The implementation of affective and psychomotor assessment in Islamic religious education learning

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Abstract Psychomotor and affective assessments are still rarely carried out so that the assessment results are not optimal. This research aims to analyze the implementation of affective and psychometric assessments in Islamic Religious Education learning. This research uses a qualitative approach. The data collected was analyzed using the interactive model from Miles & Huberman. The results of the assessment discussion are a benchmark used in determining student learning outcomes. The assessment at this research location, namely at SMPN 03 Rejang Lebong, is determined by the school but still takes into account the KKM that has been determined. Teachers gain an understanding of assessment through seminars or training workshops. The affective assessments used by PAI teachers at SMPN 3 Rejang Lebong include observation, self-assessment, journals and peers. Meanwhile, the psychomotor assessment uses performance techniques and tests in the form of simulations and checklists.

Keywords: Assessment, Affective, Psychomotor, Islamic Religious Education

Abstrak Penilaian psikomotorik dan afektif masih sangat jarang dilakukan sehingga hasil penilaian kurang maksimal. Penelitian ini bertujuan untuk menganalisis pelaksanaan penilaian afektif dan psikomotrik pada pembelajaran Pendidikan Agama Islam. Penelitian ini menggunakan pendekatan kualitatif. Data yang dikumpulkan dianalisis dengan *interactive model* dari Miles & Huberman. Hasil pembahasan penilaian adalah sebuah tolak ukur yang digunakan dalam menentukan hasil belajar siswa. Penilaian di lokasi penelitian ini yaitu di SMPN 03 Rejang Lebong, ditentukan oleh pihak sekolah namun tetap mempertimbangakan KKM yang telah ditetapkan. Guru memperoleh pamahaman penilaian melalui seminar atau worksop pelatihan. Penilaian afektif yang digunakan guru PAI di SMPN 3 Rejang Lebong di antaranya adalah observasi, penilaian diri, jurnal, dan teman sejawat. Sedangkan pada penilaian psikomotorik menggunakan teknik unjuk dan tes berupa simulasi dan daftar cek.

Kata Kunci: Penilaian, Afektif, Psikomotorik, Pendidikan Agama Islam

Introduction

Affective and psychomotor assessment are crucial components in evaluating individuals' holistic development and competency in various fields. Affective assessment focuses on measuring attitudes, values, beliefs, emotions, and motivations, which are integral aspects of one's personality and behavior. Understanding the affective domain provides insights into how individuals perceive themselves, interact with others, and approach tasks or challenges. It enables educators to tailor interventions, instructional strategies, and support systems effectively. Moreover, in fields such as education where interpersonal skills, empathy, and emotional intelligence are paramount, assessing the affective domain ensures that individuals possess the necessary qualities to thrive in their roles (Anderson and Bourke 2013; McCoach, Gable, and Madura 2013; Zins 2004).

On the other hand, psychomotor assessment evaluates physical skills, coordination, dexterity, and motor abilities. It is particularly essential in disciplines like sports, performing arts, healthcare, and vocational training, where proficiency in physical tasks directly correlates with performance and safety. By assessing the psychomotor domain, educators and trainers can identify strengths and areas needing improvement, design targeted training programs, and monitor progress effectively. Furthermore, psychomotor assessment plays a vital role in healthcare settings, where precise motor skills are critical for performing medical procedures and surgeries safely and efficiently (Dreyfus and Dreyfus 1980). Overall, integrating affective and psychomotor assessment alongside cognitive evaluation ensures a comprehensive understanding of individuals' capabilities and facilitates their development across diverse domains (Baharom et al. 2015; ElSayary 2021; Sahni 2018).

Cognitive evaluation alone may provide insights into intellectual abilities and knowledge acquisition but often overlooks crucial aspects such as attitudes, emotions, values, and physical skills. By incorporating affective assessment, educators gain deeper insights into students' motivations, interpersonal skills, and emotional intelligence, which are critical for success in various domains (Demetriou et al. 2002). Likewise, psychomotor assessment complements cognitive evaluation by evaluating individuals' physical abilities, coordination, and motor skills. This holistic approach ensures that individuals' strengths and areas needing improvement across cognitive, affective, and psychomotor domains are identified and addressed effectively, leading to more personalized interventions and enhanced outcomes in education.

