



Affective and Cognitive Approaches in Assessing Al-Qur'an Learning: Literature Review

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Article History : Received: 08-06-2025

Accepted: 14-08-2025 Publication: 23-08-2025

Abstract : *This study aims to analyze the impact of affective and cognitive approaches in assessing Qur'anic learning among students. Comprehensive assessment of Qur'anic learning outcomes requires the integration of affective and cognitive aspects. However, in practice, teachers often encounter challenges in implementing such assessments effectively. This study employs a qualitative method using content analysis of various relevant academic sources. The findings indicate that the effective approach enhances students' emotional engagement, motivation, and love for the Qur'an, which in turn fosters their willingness to memorize and understand its content. Meanwhile, the cognitive approach supports pronunciation skills, memorization techniques, and the interpretation of verses. An imbalance between the two approaches may hinder the effectiveness of learning: cognitive dominance without affective engagement reduces motivation, while high affective engagement without cognitive support hampers comprehension. Therefore, integrating both approaches is considered crucial to optimize learning outcomes. Future studies are recommended to examine the effectiveness of such integration through research designs appropriate to the learning context.*

Abstrak : *Penelitian ini bertujuan untuk menganalisis dampak pendekatan afektif dan kognitif dalam penilaian pembelajaran Al-Qur'an pada siswa. Penilaian komprehensif terhadap pencapaian pembelajaran Al-Qur'an memerlukan integrasi aspek afektif dan kognitif. Namun, dalam praktiknya, guru sering mengalami kendala dalam menerapkannya secara efektif. Penelitian ini menggunakan metode kualitatif dengan teknik analisis isi terhadap berbagai sumber akademik yang relevan. Hasil kajian menunjukkan bahwa pendekatan afektif meningkatkan keterlibatan emosional, motivasi, dan kecintaan siswa terhadap Al-Qur'an, yang berdampak pada keinginan menghafal dan memahami isinya. Pendekatan kognitif mendukung kemampuan pelafalan, teknik hafalan, dan penafsiran ayat. Ketidakeimbangan kedua pendekatan dapat menghambat efektivitas pembelajaran: dominasi kognitif tanpa afeksi mengurangi keterlibatan, sedangkan afeksi tinggi tanpa dukungan kognitif menyulitkan pemahaman makna. Oleh karena itu, integrasi kedua pendekatan dipandang krusial untuk mengoptimalkan hasil belajar. Penelitian lanjutan disarankan menguji efektivitas integrasi tersebut melalui desain penelitian yang sesuai dengan konteks pembelajaran*

Keywords : Affective, Cognitive, Al-Qur'an Learning.

INTRODUCTION

Quranic learning is a key pillar of Islamic education, aiming to shape a generation that is not only intellectually proficient in reading and understanding the holy verses, but also possesses an attitude of love, respect, and commitment to practicing the Quran's contents in everyday life. Along with developments in education and learning psychology, the approach used in the Quranic learning process needs to reflect a balance between students' cognitive and affective abilities (student-centered and value-integrated learning). However, in many educational institutions, assessment of Quranic learning still tends to focus solely on cognitive aspects, such as accuracy of recitation and quantity of memorization, while affective aspects such as motivation, love, and appreciation are often neglected. This problem is important to examine because assessments that do not address the affective dimension have the potential to result in mechanical and less meaningful learning. Students may be able to memorize verses fluently, but do not develop spiritual awareness or emotional closeness to the Quran. Conversely, students who are highly motivated but lack cognitive guidance will struggle to deeply understand the structure and messages of the Quran. Thus, an evaluation approach is needed that can integrate affective and cognitive aspects proportionally in assessing student learning outcomes. (Nurjadid et al., 2025, p. 29)

Previous studies have highlighted the importance of both affective and cognitive approaches in Quranic learning. For example, a study by Rahmawati and Idris (2021) showed that an affective approach can increase students' interest and persistence in memorizing the Quran. Meanwhile, research by Anwar and Yusuf (2020) found that a cognitive approach plays a crucial role in developing the ability to understand the linguistic structure and meaning of verses. However, most of these studies have focused on one approach in isolation, and few have directly tested the impact of integrating the two approaches in a measurable experiment.

