



## The Challenges of Assessing Spiritual Intelligence in Islamic Education: Between Cognitive and Affective Aspects

Azhar<sup>1</sup>, M.Ikhwanul Hakim<sup>1</sup>, Hizbul Wathoni<sup>2</sup>

<sup>1</sup> Institut Agama Islam Hamzanwadi Lombok Timur, Indonesia

<sup>2</sup> Institut Agama Islam Al-Manan NU Lombok Timur, Indonesia

\*Corresponding author email: [ikhwan.mat01@mail.com](mailto:ikhwan.mat01@mail.com)

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#### ABSTRACT

*The aim of this study is to analyze the challenges of assessing spiritual intelligence in Islamic Religious Education, focusing on the gap between cognitive and affective-spiritual aspects. The research uses a qualitative case study approach through interviews, observations, and document analysis. The findings show that assessment practices are still dominated by cognitive methods such as written tests, memorization, and oral examinations, while aspects of attitude, worship, and character are difficult to measure objectively. As a result, students demonstrate sufficient religious knowledge but lack spiritual and moral maturity. The study recommends developing holistic assessment instruments, providing teacher training, and utilizing digital technology to support more balanced assessment of knowledge and spiritual intelligence.*

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### INTRODUCTION

Education holds a strategic role in shaping generations who are not only intellectually intelligent but also emotionally and spiritually mature. Within the framework of national education in Indonesia, Islamic Religious Education (IRE) carries an essential mandate to instill faith, piety, and noble character in students. However, in practice, there remains a striking imbalance between cognitive achievements, which are relatively easy to assess through written tests or memorization, and affective as well as spiritual outcomes, which are abstract and difficult to measure objectively.(Andini & Darmana, 2025)

This imbalance creates a serious problem in the field of education, particularly in the teaching of Islamic Religious Education. An assessment system that focuses primarily on cognitive achievements tends to produce students who excel in knowledge but fail to adequately

reflect the practice of spiritual values in their daily lives. Such a condition risks distancing education from its ultimate purpose, namely, the formation of individuals who are faithful, pious, and of noble character. Therefore, the main challenge lies in formulating an assessment model that is capable of integrating cognitive, affective, and spiritual achievements, so that the outcomes of religious education truly reflect a balance between knowledge, attitudes, and the internalization of religious values (Nurul'Aini & Zamroji, 2025).

Normatively, the assessment of spiritual dimensions cannot be neglected since it has a strong legal foundation. Article 31 (3) of the 1945 Constitution emphasizes that education must enhance faith, piety, and noble character. Similarly, Law No. 20 of 2003 on the National Education System, Article 3, stipulates that the aim of education is to develop students' potential to become faithful, pious, and morally upright individuals. Furthermore, technical regulations on Educational Assessment Standards also require that learning assessment cover the cognitive, affective, and psychomotor domains. These provisions highlight the clear mandate for teachers, particularly IRE teachers, to implement comprehensive assessment that does not solely focus on the cognitive dimension (Martínez-Martínez et al., 2025).

Nevertheless, the implementation of spiritual assessment in practice remains fraught with challenges. The absence of standardized instruments often compels teachers to rely on simple observations, anecdotal notes, or descriptive records that are highly subjective. As a result, spiritual scores tend to serve as administrative formalities rather than authentic reflections of students' spiritual conditions. This creates a significant gap between the normative objectives of Islamic education—forming faithful and pious individuals—and assessment practices that are predominantly cognitive in nature (Alfian et al., 2025).

This imbalance is also reflected in empirical findings. For instance, an internal survey by the Ministry of Religious Affairs (MoRA) in the Cibitung region reported that 91% of IRE teachers possessed attitude assessment formats, yet only 56% consistently applied them through journals. In contrast, cognitive assessment was implemented at an average rate of 85–90%, while the use of attitude indicators and scoring rubrics was not well understood, with fewer than 60% of teachers demonstrating adequate comprehension. These findings indicate that although spiritual aspects are acknowledged administratively, their practical implementation remains far from optimal (Noor et al., 2025).