Research underscores the importance of integrating multiple assessment modalities to capture the complexity of human performance and behavior. Studies have shown that a multidimensional assessment approach, including cognitive, affective, and psychomotor domains, provides a more accurate depiction of individuals' competencies and potential for success (Van der Linden, te Nijenhuis, and Bakker 2010). Moreover, such integrated assessments contribute to the development of well-rounded individuals who possess not only cognitive knowledge but also emotional resilience, interpersonal skills, and physical competence, which are increasingly valued in today's dynamic and interconnected world. Thus, by incorporating affective and psychomotor assessment alongside cognitive evaluation, educators can better support students' holistic development and prepare them for the diverse challenges and opportunities they will encounter in their personal and professional lives.

Moreover, every student has a diversity of abilities in various fields, including cognitive, affective and psychomotor aspects. Assessments that only focus on one domain will most likely not provide a complete picture of student potential and development (Poerwanti 2015). The goals of modern education not only focus on the transfer of knowledge (cognitive), but also on the development of skills, attitudes and values (affective) as well as practical abilities and physical skills (psychomotor) (Suardi 2018). Therefore, assessments that cover all these aspects are very important to measure overall educational achievement.

Limiting assessment to written tests or standardized exams can ignore most of the affective and psychomotor domains. To measure these aspects, various assessment tools are needed such as observations, projects, portfolios, or interviews (Azis et al. 2022). Affective (feelings, attitudes, values) and psychomotor (physical skills) assessments are often more difficult to measure objectively compared to cognitive aspects. Subjectivity and bias in judgment can be a problem (Akbar 2023).

Educational policy and evaluation practice used by schools and educational institutions can vary, and may not fully reflect the need for a comprehensive evaluation of student abilities in these three domains. Unbalanced assessment in these three domains can have a major impact on learning (Jannah and Sulianti 2021). Focusing only on the cognitive domain can ignore the development of interpersonal skills, life skills and practical skills that are important in everyday life (Sani 2022). Educational curricula typically have goals that encompass the development of all domains, and assessment that aligns with those goals is important to ensure alignment between what is taught and what is assessed.

Students are holistic individuals with cognitive, affective and psychomotor dimensions which are closely related (Paputungan and Paputungan 2022). To properly understand student development, assessments are needed that cover all of these domains. The cognitive domain assessment is related to thinking abilities which include the ability to memorize, understand, apply, analyze, synthesize and evaluate (Rosyidi 2020). The psychomotor domain assessment includes skills related to movement or muscles such as writing, speaking, and so on (Arsyad and Saleh. 2022). Meanwhile, the affective domain assessment is related to interests and attitudes such as honesty, discipline, self-confidence, and so on (Saftari and Fajriah 2019). Explicitly, these three domains cannot be separated from each other (Mawaddah 2022). In this context, balanced and comprehensive assessment in these three domains can help get a more accurate picture of students' abilities and ensure that education focuses on development their holistic.

In Islamic religious education, integrating affective and psychomotor assessment alongside cognitive evaluation holds significant importance for nurturing well-rounded individuals with a comprehensive understanding of their faith. While cognitive assessment measures knowledge acquisition of Quranic verses, Hadiths, and Islamic jurisprudence, it often overlooks the development of attitudes, values, and spiritual growth. Affective assessment enables educators to gauge students' levels of devotion, empathy, and moral reasoning, which are central to Islamic teachings. Additionally, integrating psychomotor assessment allows educators to evaluate students' proficiency in performing religious rituals, such as prayer (Salah), recitation of Quranic verses, and other physical acts of worship. By embracing a holistic approach to assessment, Islamic educators can ensure that students not only possess intellectual understanding but also embody the ethical principles and engage actively in religious practices, fostering a deeper connection to their faith (Mahmoudi 2018; Stern 2018; Uyuni and Adnan 2020; Al Zeera 2001).