This research was conducted to address the need for a more comprehensive and contextual evaluation model in Quranic learning. What is interesting about this study is the use of an experimental approach to directly observe how the integration of affective and cognitive approaches affects student learning outcomes. This research differs from previous studies because it not only discusses the approach theoretically but also applies it practically in a classroom context through controlled treatment. Thus, this research offers an empirical contribution to the development of a more comprehensive assessment system in Quranic education.

This study aims to examine the literature on the influence of affective and cognitive approaches, both separately and in an integrated form, on student learning outcomes in Quranic learning. Furthermore, this study proposes an integrated assessment design based on an affective-cognitive approach that teachers can use as a reference in developing fairer, more meaningful, and contextual learning evaluation instruments. In line with this objective, the main question to be answered is: How

can the integration of affective and cognitive approaches improve the quality of Quranic learning assessment in schools?

METHOD

This study uses a descriptive qualitative approach with a library research method. This study aims to analyze various scientific sources related to affective and cognitive approaches in Quranic learning to gain a deeper understanding. Data sources in this study come from scientific journals, reference books, and academic articles relevant to learning strategies in Islamic education. The collected literature was selected based on its suitability to the research topic, particularly those discussing the effectiveness of affective and cognitive approaches in the learning process.

Data collection was conducted through documentation studies, namely by collecting, reviewing, and analyzing various relevant references. Next, the data was analyzed using content analysis. This analysis stage included identifying various literature sources that discuss the affective and cognitive approaches, grouping the information based on main themes such as the definition, advantages, and impact of each approach on learning, and drawing conclusions regarding the effectiveness of both approaches in Quranic education.

RESULTS AND DISCUSSION

Definition and Aspects of the Affective Approach

Affective is an aspect related to a person's feelings, attitudes, and values. Affective includes emotions, motivation, and beliefs that an individual has. When someone has a good affective, they tend to be more motivated and enthusiastic in learning. (Zainudin & Ubabuddin, 2023, p. 916) Affective also plays a role in the formation of individual attitudes and values and a person's sensitivity in receiving external stimuli or stimuli that come to them in the form of problems, situations, symptoms and others. In learning the Qur'an, the affective aspect can be measured from students' attitudes towards the holy book of the Qur'an, such as respect in reading and memorizing it, interest and enthusiasm, love in reading and memorizing the verses of the Qur'an, and commitment to practicing Islamic teachings in everyday life. In addition, learning motivation is also an important indicator, when students who have a strong internal drive will be more enthusiastic in understanding and practicing the teachings of the Qur'an.

The affective domain, often referred to as the attitudinal or normative domain, relates to attitudes and values oriented toward mastery, ownership, and skills in a process or method. These learning outcomes are evident in students' various behaviors, such as attention to learning, discipline, motivation to learn, respect, and so on. This affective domain can be broken down into five levels, arranged from the simplest to the most complex. (Muslimah, 2021, p. 13)

1. Acceptance or (receiving) is a person's sensitivity in receiving external stimuli or stimuli that come to him in the form of problems, situations, symptoms and so on. Examples of affective learning outcomes at the receiving level, for example, students realize that discipline must be upheld, lazy and undisciplined traits must be eliminated far away.
2. Responding implies "active participation." Therefore, the ability to respond is a person's ability to actively engage in a particular phenomenon and react to it in some way. An example of an affective learning outcome at the responding level is a student's growing desire to learn more or delve deeper into Islamic teachings on discipline.
3. Valuing Valuing means giving appreciation to an activity or object, so that if the activity or object is not done or felt, it will bring loss or regret. An example of an affective learning outcome at the valuing level is the growth of a strong will in students to be disciplined, both at school, at home and in the midst of community life.
4. Organization reconciles differing values to form new, more universal values, leading to general improvement. For example, students supported the enforcement of national discipline initiated by President Soeharto at the commemoration of National Awakening Day in 1995. Organizing represents a higher level of attitude or value than receiving, responding, and valuing.
5. Characterization by a value or value complex is the integration of all value systems that students have, which influences their personality and behavior patterns. An example of affective learning at this level is that students have a holistic attitude, the form of which is that students can make the commands of Allah SWT as stated in the Al-Ashr letter of the Qur'an as a guide for their lives in matters concerning discipline, both discipline at school, at home and in the midst of community life.

