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**Implementation of Affective Learning Strategies  
in Islamic Religious Education Learning**

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*Abstract*

Affective learning strategies in Islamic Religious Education (PAI) play a crucial role in shaping the character, attitudes, and moral values of students as an important foundation in building a moral society. PAI learning not only emphasizes cognitive aspects, but also affective integration that directs students to have religious behavior in their daily lives. This study aims to analyze the urgency, implementation models, and implementation challenges of affective learning strategies in PAI based on literature studies from various recent studies. The results show that affective strategies such as teacher exemplary, value clarification, positive attitude habituation, and emotional reinforcement contribute significantly to students' character building. However, obstacles such as difficulties in attitude evaluation and limited learning time remain a challenge that needs to be overcome with a collaborative approach between teachers, students and the environment. The Qur'anic texts, especially Q.S. Al-Mujadilah verse 11, strengthen the foundation that value-based learning is part of increasing one's degree of faith and knowledge. Thus, the application of affective learning strategies that are integrated, systematic, and adaptive is an urgent need in improving the quality of PAI education in the modern era.

**Keywords:** *Affective Strategy, Character Building, Islamic Religious Education.*

**PRELIMINARY**

Islamic Religious Education (PAI) is an integral part of the national education system, playing a broad and profound role. It serves not only as a transmitter of religious knowledge, but also as a crucial medium for character development and the formation of students' noble morals. Therefore, PAI serves as a strategic platform for developing individuals who are not only knowledgeable but also devout, devout, and possess noble character. This aligns with the national education goals of cultivating a generation with a balance between knowledge, character, and skills, and aligns with Islamic teachings, which emphasize the importance of developing good morals and noble behavior in daily life (Bakhtiar, 2017).

In this context, an affective learning approach is a crucial element in supporting the achievement of these goals. This approach focuses on developing students' attitudes, values, and emotions in response to Islamic values, which in turn can shape a holistic Islamic character. Effective learning, therefore, is not solely oriented toward mastering cognitive aspects, such as understanding theories and concepts, but must also encompass the affective and psychomotor dimensions. This aims to produce students who are not only intellectually intelligent but also intelligent in managing their emotions, have good attitudes, and are able to act in accordance with the values taught in Islam.

According to Chapri, Harahap, and Gusmaneli (2024), the affective domain in learning consists of five very important aspects in the character education process: acceptance, response, assessment, organization, and characterization. Each of these aspects plays a significant role in shaping students' character in accordance with Islamic teachings and supports them in internalizing these values in their daily lives. Through the implementation of appropriate affective learning strategies, students are expected

to not only understand Islamic teachings theoretically but also be able to reflect on and practice them in real life. This is a crucial step in ensuring that religious education does not stop at the aspect of teaching knowledge, but also produces real changes in students' attitudes and behavior.

According to Ritonga, Supriadi, and Syahid (2023), affective learning strategies in Islamic Religious Education (PAI) can improve graduate quality by fostering positive student attitudes through appropriate approaches and systematic steps. These strategies include teacher role models, internalizing values through discussions, and reinforcing behavior consistent with Islamic teachings.

However, in practice, the application of affective learning is often overlooked. Alifah (2019) emphasized that although this strategy has great potential in shaping positive student attitudes, its implementation faces serious challenges such as difficulties in subjective affective evaluation and time constraints in learning activities. Furthermore, Supriyanto (2005) in his research at Yogyakarta State High Schools revealed that most Islamic Religious Education teachers still tend to emphasize cognitive aspects over affective aspects in learning. Meanwhile, Suyatno (2023) emphasized that the dominance of cognitive approaches hinders holistic character formation, necessitating a transformation of learning approaches.

Thus, strengthening affective learning strategies in Islamic Religious Education (PAI) is a necessity to form a generation that is not only intellectually intelligent, but also has good morals and high moral awareness in accordance with Islamic values.

## METHOD

This study uses a descriptive qualitative approach that aims to systematically, factually, and accurately describe affective learning strategies in Islamic Religious Education (PAI) learning based on the results of a literature study and literature review. This approach was chosen because it allows researchers to explore the concepts, practices, and challenges of affective learning strategies in depth without conducting direct experiments in the field (Creswell, 2014). The main data sources in this study are scientific documents, journal articles, theses, and undergraduate theses relevant to the theme of affective learning in the context of PAI.

The criteria for selecting literature are: (1) Focusing on the application of affective strategies in Islamic Religious Education learning. (2) Published between 2005 and 2024. (3) Verifiable primary sources (indexed journals, official institutional theses, and online scientific articles with DOI) (Assingkiy, 2021). Data collection techniques were carried out through library research on relevant literature, including works by Ritonga, Supriadi, and Syahid (2023), Alifah (2019), Chapri, Harahap, and Gusmaneli (2024), and other selected sources. Each document was analyzed to identify key themes such as the type of affective strategy, the approach used, the role of the teacher, and challenges in its implementation and evaluation. Data were analyzed using content analysis techniques, which include the stages of data reduction, data presentation, and drawing conclusions (Miles, Huberman, & Saldaña, 2014). This analysis is used to interpret the meaning of the data content contextually, as well as to identify thematic patterns in affective learning strategies described by previous researchers.

