

When Values Have Not Yet Become Behavior: The Urgency of Identifying Objectives in Islamic Education Instructional Design

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Abstract

High academic achievement in Islamic Education does not always correspond with consistent religious behavior among students. This study examines this discrepancy by positioning instructional objective identification as a strategic point linking religious knowledge with behavioral formation. The research employed a non-empirical qualitative approach through library research, synthesizing classical Islamic educational thought with contemporary literature on instructional design, assessment, motivation, and value internalization. The analysis indicates that the dominance of cognitively oriented objectives tends to direct teaching and assessment toward knowledge acquisition, while affective, practical, and spiritual-motivational outcomes receive less explicit attention. The study identifies four interrelated dimensions of behavior-oriented objectives: cognitive, affective, practical, and spiritual-motivational. These dimensions are operationalized through a four-stage framework consisting of identifying core values and learner context, translating values into multidimensional objectives, aligning activities and assessments with behavioral indicators, and conducting reflection and follow-up. The framework emphasizes that religious behavior should be deliberately designed as an intended learning outcome rather than assumed to emerge automatically from cognitive mastery. The study provides a conceptual foundation for teachers and instructional designers to align objectives, learning activities, assessment, teacher modeling, and environmental reinforcement in supporting the transformation of religious knowledge into internalized and sustained behavior.

Keywords: Behavior-Oriented Objectives, Islamic Education Instructional Design, Religious Behavior, Value-Behavior Gap, Value Internalization.



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INTRODUCTION

Islamic Education is expected to produce learning outcomes that extend beyond the acquisition of religious knowledge toward the internalization and enactment of Islamic values in everyday conduct. The educational conception developed by Al-Attas places the formation of adab at the center of Islamic education, indicating that knowledge acquires educational meaning when it shapes proper judgment and conduct (Al-Attas, 1991). This orientation implies that mastery of religious concepts cannot be treated as the sole indicator of successful Islamic learning. Empirical evidence nevertheless shows that students with favorable academic achievement in Islamic Education may still demonstrate limited consistency in practicing the values they have learned (Afifa et al., 2025). A similar discrepancy has been identified between summative achievement and students' religious behavior, including dimensions of worship, honesty, and responsibility (Irawan et al., 2025). The integration of Islamic values into instruction therefore requires learning processes that deliberately connect conceptual understanding with the development of attitudes and everyday practices (Dahirin & Rusmin, 2024). The continuing distance between knowing religious values and enacting them indicates that the problem concerns not only instructional implementation but also how intended outcomes are defined from the beginning of instructional design.

Current scholarship has increasingly emphasized that Islamic Education should be evaluated through outcomes broader than cognitive mastery. Research on Aqidah Akhlak instruction demonstrates that religious learning can contribute to the formation of students' religious character when learning experiences are directed toward habituation and value embodiment (Aslan & Nurhayati, 2025). Studies of value education in Islamic Education similarly indicate that moral development requires an

educational process that relates religious knowledge to the formation of attitudes and conduct (Dzofir, 2020). Prophetic assessment has been proposed as a more holistic approach because it accommodates spiritual and character dimensions that are difficult to represent through conventional academic testing alone (Asrofi et al., 2025). The integration of test and non-test assessment has also been considered necessary for capturing learning outcomes that involve attitudes, dispositions, and behavioral manifestations (Mukmin & Nuraini, 2024). These strands of scholarship converge on the view that knowledge, character, assessment, and behavior are interrelated components of Islamic learning. Yet most of the existing discussion remains concentrated on teaching practices and evaluation mechanisms rather than on the prior identification of instructional objectives that determine what learning is intentionally designed to produce.

The central research gap emerges at the stage preceding instruction and assessment, namely the formulation and classification of instructional objectives. Educational objectives determine the forms of knowledge and cognitive processes expected from learners and provide a basis for organizing instructional activities and assessment evidence (Anderson & Krathwohl, 2001). The New Taxonomy expands this logic by including metacognitive and self-system processes that influence motivation, importance, efficacy, and decisions to engage in particular forms of action (Marzano & Kendall, 2008). These taxonomic frameworks indicate that an objective is not merely an administrative statement but a structural component that directs what teachers teach and what they subsequently measure. Existing Islamic Education studies have established the presence of a gap between academic attainment and religious behavior, but they have not sufficiently examined whether this discrepancy originates partly from objectives that privilege cognitive achievement over behavioral enactment. Research on academic and behavioral discrepancies has primarily documented the observable mismatch after instruction has taken place rather than analyzing the design logic that precedes the learning process (Afifa et al., 2025). The unresolved question is therefore whether Islamic Education objectives have been identified comprehensively enough to represent the transition from knowing a value to accepting, regulating, and consistently practicing it.

The scientific urgency of this problem lies in the possibility that misidentified objectives may produce structural misalignment between the stated purpose of Islamic Education and the outcomes actually pursued in classrooms. When instructional objectives are dominated by cognitive verbs, teachers are more likely to design activities and assessments that verify explanation, recall, interpretation, or conceptual understanding. Holistic assessment cannot function optimally when behavioral and spiritual outcomes have not been explicitly defined as intended learning outcomes from the beginning of instructional planning (Mukmin & Nuraini, 2024). Character-oriented learning similarly requires objectives that make religious conduct visible as a deliberate educational target rather than an assumed consequence of content mastery (Aslan & Nurhayati, 2025). Failure to specify such outcomes may preserve a condition in which students can demonstrate what they know about Islamic values without being systematically guided toward their behavioral enactment. The practical consequence is a recurring inconsistency between curriculum aspirations for religious character and instructional evidence that remains centered on academic performance.