Research in Islamic education emphasizes the importance of incorporating affective and psychomotor assessment to enhance the effectiveness of religious instruction. Studies have shown that a multifaceted assessment approach in Islamic education leads to a more profound impact on students' spiritual development and behavior (Abdullah 2017; French, Purwono, and Shen 2022; Sahin 2018). By integrating affective assessment, educators can identify areas for nurturing students' moral virtues, such as compassion, honesty, and humility, aligning with the ethical teachings of Islam. Furthermore, psychomotor assessment ensures that students not only possess theoretical knowledge but also demonstrate practical competence in performing religious duties and rituals accurately. Thus, by embracing a holistic approach to assessment in Islamic religious education, educators can better cultivate individuals who embody the teachings of Islam in both their beliefs and actions, contributing to their personal growth and fulfillment as devout Muslims.

However, in the old paradigm, there was more assessment of learning emphasis on cognitive aspects of ability. Therefore, researchers here focus more on affective and psychomotor assessments. The formulation of the problem of this research is what is the urgency of the assessment itself?, then how is the implementation of affective and psychomotor assessments of students in Islamic religious education learning?, and the obstacles in implementing students' affective and psychomotor assessments in Islamic religious education learning?

Methods

This research took place at Junior High School or SMP Negeri 03 Rejang Lebong, Ahmad Yani Street, Talang Ulu, East Curup sub-district, Rejang Lebong Regency, Bengkulu Province, Indonesia. Using a type of descriptive research with a qualitative approach (Bearnard 2006). Data sources and informants (participants) consist of Islamic Religious Education subject teachers. The interviews are conducted with the PAI teacher, namely Mrs. Lydiawati, S.Pd. Data was collected using semi-structured interview techniques. Data analysis was carried out using *interactive models* developed by Miles and Huberman (Miles et al. 2014). Generally used in qualitative research, this technique includes three processes, namely: (a) data collection and condensation (reduction); (b) data presentation; (c) data verification and/or drawing conclusions (Sitompul 2019).

Results and Discussion

Evaluation and the Urgency of Islamic Religious Education Learning

In essence, Islamic religious education teachers at SMPN 3 Rajeg Lebong understand the importance of assessment in learning. This can be seen from the answer given by a teacher at the school. She said:

> *"penilaian yo tolak ukur keberhasilannyo kan itu, pentinglah nak liat sebatas mano anak-anak itu mampu dan sebatas mano pelajaran sudah didapatnyo kan cak itu kalo dak ado penilaian cakmano kito menentukan hasil belajar nyo, iyo kan ??? kau belajarkan, kau nak dapat nilai jugokan. Penentuannyokan dari nilai, nak nilai A, B,C kan? Iyo pentinglah untuk menilai hasil belajar siswa, sebatas mano kemampuan siswa karno kemampuan siswa beda-beda kemampuannyo. Setiap orangkan beda-beda kemampuan, ado siswatu dikelas cak mano itukan di dapatkan dari peniliaan, kalu dak do penilaian dak pacaklah.* (Assessment is a benchmark for assessing student learning outcomes. It is important to what extent the children are capable and to what extent the lessons they have learned because if there are no learning outcomes, how to assess them. For example, like you, when you study, you definitely want a grade, whether it's an A or a B. , C. Assessment is important to carry out in schools because it is to assess student learning outcomes to the extent of the student's abilities because each student has different abilities. There are students in that class and it all comes from assessments. Because if there is no assessment you cannot measure that).

Based on the interview, the assessment by question is a benchmark used to determine student learning outcomes. This assessment itself is very important to carry out in schools because it is to see the abilities of each student, remembering that the abilities of each student are not the same as other students and to what extent the material that has been taught has been understood by the students. Without these assessments, teacher cannot develop students. Those are in line with are stated by numeruous experts (Heritage 2007; Wiliam et al. 2004).

The Islamic religious education teacher at SMPN 3 Rajeg Lebong also understands the purpose of assessment in the learning process, as she said:

> *"Tujuan utamanyo kan macam-macam, tergantung kito penilaiannyo kan. Kalu sedekar nilai pengentahuannyo yo itukan. Iyolah kito belajar untuk apo, gunonyo apo. Pastikan ado manfaat dan tujuan, dak mungkinlah kito belajar-belajar bae dak ado hasil".."* (The objectives of the assessment vary, depending what do you want to assess, if

you just want to assess knowledge then that is the goal. What do we study for? What's it used for? There must be benefits and goals, it's impossible for us just to learn).