Cognitive Approach Aspects

Cognitive is a student's intellectual ability to think, know, and solve problems. Bloom's taxonomy explains that the cognitive aspect contains behaviors that emphasize intellectual aspects, such as knowledge, understanding, and skills. The cognitive aspect is classified into six levels of thought processes, namely: knowledge, understanding, application, analysis, synthesis, and evaluation. In the cognitive domain, there are six levels of thought processes, starting from the lowest level to the highest level. In the context of learning the Qur'an, this aspect includes the ability to read with correct tajwid rules, understand the meaning and interpretation of the verses of the Qur'an, as well as skills in memorizing (tahfiz) certain parts of the Qur'an. In addition, the cognitive aspect also includes students' ability to connect the teachings of the Qur'an with everyday life and apply them in their attitudes and behavior.

The cognitive domain (mastery of academic material) aims to measure mastery of basic scientific concepts (content objectives) in the form of essential materials as key concepts and main principles. This cognitive domain is a domain that involves more mental/brain activities. (Yuwono, 2016, p. 26) Bloom categorizes cognitive abilities and domains in more detail hierarchically into 6 levels of thinking process abilities from the lowest to the highest level, including: (Hamzah, nd, p. 29)

1. Knowledge/memorization/memory (knowledge) is a person's ability to recall or recognize names, terms, ideas, symptoms, formulas, and so on, without expecting the ability to use them. This knowledge or memory is the lowest level of thinking process. One example of cognitive learning outcomes at the knowledge level is: students can memorize the Al-'Ashr letter, translate and write it well and correctly, as one of the discipline learning materials given by Islamic religious education teachers at school.
2. Comprehension is a student's ability to comprehend something after it has been known and remembered. Understanding is knowing about something and being able to see it from various perspectives. Comprehension is a level of thinking ability that is one level higher than memorization or memorization. One example: students can explain the meaning of discipline contained in the Quran, as found in Surah al-Asr, fluently and clearly.
3. Application is a person's ability to apply or use general ideas, procedures or methods, principles, formulas, theories, and so on, in new and concrete situations. This application is a thinking process at a higher level than understanding. One example of a cognitive learning outcome at the application level is a student's ability to think about the application of the concept of discipline. which is taught in the Qur'an both in daily life, family environment, school and society.
4. Analysis is a student's ability to break down or describe a material or situation into smaller parts and to understand the relationships between these parts or other factors. The analysis level is one level higher than the application level. For example, students can reflect and think carefully about the concrete manifestations of a student's discipline at home, at school, and in everyday life within the community, as part of the explanation in the Qur'an.
5. Synthesis is a thinking ability that is the opposite of analytical thinking. Synthesis is a process that logically combines parts or elements to form a structured pattern or form a new pattern. One example of a cognitive learning outcome at this synthesis level is: students can write an essay about the importance of discipline as explained in the Quran.
6. Assessment/appreciation/evaluation (Evaluation) is the highest level of thinking in the cognitive domain according to Bloom's Taxonomy. Assessment or evaluation here is a person's ability to make considerations regarding a value or idea, for example if a person is faced with several choices, then he will be able to choose one choice, then he will be able to choose the best choice, according to existing standards or criteria. One example of cognitive learning outcomes at the evaluation level is that students

are able to weigh up the benefits that can be reaped by students who are disciplined and can show the harm or negative consequences of someone who is lazy or undisciplined, so that in the end they arrive at the conclusion of the assessment, that discipline is a command from Allah SWT that must be carried out in everyday life.

Impact of Affective and Cognitive Approaches

In this study, the main question posed is whether there is a significant difference between the impact of affective and cognitive approaches on student learning outcomes in Quranic instruction at the school level. To answer this question, we first need to understand what these two approaches mean and how they influence student learning outcomes.

