well-rounded individuals (Hamdi dkk., 2022).

In learning Islam, the development of students' affective realms must be paid attention to by teachers. One form of attention that can be given is in the form of an assessment of students' affective development. However, although it is important to carry out affective assessments, it is difficult to do because it is related to individual attitudes that often change (Lee-Robbins & Adar, 2022). The process of changing attitudes is what education wants (Yasmin et al., 2021; Zabidi et al., 2023; Setiawan et al., 2021). At the assessment stage, the evaluation can be carried out gradually as long as it shows the changes in what education wants (Thompson et al., 2022).

The change in the character of students as desired by education shows how important the affective domain is in learning. At SDN Ngemplak Nganti affective values were still a very serious problem and must be properly considered by the teachers who teach, based on the results of the researcher's observations during data collection, the researcher saw how students did not appreciate the teacher who was teaching in front of the class, then most students were also still seen saying inappropriate words, both in Indonesian and in the local language. In addition, based on several studies that have researched this school, it also reveals similar things, many moral deviations committed by students at SDN Ngemplak Nganti such as stealing, lying, speaking rudely, etc.

Of course, non-test assessments such as anecdotal records were very important so that teachers can identify how the development of students' affective abilities is affecting them. In the assessment process, students' affective development will be easier to assess with non-test instruments in the form of anecdotal records because the teacher will make careful observations. One of the schools that has used anecdotal records as research instruments is SDN Ngemplak Nganti.

Several previous studies discussed affective assessment instruments, including research conducted by Yan & Pastore, (2022), said that no instrument is able to properly assess students' affective abilities. Attitude assessment instruments, by observation, are often said to be untested to assess a student's affective development. Furthermore, the research conducted by Mundarti & Aldila, (2023) examined how an attitude assessment instrument can be used with validity and reliability. Both studies focused on the validity of affective value

assessment instruments, while this study focused more on how the implementation of non-test assessment through anecdotal notes, and what was the impact of using these instruments (Ubaidillah et al., 2021).

The uniqueness and urgency of this research lied in its attempt to present a new paradigm in the assessment of Islamic Religious Education, namely through the use of anecdotal notes as the main instrument to authentically assess students' affective domain. This research aimed to analyze the effectiveness of the application of anecdotes in identifying, assessing, and developing students' affective abilities in Public Elementary Schools, especially in the context of forming religious, social, and moral characters in accordance with Islamic values. This research offered a humanistic and contextual observational approach, where teachers not only assess students' behavior based on test results, but also record concrete evidence of their religious and social behavior in daily activities at school. The urgency of this research was even higher amidst the challenges of moral degradation in the younger generation and the need in the world of education for an authentic assessment model that can comprehensively represent spiritual values and Islamic character. Thus, this research made a significant contribution to strengthening the Islamic Religious Education based character education evaluation system which touched more on the humanity and morality aspects of students.

RESEARCH METHOD

The type of research used in this study was qualitative research with a research approach through case studies. In this research, a case study was conducted at the school that will be used as a research site: State Elementary School Yogyakarta. The Informant in this study were Islamic religious education teachers and students of Class VI State Elementary School Ngemplak Nganti Yogyakarta. Data collection techniques were used in this study in 3 ways: Observation, Interview, and Documentation. In this study, the researcher made observations by observing directly in the field, then conducting interviews with informants and continued with documentation. Once the data was obtained, the data will be analyzed with the Miles and Huberman model, including Data Reduction, where researchers summarized the results of interviews and reduced them. Data Display researchers presented data with clear and engaging descriptions. Conclusion Drawing/Verification is drawing conclusions that answer the problems formulated initially (Belay et al., 2022).