From the results of the interview it can be understood that the purpose of assessment goes back to what the teacher want to achieve and this cannot be separated from the three domains of assessment, namely the cognitive domain, psychomotor domain and affective domain.

This in line with the theories that assessment plays a crucial role in the process of teaching and learning. The purpose of assessment in learning is to gather data about students' achievement to recognize their progress in skills, requirements, and capabilities as their weaknesses and strengths before, during, and after the educational courses to develop students' learning and achievement. Assessment can be formative or summative. Formative assessment is an ongoing process that provides learners with constructive timely feedback, helping them achieve their learning goals and enhancing their achievements. It is a goal-oriented process that actively involves both students' and teachers' participation as a key component to develop students' learning. Summative assessment, on the other hand, measures learning and is used to evaluate the effectiveness of educational programs (Ismail et al. 2022).

In an interview conducted with the informant regarding policies at SMPN 3 Rejang Lebong, she stated:

> *"Kalo standar kelulusan mapel, untuk sekarang di sekolah kito ditentukan oleh pihak sekolah tapi di hitung juga KKM, itukan dibuat kemampuan siswa, daya dukung impteknyo, kemudian kemampuan siswanyo itukan di hitung, oh kemampuan siswa akuni kebetulan anak-anak aku ni dak biso baco Al-Qur'an jadi pas materi Al-Qur'an aku kasih nilai minimal harus 65 misalnyokan, nah ketika siswa tidak lulus di 65 maka di adakan remedial, remedial itu kalo siswanyo sudah mencapai 65 dan ada yang belum mencapai itu mako diulang materi pembelajaran itu sampe dio lulus. Sebenarnyo bukan aturan sekolah tapi emang suda aturannyo cak itu tapi sekolah memberikan kebijakan. Jadi ketuntasan minimal itu di tentukan oleh pihak sekolah lewat guru masing-masing mapel. Misalkanbiar sekolah ini seragam atau samo di SMPN 3 PKN, IPA, PAI, Matematika, nilai ketuntasanyo harus 70. Bearti anak-anak harus menargetkan dapat nilai 70 minimal, kalo dio di bawah 70 bearti dia remedial"."* (For standard Graduation in subjects at school is now determined by the school but the KKM is also calculated. Technically, what is called the student's ability, his or her impect power, then the student's ability is also taken into account. For example, regarding my students' abilities, it happens that my children cannot read the Koran, so when I give Al-Qur'an material a minimum score of 65, for example, then when students don't pass 65 then remedial is carried out, remedial is if If the student has not yet reached 65, the learning material will be repeated until the student passes. Actually, it's not a school rule, but that's the rule, but the school provides a policy. So the minimum completeness is determined by the school through the teachers of each subject. This is done for uniformity. For example, in SMPN 3 subjects PKN, Science, PAI, Mathematics, the completeness score must be 70. This means that children must aim to get a minimum score of 70, if the student's score is below 70 it means they are remedial students.)

From the explanation above, at SMPN 3 Rejang Lebong school itself, the completion score in each subject, especially PAI, is determined by the school but also takes into account the KKM which has been determined by the education office. And this has been taught through teacher workshops and seminars which have been attended or socialized by local agencies.

In sum, the evaluation of Islamic Religious Education (IRE) learning is crucial for the development of students' religious knowledge and moral character. The urgency of IRE evaluation is driven by the need to ensure that educational programs are aligned with Islamic values and principles, and that they effectively foster students' religious and moral development (Astutik et al. 2023; Heryati, Borifar, and Wanto 2023).

IRE evaluation should be comprehensive, continuous, and integrated with school programs. It should cover input aspects such as content standards, educator standards, educational staff standards, facilities and infrastructure standards, process aspects such as process standards, management standards, and educational assessment standards, and output aspects such as student learning outcomes (Heryati et al. 2023).

The evaluation of IRE learning is essential for maintaining the quality of education and ensuring that students are equipped with the knowledge and skills necessary to be good Muslims and responsible citizens. It also helps to identify areas for improvement and to develop strategies for enhancing the effectiveness of IRE learning (Astutik et al. 2023; Heryati et al. 2023).