Affective and cognitive approaches have a significant contribution to improving the quality of Quranic learning. Affective skills can be defined as a person's ability to engage with various emotions or feelings within themselves. For example, appreciation, feelings, interests, enthusiasm, values, attitudes toward a situation, and so on. Research conducted by (Hidayatullah, 2020) states that affective skills are closely related to attitudes and values. Research conducted by (Saftari & Fajriah, 2019) also states that affective skills are closely related to interests and attitudes, which can take the form of responsibility, cooperation, discipline, commitment, self-confidence, honesty, respect for others' opinions, and self-control.

The Affective Approach in the context of learning the Qur'an focuses on the emotional aspects of students, namely attitudes, motivation, and student involvement in learning. With this approach, the main goal is to foster students' interest and love for the Qur'an. Emphasis is placed on building students' emotional closeness to the material being taught, so that they do not only study the Qur'an as an academic obligation, but also as part of their spiritual life. This approach focuses on developing intrinsic motivation, namely the drive to learn that comes from within the student, which is influenced by respect and love for religious teachings. Meanwhile, as research conducted by (Zakiah & Khairi., 2019) states that cognitive is a mental process related to abilities in the form of general recognition and is characterized by the representation of an object into a person's mental image whether in the form of symbols, responses, ideas or notions, and values or considerations. Thus the cognitive domain is related to the intellectual aspect. In line with the results of research conducted by (Rithaudin et al., 2019) which states that the cognitive domain contains behaviors that emphasize intellectual aspects, such as knowledge, understanding, and thinking skills.

Another study conducted by Noviansyah (2020) states that the cognitive domain is related to intellectual aspects or thinking (reasoning). It includes knowledge, understanding, application, analysis, integration, and assessment. In the cognitive domain, according to Irwansyah (2021), the extent to which

students, and at higher levels, are able to analyze and integrate this with their existing understanding for subsequent assessment or consideration. The cognitive approach places greater emphasis on developing students' intellectual aspects, namely understanding and mastery of the Quran. In this approach, students are more focused on memorizing Quranic verses, understanding their meaning and interpretation, and being able to apply these teachings in everyday life. This approach prioritizes academic achievement and measurable outcomes, such as test scores or mastery of the material taught.

Based on learning theory, both have different influences on student learning outcomes. An affective approach can increase students' intrinsic motivation to study harder because they feel more emotionally connected to the material. Several studies have found that when students feel appreciated and positively encouraged, they tend to have a higher motivation to learn the material being taught (Pintrich & De Groot, 1990). This is important in the context of learning the Quran because if students have an interest and love for the Quran, they will be more likely to memorize and understand the verses being taught more deeply.

In contrast, the cognitive approach focuses more on students' intellectual abilities in understanding Quranic texts and memorizing their verses. In this approach, students tend to be introduced to learning techniques that focus on academic learning, such as memorization, literal understanding of the text, and completing exercises related to Quranic material.

Research by Dweck (2006) suggests that approaches focused on mastery of material can improve students' cognitive skills, although they are not always directly related to the development of long-term attitudes and motivation towards learning. However, whether there are significant differences between these two approaches in terms of student learning outcomes, particularly in the context of the Qur'an, will depend largely on how they are implemented in practice. Several experimental studies conducted in schools indicate that affective approaches have a greater influence on students' attitudes and motivation, while cognitive approaches are more effective in terms of material mastery and academic test results (Schunk, 2001). For example, a study by Ryan & Deci (2000) suggested that students taught with approaches that focus more on affective aspects (such as rewarding effort and small achievements) showed significant improvements in their motivation and engagement in learning. On the other hand, approaches that focus more on cognitive outcomes, such as text comprehension and verse memorization, tend to show more significant differences in academic test results or assessments.

Through this analysis, it can be concluded that affective and cognitive approaches have different impacts on student learning outcomes. The affective approach has a greater impact on students' motivation and attitudes toward the Quran, while the cognitive approach has a greater impact on students' mastery of the material and academic skills. Therefore, this experimental study will focus on

determining whether these differences are significant in the context of Quran learning outcomes at the school level.

