



Reconstructing the Affective Assessment Model in Islamic Religious Education in the Era of Generative Artificial Intelligence

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Abstract

The rapid development of Generative Artificial Intelligence (AI) has transformed educational practices, including learning assessment in Islamic Religious Education. While AI offers opportunities to improve instructional efficiency and assessment design, its widespread use also raises concerns regarding the authenticity of affective assessment and the maintenance of academic integrity. This study aims to reconstruct an affective assessment model for Islamic Religious Education that is responsive to the challenges posed by Generative AI while preserving authentic character assessment. This study employed a qualitative research design using a content analysis approach. Data were derived from scholarly journal articles, books, policy documents, and other relevant academic literature, which were systematically analyzed through data reduction, thematic categorization, interpretation, and conceptual synthesis. The findings indicate that an effective affective assessment model should integrate AI-assisted assessment with authentic teacher-based assessment through direct observation, reflective discussions, open-ended questioning, self-assessment, and peer assessment. Based on these findings, this study proposes a hybrid affective assessment model in which Generative AI functions as an assistive technology for developing assessment instruments and managing data, whereas teachers remain the primary evaluators responsible for validating, interpreting, and providing character-based feedback. This model contributes conceptually to the development of affective assessment in Islamic Religious Education by balancing technological innovation with the principles of authenticity and academic integrity in the era of Generative AI.

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INTRODUCTION

The rapid advancement of Generative Artificial Intelligence (AI) has fundamentally transformed various sectors, including education. This technology not only supports the development of learning materials, assessment instruments, and automated data analysis but also reshapes the way teachers and students interact throughout the learning process (Hidayati & Yudiantoro, 2025; Sulaeman et al., 2024). AI's capability to generate text, images, and various forms of educational

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content efficiently provides opportunities to improve instructional effectiveness while expanding access to learning resources. Consequently, educational institutions have increasingly integrated AI into academic activities to foster more adaptive learning environments and enhance students' digital literacy (Abdurrahman et al., 2024; Triana & Zulaiha, 2025).

Despite these advantages, the widespread adoption of Generative AI has introduced new challenges to educational assessment systems. Previous studies have demonstrated that AI enhances the efficiency of assessment design and facilitates students' access to information. However, these benefits are accompanied by increasing concerns regarding technological dependency, reduced student engagement, the authenticity of learning outcomes, and academic integrity Hakimi et al., (2025). A survey conducted by Tirta in collaboration with Jakpat involving 1,501 senior high school and university students revealed that 86.21% of respondents reported using AI to complete academic assignments (Fasyani et al., 2024). This finding indicates that AI has become an integral part of students' learning practices, thereby requiring assessment strategies capable of distinguishing authentic student reflection from AI-generated outputs.

These challenges are particularly significant in Islamic Religious Education. Unlike subjects that primarily emphasize cognitive achievement, Islamic Religious Education aims to cultivate students' Islamic understanding while fostering the internalization of religious values in their daily lives. Consequently, assessment in Islamic Religious Education extends beyond measuring academic achievement to evaluating students' attitudes, moral values, spirituality, and character development. Affective assessment therefore plays a central role in determining the extent to which Islamic values are understood, internalized, and manifested through students' behavior (Nilna Fadlillah, 2024; Tamim, 2024).

The emergence of Generative AI presents unique challenges to the implementation of affective assessment. Text-based assessment instruments, including reflective journals, essays, and analytical assignments, are increasingly susceptible to AI-generated responses, making it more difficult for teachers to evaluate the authenticity of students' reflections, moral commitment, and the internalization of religious values. More importantly, the affective domain encompasses not only the quality of written responses but also students' lived experiences, honesty, behavioral consistency, and character development dimensions that cannot be fully captured through algorithm-based systems (Aibekkyzy et al., 2025). These challenges suggest that the integration of AI into affective assessment requires an approach that balances technological innovation with the principles of authenticity and academic integrity.