Affective Assessment Students in PAI Learning

Attitudinal or affective assessment is one of the domains of assessment that must be carried out by a teacher. It is because of this attitude that the learning process carried out can be implemented in everyday life. And this also leads to the true essence of education, namely changing behavior for the better. Therefore, at SMPN 03 Rejang Lebong, they have carried out this affective assessment for their students, especially in PAI subjects. The teacher stated as follows:

> *"kito liat anak itu dengan melihat mengucapakan salam sudah mendapatkan nilai. Kalo ibu dulu beberapa tahun yang lalu ibu punyo namonyo buku akhlak mulia yo, buku akhlak mulia itu setiap anak ibu tulis misalkan dia menyapa guru dengan sopan sudah mendapatkan nilai, ketika memberi salam mendapatkan nilai, ketika dia melaksanakan sholat dzhur dan dhuha dio sudah mendapatkan nilai. Itu dalam lingkup sosial ibu nengoknyo. Ketiko kito masuk kelas misalnyo kemudia dio ngucapakan salam berarti dio sudah dapat nilai itu kan secara global bae. Kalo kognitifkan soal contoh sebutkan apo itu lah yang tuliskan, nah kalo afektif itu dengan sikap siswa itu ketika masuk kelas, di luar kelas itukan dapat nilai yo tapi idak seluruhnyo contoh ibu tengok si A terus idak cak itu pulo kalo itu penelitian namonyo. Namonyo penilian secara global, cak kato ibu tadikan mengucapkan salam dapat nilailkan, menyapa guru, sopan santun itu udah dapat nilai. Iyo ibu jugo menerapkan buku sholat di rumah, jadi anak-anak buat di buku tulisnya itu dibuatlah kegiatan sholat mereka sehari-hari dengan jujur. Nah sekarang tahun ini alhamdulillah ibu sudah buat nyo dewek, ibu cetak jadi mereka seragam. Iyo dari situ ibu biso liat kejujuran anak kek gitu apakah dia melaksanakan. Pengamatan langsung dan tugas jugokan, tugaskan mengisi buku sholat. Di buku sholat itulah dio isi 'oh subuh ini aku idak sholat, kemaren sholat' tanda tangan orang tua dan itu di kumpulkan setiap pelajaran ibu. Cak mano kawan nyo bagus dak, ado masalah dak itu bae itu secara global. Anak yang bermasalah baru kito inikan. Ibu tidak menggunakan daftar pertanyaan teman sejawat karno ibu kebetulan tidak terlalu banyak atau secara kesat mana kito be lah Nampak, karno siswa nyo dak terlalu banyak kek gitukan"* (we can see that the child just said hello and he has got a grade. Several years ago, my mother had something called a noble morals book. Every time your child writes a noble morals book, for example, when he greets the teacher politely he gets a grade, when he greets he gets a grade, when he performs midday and midday prayers he gets a grade. I see that in the social sphere. When we enter class, for example, when they say hello, it means they have received a grade because it is assessed globally. If it is cognitive, in the form of an example question, state what the meaning of prayer is that is written, it is different from affective, it is related to the student's good attitude when entering class, and outside of class, you will get a grade. And but not in all cases, mothers look at and observe A continuously, it's not like that if that's what research is called. It's also called global assessment, as I said earlier, if you say hello you get a grade, greet the teacher, for manners you get a grade. Then the mother also used a prayer book at home, so that the children wrote their daily prayer activities honestly. Thank God, this year I made them myself, I printed them so they were all uniform. From there the mother can see the child's honesty whether he is implementing it or not. Direct observation and assignments, assignments to fill out the prayer book. It is in the prayer book that students fill in 'oh this morning I didn't pray, yesterday I prayed' with the parent's signature and this is collected at every mother's lesson. Whether his friend is good or not, there is a problem, that's not the only global question. We just gave birth to a problem child. You don't use a list of questions from your colleagues because you don't happen to have too many or it's just that we have seen them all, because there aren't that many students).