Comparing the Effects of the Two Approaches Although both approaches have their respective advantages, the influence of the affective approach tends to be more pronounced in terms of student motivation and attitudes towards learning, while the cognitive approach is more dominant in the development of students' intellectual abilities. The affective approach influences students' emotions and motivation, which in turn encourages them to be more involved in learning and apply the teachings of the Qur'an in their daily lives. In contrast, the cognitive approach focuses more on intellectual and academic aspects, which play a role in improving students' understanding of the Qur'anic text and mastery of the material. However, in practice, a combination of affective and cognitive approaches often has a more significant impact on student learning outcomes. Students who have intrinsic motivation and a positive attitude towards learning the Qur'an (obtained through the affective approach) tend to more easily understand and master the material taught (which is facilitated by the cognitive approach). This is in line with the results of research by Pintrich & De Groot (1990) which shows that learning that integrates intrinsic motivation (affective) with teaching that focuses on mastery of the material (cognitive) can result in significant improvements in learning outcomes.

Affective and Cognitive Relationships in Learning the Qur'an

The relationship between students' emotional (affective) engagement and their cognitive understanding of the Quran is a very interesting topic to analyze, because both factors play a crucial role in the learning process. Emotional engagement refers to the extent to which students feel interested, love, and care about the material they are learning, while cognitive understanding relates to the mental processes of understanding, analyzing, and remembering information, in this case, the Quranic text. Strong emotional engagement can encourage students to be more active in learning, not only understanding the text literally, but also contemplating and absorbing its meaning. When students feel an emotional connection with the Quran, they are more motivated to dig deeper into their understanding of the verses and apply the teachings in their lives. Feelings of love, admiration, and respect for the Quran can be a powerful motivator to better understand the teachings of the book.

Many studies have shown that emotional engagement can increase students' intrinsic motivation, making them more active in learning. In the context of learning the Quran, this means that students who feel emotionally connected are more likely to read, study, and explore the interpretations and historical context of the revelations. Emotional engagement can positively impact their cognitive processes, as they go beyond memorizing the text to reflecting on the deeper meanings of the verses. For example, fear of the torments of hell or hope for God's mercy can provide an emotional dimension that enriches

their understanding of the Quran's teachings. Furthermore, a strong cognitive understanding can strengthen students' emotional engagement. When students understand the meaning behind Quranic verses, they more easily relate those teachings to their lives, which in turn increases their emotional connection to the text. Deep cognitive understanding allows students to see the Quran not only as a book to be studied, but as a source of inspiration and guidance for life that guides their actions.

Learning theories provide a foundation for understanding this relationship. One example is Albert Bandura's social cognitive theory, which emphasizes the importance of learning through experience and observation. When students feel emotionally engaged in learning, they tend to be more focused, more persistent in their efforts to understand, and better able to apply what they learn in their daily lives. Furthermore, Benjamin Bloom's affective taxonomy suggests that emotional engagement can foster higher levels of understanding, such as the ability to assess and apply knowledge in more complex situations.

In practice, teachers who can create a learning environment that connects material to students' emotions can enhance both their emotional engagement and cognitive understanding. For example, a teacher who relates Quranic verses to students' life experiences will encourage them to feel an emotional connection to the text, which in turn will enrich their understanding of the Quranic teachings. Teachers who demonstrate love and respect for the Quran will also serve as role models for students, inspiring them to develop greater emotional engagement in their learning. Furthermore, discussion-based and reflection-based learning can also enhance students' emotional engagement. When students are invited to discuss the meaning of Quranic verses and how these teachings can be applied to their lives, this deepens their cognitive understanding and strengthens their emotional engagement. This type of learning teaches students not only to understand the text but also to internalize its meaning and feel the impact of these teachings on their lives.