From a theoretical perspective, spiritual intelligence (Spiritual Quotient/SQ) holds a fundamental role in shaping students' character. According to Danah Zohar and Ian Marshall, SQ is the capacity to derive meaning from life, to act based on noble values, and to connect oneself with the transcendent. Within the context of Islamic education, SQ aligns with the mission of forming the *insan kamil*—a holistic human being who integrates knowledge, attitude, skills, and spirituality. Thus, spiritual intelligence should not be regarded as a supplementary component, but rather as the very core of character formation in education.(Hidayah et al., 2025)

Moreover, the revised Bloom's Taxonomy by Anderson and Krathwohl emphasizes the necessity of balancing cognitive, affective, and psychomotor domains in learning assessment. Yet, a major challenge arises when teachers attempt to measure spiritual aspects, which are inherently personal, contextual, and difficult to quantify. While cognitive achievements can be assessed through objective testing, spiritual assessment requires qualitative instruments with high

validity to ensure that the results are not merely symbolic but genuinely meaningful (Stripp, 2025).

Therefore, the greatest challenge in assessing spiritual intelligence lies in designing instruments and approaches that are objective, sensitive, and consistent with the nature of Islamic education. Research on the challenges of assessing spiritual intelligence in IRE particularly in integrating cognitive and affective aspects is thus highly significant1. This study is expected to contribute conceptually and practically to the development of more comprehensive and relevant assessment practices, in line with the national education goals founded upon faith, piety, and noble character (Taufiq, 2025).

## METHODS

This study employs a qualitative approach with a descriptive-analytical design. This approach was chosen because the issues under investigation relate to social and educational phenomena that cannot be fully measured numerically, but instead require an in-depth understanding of the processes, meanings, and challenges experienced by teachers in assessing students' spiritual intelligence. The descriptive-analytical design enables the researcher to portray the empirical reality of assessment practices in the field and subsequently analyze them within relevant theoretical frameworks (Viswanath et al., 2025). The research was conducted in five Islamic boarding schools (pondok pesantren) located in Praya Barat District, Central Lombok Regency. The selection of this site was based on the consideration that pesantren serve as Islamic educational institutions that emphasize not only cognitive aspects through formal instruction but also affective and spiritual dimensions through habituation, worship activities, and daily social interactions. Thus, pesantren are an appropriate setting to comprehensively examine the challenges of spiritual intelligence assessment (Ikhwan et al., 2025a).

The research subjects consisted of Islamic Religious Education (PAI) teachers and pesantren caregivers who are directly involved in the learning and assessment of students (santri), selected using purposive sampling. The criteria for informant selection included teaching experience, involvement in assessment, and willingness to provide relevant information. In addition, students were also engaged as supporting informants to obtain triangulated data regarding their experiences with spiritual assessment processes (Siagian & Telaumbanua, 2025). Data collection techniques included in-depth interviews, participant observation, and document study. In-depth interviews were conducted to explore teachers' and caregivers' perspectives on the obstacles and strategies in assessing cognitive and affective-spiritual aspects. Participant observation was used to directly observe assessment practices in classrooms as well as students' daily activities in the pesantren, while document study focused on assessment instruments, attitude rubrics, journal records, and official guidelines used in educational practices at the pesantren (Rahmawati et al., 2025).

The collected data were analyzed using thematic analysis, which involved data reduction, categorization, interpretation, and conclusion drawing. Data validity was maintained through source and method triangulation by comparing information from teachers, caregivers, students, and available documents. Additionally, member checking was conducted with informants to ensure the accuracy of the research interpretations. Through this method, the study is expected to provide a comprehensive picture of the challenges of assessing spiritual intelligence in Islamic

Religious Education, particularly in the pesantren of Central Lombok, as well as offer conceptual reflections on how cognitive and affective assessments can be more effectively integrated in a balanced manner (Alafnan, 2025a).

