

# Character Ambiguity: Searching For New Approach To Islamic Education Textbooks

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## Abstract

This research is based on the reality that character education in Islamic education textbooks remains inadequate, even though character education is crucial in shaping students with noble character and the ability to face moral challenges in the modern era. Character, as part of affective competence, must be taught clearly and consistently, just as cognitive and psychomotor competencies, to achieve balance in forming a complete and ideal personality. This study was conducted on Islamic Education textbooks for 11th grade used in schools across Indonesia, published by the Ministry of Education, Erlangga, Grafindo, and Tiga Serangkai. Using a qualitative approach, these textbooks were analyzed through content analysis to identify the extent to which character education values are integrated into them. The results show that all textbooks used as subjects in this study have not fully integrated character education optimally. Character education must be implemented by considering appropriate objectives, materials, methods, media, and evaluation.

Keywords: Character Education, Affective Domain, Learning Components.

## Abstrak

*Penelitian ini didasarkan pada kenyataan bahwa pendidikan karakter dalam buku teks pendidikan Islam masih juga belum memadai, meskipun pendidikan karakter sangat penting untuk membentuk peserta didik yang berakhlak mulia dan mampu menghadapi tantangan moral di era modern. Karakter, sebagai bagian dari kompetensi afektif, harus diajarkan secara jelas dan konsisten sebagaimana kompetensi kognitif dan psikomotor untuk mencapai keseimbangan dalam pembentukan kepribadian yang utuh dan ideal. Penelitian ini dilakukan pada buku teks Pendidikan Agama Islam kelas 11 yang digunakan di sekolah-sekolah di seluruh Indonesia, yang diterbitkan oleh Kementerian Pendidikan, Erlangga, Grafindo, dan Tiga Serangkai. Dengan pendekatan kualitatif, buku-buku tersebut dianalisis menggunakan metode*

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*analisis konten untuk mengidentifikasi sejauh mana nilai-nilai pendidikan karakter terintegrasi dalam buku teks tersebut. Hasil penelitian menunjukkan bahwa semua buku teks yang dijadikan subjek dalam penelitian ini belum sepenuhnya mengintegrasikan pendidikan karakter secara optimal. Pendidikan karakter harus dilakukan dengan mempertimbangkan tujuan, materi, metode, media, dan evaluasi yang sesuai untuk mencapainya.*

*Kata Kunci: Pendidikan Karakter, Ranah Afektif, Komponen Pembelajaran.*

## Introduction

Textbooks are books that are used as student handbooks as learning media (instructional). The role of textbooks, both in the classroom and outside the classroom, is very dominant and has a very important function in an educational system. The content of textbooks is developed based on the applicable curriculum. This implies that textbooks must be standardized<sup>1</sup>. Textbooks are the dominant instructional media in the classroom and also a central part of the education system<sup>2</sup>. Therefore, it is certain that textbooks used in classroom must be able to meet textbook eligibility standards, namely: content, language, presentation and graphic eligibility (Permendiknas No. 11 of 2005 Article 43 Paragraph 5).

other sources must, of The analysis textbooks has been carried out, for example, based on fog index or or the readability of a text. A good text is one that does not contain unnecessary complexity (fog)<sup>3</sup>, criteria of the National Education Standards Agency which requires 4 criteria to be met which include content, presentation, graphics and language<sup>4</sup>, Critical Thinking using Ennis' criteria (1985), namely 1) Provide a simple explanation

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<sup>1</sup> Anwar Efendi, "Beberapa Catatan Tentang Buku Teks Pelajaran Di Sekolah," *Jurnal Pemikiran Alternatif Kependidikan* 14, no. 2 (2009): 1–10.

<sup>2</sup> Dzawil Hiday, Ria Safitri, and Muhammad Alfian, "Kesalahan Morfosintaksis Pada Buku Ajar Bahasa Arab Kelas 5 Mi Terbitan Departemen Pendidikan Hidayatullah," *Jurnal Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 3, no. 1 (2021): 1–5, <https://doi.org/10.47435/naskhi.v3i1.477>.

<sup>3</sup> Rinaldi Supriadi and Nur Fitriyani, "Analisis Kesesuaian Buku Teks Bahasa Arab Berbasis Keterbacaan Menggunakan Ketentuan Fog Index," *Arabi : Journal of Arabic Studies* 6, no. 1 (2021): 105, <https://doi.org/10.24865/ajas.v6i1.232>.

<sup>4</sup> Tri Ulfa and Erni Munastiwi, "Keterampilan Berpikir Kritis Dalam Pembelajaran Ilmu Pengetahuan Sosial," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 4, no. 1 (2021): 50–54, <https://doi.org/10.34007/jehss.v4i1.576>.