From the explanation above, it is clear that PAI teachers use affective assessments at SMPN 3 Rejang Lebong. The first is observation, this is done by the teacher observing students in the school environment, starting from their behavior with teachers and friends. Second, self-assessment technique. This self-assessment has been applied by PAI teachers by making prayer books, where in this prayer book is an activity that students do at home, such as praying and parents are the assessors here because every time a child does his/her task, the parent's signature will be given as proof that the child is correct in carrying it out. Third, journal. Here the teacher has a journal called the book of noble morals. The book contains student activities through observations made. Like

students saying hello, greeting the teacher and so on, of course all of this will be valued by a teacher. Lastly, the fourth is colleagues. In this assessment, the teacher uses peers which is carried out globally, meaning that the teacher asks only one or two students about their friends or is carried out globally only.

From the observations above, the researcher drew the conclusion that the affective assessment carried out by PAI teachers at SMPN 3 Rejang Lebong. It has been carried out in accordance with the theory explained above. However, of the four assessment techniques carried out, there is one assessment that is less effective, namely peer assessment. This is because the teacher does it globally and without using a checklist so the assessment is not comprehensive (Dreyer, Bryant, and Velentgas 2016; Schmutz et al. 2014). Here teachers should do it individually by making a checklist so that the grades obtained are more clearly measurable.

Student Psychomotor Assessment in PAI Learning

Psychomotor assessment or often known as assessment student's skills are sometimes forgotten by many educators in the assessment process. Because remembering that the material taught is mostly focused on cognitive matters. It could be that there are still teachers who don't understand the technical aspects of psychomotor assessment. However, there is still a psychomotor assessment that must be carried out, although occasionally remembering that this is an assessment that has been determined, namely cognitive, affective and psychomotor. Therefore, it is necessary to maximize psychomotor assessment in learning. SMPN 03 Rejang Lebong in Islamic religious education subjects has implemented psychomotor assessment as explained by the teacher below:

> *"Kalo unjuk kerja mereka melaksanakan sholat pada materi sholat. Melaksanakan sholat misalkan unjuk kerjanyo praktek sholat kemudian membaca Al-Qur'an kan itu. Kalo ibu tidak membuat miniatur ka'bahnyo cuman ibu melaksanakan prakteknyo. Prakteknyo kami membuat ka'bah dari meja siswa itu dibuat dengan segi empat itu miniatur ka'bahnyo. Kemudian ibu membuat tempat sampah itukan bulat itu ibu siapkan untuk lempar jumrohnyo. Kemudian sa'i kami mengibaratkan dari pohon yang satu kepohon yang kedapan itu bukit shofa dan marwah. Kalo ibu seperti itu membuat praktek haji. Kebetulan sekolah menyediakan kain ihrom buat laki-lakinyo untuk praktek. Untuk miniatur kami idak buatkannyo karno keterbatasan tapi kami buat dari meja yang dibentuk segiempat mereka mengeliling, yo dibuat seperti dio mulai dari maqam Ibrahim, baca talbiyahnyo berkeliling ka'bah tadi. Kan kalo di sholat dibuat daftar ceklisnyo kalo idak dibuat cakmno nak masukan penilaian. Penilaiannyotu rukun sholatnyo terlaksana atau tidak tapi nilainyo beda, bacaannyo hafal atau tidak dari rukun sholat karno kalo rukun sholatnyo idak dilaksanakan berarti idak sahlah sholatnyo"* (To perform their work, they pray on prayer material. Carrying out prayers, for example, the performance can be practicing praying and then reading the Qur'an like that. For me, they don't make miniatures of the Kaaba, but I carry out the practice. In practice, students make the Kaaba from the table was made with a rectangle as a miniature of the Kaaba. Then I made a round trash as a place to throw the juror. Then I made an analogy from one tree to the next tree it becomes a hill of shofa and marwah. For such I make the practice of Hajj. Coincidentally the school provided cloth of Ihram for men to practice. For our miniatures We didn't make it because of limitations, but we made it from a rectangular table, then they circled it, then made it like starting from the station of Ibrahim, read the talbiyah while around ka'bah. This is different from prayer practice where a checklist is made, otherwise how can you enter it evaluation. The assessment includes the pillars of the prayer, whether they are carried out or not and that affects different scores, then whether or not they memorize the pillars of the prayer because if the pillars of the prayer are not carried out it means the prayer is also invalid.)