From an Islamic perspective, honesty constitutes one of the fundamental values underpinning character development. The Qur'an emphasizes the importance of truthfulness in Surah At-Tawbah (9:119):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: *O you who believe! Fear Allah and be with those who are truthful.*

This verse reinforces that assessment in Islamic Religious Education should not merely measure learning achievement but also cultivate individuals of integrity. Accordingly, the integration of Generative AI into educational practice should support the learning process without compromising the principles of honesty and academic responsibility.

Although numerous studies have explored the application of Generative AI in education, most have focused on improving learning effectiveness, enhancing digital literacy, or developing instructional media. Research specifically addressing the reconstruction of an affective assessment model in Islamic Religious Education to preserve authenticity and academic integrity in the era of Generative AI remains

limited (Baroud et al., 2025). This gap highlights the need for an assessment model that not only utilizes AI as an assistive technology but also preserves teachers' central role in observing, validating, interpreting, and fostering students' character development.

In response to this gap, this study aims to reconstruct an affective assessment model for Islamic Religious Education that is adaptive to the advancement of Generative Artificial Intelligence by integrating AI-assisted assessment with authentic teacher-based assessment. The proposed model is expected to strengthen the authenticity of the assessment process, uphold academic integrity, and contribute conceptually to the advancement of affective assessment practices in Islamic Religious Education within the context of digital transformation.

METHODS

This study employed a qualitative research design using a content analysis approach to analyze and reconstruct an affective assessment model for Islamic Religious Education in the era of Generative Artificial Intelligence (AI). This approach was selected because it enables researchers to identify, interpret, and synthesize concepts, findings, and perspectives presented in the existing literature, thereby facilitating the development of a conceptual model that is responsive to technological advancements and the evolving needs of educational assessment (Alouzi et al., 2026; M et al., 2026).

The data sources consisted of relevant academic literature, including international and national journal articles, scholarly books, policy documents, and other academic publications addressing affective assessment, Islamic Religious Education, Generative Artificial Intelligence, assessment authenticity, and academic integrity. The literature was selected based on its relevance to the research objectives and its contribution to the development of affective assessment concepts within the context of digital transformation (Hamid et al., 2026; Kasheem et al., 2025; Kassymova et al., 2025).

Data collection was conducted through a systematic process of literature searching, selection, and critical review. The data were subsequently analyzed using the stages of content analysis, which comprised: i) organizing and reducing the data according to the research themes; ii) conducting open coding to identify key concepts; iii) categorizing the codes into themes related to affective assessment, the use of Generative AI, authenticity, and academic integrity; iv) interpreting the relationships among the identified themes; and v) performing a conceptual synthesis to reconstruct an affective assessment model for Islamic Religious Education based on Generative Artificial Intelligence.

To enhance the credibility of the findings, source triangulation was employed by comparing literature from the fields of education, educational technology, and Islamic Religious Education. The synthesis process was conducted iteratively to ensure that the proposed model not only represents the collective findings of previous studies but also offers a conceptual framework that integrates the role of Generative AI as an assistive technology with authentic teacher-based assessment to preserve assessment authenticity and academic integrity (Engkizar et al., 2026).

RESULT AND DISCUSSION

Current Practices of Affective Assessment in Islamic Religious Education

The literature synthesis indicates that affective assessment constitutes a fundamental component of Islamic Religious Education, as it emphasizes character formation, the internalization of Islamic values, and the development of students' religious behavior. Unlike cognitive assessment, which primarily measures conceptual understanding, affective assessment seeks to determine the extent to which students

receive, internalize, and apply Islamic teachings in their daily lives. Accordingly, the success of Islamic Religious Education should be evaluated not only through academic achievement but also through observable changes in students' attitudes, habits, moral commitment, and character development (Engkizar et al., 2025; Hadini et al., 2024).