This study used aspects of affective domain assessment that researchers refer to as indicators of how important anecdotal records are in affective learning assessment. In contrast, the assessment aspects included the realm of receiving, responding, valuing, organizing and characterizing. These five aspects were the affective levels formulated by Krathwoll, Bloom and Masia. In more detail, it can be seen in the following table:

Table 1. Assessment Instrument Affective Aspects and Attitudes Shown in Learning

Affective Aspect	Islamic Religious Education Learning Indicators	Attitude Shown
Receive	Students receive and understand Islamic Religious Education learning materials.	Students pay attention and listen to the material provided.
Respond	Students participate in Islamic Religious Education.	Students begin to provide responses and questions related to the teaching material.
Assessing	The students began to comment on their experiences and the Islamic Education teaching materials.	Students provide assessment and judgment related to the material, good or bad or other assessments.
Organizing	Students decide whether to start following or rejecting the teachings in the teaching materials based on their assessment of the Islamic Religious Education teaching materials.	Students decide to accept or reject the teachings on the teaching material and begin to prepare themselves and their needs if the material is accepted.
Characterize	Students make the teaching material a habit that characterizes themselves.	Students do and implement teaching material daily and even become their characters.

Through instruments such as anecdotal notes, teachers can assess these aspects naturally based on observations of students' actual behavior in and outside the classroom.

RESULT AND DISCUSSION

Result

State Elementary School Ngemplak Nganti Yogyakarta utilized a variety of assessment instruments in the affective assessment of students, starting with observation sheets, self-assessment, and others by students. However, in the research, the researchers will show more assessment instruments of the type of anecdotal records made by teachers at State Elementary School Ngemplak Nganti Yogyakarta.

In its application at State Elementary School Ngemplak Nganti Yogyakarta, the teacher designed an assessment rubric in anecdotal records. This aimed to make the teacher not forget the aspects that will be observed from students. This meant that in this case, Islamic Religious Education teachers at State Elementary School Ngemplak Nganti Yogyakarta carried out an assessment process with anecdotal records that had systematically arranged a series of affective assessment aspects of their students. Then they only needed to observe according to the affective assessment items to be assessed.

Anecdotal notes developed by teachers at SDN Ngemplak Nganti in terms of the format of the sheet were very dynamic, depending on the teacher's needs in assessing. In short, these notes are made with the creativity of teachers

and based on their needs. Furthermore, the notes that have been owned will be used during the final assessment of students, based on the results of the researcher's interview with the Islamic Religious Education teacher, it can be concluded that not all teachers used this assessment technique. But for Islamic Religious Education whose teacher was only one, they have used this type of assessment. This assessment was very useful for improving students' affective values, in the assessment process students did not even know that they are being assessed, so the assessment process was very pure without being made up. Here was an example of anecdotal notes that have been developed as shown in the image below:

CATATAN ANEKDOT

Usia / Kelas :

Tanggal :

Nama Guru :

NAMA ANAK	TEMPAT	WAKTU	PERISTIWA/PERILAKU
Dina	Halaman Sekolah	Pk 7:30	Rosa turun dari boncengan sepeda motor ayahnya, kakinya mengentak-entak ke lantai sambil menangis dan berteriak.
Rina	Taman Bermain	Pk 7:40	Dona mengambil bola besar, melempar ke ring bola, mengambilnya, dan melemparkannya kembali berulang-ulang.
Ahmad	Area Keaksaraan	Pk 8:00	Rio menggantung kertas bergambar kepala, badan dan kaki. Rio menggantung di luar menggunakan tiga tali.
Agung	Ruang Makan	Pk 8:40	Aisyah membuka bekalnya. Ada nasi dengan sayur kacang panjang dan telur. Aisyah makan nasi dan telur. Aisyah menutup kotak bekalnya yang masih berisi sayur kacang panjang, ditinggalkan di kotak bekalnya.

Catatan: Catatan anekdot ini sifat pengambilan datanya harian, kemudian diolah menjadi catatan anekdot bulanan. Lihat contoh di halaman berikutnya

CATATAN ANEKDOT BULANAN

Nama : Kelas :

Periode Bulan : Tahun :

