

## **Affective Learning Model of Education Islamic Religious Education in Improving Character Building**

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<b>Keywords:</b>	<b>Abstract</b>
<i>Affective Learning, Islamic Religious Education, Character</i>	<i>This study aims to determine the implementation of the affective learning model of Islamic religious education in the formation of character building at the Baitul Qur'an Mlarak Islamic Boarding School (PAS: Pesantren Anak Sholeh), as well as its supporting and inhibiting factors. The method used is qualitative research, which produces descriptive data through observation and interviews with individuals involved in the learning process. The results show that the implementation of effective learning in Malrasah Ibtidaiyah PAS is carried out through various habituations, such as reciting the Koran together, praying dhuhr and dhuhr in the congregation, and providing examples to students through shaking hands every morning. Supporting factors found include a good system of school activities, the competence of teachers who work together, and the willingness of students to excel. However, there are also inhibiting factors, such as the diverse backgrounds of students, the lack of cooperation between parents and teachers, and the different individual development of students. In conclusion, despite the challenges, the implementation of effective learning models in MI PAS shows positive results in shaping student character, with support from the school environment and student commitment, but further efforts are needed to overcome inhibiting factors so that learning can run more effectively and optimally.</i>
<b>Kata Kunci:</b> Pembelajaran Afektif, Pendidikan Agama Islam, Karakter	Penelitian ini bertujuan untuk mengetahui pelaksanaan model pembelajaran afektif pendidikan agama Islam dalam pembentukan character building di Pesantren Anak Sholeh (PAS) Baitul Qur'an Mlarak, serta faktor-faktor pendukung dan penghambatnya. Metode yang digunakan adalah penelitian kualitatif, yang menghasilkan data deskriptif melalui observasi dan wawancara dengan individu yang terlibat dalam proses pembelajaran. Teknik analisis data menggunakan: reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelaksanaan pembelajaran afektif di MI PAS dilakukan melalui berbagai

pembiasaan, seperti mengaji bersama, sholat dhuha dan dzuhur berjama'ah, serta memberikan teladan kepada siswa melalui saling berjabat tangan setiap pagi. Faktor pendukung yang ditemukan meliputi sistem kegiatan sekolah yang baik, kompetensi guru yang saling bekerja sama, dan kemauan siswa untuk berprestasi. Namun, terdapat juga faktor penghambat, seperti latar belakang siswa yang beragam, kurangnya kerja sama antara orang tua dan guru, serta perkembangan individu siswa yang berbeda-beda. Kesimpulannya, meskipun terdapat tantangan, pelaksanaan model pembelajaran afektif di Madrasah Ibtidaiyah PAS menunjukkan hasil yang positif dalam membentuk karakter siswa, dengan dukungan dari lingkungan sekolah dan komitmen siswa, namun perlu adanya upaya lebih lanjut untuk mengatasi faktor penghambat agar pembelajaran dapat berjalan lebih efektif dan optimal.

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## 1. Introduction

Islam has used *da'wah* and education as the main means to socialize its teachings in Indonesia. This is important because *da'wah* and education are the main doors to spreading Islamic values to the wider community (Ahmad, 2020). Education functions as a medium that not only transfers knowledge but also shapes individual character and morality (Sholihah & Maulida, 2020). Evidence of the government's involvement in Islamic education can be seen from the development of public schools and recognized religious schools in Indonesia (Alam, 2020). Public schools, such as *Sekolah Dasar (SD)*, *Sekolah Lanjutan Tingkat Pertama (SLTP)*, and *Sekolah Lanjutan Tingkat Atas (SLTA)*, as well as religious schools such as *Madrasah Ibtidaiyah (MI)*, *Madrasah Tsanawiyah (MTs)*, and *Madrasah Aliyah (MA)*, show that the government pays serious attention to education that includes religious aspects. Thus, education is a strategic means to preserve and develop spiritual values in society, as well as to create a generation that is not only academically intelligent but also has good morals. Therefore, it is important to understand how Islamic religious education can contribute to shaping the character and morality of the younger generation so that they can become responsible and noble individuals in their daily lives.