The findings further reveal that affective assessment in Islamic Religious Education continues to rely predominantly on authentic assessment conducted directly by teachers. The most frequently employed assessment techniques include classroom observation, self-assessment, peer assessment, reflective journals, and learning portfolios. The combination of these complementary methods enables teachers to develop a more comprehensive understanding of students' affective development than relying on a single assessment instrument. Furthermore, integrating multiple techniques facilitates data triangulation, thereby enhancing the credibility and objectivity of assessment outcomes.

Within the context of Islamic Religious Education, affective assessment functions not merely as a mechanism for measuring learning outcomes but also as an integral component of character education. Assessment is intended to cultivate both Islamic intellectual awareness (*aqliyyah Islamiyyah*) and Islamic moral character (*nafsiyyah Islamiyyah*), enabling teachers to evaluate not only what students know but also how they practice Islamic values in their daily lives (Engkizar et al., 2024; Idawati et al., 2024). Consequently, affective assessment performs a formative function by encouraging continuous reflection, habituation, and behavioral improvement.

The literature also demonstrates that affective assessment should be implemented according to the principles of objectivity, transparency, integration, effectiveness, efficiency, and educational value. Objectivity requires assessment to be based on clearly defined indicators, whereas transparency ensures that students understand the criteria against which they are evaluated. The educational principle positions assessment as a means of character development rather than merely assigning scores (Azhari et al., 2026). Therefore, affective assessment requires instruments capable of capturing authentic behavioral evidence through direct interaction between teachers and students.

The findings indicate that although various affective assessment instruments have been implemented in Islamic Religious Education, their application continues to face challenges in maintaining assessment consistency, particularly in classrooms with large student populations and limited opportunities for continuous observation. These limitations highlight the need for a more adaptive assessment model that incorporates emerging digital technologies, including Generative Artificial Intelligence (AI) (Ghasem, 2025; Tlili et al., 2023). Nevertheless, the integration of AI should preserve the essential characteristics of affective assessment, particularly its ability to evaluate the authentic internalization of values, moral development, and students' observable behavior.

Challenges of Generative Artificial Intelligence for Assessment Authenticity and Academic Integrity

The literature review indicates that the emergence of Generative Artificial Intelligence (AI) has created both opportunities and challenges in educational assessment (Salim & Habibi, 2025; Triana & Zulaiha, 2025). Although AI enhances efficiency in generating learning materials, designing assessment instruments, and processing educational data, its implementation also raises concerns regarding the authenticity of assessment and the preservation of academic integrity. These concerns are particularly significant in Islamic Religious Education, where assessment is expected to capture not only students' cognitive achievement but also their moral commitment, religious values, and character development.

Several studies have reported that Generative AI is capable of producing

educational content that appears convincing but may contain inaccurate or fabricated information, a phenomenon commonly referred to as AI hallucination (Rustanta & Sari, 2025). This limitation highlights the necessity of strengthening digital literacy and implementing appropriate supervision to ensure that AI supports, rather than undermines, students' moral and spiritual development (Anisatul Luthfia, 2024). Furthermore, AI remains unable to capture emotional depth, lived experiences, and contextual understanding, all of which are essential dimensions in affective assessment (Andini et al., 2025).

The increasing adoption of Generative AI has also influenced students' learning behavior. While AI can facilitate access to information and promote critical thinking when used responsibly, excessive dependence on AI may reduce students' creativity, critical reasoning, and independent problem-solving abilities (Salim & Habibi, 2025). Ethical concerns have consequently emerged regarding academic dishonesty, plagiarism, and the declining authenticity of students' learning outcomes. In addition, the limited transparency of AI systems makes it difficult to determine how responses are generated and whether they contain hidden biases or inaccuracies (Bjelobaba et al., 2025; Klimova et al., 2025).

Another significant challenge arises from the ability of Generative AI to produce highly realistic synthetic content, including text, voices, images, and communication patterns that closely resemble human expression (Bhandari & Bhandari, 2025). As a result, teachers encounter increasing difficulty in distinguishing authentic student reflections from AI-generated outputs, particularly in affective assessment tasks such as reflective journals, essays, and personal narratives. Consequently, assessment instruments should be capable of differentiating between genuinely internalized values and responses generated with technological assistance.