TANGGAL	PERISTIWA/ PERILAKU	KD & INDIKATOR	CAPAIAN PERKEMBANGAN
2 Sept '15	Setelah guru mengizinkan semua anak bekerja, Aisyah mengambil kertas buram yang sudah berpolka. Ia mengambil kertas warna kuning, merah dan biru lalu menyobek kertas warna itu dengan kedua tangannya menjadi bagian-bagian kecil. Ia mengambil lem dan menempel serpihan kertas itu ke kertas buram berpolka.		
10 Sept '15	Aisyah duduk berdampingan dengan Keela yang membawa segelas jus sayur dengan tiga buah ceri di atasnya. Aisyah mengambil sebuah gelas plastik kecil dari rak lalu menyodorkan ke Keela. Keela menuang jus sayur ke gelas Aisyah. Aisyah berkata, "mau ceri nya juga satu." Lalu Aisyah minum satu teguk jus sayur dan menukarkan buah cerinya. Sisa jus sayur dibiarkan di dalam gelas.		

Figure 1. example of anecdotal notes

The anecdotal notes used as in the picture told various things that the teacher observed related to the students who are being observed. Then the teacher will observe further related to the development of students' attitudes, this was of course not just observing but teachers also always try to instill noble attitudes and try to make students aware to have these attitudes. In its use, this kind of record will be needed to see the development of students both from day to day and from month to month, The weakness was that the process of recording anecdotes as an instrument was quite complicated and takes a long time.

Fostering attitudes towards students was also complicated if done directly, so it must be integrated with teaching materials, especially religious materials, to produce noble attitudes and morals from students. The noble attitude referred to in the affective assessment of Islamic Religious Education learning at Ngemplak Nganti State Elementary School Yogyakarta included the aspects mentioned in table.1, as a note that this observation was made when the teacher had used anecdotal record instruments, and the results of interviews on each aspect were not only based on the perspective of the teacher but also the student, with the description of the research results as follows.

Receiving

Data in the field stated that Islamic Religious Education teachers at State Elementary School Ngemplak Nganti Yogyakarta always tried to focus on providing material intake to students so that they can receive new material well and later can be practised in their lives. This was part of lifelong learning. Research results indicated that the majority of students demonstrated a high level of acceptance of the values taught in Islamic Religious Education. Through observations, researchers noted that students appeared enthusiastic about participating in learning activities such as listening to exemplary stories of the prophets, reciting prayers together before class, and attentively listening to teacher explanations. Based on teachers' anecdotal accounts, behaviors such as bowing their heads during prayer, remaining silent when the teacher speaks, and showing interest in religious stories were indicators of acceptance of spiritual values. Interviews with teachers indicated that these attitudes were not only evident in the classroom but also carried over into students' daily lives within the school environment.

Furthermore, it was found that acceptance of these values also developed through habituation and teacher role models. For example, teachers who regularly modeled religious behaviors such as greeting students and maintaining cleanliness encouraged students to do the same. Anecdotal accounts recorded several cases of initially passive students who began to imitate these behaviors without prompting, indicating that acceptance of values occurs through an observational process. Thus, the receiving stage can be said to have been successfully implemented because students consciously open themselves to the Islamic values taught through interaction, role models, and habituation.

Responding

In the responding stage, research found that students not only accept religious values but also begin to demonstrate them in concrete actions. Through observations in the classroom and school environment, it was found that students actively participate in religious activities such as praying the Dhuha prayer together, reading the Al-Qur'an, and participating in morning tadarus (recitation). In anecdotal notes, teachers recorded various authentic moments in which students voluntarily helped friends in difficulty or maintained classroom order without being asked. This indicated that students have begun to respond to Islamic Religious Education values through positive social and spiritual behavior.

Interviews with teachers revealed that student responses increased with the implementation of the anecdotal note-based assessment system, as teachers became more sensitive to small behavioral changes in students. Documentation also showed an increase in the frequency of positive behavior recorded each week. For example, a fourth-grade student named Nanda was recorded several times helping the teacher collect prayer equipment, while another student took the initiative to lead the prayer before class. This phenomenon demonstrates that

the responding stage serves as a bridge between value awareness and the concrete actions expected in Islamic character formation.