The ability to think and plan is the most valuable human characteristic (Sholikhah & Arif, 2023) because this potential is a gift from Allah SWT that is inherent in each individual and has different levels. This potential, although present in everyone, cannot grow optimally without proper guidance. Education is a planned means of directing this potential so that individuals can develop into independent, responsible, and noble human beings (Sholikhah & Arif, 2023). In this context, education functions not only as a transfer of knowledge but also as a holistic guidance process (Rosenzweig et al., 2020). Therefore, educational institutions need to create an environment that supports the development of students' potential as a whole. With the right approach, education can help students recognize and develop critical thinking abilities and social skills needed in life. In conclusion, education has a vital role in shaping the quality of generations

as well as human character so as to create individuals who are not only intelligent but also have high integrity and morals.

Law (UU: *Undang-Undang*) No. 20/2003 on the National Education System underlines the function of national education to develop the ability and shape the character and civilization of the nation (Republik Indonesia, 2003). This is emphasized in Article 3, which states that the purpose of education is to develop the potential of students to become human beings who are faithful, pious, have noble morals, are capable and creative. As evidence, this law regulates structured and tiered formal, non-formal and informal education pathways to achieve this goal. Formal education includes early childhood education, secondary education and higher education, all of which play an important role in shaping individual character and competence (Megawati & Prahmana, 2025). Thus, national education is not only about the transfer of knowledge but also the formation of a complete character. In this context, educational institutions are expected to play an active role in creating an environment that supports student character development. In conclusion, good education must integrate cognitive, affective, and psychomotor aspects so that students can grow into balanced and qualified individuals.

Competition among educational institutions in the current era of globalization is getting tighter as people demand quality education (Sarpong & Adelekan, 2024). Parents are more selective in choosing schools for their children's future, which is an important reason for educational institutions to continue to innovate in the learning models applied. In this context, educational institutions must be able to improve quality to meet these challenges. One way to achieve this is by implementing an effective learning model that is relevant to students' needs (Fitriadi et al., 2025). A good learning model does not only focus on delivering material but also pays attention to aspects of character development and student social skills (Setiawan et al., 2024). Thus, the success of student learning is strongly influenced by the effectiveness of the learning model in schools. In conclusion, educational institutions need to carry out continuous evaluation and development of the learning methods applied in order to meet community expectations and create a generation that is ready to face future challenges.

*Pesantren Anak Sholeh* (PAS) *Baitul Qur'an* is a *pesantren*-based educational institution that has experienced significant development since its establishment in 2011. Initially, this institution only had 30 students, but currently, the number of students has increased to 333. This increase in the number of students shows that PAS has succeeded in attracting public interest in the Islamic religious education it offers. One of the key factors in this success is the application of effective learning methods, especially in Islamic religious education. The technique used at PAS combines theory and practice through a demonstration model, which has proven effective in improving the understanding and skills of students. A clear example of the application of this model is the implementation of the *Hajj manasik*, where students are taught not only in theory but also through direct practice. This shows that an effective learning model can support the overall development of students. Therefore, the methods applied at PAS do not only focus on academic achievement but also on developing the character and social skills of students, thus supporting the achievement of optimal learning objectives.

Islamic religious education learning at PAS covers three important domains, namely cognitive, affective, and psychomotor. However, often, this learning is more focused on the cognitive domain, which only includes the delivery of

material without paying attention to aspects of character development. In fact, the affective domain is very crucial in the process of character building because character growth is rooted in affective intelligence, which requires the right time and process. Therefore, the development of effective learning models is very important to shape students' character as a whole. By integrating the affective domain in learning, students not only understand the material theoretically but can also apply it in everyday life. Good effective learning can be the foundation for effective character building in *pesantren*. Thus, educational institutions need to design curriculum and learning methods that are balanced between the three domains so that santri can grow into an individual who is not only academically intelligent but also has good morals and adequate social skills.