## FINDINGS AND DISCUSSION

### *The Urgency of Affective Learning in Islamic Education*

Affective learning is a key element in Islamic Religious Education because it focuses on the holistic development of students' attitudes, spiritual, social, and emotional values. The affective domain not only reflects educational success in terms of behavior but also demonstrates the quality of the students' internalization of true Islamic teachings. In Islam, education does not stop at conveying information or mastering religious concepts theoretically, but rather emphasizes changes in attitudes and behavior born from a deep understanding of religious values. This aligns with the basic principle of Islam that beneficial knowledge is knowledge that can change behavior and improve a person's quality of life morally and socially. Allah SWT affirms this in Q.S. Al-Mujādilah verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا ۗ  
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "O you who believe! When it is said to you, 'Give room in the assembly,' then make room, surely Allah will make room for you. And when it is said, 'Stand up,' then stand up; surely Allah will

elevate (the degree of) those who believe among you and those who have been given knowledge to a few degrees. And Allah is Most Accurate in what you do." (Q.S. Al-Mujadilah verse 11)

This verse not only emphasizes the primacy of knowledge but also hints at the close relationship between faith, knowledge, and noble morals, all of which are products of affective learning. A person's dignity is determined by the quality of their faith and their ability to manage knowledge with morals. Therefore, Islamic Religious Education (PAI) must be more than just memorization and theory; it must be able to touch the hearts of students, guide their behavior, and instill the noble values that shape a true Islamic identity.

Affective learning enables students to actively interact with religious values, foster social empathy, develop a tolerant and wise personality, and foster self-awareness of their responsibilities as servants of God and caliphs on earth. In the context of modern education, which often overemphasizes cognitive outcomes, an affective approach provides a crucial counterbalance that guides the educational process toward comprehensive success, not only academically but also morally, spiritually, and socially.

Ritonga et al. (2023) stated that affective learning strategies have been proven to improve graduate quality, particularly in shaping students' positive attitudes toward religious and moral values. This aligns with the findings of Chapri, Harahap, and Gusmaneli (2024), who identified five main aspects of affective learning: acceptance, response, assessment, organization, and characterization. These five aspects must be integrated into daily learning practices to create students who are not only intellectually intelligent but also possess Islamic personalities.

### ***Affective Learning Strategies and Models***

Several models and approaches have been developed to optimize affective learning. Alifah (2019) developed a strategy that combines a consideration model and value clarification techniques, allowing students to weigh and reflect on values in real-life contexts. This strategy allows for comprehensive collaboration between the cognitive, affective, and psychomotor domains.

Furthermore, research by Ruswandi and Mahyani (2021) showed that the affective strategies used by Islamic Religious Education (PAI) teachers at SMA Negeri 4 in South Tangerang City included a role model approach, educational sanctions, and empathetic communication in building student character. This strategy was deemed effective in addressing problematic student attitudes and guiding them toward positive values. A study by Faizin (2020) at SMA Luqman Al-Hakim Surabaya also supported this argument, demonstrating that the use of affective strategies was able to shape student character through habitual worship activities, teacher role models, and reflection of Islamic values in daily life.

### ***Challenges in Implementing Affective Learning***

Despite its high urgency, the implementation of affective learning strategies still faces various obstacles. One major challenge is the difficulty in evaluation. Unlike cognitive aspects, which can be measured through written tests, achievement in the affective domain is subjective and requires an observational approach and long-term assessment (Alifah, 2019; Supriyanto, 2005). Teachers are also often faced with time constraints in incorporating affective activities amidst curriculum pressures that demand the achievement of cognitive indicators. Suyatno (2023) stated that the dominance of lecture methods and cognitive evaluations results in affective learning receiving insufficient proportions in the learning process.

### ***Positive Impact of Affective Learning***

On the other hand, various studies have shown that affective learning strategies have a significant impact on student motivation, discipline, and active engagement. Research at SMK Brawijaya Kepung Kediri (Jurnal Inovatif, 2023) demonstrated that this strategy was effective in reducing student delinquency and increasing their compliance with school norms. This demonstrates that affective learning is not only theoretically relevant but also has a real impact on shaping student behavior at school.

## CONCLUSION

The application of affective learning strategies in Islamic Religious Education (PAI) is highly urgent in shaping students' character, attitudes, and spiritual values. This strategy not only complements cognitive and psychomotor aspects but also forms the core of PAI learning, which aims to shape individuals who are faithful, knowledgeable, and have noble character. Affective learning emphasizes the importance of internalizing Islamic values through role models, value clarification, positive behavioral habits, and strengthening attitudes aligned with Islamic teachings.

The study results show that affective strategies can increase learning motivation, foster spiritual awareness, and strengthen students' religious character. Quranic verses such as Q.S. Al-Mujādilah verse 11 reinforce that faith and knowledge must shape individuals of higher moral and social standing. Although the implementation of affective strategies faces obstacles such as time constraints and complex attitude evaluations, various studies show that this approach remains effective when implemented systematically and in a planned manner.

Thus, affective learning must be an integral part of every religious education process in schools. Educators need to continuously develop competencies in managing affective strategies, collaborating with parents, and creating a learning environment conducive to student character development. Successful education is measured not only by the amount of knowledge students master, but also by the depth of their internalization of good values in their daily lives.

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