(elementary clarification), 2) Building basic skills (basic support), 3) Concluding (inference), 4) Making advanced explanations (advanced clarification), 5) Organizing strategies and tactics (strategy and tactics)<sup>5</sup>, philosophical analysis of Islamic education textbook material in the content of religious moderation<sup>6</sup>, character of religiosity and spirituality,<sup>7</sup> American Council on the Teaching of Foreign Languages (ACTFL),<sup>8</sup> STEM (Science, Technology, Engineering, Mathematics),<sup>9</sup> Augmented Reality (AR)<sup>10</sup>. All models or approaches to the analysis of the textbooks emphasize cognitive and psychomotor competencies; however, they neglect the affective domain.

To conduct an analysis of textbooks in the affective domain as a competency that emphasizes aspects within the heart or behavior that shape character, in-depth research is required. This is because affective competencies have specific characteristics and tend to receive less attention. This paper aims to offer an approach to analyzing textbooks in the affective domain or character by considering all components of learning, namely objectives, materials, methods, media, and evaluation.

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<sup>5</sup> Amalia Romadona and Maman Abdurrahman, "Analisis Materi Ajar Pendidikan Agama Islam Dan Budi Pekerti Sekolah Dasar Kelas IV Perspektif HOTS," *Jurnal Al-Qalam Jurnal Kajian Islam & Pendidikan* 15, no. 1 (2023): 101–11, <https://doi.org/10.47435/al-qalam.v15i1.1919>.

<sup>6</sup> Nurliana Nurliana and Rahmat Hidayat, "Bias Gender Dalam Buku Pelajaran Agama Islam Sekolah Menengah Atas," *IJouGS: Indonesian Journal of Gender Studies* 2, no. 1 (2021): 43–57, <https://doi.org/10.21154/ijougs.v2i1.3039>.

<sup>7</sup> Tri Budianto and Mashlihatul Umami, "Analisis Karakter Religiusitas Dan Spiritualitas Dalam Buku Paket Pendidikan Agama Islam (PAI) Dan Budi Pekerti SMP Kelas VIII Dan Implikasinya Pada Pembelajaran PAI," *Attractive : Innovative Education Journal* 5, no. 1 (2023): 1–12.

<sup>8</sup> Iffat Maimunah et al., "Analisis Buku Ajar MI Berstandar ACTFL," *Al-Fusha : Arabic Language Education Journal* 4, no. 2 (2022): 52–64, <https://doi.org/10.62097/alfusha.v4i2.847>.

<sup>9</sup> Cicik Erlina Anggraini and Tutut Nurita, "Analisis Buku Ajar IPA SMP Terkait Komponen STEM (Science, Technology, Engineering, MAThematics) Pada Materi Tekanan Zat," *Pensa E-Jurnal Pendidikan Sains* 9, no. 3 (2021): 282–88.

<sup>10</sup> Theresia Pinaka Ratna Ning Hapsari and Ayu Wulandari, "Analisis Kelayakan Buku Ajar Milenial Berbasis Augmented Reality (AR) Sebagai Media Pembelajaran Teks Prosedur Di Magelang," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 3, no. 4 (2020): 351–64, <https://doi.org/10.30872/diglosia.v3i4.125>.

The process of analyzing textbooks with this learning component approach is carried out by first, paying attention to learning objectives which are the goals to be achieved after the teaching process<sup>11</sup>. Second, paying attention to learning or instructional material which is defined as knowledge, attitudes and skills that students must learn in order to achieve predetermined competency standards<sup>12</sup>. Third, paying attention to learning method which is defined as a way of forming or solidifying the understanding of learners (information recipients) of a presentation of information/teaching material<sup>13</sup>. Fourth, paying attention to learning media which is defined as a tool that can be used by teachers to convey information to students related to learning so that it is easily understood<sup>14</sup>. Fifth, paying attention to evaluation which is defined as a process carried out through planning stages, preparing assessment tools, collecting information through a number of pieces of evidence that show the achievement of student competency, processing and utilizing information about student competency achievement<sup>15</sup>.

## Method

This research is a literature review with the following book subjects: 1) PAI BP Buku Siswa Kelas XI, Abd. Rahman and Hery Nugroho, Jakarta: Center for Book and the Agency for Standards, Curriculum, and Educational Assessment of the Ministry of Education, Culture, Research, and Technology, 2021. 2) PAI BP Kelas XI, Sadi, Jakarta: Erlangga, 2022, 3) PAI BP Kelas XI, Rahmat Kamal, Solo: Tiga Serangkai, 2023, and 4) PAI BP Kelas XI, Fathurrahman, Bandung: Grafindo, 2023. The object of this research is

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<sup>11</sup> Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2008).