The literature further emphasizes that teachers' digital competence plays a crucial role in addressing these challenges. Teachers are expected not only to understand the capabilities and limitations of AI but also to utilize it responsibly when developing learning materials and assessment instruments (Ilma & Rohmah, 2025). Previous studies have demonstrated that Islamic Religious Education significantly contributes to students' character formation; therefore, affective assessment remains indispensable for evaluating behavioral change and moral development. At the same time, students belonging to Generation Z and Generation Alpha are highly accustomed to digital technologies, requiring teachers to integrate technology into classroom practices while maintaining meaningful learning experiences (Shinta et al., 2024).

The findings also indicate that authentic teacher-based assessment continues to be more effective in evaluating affective dimensions than fully automated AI-based assessment. Through open-ended questions, direct observation, reflective discussion, and interviews, teachers are able to obtain a deeper understanding of how students internalize and practice Islamic values in their daily lives. Such interactions enable teachers to identify students' sincerity, honesty, and moral commitment while providing personalized and constructive feedback. Consequently, combining AI-supported assessment with authentic teacher assessment creates a more comprehensive evaluation process that measures not only learning outcomes but also the processes through which students develop religious values and character.

Table 2. Comparison Between AI-Based and Teacher-Based Affective Assessment Instruments

Assessment Aspect	AI-Based Assessment Instrument	Teacher-Based Assessment Instrument
Attitudes toward Religious Values	Uses standardized questions to evaluate attitudes.	Uses open-ended questions to explore students' attitudes in greater depth.
Moral	Assesses responses using	Evaluates moral commitment through

Commitment	statistical patterns with limited moral context.	direct observation and personal reflection.
Sincerity	Limited ability to assess students' sincerity.	Explores sincerity through interviews and reflective discussions.
Self-Development	Focuses primarily on measurable outcomes.	Encourages students to demonstrate evidence of personal growth.
Social Relationships and Empathy	Limited capacity to evaluate social interaction.	Directly observes students' interactions within authentic social contexts.
Adherence to Religious Teachings	Relies on predefined and relatively rigid criteria.	Evaluates the practical implementation of religious teachings through observation and reflective questioning.
Personal Reflection	Evaluates standardized written responses.	Provides opportunities for students to express personal reflections in greater depth.
Responses to Moral Dilemmas	Limited ability to interpret contextual value conflicts.	Facilitates discussion and critical reflection on moral dilemmas encountered by students.

Table 2 illustrates the differences between affective assessment instruments developed using Generative Artificial Intelligence and those conducted directly by teachers. AI-based assessment primarily relies on standardized questions and statistical analysis, making it less capable of capturing the complexity of students' emotional, moral, and social experiences. In contrast, teacher-based assessment adopts a more flexible and interactive approach through classroom observation, reflective dialogue, and open-ended questioning, allowing teachers to understand the contextual factors influencing students' religious attitudes and behaviors (Bayraktar & Jiménez, 2020).

The comparison also demonstrates that affective dimensions such as sincerity, personal reflection, empathy, and responses to moral dilemmas are more appropriately assessed through direct teacher involvement. Although Generative AI can assist teachers in developing assessment instruments and organizing assessment data, it cannot fully replace teachers' professional judgment in interpreting students' affective development. Therefore, the findings suggest that the role of teachers remains indispensable in ensuring the authenticity, validity, and educational value of affective assessment in Islamic Religious Education, while AI should function primarily as an assistive technology that enhances assessment efficiency without replacing human evaluation.

Reconstruction of an Affective Assessment Model Based on Generative Artificial Intelligence

The findings indicate that the reconstruction of an affective assessment model for Islamic Religious Education should position Generative Artificial Intelligence (AI) as an assistive technology rather than a substitute for teachers. Although AI is capable of improving the efficiency of assessment design, data management, and documentation, it remains limited in evaluating students' moral values, sincerity, spiritual commitment, and contextual character development. Therefore, teachers continue to play a central role in observing, interpreting, validating, and providing meaningful feedback on students' affective development.