Valuing (Assessing/Appreciating)

Research found that at the valuing stage, students begin to demonstrate an internal commitment to the values they were learning. Anecdotal accounts indicate that some students refused to lie despite the risks, or choose not to cheat on exams. Interviews with teachers reinforced this finding, with several teachers stating that students have begun to connect the values of honesty and responsibility with the Islamic teachings they understand. For example, a fifth-grade student stated that strived to be honest because "Allah doesn't like people who lie," demonstrating a deeper understanding of values than mere formal obedience.

Activity documentation also revealed that students are beginning to appreciate religious values through voluntary participation in social activities such as collecting Friday alms and sharing food with friends. Students view these activities not as obligations, but as forms of worship. This process demonstrated that valuing is a crucial turning point in the formation of religious character, as students not only behave well under supervision, but also because of a growing awareness of values within themselves. Teachers found anecdotal records to be very helpful in identifying these indicators of valuing, as many student behaviors emerge spontaneously outside of formal class hours.

Organization (Organizing Values)

At the organization stage, research results indicated that students were beginning to integrate the various values they have learned into their personal value systems. Based on interviews, teachers mentioned that some students were able to balance learning responsibilities with spiritual responsibilities, such as managing their time between studying, playing, and praying on time. Anecdotal records also recorded moments when students advised their peers not to use rude language or delay prayer, demonstrating that they have made religious values a moral guide in their daily lives.

Documentation of school activities showed that students are beginning to demonstrate consistent good behavior across various situations, not only when there is supervision. For example, a student entrusted with the role of class president continues to lead the morning prayer without needing to be reminded. This process illustrated that values that were previously merely accepted and responded to are now beginning to be organized into part of the students' moral thinking system. Teachers concluded that the success of this stage was supported by a collaborative school environment, where Islamic values are consistently applied in routine school activities.

Characterization by a Value Complex

The characterization stage marked the culmination of students' affective development, where Islamic values have become part of their personalities.

Based on long-term observations and anecdotal records, it was found that several students consistently demonstrate religious behavior, such as maintaining cleanliness, being honest without supervision, and showing empathy toward friends in need. Teachers stated that these students serve as role models for their peers, and their behavior tends to be stable even outside the context of Islamic Religious Education learning.

Interviews with teachers and the principal indicated that the use of anecdotal records was very helpful in identifying students who have reached this stage of characterization, as the instrument records behavioral development over a long period. Students at this stage typically demonstrated a consistent personality across their words and actions, such as consistently apologizing after making a mistake or taking the initiative to help clean the classroom without being asked. Thus, the characterization stage marked the success of the anecdote-based affective assessment process in shaping a holistic Islamic character not just fleeting behavior, but a personality deeply ingrained in the student.

Discussion

This study evaluated the affective domain in the learning process of Islamic Religious Education at Ngemplak Nganti State Elementary School, Yogyakarta, using the five main aspects of the affective domain taxonomy: receiving, responding, valuing, organizing, and characterizing. The evaluation was conducted through qualitative methods with interviews, observation, and documentation as the main data collection techniques.

The affective assessment aspect encompassed various dimensions related to students' attitudes, values, feelings, and character during the learning process. In general, according to Krathwohl, Bloom, and Masia's (in Rezigalla et al., 2024), affective domain taxonomy, there were five main levels of affective aspects that can be used as the basis for assessment: *Receiving* – the student's willingness to pay attention and show interest in a particular stimulus or value, for example, paying attention to a teacher explaining Islamic values or listening to a friend's opinion (Nazaretsky et al., 2022; Kumar et al., 2021). *Responding* – the student's activated involvement in an activity or value, for example, demonstrating polite behavior, participating in religious activities at school, or participating in discussions with a positive attitude. *Valuing* – reflected how students began to accept a value and consider it important, such as valuing honesty, discipline, and responsibility as part of religious behavior. *Organization* – namely the student's ability to integrate various values into their personal value system, for example, prioritizing honesty in all actions even when facing social pressure. *Characterization by a value complex* – was the highest level at which these values have become part of the student's personality, reflected in habits and life decisions that were consistent with religious teachings (Lahza et al., 2023; Beerepoot, 2023).