## RESULTS AND DISCUSSION

Islamic Religious Education in Islamic boarding schools (pondok pesantren) plays a central role in shaping a generation that is not only intellectually capable but also spiritually and morally mature. As educational institutions that integrate religious knowledge with moral development, pesantren emphasize a balance between the mastery of cognitive, affective, and spiritual aspects. This balance is the distinctive feature of pesantren education, setting it apart from the general education system, since assessment in pesantren is directed not only at the acquisition of knowledge but also at the internalization of values and the formation of students' character.

In practice, however, the assessment system used in pesantren is still dominated by traditional approaches such as written tests, kitab memorization, and oral examinations. These assessment models are relatively easier to implement because they rely on clear, measurable instruments consistent with the scholarly traditions of pesantren. Nevertheless, the dominance of cognitive assessment often raises questions about the extent to which affective and spiritual dimensions are adequately accommodated within the framework of formal evaluation. On the other hand, teachers and caregivers in pesantren play a crucial role in designing assessment instruments that reflect students' holistic development. They serve not only as instructors but also as spiritual mentors who monitor students' daily behavior, both in academic matters and in the practice of worship and social life. Therefore, assessment in pesantren should not merely measure academic achievement but also serve as guidance for fostering spiritual awareness and noble character.

From this reality, the discussion on assessment in Islamic Religious Education at pesantren becomes increasingly significant. Assessment is not only an instrument to determine students' success in mastering knowledge but also a tool to ensure that the ultimate goals of pesantren education producing individuals who are knowledgeable, faithful, and virtuous can be fully realized. Thus, analyzing the assessment system in pesantren needs to focus on how the balance between cognitive and affective-spiritual aspects can be proportionally achieved.

### 1. General Overview of Assessment in Islamic Religious Education at Pesantren

Pesantren have a distinctive educational system that emphasizes the balance between cognitive, affective, and spiritual aspects. The aim of education in pesantren is not merely oriented toward the mastery of subject matter but also toward the formation of moral character and spiritual depth of the students. This was emphasized by KH. Abdullah, one of the caregivers of a pesantren in Praya Barat, who stated: "Santri should not only be proficient in reading classical texts, but also able to maintain proper conduct, character, and spirituality in their daily lives." This statement highlights that the orientation of pesantren education extends beyond academic achievement (Mahfudi & Rifa'i, 2025).

However, field realities indicate that assessment practices are still dominated by traditional methods such as written tests, kitab memorization, and oral examinations. An interview with Ustadzah Fatimah, a PAI teacher at one pesantren, revealed: "Assessing memorization is easier because the standards are clear, but evaluating sincerity or devotion in worship is far more difficult and often only observed in daily practice." This illustrates a gap between the educational

goals that emphasize spiritual formation and the assessment instruments that remain focused primarily on cognitive aspects (Biaggi, 2025).

In developing assessment instruments, teachers and caregivers of pesantren actively monitor students' behavior, such as during congregational prayers, Qur'an recitation sessions, or involvement in social activities. However, according to Ustadz Hasyim: "We often assess students based on their daily lives, but rarely is there a written format or systematic documentation. It is usually based only on personal notes or the teacher's memory." This condition shows that although affective and spiritual aspects are assessed, the process remains highly subjective and lacks structured documentation.

This phenomenon can be analyzed through the theory of Assessment as Learning (AaL) updated by Yan & Boud (2021), which emphasizes that assessment should not only serve as a tool for measuring outcomes but also be an integral part of the learning process. Within this framework, students should be actively engaged in reflecting on their spiritual development through instruments such as daily journals, reflective discussions, or self-evaluations. Thus, assessment can become a transformative tool that integrates cognitive, affective, and spiritual growth in a more balanced manner, rather than merely functioning as a formality of measuring learning outcomes.