<sup>12</sup> Lukmanul Hakim, *Perencanaan Pembelajaran* (Bandung: Wacana Prima, 2008).

<sup>13</sup> Daryanto, *Petunjuk Praktik Mengajar* (Bandung: Bina Karya, 2009).

<sup>14</sup> Amelia Putri Wulandari et al., "Pentingnya Media Pembelajaran Dalam Proses Belajar Mengajar," *Journal on Education* 5, no. 2 (2023): 3928–36, <https://doi.org/10.31004/joe.v5i2.1074>.

<sup>15</sup> Setiawan et al., "Studi Literature: Pengembangan Model Penilaian PKN SD (Teknik Tes Dan Non-Tes Serta Aspek-Aspek Kognitif Dan Non-Kognitif)," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 28728–34.

character education found in (1) learning objectives, (2) material, (3) method, (4) media, and (5) evaluation in each of the aforementioned books.

The Content Analysis Procedure is carried out by first conducting 1. Data Procurement, using cognitive abilities that include knowledge, precision, and meticulousness to obtain the necessary data. a). Determination of the Unit of Analysis, an activity of separating data into parts that can subsequently be analyzed. The Determination of the unit of analysis is based on the syntactic units used to convey information. The smallest unit is the word, while larger units include phrases, sentences, paragraphs, and discourse. b). Data Collection and Recording, carried out through the processes of reading and recording. Data Collection and Recording are carried out through the processes of reading and noting. 2. Inference, the activity of interpreting data according to its context, because the meaning of a text is related to its context.

Data Analysis is conducted through several stages, namely 1. Data Presentation, which involves describing sentences that are relevant to the issues being studied, specifically the intrinsic elements, icons, indices, and symbols in PAI BP textbooks from all publishers. 2. Analysis Technique, conducted with qualitative descriptive. Verification of Findings to strengthen more accurate data on character education learning in PAI BP books, the researchers test the validity and truthfulness through re-examination. This is done because the researchers' understanding may not necessarily be correct and accurate. Therefore, the researchers recheck with competent parties and with data related to the study.

## **Result And Discussion**

From the results of the analysis of the XI grade Islamic education textbooks in the Merdeka Curriculum, it can be detailed by paying attention to the learning components which include objectives, materials, methods, media and evaluation of all chapters in the book used as research as follow:

### **1. Objective**

Learning objective (*Tujuan Pembelajaran*) is a form of instructional goals derived from the Learning Outcomes (*Capaian Pembelajaran*). The Islamic education textbooks from all four publishers include the Learning

Outcomes as found in the Teacher's Book before listing the Learning Objectives. However, only the Ministry's Islamic education textbook includes spiritual and social attitudes consistently. Other published books tend not to include social attitudes let alone spiritual attitudes. This is an important note because the learning objectives do not reflect the learning outcomes that include spiritual and social attitudes. But there is indeed one learning outcome that does not include spiritual attitudes such as in Learning Outcome number 5 which reads: "... recognize the exemplary figures of Islamic scholars in Indonesia, accustomed to the attitudes of reading, writing, achievement, hard work, responsibility, literacy, and productivity in work."

The Learning Outcomes should have spiritual attitudes such as: "... valuing the example of Islamic scholars in Indonesia as an example that must be followed according to religious orders. And the learning objective could read: "believing that the example of Islamic scholars in Indonesia is an example that must be followed according to religious orders." Valuing is learning outcome word and believing is a learning objective that uses operational verbs (*Kata Kerja Operasional*). As a note, the formulation should consistently use attitude verbs that include: receiving, responding, valuing, organization, characterization. The formulation of learning objectives can use operational verbs so that they vary according to the teacher's tendency to choose them. For consideration, there is an example of operational verbs based on Krathwohl<sup>16</sup>. There are also different English translation-related formulations as above, namely: 1) Receiving or Attending level, 2) Responding level, 3) Level of Valuing, 4) Level of Appreciating (Organization), 5) Level of Practicing (Characterization)<sup>17</sup> can be accommodated.

The operational verbs need to be determined so that it does not overlap between the formulation of Learning Outcomes (*Capaian Pembelajaran*) and Learning Objectives (*Tujuan Pembelajaran*). For example, for example in learning outcome 6 which reads: "... accustomed to reading the

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<sup>16</sup> Dewi Lr et al., "Dewi LR, Nur OD, Ulfyatin M, Dessy RS: Problematika Penilaian Afektif Pada Mata Pelajaran Pendidikan Agama Islam (Pai ) 7, no. 2 (2021): 47–69.