In the context of Islamic Religious Education in Elementary Schools, these aspects were often operationalized into more contextual indicators, such as: Discipline in worship (performing prayers on time, reciting prayers before

studying). Honesty and responsibility in daily tasks and behavior. Social concern towards friends and the environment. Politeness and noble morals in interactions. Adherence to Islamic values in attitudes and decisions.

The results showed that although there were positive developments in the affective aspects of students observed during the learning process, there were still major obstacles, namely the limitations of teachers in monitoring the development of student character outside the school environment. This has implications for evaluations that are not yet fully comprehensive, especially at the characterizing stage, which requires monitoring students' consistent attitudes in a broader context.

Cause-and-Action Analysis in Affective Evaluation

Through cause-and-effect analysis, this research showed a direct relationship between learning methods, student characteristics, material difficulty and classroom dynamics on students' affective achievement (Sailer et al., 2021). For example, engaging learning methods encouraged higher receptivity to the material, while the difficulty of the material can actually decreased student participation and response (Kuo et al., 2024). In addition, the dynamics of discussions between students had a positive impact on the social-affective life in the classroom, fostering empathy, responsibility, and mutual respect (Taufiqi & Purwanto, 2024).

However, limited teacher supervision outside of school made the evaluation of student character incomplete. This was an important reminder that affective assessment cannot be limited to the classroom, but must included students' social interactions at home and in the community. This is where the urgency of parental involvement and peer-assessment systems became important.

Research Contribution and Follow-up Plan

This research made an important contribution in the form of a real mapping of the challenges faced in the evaluation of the affective domain at the primary school level (Biswas, 2022). The research showed that to achieve a complete and holistic evaluation, a comprehensive approach involving collaboration between teachers, parents and the students themselves was needed. Some suggested strategic steps include:

Table 2. Strategic Steps to Develop Research

Strategic Steps	Explanation
Teacher-parent collaboration	The importance of student affective development reports from home that can be synergized with school records. This creates a complete picture of the student's character in two different environments.
Teacher training	Teachers need to be provided with specialized training on affective assessment techniques, including the use of affective rubrics, the

Implementation of peer-assessment	creation of anecdotal notes, and the accurate interpretation of non-cognitive data. Involving students in assessing the attitudes and characters of their peers in a structured manner can be a powerful social learning tool. It also builds students' reflective awareness of shared values.
Development of an observation-based digital evaluation tool	To support the accountability and efficiency of assessment, the development of digital-based instruments that allow teachers to record and review students' affective development in real-time is needed.

Thus, this research not only enriched the literature on affective evaluation in Islamic education in primary schools, but also provided practical direction in developing a more thorough, participatory and adaptive evaluation system to the current educational context.

The Importance of Affective Evaluation in Basic Education

The affective domain in learning, especially in Islamic Religious Education subjects, plays a very strategic role (Cervone & Pervin, 2022). Islamic Religious Education not only aimed to shape students' religious knowledge, but also to instill moral, spiritual, and social values as the foundation of character building (Ramos-Vallecillo et al., 2024). Therefore, the evaluation of the affective domain cannot be considered merely a complement to the cognitive and psychomotor domains (Hanif, 2024).

At the primary school level, students were in a very dynamic stage of affective development. They began to form a value system, understand the concept of right and wrong, and develop empathy and social responsibility. In this context, affective evaluation became important to ensure that the educational process touched the internal aspects of students as a whole, not just on the cognitive understanding of religious teaching.

Digital Innovation in Affective Assessment

In the era of digital transformation, technological innovation provided great opportunities to improve the quality of affective assessment in education (Junaedi & Suhartini, 2022; Enoch et al., 2022). The use of observation-based apps allowed teachers to record and store student affective data directly through mobile devices, making the documentation process faster, more accurate, and less time-consuming (Akour & Alenezi, 2022). These apps also enable teachers to generate periodic reports and share them in real-time with parents, thereby strengthening collaboration between schools and families in monitoring students' attitudes and character development (Copur-Gencturk & Thacker, 2021). With this technological support, teachers no longer need to rely on manual records that were prone to loss or delayed documentation.