From the explanation above regarding the psychomotor assessment carried out by PAI teachers at SMPN 3 Rejang Lebong, researchers can conclude that in the psychomotor assessment technique used only performance. This can be seen from practicing Hajj rituals and prayer practices. Then there are 2 types of tests used by teachers, *firstly*: in the form of simulation tests only, namely simulations of the implementation of the Hajj pilgrimage and the implementation of congregational prayers, *secondly*: checklists, where this is clearly visible in prayer practice, the teacher provides a checklist for the prayer assessment which consists of 13 pillars of prayer, so that with the teacher's check list it is easy to assess students' skills.

Psychomotor assessment is not only limited to performance, simulations and checklists, but there are many more methods that can be used in psychomotor assessment (Jelovsek, Kow, and Diwadkar 2013; Oropesa et al. 2011). In psychomotorics there are tests and non-tests. The test consists of an action test or performance test. Meanwhile, non-tests consist of portfolios, observations, checklists, anecdotal notes, projects, products, assessment scales and others (Ubaidillah et al. 2021).

Therefore, assessments in psychomotorics are very diverse, it just depends on what you do in our place or school in teaching. But with using the method in evaluation, it will provide high accuracy in student assessments.

Obstacles of Psychomotor and Affective Assessment in PAI Learning

Certainly, every activity carried out cannot run smoothly but sometimes there are obstacles or obstacles that occur. The same thing applies to assessments carried out on students. Even though it has been designed in such a way, in the technical implementation there may be obstacles both intrinsic and extrinsic. In the affective and psychomotic assessment carried out at SMPN 03 Rejang Lebong, the teacher says:

> *"iyo namonyo kito menilai anak pasti adolah hambatannyo mungkin kito tidak melihat pelaksanaannyo memerintahkan untuk sholat sedangkan yang dinilainyo sholat yokan. Karno tadi bahas haji misalkan kesulitannyo karno praktek haji itu idak mungkin satu-satu kalo sholat biso satu-satu penilaianyo. Kalo hajikan langsung satu kelas atau perkelompok misalkannyo. Ado yang baco, ada yang hafal mungkin baconyo dengan kuat baco talbiyahnyo misalkan. Karno berkelompok mereka ngikut baekan seperti itu.* (Yes, it's called assessing students, there must be obstacles, maybe the teacher doesn't see the implementation of the order. Because we discussed the Hajj, for example, the difficulty is because the practice of Hajj cannot be done one by one, it is different from prayer, it can be assessed one by one. If you do Hajj, go straight to one class or group. There are students who read, there are also those who memorize it so they read it aloud like reading the talbiyah. Because they are in a group, they just follow what their friends say).

From the presentation above, the researcher concluded that the obstacles experienced by PAI teachers at SMPN 03 Rejang Lebong in carrying out affective and psychomotor assessments were due to the difficulty of carrying out assessments carried out in groups so that they had difficulty in assessing them. Then the next obstacle is uncontrolled or controlled implementation so that teachers find it difficult to assess students.

From the description above, the researchers see that PAI teachers at SMPN 03 has been quite optimal in carrying out student assessments both in terms of affective and psychomotor. However, there are several things that need to be strengthened for PAI teachers in assessments regarding understanding and diversity in assessments, especially in psychomotor assessments. Where teachers can use techniques and methods that are appropriate to the conditions at school because there may be limited knowledge so that teachers only carry out what they understand. In fact, if we refer to theory, there are various techniques and methods that can be used in assessment (Abosalem 2016; Tharwat 2020; Tran and Daim 2008).

Conclusion

Assessment is a benchmark used to determine student learning outcomes. The goal of the assessment returns to what the teacher want to achieve, whether cognitively, psychomotorically or affectively. Evaluation at SMPN 03 Rejang Lebong it is determined by the school but still takes into account the determined KKM. Teachers gain an understanding of assessment through seminars or training workshops. The affective assessments used by PAI teachers at SMPN 3 Rejang Lebong are observation, self-assessment, journals and peers. Meanwhile, the psychomotor assessment uses performance techniques, while the effort test uses simulations and checklists. The obstacles are due to the difficulty of carrying out assessments in groups and the lack of control in implementing the assessments.

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