<sup>17</sup> Dewi Amaliah Nafiati, "Revisi Taksonomi Bloom: Kognitif, Afektif, Dan Psikomotorik," *Humanika* 21, no. 2 (2021): 151–72, <https://doi.org/10.21831/hum.v21i2.29252>.

Qur'an by believing that tolerance and maintaining human life are religious orders and accustomed to attitudes of tolerance, social care, peace love, national spirit, and responsibility." The word believe here is a learning outcome formulation so it requires operational verbs, while in the table above believing is a operational verb so it tends to be the same between the learning outcome and learning objective formulations. Thus, it can be concluded that ministry need to determine the formulation used for the verb for learning outcome, making it easier for teachers to determine the level of attitude and choose words to formulate the learning objective. One technique for formulating objective can use the one developed by Knirk and Gustafson (1986) known as Audience, Behavior, Condition and Degree <sup>18</sup>, or others. This function of learning objectives is carried out to facilitate the elaboration of competencies in the learning outcome.

The following explanation will focus on two words, namely the words believe and accustomed to. The discussion will be directed in two ways: first (hierarchy), the word believing is at level 3 (valuing) while making a habit is at level 5 (characterization). Thus, it assumes that there is a position at level 4, namely (organization) which is not mentioned, for example, the operational verb adhering is a process in which students position tolerance as equal in value to praying or others, but students still sometimes ignore it. Second (spirituality), the word believes that its orientation is related to fellow human beings, which in this case can be said to be a social attitude. To strengthen the potential of students to tolerate is to equalize non-worship activities with worship activities. Here there is a process of transcendence, namely the process of considering, doing good to others, as a manifestation of Allah SWT's desire for humans to do good to others regardless of the background that distinguishes them. In this context, spirituality has vertical (relationship with Allah SWT) and horizontal (relationship with others) dimensions.

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<sup>18</sup> Emeka Joshua Chukwuemeka et al., "A Review of Instructional Models for Effective Teacher Education and Technology Integration Dominic Samaila A Review of Instructional Models for Effective Teacher Education and Technology Integration," *Sumerianz Journal of Education, Linguistics and Literature* 3, no. 6 (2020): 2617–1732.

The word accustomed to in this context is at level 3 (valuing). In this context, students are familiarized with tolerance. The process of habituation is carried out repeatedly until a certain time limit. The habituation process then increases to level 4 (organization) where the valuing process is extended outside the classroom and in various contexts. At level 5 (characterization) tolerance has become accustomed and becomes a character, namely behavior that characterizes itself which will appear whenever and wherever when moral situations arise.

## 2. Material

There is no material on spiritual and social attitudes in all Islamic education textbooks. The material needs to be explained because not all cognitive-focused materials explaining material about attitudes. Among the clearest instance is the attitude of *rahmatan lil alamin* as found in learning outcome 4 which reads: "...Analyzing the provisions of *khutbah*, *tablig*, and *da'wah*, be able to compose a *khutbah* text with the theme of the values of Islam *rahmatan lil ālamīn*, so as to apply the provisions of *khutbah*, *tablig*, and *da'wah*, and accustomed to the attitude of spreading Islam *rahmatan lil ālamīn*."

In this case, the attitude that will be internalized or formed is not clear, especially in the cognitive aspect it is not explained so what kind of attitude is intended in the concept of *rahmatan lil alamin*. Although the material in the cognitive context has rules about its content, namely dimensions that include factual knowledge, conceptual knowledge, procedural knowledge and metacognition knowledge<sup>19</sup>. However, in the context of effective domain material, to the best of the author's knowledge, there are no provisions as in the cognitive domain. Effective domain material can be done in such a simple way, because the target is not the level of knowledge, only a reminder because most attitudes are generally well known in everyday conversation, such as reading the Quran, cooperating, caring and others.

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<sup>19</sup> Faninda Novika Pertiwi, "Dimensi Pengetahuan FKPM (Faktual, Konseptual, Prosedural, Dan Metakognitif) Mahasiswa IPA Pada Pembelajaran Mekanika," *Ibriez : Jurnal Kependidikan Dasar Islam Berbasis Sains* 6 (2021), <https://doi.org/10.21154/ibriez.v6i1.146>.



As to the technical delivery of affective domain material is by taking a certain space in the chapter whether the model is the same as the delivery of the cognitive domain in full on the page such as in the book published by the ministry with the column "Applying Character (*Penerapan Karakter*)", but the content needs to be adjusted to the learning outcome, or follow other forms, for example on the side of the book as in the textbooks published by Grafindo, Tiga Serangkai and in a small part of Erlangga for additional information related to the material, for instance in the form of barcodes to refer to certain links, or in the form of internet links.