The literature synthesis suggests that affective assessment should integrate conventional teacher-based assessment with AI-assisted assessment. Conventional assessment enables teachers to observe students' attitudes directly during classroom activities and religious practices, allowing them to evaluate authentic behaviors that cannot be adequately measured through automated systems. At the same time, Generative AI can assist teachers in designing observation instruments, organizing assessment records, generating scoring templates, and summarizing assessment results. This complementary approach improves assessment efficiency while

maintaining the authenticity of the evaluation process.

Teacher-based affective assessment should focus on observable indicators of character development, including gratitude, discipline, self-confidence, moral commitment, empathy, and adherence to Islamic values. These indicators are assessed through continuous classroom observation, reflective dialogue, and students' participation in learning activities. Teachers record students' behavioral development using structured observation sheets and provide qualitative comments to document evidence of character growth. Such procedures enable teachers to evaluate affective development holistically rather than relying solely on numerical scores.

The findings further indicate that Generative AI can simplify the preparation of affective assessment instruments by automatically generating observation forms, organizing student assessment data, and facilitating digital documentation. AI-assisted instruments can also standardize assessment formats and reduce teachers' administrative workload. Nevertheless, the interpretation of students' attitudes, sincerity, and moral development should remain the responsibility of teachers because these dimensions require contextual understanding, professional judgment, and direct interaction with students.

The reconstructed model proposes the use of a simplified observation instrument employing a three-point Likert scale to evaluate students' affective development. Behavioral indicators such as gratitude, discipline, and self-confidence are classified into three performance levels representing low, moderate, and high achievement. In addition to numerical ratings, teachers are encouraged to include qualitative comments describing students' behavioral changes, participation, and character development. This combination of quantitative and qualitative evidence enables a more comprehensive assessment of students' affective competencies.

Previous studies have shown that AI-supported adaptive assessment systems can personalize learning experiences by adjusting educational content according to students' learning needs, progress, and performance (Nadlir et al., 2025). Likewise, Generative AI can assist teachers in developing assessment instruments more efficiently without replacing professional judgment during the assessment process (Sujannah et al., 2025). Therefore, AI should be viewed as a pedagogical support tool that enhances teachers' capacity to conduct authentic assessment rather than as an autonomous assessment system.

Overall, the reconstructed model integrates the efficiency of Generative Artificial Intelligence with the authenticity of teacher-based affective assessment. Within this framework, AI functions as a technological assistant responsible for instrument development, data organization, and assessment administration, whereas teachers remain responsible for direct observation, interpretation, validation, and character-based feedback. This balanced integration preserves assessment authenticity and academic integrity while supporting innovation in affective assessment practices for Islamic Religious Education in the era of digital transformation.

CONCLUSION

This study concludes that the reconstruction of an affective assessment model for Islamic Religious Education in the era of Generative Artificial Intelligence (AI) requires a balanced integration of AI-assisted assessment and authentic teacher-based assessment. Although Generative AI contributes to improving the efficiency of assessment design, data management, and feedback generation, it remains limited in evaluating affective dimensions such as sincerity, moral commitment, spiritual values, and the contextual internalization of Islamic teachings. Therefore, teachers continue to play a central role in observing, validating, interpreting, and providing meaningful

feedback on students' character development. The proposed conceptual model positions Generative AI as an assistive technology rather than a substitute for teachers, thereby preserving assessment authenticity and academic integrity while supporting innovation in educational assessment. This study contributes a conceptual framework for developing affective assessment in Islamic Religious Education that aligns with the demands of digital transformation. Future studies are encouraged to empirically validate the proposed model in diverse educational settings to examine its effectiveness, practicality, and impact on students' character development and academic integrity.

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