Based on this background, this research was conducted to examine the Affective Learning Model of Islamic Religious Education in shaping character building at PAS Baitul Qur'an Mlarak Ponorogo. The selection of this topic is based on the importance of affective domain development as an integral part of education that can produce strong character in students. In the context of Islamic religious education, the development of the affective domain not only contributes to character building but also to improving the spiritual and moral qualities of students. Therefore, this research is expected to make a significant contribution to developing an effective learning model for Islamic religious education in *permanent* institutions. With the results of this study, it is hoped that better strategies and methods can be found in integrating the affective domain into the Islamic religious education curriculum so as to improve the quality of education and character of students. This research is also expected to be a reference for other educational institutions in developing learning models that are in line with national education goals.

## **2. Methods**

The type of research conducted in this study is qualitative research. Qualitative research is a procedure that yields descriptive data in the form of written or spoken words from individuals and observed behaviours within a specific context holistically. This research was carried out at the Pesantren Anak Soleh (PAS) Baitul Qur'an Mlarak Ponorogo. Data were collected through in-depth interviews with the teachers, namely Mr. Edi Prayitno and Mr. Nur Achmadi. The interviews took place over approximately one week. Direct observation was conducted for about one month to ensure the validity of the obtained data. The data collection process was carried out using three methods: interviews, observations, and documentation. Data analysis was performed in three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved simplifying the information obtained, data presentation was organized in the form of a structured narrative, and conclusions were drawn through the interpretation of results. The validity of the data was reinforced through source and method triangulation, where data were compared from various participants, and the results of interviews, observations, and documentation were combined to reduce bias and enhance the credibility of the research (Sugiyono, 2016).

## **3. Result and Discussion**

Learning is seen as a conscious effort made by a person to obtain overall behavioural changes, both cognitive, affective, and psychomotor aspects (Anand,

2024). In affective learning, teachers not only deliver material, but students also experience directly the learning process that involves emotions and values (Sulistiani & Nugraheni, 2023). Emotional experience can strengthen students' understanding and engagement in learning (Wang et al., 2025). Teachers can encourage students to actively participate, share opinions, and feel the impact of learning (Aliabadi & Weisi, 2023). Through positive interaction and direct experience, students not only develop knowledge but also attitudes and values that will influence their behaviour in the future. A holistic approach to learning is needed to achieve more comprehensive educational goals.

In an effort to improve the quality of Islamic religious education, the application of effective learning models is one of the main focuses (Mukhlisin, 2024). This model is designed not only to prioritize cognitive aspects but also to pay attention to the emotional and social development of students. With this approach, it is expected that students can feel the meaning of each lesson taught so that students not only memorize but also understand and practice religious values in everyday life. This is an important foundation for creating a generation that is not only intellectually intelligent but also has good character. Mr. Edi Prayitno explained that:

*"Planning learning models, especially those that are effective, we make it a habit that has become a system and is included in Teaching and Learning Activities (KBM: Kegiatan Belajar Mengajar) every day."*

In the context of education, affective formation is one of the important aspects that must be considered by educators, especially in a madrasah environment (Susmiyati et al., 2023). Affective formation not only focuses on mastering the material but also on developing attitudes and moral values that will shape the character of students (Rangarajan, 2025). Through this approach, teachers are expected to create a conducive learning environment where students not only learn about theory but also apply these values in their daily lives. Thus, effective learning becomes a bridge to integrating religious knowledge with good behaviour so that *santri* can grow into a responsible and noble individuals.

In affective formation through habituation, the teacher can also control the activities of students outside the madrasah so that the teacher does not simply relinquish responsibility when students are outside the madrasah. Apart from habituation activities, affective learning models can also be carried out on Islamic religious education materials, as explained by Mr. Nur Achmadi, as follows:

*"We make a plan (RPP) every time we meet face-to-face in learning akidah akhlak."*

In the subject of *akidah akhlak*, students are taught materials related to the formation of affective attitudes. With the habituation or practice that exists outside the material, affective attitudes will slowly form in students. This process is very important because affective attitudes arise not only from theoretical understanding but also from real experiences experienced by students in everyday life. Through activities such as discussions, simulations, and community service, students can internalize the values taught so that they can apply them in social interactions. Thus, learning *akidah akhlak* not only serves to increase religious knowledge but also to form good character, which will guide students in living a more meaningful and responsible life.