### 3. Method

The methods used in character building are different from the methods for cognitive and psychomotor development. Character building can adopt methods of teaching, habituation, exemplary, motivation, reward and punishment<sup>20</sup>. The method used in character building, especially in the Islamic education textbooks published by the Ministry and some parts of by Tiga Serangkai, tends to be uniform, namely exemplary. This method is used to provide an example of an enviable model of a certain figure, which in this case is the figure of the Prophet's companions. In the exemplary method of characterization becomes central to know and how it behaves. Exemplary as a method is widely used in shaping religious character<sup>21</sup>, character<sup>22</sup>. Exemplary by using comic in shaping a discipline character<sup>23</sup>.

There are methods other than exemplary that can be used in shaping character, namely: teaching, which is used to provide cognitive understanding to students about something that is not yet known. For

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<sup>20</sup> Aan Hasanah, *Pendidikan Karakter Berperspektif Islam* (Bandung: Insan Komunika, 2013).

<sup>21</sup> Evi Nur Khofifah and Siti Mufarochah, "Penanaman Nilai-Nilai Karakter Anak Usia Dini Melalui Pembiasaan Dan Keteladanan," *AT-THUFULY : Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 2 (2022): 60–65, <https://doi.org/10.37812/atthufuly.v2i2.579>.

<sup>22</sup> Ilham Mais, Muhammad Nawir, and Hidayah Qurasiy, "Pembentukan Karakter Berbasis Keteladanan," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 6 (2021): 1510, <https://doi.org/10.33578/jpfkip.v10i6.8296>.

<sup>23</sup> Rabiatul Adawiyah, Nur Hamid, and Elvara Norma Aroyandini, "Edukasia : Jurnal Penelitian Pendidikan Islam Development of ICIMAI ( Islam Cinta Damai ) Comics to Improve Elementary School Students ' Tolerance Character" 19, no. 1 (2024): 41–60, <https://doi.org/10.21043/edukasia.v19i1.20930>.

example, there is a spiritual attitude that reads: "... believing that critical thinking and science and technology are religious orders". In this context, learners are given basic information and confirmation about critical thinking (which is generally not considered as part of religious issues) as a religious command. Seeking knowledge such as engineering, health or politics and others that bring *maslahat* is part of the pursuit of knowledge that will be elevated by Allah SWT. Learners also need to be given information that knowing and utilizing technology for good is part of the righteous deeds ordered by religion. This kind of understanding tends to be relatively new for learners. Most learners assume that critical thinking, general science and technology in general are not part of religious affairs. Informing learners about this is part of shaping spiritual attitudes through teaching methods.

In addition to the teaching method, there are also methods used in shaping both spiritual and social behavior is the method of motivation, which is to provide encouragement to students to do or not do a certain thing. To provide strong encouragement to learners, certain techniques are needed, for example by dramatizing certain speech so that it can make emotional changes to students in the form of hope, desire or reluctance to do a certain thing. Providing motivation can be done by blowing encouragement from outside (external), or it can also be to provide efforts to generate motivation within (internal) learners to do or not do something. The motivation method, for example, can be used in the context of learning outcome 9 which reads: "...believe in the truth of the provisions of marriage in Islam, as well as to accustomed to the attitude of commitment, responsibility, and keeping promises." In this case, the motivation method is used to internalize motivation to students about the need to respect the principles of marriage in religion and really avoid free opposite-sex relationships and encourage as much as possible to avoid prohibited acts related to opposite-sex relationships in various forms. Motivation can also be done to generate an attitude of keeping promises and responsibility in all matters. Responsibility and fulfillment of promises show one's maturity in interacting with others. In

learning Islamic education, the method of motivation is proven to be able to form the character of learning independence<sup>24</sup>, learning responsibility<sup>25</sup>.

The habituation method can be used to shape a behavior. This method can be used, for example, to form a spiritual attitude in learning outcomes 1 and 6, namely getting used to reading the Qur'an. The habituation method can be carried out before, during or at the end of learning activities. The habituation method has proven effective in shaping character<sup>26</sup>, mutual cooperation<sup>27</sup>.