Furthermore, digital technology enabled the integration of affective data with other academic evaluation systems, creating a holistic and sustainable student profile (Gronlund & James, 2025; Jamil et al., 2021). The information collected can be used to track students' affective development over time, providing a more comprehensive picture of each individual's needs, potential, and challenges. As a result, teachers and educational staff can design more targeted interventions, such as character development approaches, counseling guidance, or strategies to enhance learning motivation (Strielkowski et al., 2025). This digital innovation ultimately fosters the creation of an assessment system that was not only fair and transparent but also adaptive to the psychological and social dynamics of students in the modern era

Implications for Policy and Curriculum

In terms of policy, the findings of this study emphasized the importance of strengthening the affective aspect in the national curriculum and assessment system, especially at the primary education level. To date, affective assessment has tended to be treated as an administrative supplement and has not been given a proportional place in learning outcome reports. However, affective aspects such as attitudes, values, and character are important components in shaping a generation of noble character, in line with the vision of character education in the Merdeka Curriculum. Therefore, policies were needed that explicitly make affective assessment an integral part of the learning process. This included developing measurable attitude indicators in learning outcomes and systematically and contextually integrating character values into each subject.

From a curriculum perspective, detailed technical guidelines needed to be developed to enable teachers to conduct authentic and structured affective assessments (Jiang et al., 2022). These guidelines can include assessment rubric formats for attitudes, standards for using anecdotal notes, and relevant behavioral indicators for each phase of student development (Wang et al., 2022). With such guidelines, teachers will not only assess based on impressions or subjectivity but can conduct evaluations based on valid and measurable observational data (Lutfauziah et al., 2023). In addition, learning outcome reporting also needed to be redesigned to reflect the comprehensive development of students' attitudes, not just cognitive aspects (Barbier et al., 2023). Thus, the curriculum and educational policies will be aligned in creating a learning system that truly supports comprehensive and sustainable character education (Tracy, 2024; Hastuti et al., 2022).

This research had significant implications for the development of assessment practices in Islamic Religious Education at the elementary school level. Practically, the application of anecdotal notes as an assessment instrument provided a more authentic and humanistic alternative compared to conventional forms of evaluation that tend to emphasize cognitive aspects. Teachers can directly observe and record students' affective behavior in a real-life context, resulting in more accurate and reflective assessment results on the development of students' Islamic character. In terms of theoretical contributions, this research

enriched the literature on authentic observation-based assessment in character education, particularly in the context of affective assessment, which is often overlooked in traditional evaluation systems. Furthermore, this research confirmed that an anecdote-based approach can strengthen teacher-student relationships through a process of reflection and empathy in learning. The limitations of this research lied in its limited scope at a single public elementary school, so generalizing the results to other school contexts requires further research. Furthermore, teacher subjectivity in recording student behavior can also affect data consistency. Therefore, it was recommended that future research develop a more systematic observation guide and involve triangulation of assessors to strengthen the validity of the results.

CONCLUSION

Five essential aspects of affective assessment in students are receiving, responding, valuing, organizing, and characterizing. At State Elementary School Ngemplak Nganti Yogyakarta, Islamic Religious Education teachers carry out affective assessments using anecdotal notes as an assessment instrument. These notes are considered more comprehensive and suitable for evaluating the affective domain. This type of instrument assesses students and helps improve their affective skills, as students receive feedback on their performance and gradually demonstrate positive changes in their attitudes and personal development. Using anecdotal records as an assessment tool presents several challenges and drawbacks. Since it relies on observation, teachers must always pay close attention to their students. However, this level of attention is limited to the school environment, making it challenging to observe students outside of school. Researchers suggest involving parents in the assessment and observation process to address these challenges, particularly for observations outside the school setting. Furthermore, this study emphasizes the importance of evaluating the affective domain in Islamic Religious Education (IRE) at the elementary school level, particularly in fostering students' overall character development. While positive progress has been observed in students' affective aspects, the limited supervision of teachers outside the school environment remains the primary challenge in achieving a holistic evaluation. Therefore, collaboration between teachers, parents, and students, as well as the use of digital technology and supportive curriculum policies, is needed to create a comprehensive, participatory, and contextual affective assessment system.

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