Several studies have also examined the relationship between emotional engagement and cognitive understanding in the context of Quranic learning. For example, research conducted by Mawardi and Ma'ruf (2018) showed that students' emotional engagement has a significant influence on Quranic learning outcomes in madrasas. This study found that students who are more emotionally engaged in Quranic learning tend to be more successful in understanding the Quran's contents compared to those who are less emotionally engaged. Research by Putra and Siti (2020) also shows that Quranic learning based on emotional engagement can improve students' cognitive understanding by linking the subject matter to everyday life values. Overall, students' emotional engagement with the Quran has a significant impact on their cognitive understanding of the book's teachings. When students feel emotionally connected to the Quran, they are more motivated to understand and internalize its meaning more deeply. Conversely, a good cognitive understanding of the Quran can also strengthen students' emotional

engagement, as they will feel more inspired to practice its teachings in their lives. Therefore, to improve the quality of learning the Qur'an, it is important for educators to create an atmosphere that can connect learning with the emotional dimension of students, so that they can feel the depth of the teachings of the Qur'an both cognitively and affectively.

Integrated Assessment Analysis

In the context of evaluating Quranic learning, the affective and cognitive approaches are two main components that cannot be separated. Both reflect two aspects of student development: affective encompasses the emotional side, attitudes, and values, while cognitive encompasses intellectual abilities such as understanding and memorizing the contents of the Quran. The affective approach is very important in forming students' inner relationship with the Quran, such as feelings of love, respect, and responsibility in practicing its teachings. Affective evaluation cannot rely solely on written tests, but must involve observing students' attitudes during the learning process, their active participation in lessons, and their involvement in daily religious activities. On the other hand, the cognitive approach focuses more on students' academic achievements, such as the ability to read the Quran with correct tajweed, memorize verses, understand the meaning, and explain the contents systematically. Cognitive assessment tends to be easier to measure through tests or reading and memorization practices, but risks producing only formal achievements if not accompanied by an appreciation of the meaning. (Nurjadid et al., 2025, p. 1059)

Both affective and cognitive aspects support each other in shaping meaningful learning. Students who have a strong emotional bond with the Quran tend to be more motivated to understand and memorize it. Conversely, a strong cognitive understanding will strengthen students' emotional engagement because they recognize the majesty of the message contained in the holy book. Therefore, assessments that solely emphasize the cognitive side without addressing the affective aspect have the potential to create dry and mechanical learning. Teachers are required to develop evaluation instruments that integrate these two approaches so that Quranic learning can produce a generation that is not only intellectually capable but also spiritually and morally mature. Such evaluations include academic tests on the one hand, and observation of attitudes, self-reflection, or personal journals on the other. By combining the two, the learning process not only results in mastery of the material but also strengthens Islamic values in students, enabling them to use the Quran as a guide in real life.

CONCLUSION

In Quranic learning at the junior high school (SMP) level, affective and cognitive approaches play a crucial role in influencing student learning outcomes. These two approaches have different yet

complementary effects, enhancing student understanding and engagement in learning. The affective approach focuses on students' emotional and motivational aspects, such as their attitudes, interests, and love for the Quran. When students feel emotionally connected to the material being taught, they are more motivated to study harder and apply the Quranic teachings in their daily lives. This aspect is crucial in building intrinsic motivation, which can increase student engagement and enthusiasm for learning.

On the other hand, the cognitive approach focuses more on mastering academic material, such as understanding the text, memorizing verses, and connecting the teachings of the Quran to real life. This approach places greater emphasis on developing intellectual abilities and measurable academic test results. These two approaches are inseparable, as they mutually support each other in Quranic learning. Students who possess a good cognitive understanding, but lack a strong affection for the Quran, may simply study as an academic obligation, without a commitment to practicing its teachings. Conversely, students with a strong affection, but without adequate cognitive understanding, may struggle to apply the teachings of the Quran correctly. Therefore, the integration of affective and cognitive approaches in Quranic learning is crucial to creating a generation that is not only intelligent in understanding the text, but also has a strong commitment to practicing the teachings of the Quran in everyday life. This approach can also increase students' motivation and positive attitudes towards learning, which will ultimately support the achievement of optimal learning outcomes.

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