In the Islamic education textbook published by the ministry, there is a special column in Chapter 2 "Let's *Tadarus*" which contains: 1. Let's get used to *tadarus* Al-Qur'an, both the teaching material aspects of the Qur'an and Hadith, Aqidah Akhlak (faith and ethic), Fikih (Islamic Jurisprudence), and the History of Islamic Civilization before learning begins. 2. Let's recite the Qur'an properly and correctly according to the science of *tajweed* and *makharijul huruf*. Hopefully, through this habituation, Allah Swt. will always provide guidance and ease in understanding this teaching material, and be able to apply the values it contains in everyday life.

The column "Let's *Tadarus*" is basically good to do but in the context of character learning in Chapter 2 it is not appropriate because the learning outcome reads: "... believe that the branches of faith are religious teachings, and habituate the attitude of responsibility, fulfilling promises, being grateful for favors, maintaining the tongue, covering the disgrace of others." The habit of reading the Quran is allowed, even good to be used as a routine activity as a method of forming spiritual character, namely accustomed to reading the

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<sup>24</sup> Syalma Trisnawaty, Tritjahjo Danny Soesilo, and Setyorini Setyorini, "Pengaruh Motivasi Belajar Terhadap Kemandirian Belajar Siswa Kelas IX A SMP Sudirman Ambarawa," *Jurnal Wahana Konseling* 5, no. 2 (2022): 125–36, <https://doi.org/10.31851/juang.v5i2.7891>.

<sup>25</sup> Farhan Saefudin Wahid et al., "Pengaruh Bimbingan Belajar Orang Tua Dan Motivasi Belajar Siswa Terhadap Tanggung Jawab Belajar," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 6148–60, <https://doi.org/10.31004/edukatif.v4i4.3002>.

<sup>26</sup> Mujahidatul Haibah et al., "Pembiasaan Membentuk Karakter Peserta Didik Madrasah Miftahul Huda Musi Rawas Utara," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 23–32, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5341](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5341).

<sup>27</sup> Rimadhani Khusnul Hayati and Arief Cahyo Utomo, "Penanaman Karakter Gotong Royong Dan Tanggung Jawab Melalui Metode Pembiasaan Di Sekolah Dasar," *Jurnal Basicedu* 6, no. 4 (2022): 6419–27, <https://doi.org/10.31004/basicedu.v6i4.3248>.

Quran. In addition, the purpose of habituation is not cognitive, such as understanding teaching material and applying the values of its content. Habituation as a method is intended to make students accustomed to reading the Quran whenever and wherever, whether the reading is fluent or not, or understanding the meaning or not, is not emphasized. The only emphasis is that students are accustomed to reading the Quran even after they finish their studies.

Another method that can be used in shaping attitudes is the Reward and punishment Method. This method can for example be used for learning outcome 3 which reads: "... believing that religion prohibits fighting among students and destroying public facilities, drinking alcohol, and drugs, as well as habituating attitudes of obedience to rules, social care, responsibility, and love of peace." As the name implies, this method is carried out by rewarding students who, for example, obey the rules the most and punishing students who do not obey the rules the most. This method has proven effective in developing children's basic emotional abilities <sup>28</sup>), and improving student discipline <sup>29</sup>.

#### 4. Media

The media used to form character in Islamic education textbook is story as in textbooks published by the Ministry and Tiga Serangkai. The story used is relatively simple, presented in a printed version. The Islamic education textbooks published by Erlangga and Grafindo do not include any stories.

Learning outcome 2: "... believing that the branches of faith: maintaining honor, sincerity, shame, and *zuhud* are religious teachings and the implementation of faith, as well as habituating honest attitudes, social care, responsibility" can use stories in the form of printed media, direct verbal storytelling and can also utilize internet-based audio-visual videos. Print media for inspirational stories can be searched from books or the internet.

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<sup>28</sup> (Sulistyawati et al., 2021)

<sup>29</sup> Abdul Rosyid and Siti Wahyuni, "Metode Reward and Punishment Sebagai Basis Peningkatan Kedisiplinan Siswa Madrasah Diniyyah," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 2 (2021): 137–57, <https://doi.org/10.33367/ji.v11i2.1728>.

When a teacher gets the printed version of the story, he can convey it to students by telling the story verbally. However, what needs to be considered is that the story is not delivered flatly but needs to make some kind of dramatization, sometimes it is also necessary to make students shed tears as a sign that their hearts have been touched.