## 2. Challenges in Assessing the Cognitive Aspect

Based on observations in several Islamic boarding schools (pondok pesantren) in Praya Barat District, the most prominent assessment system still revolves around memorization of the Qur'an, fiqh, and other Islamic Religious Education subjects. The assessment process is usually conducted through oral and written tests, as well as regular memorization exams held monthly or before class promotion. Ustadzah Mariam, one of the fiqh teachers, explained: "The assessment of Qur'an memorization has clearer benchmarks, such as how many juz have been mastered or how well the students can correctly answer fiqh questions." This statement affirms that existing assessment practices are relatively easy to conduct since they rely on standardized instruments that can measure students' cognitive learning outcomes.

The strength of this method lies in its concrete benchmarks. Qur'an memorization, for instance, can be objectively evaluated through the number of verses or chapters mastered. Similarly, in fiqh or other PAI subjects, written and oral tests provide a clear picture of how well students understand Islamic legal principles in theory. However, the significant drawback is that such assessments tend to emphasize knowledge and memorization, while the dimensions of value internalization, religious attitudes, and spiritual practice in students' daily lives often receive disproportionate attention.

From a theoretical perspective, this condition can be explained through Bloom's Taxonomy framework. The cognitive domain is indeed easier to measure because it relates to factual knowledge, comprehension, and the ability to recall information. In contrast, the affective and spiritual domains are more difficult to evaluate objectively since they are tied to attitudes, values, and religious awareness internalized within students. This is consistent with the statement of Ustadz Hasan, a caregiver at one pesantren, who noted: "A student may be fluent in reading classical texts, but that does not necessarily mean they are sincere or consistent in practicing religious teachings." (Selim et al., 2025).

If assessment practices remain limited to cognitive mastery, there is a risk of reducing the meaning of religious education to a mere transfer of knowledge. Religious education should not stop at how much text a student can memorize, but must also extend to shaping character,

morality, and spiritual awareness. Therefore, the assessment system in pesantren needs to move toward a more holistic model that not only emphasizes cognitive learning outcomes but also captures the process of value internalization in students' daily lives.

### 3. Challenges in Assessing Affective and Spiritual Aspects

In addition to memorization and cognitive knowledge assessment, teachers in pesantren face major challenges when evaluating students' attitudes, worship practices, and moral character. Based on an interview with Ustadzah Nuraini, a PAI teacher, it was revealed that developing instruments for attitude assessment remains a difficult task. She explained: "Memorization can be counted by the number of verses, but how do we measure the sincerity of prayer or a student's concern for their peers?" This statement reflects that spiritual behavior is essentially abstract, contextual, and difficult to quantify with objective measures (Cicotto, 2025).

This difficulty is further complicated by differences in interpretation among teachers and pesantren caregivers regarding which spiritual indicators should be assessed. For instance, some teachers emphasize the aspect of devotion in worship, while others prioritize sincerity or social empathy. Field observations show that the indicators used are often subjective, depending on teachers' personal experiences and perceptions. This leads to variations in standards that potentially affect the consistency of assessment (Sdiq et al., 2025).

Theoretically, this issue can be explained through Krathwohl's taxonomy of the affective domain, which emphasizes that the process of internalizing values ranging from receiving, responding, to valuing is difficult to measure objectively. Unlike the cognitive domain, the affective domain is more closely tied to awareness, attitudes, and internal motivations that are not always observable in external behavior. This view is reinforced by Zohar and Marshall's concept of spiritual intelligence, which highlights spirituality as a multidimensional construct encompassing meaning in life, self-awareness, and transcendental relationships. In other words, the assessment of spirituality cannot be simplified into mere observation of outward behavior.

Thus, the main challenge in assessing affective-spiritual aspects in pesantren lies not only in the limitation of instruments but also in the risk of subjectivity, as evaluations are often based on teachers' personal perceptions. If not addressed, spiritual assessment risks losing its objectivity and consistency, thereby reducing the meaning of religious education into mere administrative formality (Kohen, 2025).