It is very clear, from the above opinion, that the application of affective learning has been applied in MI PAS Baitul Qur'an by habituating religious activities such as reciting the Koran, mandatory congregational prayers, and Sunnah. The hope is that students will also

get used to doing this at home with their families or get used to praying at the mosque around the santri environment. In this way, it is hoped that the religious values taught in madrasah can be internalized in students' daily lives so that students become good santri not only in the school environment but also at home and in society. This habituation will form positive habits that will continue into adulthood, making students individuals who not only understand religious teachings but are also able to practice them in every aspect of life. Thus, MI PAS Baitul Qur'an plays an important role in producing a generation that is noble and has a strong commitment to religious values.

In the affective learning process, there must be such a thing as support and obstacles in the process. Supporting factors in affective learning are needed so that students can easily understand whatever is conveyed or exemplified by the teacher in attitude formation. This support can come from various sources, such as a supportive family environment, peers who have a positive attitude, and adequate facilities at the madrasah. In addition, the approach used by teachers, such as interactive and fun learning methods, also plays an important role in creating a conducive learning atmosphere. However, on the other hand, obstacles such as a lack of motivation from students, negative influences from the outside environment, or even a lack of teacher skills in managing the classroom can disrupt the learning process. Therefore, it is important for all parties, including educators, parents, and the community, to work together to create a supportive environment so that effective learning can run optimally and have a positive impact on the development of santri character. According to Mr Edi Prayitno, explained below:

*"The first supporting factor in affective learning is the existence of a system that has been running well even though there are still shortcomings, and also teachers who are quite competent".*

Mr. Edi Prayitno's statement confirms that although there are challenges in effective learning, the existence of a well-run system and competent teachers are the main keys to creating an effective learning atmosphere. A structured system allows for consistency in the implementation of learning so that students can benefit from every activity carried out. In addition, teachers who have competence not only in material mastery but also in pedagogical approaches are able to inspire and motivate students. Students can create interesting and relevant learning methods so that students feel more involved and motivated to learn. With the support of a good system and qualified teachers, it is hoped that the existing obstacles can be minimized and the effective learning process can run more smoothly, producing students who are not only academically intelligent but also have strong character and noble character.

This is where the role of the teacher must be applied because the teacher has won the trust of the parents of the students, so they must be responsible for educating, fostering and guiding students at MI PAS Baitul Qur'an. Mr. Nur Achmadi said:

*"For supporting factors, it is more internal to the teacher himself. With the existing system and with teachers who are competent in their respective fields, it is very supportive of affective learning itself, especially affective learning in Islamic religious education".*

In addition to supporting factors from teachers, there are also inhibiting factors in affective learning at MI PAS Baitul Qur'an. As explained by Mr Edi Prayitno, The different backgrounds of students range from personality and daily habits carried out outside the madrasa to the lack of parental supervision because some of the parents of students have busy lives outside the home, which reduces the time spent with children.

In addition to teacher supervision, students also need parental supervision when children are at home or outside the madrasah. However, with parents' jobs that make them unable to supervise their children, parents have high hopes that the madrasah will educate students' children to be better and develop their knowledge and morals.

This condition shows that the role of parents in children's education is crucial, especially in supporting effective learning that takes place in madrasah. When

parents cannot provide adequate supervision, students may have difficulty applying the values that have been taught at school in their daily lives. Therefore, it is important for madrasahs to establish good communication with parents so that they can understand the importance of their role in educating children at home. Madrasahs can organize regular meetings or seminars to provide parents with information and strategies on how to support children's character and moral development. With good collaboration between madrasah and parents, it is hoped that students can grow into individuals who not only excel academically but also have good attitudes and behaviours so that they can contribute positively to society.

#### 4. Conclusion

The conclusion of this study shows that the application of the affective learning model in MI PAS Baitul Qur'an has an important role in shaping students' character and moral values. Through an approach that prioritizes emotional experiences and positive interactions, students not only acquire religious knowledge but also internalize values that will guide their behaviour in the future. Recommendations to improve the effectiveness of this learning are the need for closer collaboration between madrasah and parents, as well as the development of teacher competence in managing interactive and fun learning. The hope is that with the support of a conducive family and madrasah environment, students can grow into individuals who are not only academically intelligent but also have character and responsibility in their daily lives.

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