Related to the media, there are things that need to be considered, for example, when learning character or attitude by using the motivation method, you can utilize many videos that can be taken from social media such as inspirational videos or motivational videos that can be downloaded from the internet or other social media according to the needs of the learning outcomes. The use of motivational videos, usually of short duration but will cause a direct touch to the heart. This effect is expected to make a deep impression on students and it is hoped that even though not spontaneous, it can shape the desired behavior at a certain of time. Examples of some short videos that are even without words but are able to touch feelings are for instance can be exemplified by the video motivational based story tells the story of a father bringing his daughter and intending to steal but then being protested by his daughter. The shop owner knows the difficulty of the father's position and finally gives a gift to the father but as if the father bought it in order it does not make her daughter anxiety (social care attitude) <sup>30</sup>. Video motivational based story tells the story of a person who regularly gives donations to a mother and her little daughter who begs, banana to an old woman, and food to his pet dog and water to flowers in pots that are about to dry up (social care attitude) <sup>31</sup>. Video motivational based story tells the story of parent's sacrifice in raising their children (attitude of responsibility) <sup>32</sup>. When an inspirational video does not contain the required set of attitudes, at least one of the attitudes that the learning outcomes are aiming for can be

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<sup>30</sup> Umni Herlani, *Mengasihani Pendosa Film Pendek Iran*, 2022.

<sup>31</sup> Berpikir dan Berjiwa Besar, *Jangan Pernah Mengeluh, Tonton Video Motivasi Ini...!!!*, 2017.

<sup>32</sup> Amna Malik, *Irani Short Film Based on Blind Daughter and Father Love*, 2022.

found. The use of inspirational videos has been proven to provide encouragement to someone <sup>33</sup>

The motivation method is different from the exemplary method even though the media is the same, story. The exemplary method presents a certain character, either a protagonist or an antagonist, which is expected that students can imitate or avoid the behavior of the model in the story. The motivational method emphasizes the message to be conveyed even in a language that is not understood or even without a word, but the storyline is clear, allowing it to reach the target precisely.

#### 5. Evaluation

Attitude assessment according to Abdul Majid includes: 1) Observation is a technique that is carried out on an ongoing basis using the senses of the observed behavior, either directly or indirectly. 2) Self-assessment is an assessment technique used by asking students to express their strengths and weaknesses in the context of achieving spiritual and social competencies. 3) Peer assessment is an assessment technique that can be used to measure the level of achievement of social and spiritual attitude competencies by asking students to assess each other. 4) Journal or small notes/daily is a daily assessment carried out by the teacher either in or outside the classroom, both spiritual and social <sup>34</sup>. According to <sup>35</sup> there are several attitude scales that can be used to measure the affective domain, including the following: a) Likert scale; b) Multiple choice scale; c) Thurstone scale;

Example in Islamic education textbook published by the ministry shows an assessment for learning outcome 8 which reads: "... believing that the *adab* of using social media in Islam can provide safety for individuals and society, as well as habituating the attitude of using social media that is polite, respectful, responsible, national spirit, and peace-loving." .

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<sup>33</sup> Aswinta Ketaren et al., "Monitoring Dan Evaluasi Pemanfaatan Platform Merdeka Mengajar Pada Satuan Pendidikan Aswinta," *Jurnal Pendidikan Dan Konseling* 4, no. 6 (2022): 10340–43, <https://doi.org/https://doi.org/10.31004/jpdk.v4i6.10030>.

<sup>34</sup> Ghufuran Hasyim Achmad et al., "Penilaian Autentik Pada Kurikulum Merdeka Belajar Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5685–99, <https://doi.org/10.31004/edukatif.v4i4.3280>.

<sup>35</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, 4th ed. (Jakarta: Rineka Cipta, 2010).

Table 1  
Attitude assessment with Yes or No Scale

| No | Statement  | Yes | No |
|----|--|-----|----|
| 1  | I pray first before attending class  |     |    |
| 2  | I do not spread hoaxes on social media according to Allah's commands   |     |    |
| 3  | I do not post hate speech on social media  |     |    |
| 4  | I keep my promises with others   |     |    |
| 5  | I am able to cooperate with classmates when discussions on social media take place   |     |    |
| 6  | I ask questions about issues that require answers to the teacher about social media etiquette                                |     |    |
| 7  | I maintain harmony in social life both in the real and virtual worlds  |     |    |
| 8  | I study the material on <i>adab</i> of using social media without having to be told first                                    |     |    |
| 9  | I actively provide ideas/thoughts in solving problems that arises during discussions about <i>adab</i> of using social media |     |    |
| 10 | I actively build good relationships with other people in social life and social media  |     |    |

This assessment contains weaknesses in relation to learning outcome, namely belief and habituation, rubrics arrangement and descriptors as explained below:

Table 2  
Note for Table 1

| No | Statement    | Social Attitude | Spiritual Attitude | Conformity with Learning Outcome          | Note  |
|----|--------------|-----------------|--------------------|---|---|
| 1  | Rubric no. 1 |                 | V                  | X   | Spiritual attitude not in accordance with the Learning Outcome  |
| 2  | Rubric no. 2 |                 | V                  | Etiquette of using social media in Isslam | Rubric and descriptor suggested to be replaced in accordance to the Learning Outcome verbs, believing and habituating |

|    |               |   |  |              |   |
|----|---------------|---|--|--------------|---|
| 3  | Rubric no. 3  | V |  | Polite       | In accordance with the Learning Outcome but need to be replaced with an attitude scale  |
| 4  | Rubric no. 4  | V |  | Responsible  | In accordance with Learning Outcome but need to be replaced with an attitude scale  |
| 5  | Rubric no. 5  | V |  | X            | not in accordance with the Learning Outcome, it can be replaced with mutual respect or national spirit iattitude in accordance with the Learning Outcome because it has not been accommodated in the assessment yet |
| 6  | Rubric no. 6  | V |  | X            | not in accordance with the Learning Outcome, it can be replaced with mutual respect or national spirit iattitude in accordance with the Learning Outcome because it has not been accommodated in the assessment yet |
| 7  | Rubric no. 7  | V |  | Peace-loving | In accordance with the Learning Outcome but need to be replaced with an attitude scale  |
| 8  | Rubric no. 8  | V |  | Responsible  | In accordance with the Learning Outcome but need to be replaced with an attitude scale  |
| 9  | Rubric no. 9  | V |  | Responsible  | In accordance with the Learning Outcome but need to be replaced with an attitude scale  |
| 10 | Rubric no. 10 | V |  | Peace-loving | In accordance with the Learning Outcome but need to be replaced with an attitude scale  |



From the analysis of the assessment of these 2 (two) Learning Outcome, 3 important notes can be made regarding attitude assessment, namely:

a. Compilation of the right rubric

The use of nominal and verbal sentences in the rubric needs to be considered to adjust the form of attitude as well as to determine the descriptors. For example, item 2 seems to mean spiritual attitude (believing) but it is better to use the statement as below:

- 1) If it is a nominal sentence, you can use a rubric by making a statement: "Spreading hoaxes is part of spreading lies that Allah SWT forbids".
- 2) If it is a verbal sentence, it can read: "I believe that spreading hoaxes is part of spreading lies that Allah SWT forbids".

b. Descriptor selection

The selection of descriptors can be done by paying attention to the type of attitude and the type of statement being assessed in the following way:

- 1) For beliefs, it is better to use the Gutman scale, Yes or No.
- 2) For spiritual or social attitudes that use nominal verbs, it is better to use for example a Likert scale that shows agreement (Strongly Agree, Agree, Doubt, Disagree, Strongly Disagree).
- 3) For spiritual or social attitudes that use verbal verbs it is better to use for example a Likert Scale indicating activity (Very Often, Often, Sometimes, Rarely, Never).

c. Triangulation of evaluation techniques

What needs to be considered is that assessment techniques do not always have to be self-assessment but other techniques are also needed such as observation and peer assessment. This is to avoid subjectivity. Self-assessment is needed for example to assess beliefs that are in the heart or also activities that are not known by teachers or friends such as midnight prayer or worship or other activities carried out when alone. Such attitudes can still use assessment between friends if indeed close friends know the contents of their friends' hearts by sharing or others. The observation technique can be done for attitudes that the teacher can see for himself in the teaching and learning process in the classroom such as cooperation, responsibility, caring and others.

## **Conclusion**

From the explanation above, it can be concluded that the PAI BP textbooks, especially those related to character formation, are still inadequate based on the learning components that include objective, material, method, media, and evaluation. This condition ultimately results in Islamic religious education focusing only on cognitive and psychomotor aspects, making it normative and ritualistic. The formation of students character has become nothing more than an empty dream.

This research has weaknesses, including the selection of only 4 textbooks and the limitation to a single class. The method used is also only qualitative, specifically content analysis. Further research is needed on the same theme with a larger number of books and a distribution of classes across various levels. The method also needs to be strengthened, such as the necessity of interviews with users, stakeholders, and policymakers throughout Indonesia. It is also deemed necessary to combine it with quantitative research methods so that the research findings can be generalized more massively and on a larger scale, making them an authoritative reference as a large-scale database and a foundation for wide-ranging policy-making.

From the explanation above, it can be said that character education in textbooks needs to be clarified. The clarity of character education components can be further developed, for example, through the analysis of textbook in the context of gender, local wisdom, sustainable development goals, and so on. Further research is even needed regarding the development of PAI BP teaching materials by using such as the Assure, Gagne and Briggs, Brog and Gall, Dick and Carey, Hannafin and Peck, 4D models, and others.

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