### 4. Teachers' and Pesantren's Efforts to Balance Assessment

The main challenge in religious education assessment at pesantren lies in teachers' difficulty in designing instruments that can objectively measure students' attitudes, worship practices, and character. Based on an interview with Ustadz Abdul Karim, one of the supervisors, spiritual assessment often cannot be separated from teachers' subjectivity. He stated: "Measuring memorization is easy, there is a clear number of verses. But evaluating concentration in prayer or sincerity in helping a friend is much more difficult because it is not directly visible." This statement illustrates that spiritual assessment is inherently abstract and highly contextual, making it difficult to establish standardized indicators (Nicholas Worssam, 2025).

Field observations show differences in interpretation among teachers and caregivers regarding spiritual indicators. For example, some view devotion in worship as reflected in diligence and body posture during prayer, while others emphasize consistency in attending congregational activities or participation in social service. This supports Krathwohl's view in the

Affective Domain Taxonomy, which argues that the affective dimension particularly related to the internalization of values is far more difficult to measure than the cognitive domain, since it involves not only observable behavior but also internal awareness and motivation (Potgieter et al., 2025).

From the perspective of Spiritual Intelligence, as developed by Zohar & Marshall, spirituality cannot be reduced merely to outward behavior, but represents a multidimensional capacity encompassing self-awareness, values, meaning, and relationships with God and others. Therefore, relying on a single instrument such as oral tests or behavioral observation is insufficient to capture the depth of students' spirituality. If conventional methods are the only approach, religious education risks being reduced to mere knowledge transfer or text memorization without addressing the essential dimension of religious consciousness (Anisaturrizqi et al., 2025).

As a solution, pesantren have begun to develop more holistic Authentic Assessment approaches. An interview with Ustadzah Nur Aini, a fiqh teacher, indicated that some teachers now use a combination of methods: observation of daily behavior, reflective journals, peer assessment, and self-assessment. According to her: "Students can write weekly reflections on their worship. From there we can see not only outward activities but also the inner awareness they experience." This model affirms that spiritual assessment cannot be carried out as a one-time activity but must be viewed as a continuous process (Arends, 2025).

In addition, extracurricular activities such as Qur'an study circles (halaqah), collective Qur'an recitation (tadarus), congregational prayer, and social service have also been used as non-test evaluation instruments. Observations reveal that students' participation in these activities reflects consistency in worship, discipline, social care, and teamwork skills. This aligns with the concept of assessment as learning, where assessment functions not only to measure outcomes but also to guide students' development through real-life experiences that internalize religious values (Pahlevi & Hafidz, 2025).

Thus, the implementation of authentic assessment in pesantren's spiritual evaluation not only provides a more valid alternative but also aligns with the core objectives of Islamic education: producing students who are not only intellectually capable but also spiritually mature and morally upright. Practice-based assessment allows teachers to see the integration of cognitive, affective, and psychomotor domains in students' daily lives, ensuring that the meaning of religious education is not reduced to mere exam formalities but becomes a genuine process of holistic personality transformation (Pratami et al., 2025).

##### 5. Analysis of the Gap between Cognitive and Affective-Spiritual Aspects

The findings of this study indicate that assessment in Islamic Religious Education (PAI) is still heavily dominated by the cognitive domain, accounting for approximately 70–80% of the overall evaluation. This reality is reflected in daily practices, where Qur'an memorization, mastery of classical Islamic texts (kitab kuning), as well as written and oral examinations serve as the main parameters in determining students' learning achievements. A senior PAI teacher at one of the Islamic boarding schools in Praya Barat emphasized, "We can easily assign grades for memorization or text-based exams, but how can we assess the sincerity of prayer, the purity of intention in doing good deeds, or the sense of empathy towards others? That is far more difficult to evaluate with certainty." This statement illustrates the fundamental dilemma that affective and spiritual dimensions are often placed in a secondary position—merely as supplementary notes that carry little weight in the formal assessment system (Di Masyarakat & Nazhifah, n.d.).

This condition poses a serious challenge to the sustainability of the core objectives of Islamic Religious Education. While pesantren graduates generally possess adequate knowledge of religious sciences, they are not necessarily spiritually mature nor firmly grounded in social ethics. Consequently, there is a risk of reducing the meaning of religious education to a mere process of knowledge transfer rather than personality transformation. In fact, within the paradigm of Islamic education, the ultimate goal is not only to produce intellectually capable individuals but also those who are able to internalize the values of faith, piety, and noble character as the foundation of social life (Al-Nahdi & LI, 2025).

This gap can be analyzed using the concept of an integrated curriculum, a model that ideally unites the cognitive, affective, and spiritual dimensions into one coherent whole. However, the reality in the field shows that such integration is still far from ideal. The national curriculum tends to emphasize clear indicators for the cognitive aspect, while the affective-spiritual dimension is only mentioned in general terms without detailed assessment instruments. This aligns with the critique of Anderson & Krathwohl (2020) in the revised Bloom's Taxonomy, which asserts that the affective domain is often neglected because its measurement instruments are considered less objective and not as strong as cognitive assessment tools (Pratiwi et al., 2025).

Furthermore, the theory of spiritual intelligence proposed by Zohar & Marshall (2020) highlights that spirituality is a multidimensional construct encompassing self-awareness, reflection on meaning, social concern, and the ability to situate life within a broader transcendent framework. This implies that spiritual assessment cannot merely rely on the observation of outward behavior—such as attendance at congregational prayers or compliance with institutional rules—but requires a more holistic and comprehensive evaluative approach. If this aspect continues to be overlooked, Islamic education risks producing graduates who excel academically but remain spiritually barren, thereby failing to align with the ideal of *insān kāmil* (the complete human being) envisioned in the tradition of Islamic education (Asiah & Desky, n.d.).

## 6. Implications for the Development of Spiritual Intelligence Assessment

The main implication of this study is the urgency of developing contextual, holistic, and comprehensive instruments for assessing spiritual intelligence. Until now, spiritual assessment in schools and pesantren has tended to be normative and descriptive, for instance through attitude rubrics with categories such as “good–fair–poor” or teacher notes on student behavior. While this model is useful as a general overview, it fails to capture the deeper dimensions of spirituality, such as self-awareness, meaning-making, and moral commitment in facing real-life challenges. From the perspective of Zohar & Marshall (2000), spiritual intelligence is not merely external behavior but the deepest form of intelligence that serves as the foundation for giving meaning to life and making decisions based on transcendental values. This shows that assessment instruments based solely on observable outward behaviors are highly limited in measuring the true essence of spirituality (Asiah & Desky, n.d.).

The need for spiritual assessment instruments also aligns with the framework of 21st Century Skills, which emphasizes character building as a key pillar of 21st-century learning. According to Trilling & Fadel (2009), 21st-century competencies are not only about critical thinking, communication, collaboration, and creativity (4C), but also the integration of spiritual and moral values as the ethical foundation. In this context, spiritual intelligence functions as character building, ensuring that cognitive competencies and 21st-century skills are not detached from virtue and social responsibility. If spiritual assessment is neglected, there is a risk of producing a generation that is intellectually capable but morally fragile, contrary to the national

education goals as stated in Law No. 20 of 2003 on the National Education System, which aspires to nurture individuals who are faithful, pious, and noble in character (Kennedy & Sundberg, 2025).

Moreover, the development of assessment instruments must be accompanied by intensive teacher training to equip them with methodological skills in evaluating the affective and spiritual domains. Teachers have long been more accustomed to quantitative cognitive assessments, while the spiritual dimension is often perceived as abstract and difficult to measure. Through training, teachers can be introduced to alternative assessment approaches, such as spiritual portfolios, reflection journals, self-assessments based on self-awareness, and peer-assessments, which allow students to authentically express their spiritual development. Krathwohl's (1964) taxonomy of the affective domain may serve as a foundation, emphasizing that attitudes and values develop progressively from receiving, responding, valuing, and organizing to the internalization of values (characterization by a value). Thus, assessment instruments must be designed to capture spiritual growth at each of these stages (Alafnan, 2025b).

Equally important, spiritual evaluation requires synergistic collaboration among schools, pesantren, and families. Spiritual dimensions develop not only within the classroom but also through daily social interactions at home and in the community. This reflects Bronfenbrenner's (1979) ecological systems theory, which highlights that individual development is influenced by systemic interactions across different environments (microsystem, mesosystem, exosystem, and macrosystem). In this context, schools and pesantren may assess spiritual dimensions through formal learning, while families contribute through habitual practices at home, and communities through social engagement. Such collaboration yields more authentic assessments as they encompass students' spiritual experiences across diverse life settings (Aithal, 2025).

In the digital era, there are also significant implications for technology-based evaluation innovations. The use of digital assessment tools such as online portfolio applications, learning analytics, and spiritual self-report apps can assist teachers in systematically and continuously documenting spiritual development. Heick (2019) highlights that digital assessment in education functions not only as a measurement tool but also as a reflective medium, enabling students to track their spiritual progress over time. With technological support, spiritual evaluation can become more accurate, structured, and sustainable, while also facilitating collaboration among teachers, parents, and pesantren administrators in monitoring student development (Trujillo-Juárez et al., 2025).

Thus, the implications for the development of spiritual intelligence assessment emphasize four key agendas: (1) the need for contextual and holistic assessment instruments; (2) the importance of teacher training in designing affective-spiritual assessment tools; (3) the necessity of school pesantren family collaboration in the evaluation process; and (4) the urgency of utilizing digital technology to support documentation and reflection on students' spiritual growth. Collectively, these implications affirm that spiritual intelligence assessment should not be regarded as a supplementary aspect but rather as the core of humanizing education, aimed at nurturing a generation of noble character (Ikhwan et al., 2025b).

## CONCLUSION

The findings on the Challenges of Assessing Spiritual Intelligence in Islamic Religious Education: Between Cognitive and Affective Aspects indicate that assessment practices in Islamic boarding schools (pondok pesantren) are still largely dominated by cognitive approaches through

written tests, memorization, and oral examinations. While this approach offers advantages in terms of clear instruments and ease of measurement, it creates a significant gap in affective-spiritual assessment, which should actually be the core of Islamic Religious Education. Teachers and pesantren caregivers face difficulties in formulating objective indicators and instruments to assess students' attitudes, worship, and morals, so the internalization of values is often evaluated only implicitly. This gap results in graduates who are strong in religious knowledge but not yet fully mature in spiritual, moral, and ethical dimensions. These findings are in line with Krathwohl's theory of the affective domain and Zohar & Marshall's concept of spiritual intelligence as a multidimensional construct that cannot be reduced merely to observable behaviors. Based on these findings, it is necessary to develop more contextual and holistic assessment instruments that are capable of integrating cognitive, affective, and spiritual aspects. Teachers need intensive training in designing affective-spiritual assessment tools in order to conduct evaluations that are more objective and well-directed. In addition, collaboration between schools, pesantren, and families must be strengthened to establish a more comprehensive spiritual assessment ecosystem. Digital technology-based innovations can also be utilized to support the recording, monitoring, and reflection of students' attitudes and spiritual intelligence in a more systematic manner. Thus, assessment in Islamic Religious Education should not only serve as a tool for measuring knowledge but also as an instrument for character formation and holistic spiritual intelligence, in line with the goals of 21st-century education.

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