The present analysis positions objective identification as an analytical entry point for reconsidering the relationship between values and behavior in Islamic Education instructional design. Its novelty lies in shifting attention from the downstream problem of how behavior is assessed toward the upstream question of how behavioral outcomes are identified before instruction begins. The revised taxonomy of educational objectives provides a conceptual basis for distinguishing different forms and levels of intended cognitive achievement (Anderson & Krathwohl, 2001). The New Taxonomy provides an additional basis for examining objectives that involve self-system processes and learner engagement beyond cognitive processing alone (Marzano & Kendall, 2008). This orientation responds to evidence that strong academic achievement does not automatically indicate equally strong religious behavior among students (Irawan et al., 2025). It also extends existing Islamic Education scholarship that has emphasized value integration by asking whether instructional design itself has adequately specified the pathway from value knowledge to value enactment (Dahirin & Rusmin, 2024). The proposed contribution is therefore a conceptual reconstruction of instructional objectives in which religious behavior is treated as an explicitly designed learning outcome rather than as an implicit expectation attached to cognitive achievement.

Responding to this conceptual gap, the research aims to analyze how the discrepancy between academic achievement and religious behavior can be connected to the identification and formulation of objectives in Islamic Education instructional design. It seeks to determine the dimensions of instructional objectives required to connect knowledge of Islamic values with internalization, personal commitment, self-regulation, and observable conduct. The study also aims to formulate a conceptual sequence for identifying behavior-oriented objectives that can guide the alignment of instructional activities and assessment evidence. Its theoretical contribution lies in repositioning objective identification as a central element in explaining why knowledge of religious values does not always develop into corresponding behavior. Its practical contribution is the provision of a structured basis for teachers and instructional designers to distinguish objectives that indicate knowing a value from objectives that require its internalization and enactment. This orientation is intended to support Islamic Education instructional design in which behavioral formation is deliberately planned, taught, and assessed as part of the learning process.

RESEARCH METHODS

This study employed a non-empirical qualitative approach using library research to examine the relationship between instructional objective formulation and the gap between academic achievement and behavior in Islamic Education. The sources were organized into classical works on Islamic education, contemporary literature on instructional design, assessment, and learning motivation, and 20 scientific journal articles published between 2016 and 2026, with the largest proportion originating from the most recent five-year period. Classical Islamic educational literature was included to provide a conceptual basis for understanding education as a process that integrates knowledge, values, and the formation of proper conduct (Al-Attas, 1991). Contemporary educational literature was selected to examine the structure and classification of learning objectives relevant to the design of instructional outcomes (Anderson & Krathwohl, 2001). Recent empirical and conceptual studies on Islamic Education were used to identify documented discrepancies between academic achievement and the behavioral enactment of religious values (Afifa et al., 2025). Literature searches focused on terms related to value internalization, value–behavior gaps, Islamic Education assessment, and instructional design, while source selection considered relevance to the research focus, clarity of bibliographic information, and the strength of the arguments presented.

Data analysis was conducted through data condensation, data display, and conclusion drawing as sequential procedures for organizing and interpreting the selected literature (Miles et al., 2020). Information extracted from the sources was classified into three principal themes: factors associated with the value–behavior gap, dimensions of instructional objectives, and strategies for strengthening value internalization. The analytical process also considered self-system and metacognitive dimensions to examine how instructional objectives may extend beyond cognitive mastery toward motivation, commitment, and engagement in action (Marzano & Kendall, 2008). Interpretive credibility was strengthened through source triangulation by comparing perspectives from Islamic education, learning motivation, instructional objectives, and assessment. Literature addressing the integration of test and non-test assessment was used to examine how behavioral and affective outcomes can be represented through forms of evidence that extend beyond conventional academic testing (Mukmin & Nuraini, 2024). The study proceeded through focus determination, literature searching and selection, critical reading and thematic coding, and conceptual synthesis, with each stage documented systematically to preserve analytical traceability and support the formulation of behavior-oriented instructional objectives.

RESULTS AND DISCUSSION

The Value–Behavior Gap as a Problem of Islamic Education Instructional Design

The literature reviewed indicates a persistent discrepancy between cognitive achievement in Islamic Education and the consistent enactment of religious values in students' everyday behavior. Academic performance is comparatively easier to document because written examinations and summative assessments provide visible evidence of knowledge acquisition, whereas behavioral internalization develops gradually and is less readily captured through conventional measures. Afifa et al. (2025) identify the dominance of cognitively oriented evaluation as one factor associated with the distance between academic achievement and the practice of Islamic values. A similar pattern appears

in research showing that high summative scores do not necessarily correspond with consistent religious conduct, particularly in worship discipline, honesty, and responsibility (Irawan et al., 2025). Such findings suggest that successful knowledge acquisition may coexist with limited transfer of religious understanding into behavior. The issue becomes more significant when academic scores are interpreted as sufficient evidence that instructional objectives have been achieved. The value–behavior gap can therefore be treated as an instructional design problem rather than merely as an individual failure to apply previously learned religious knowledge.

The discrepancy is reinforced by the structure of learning experiences through which religious knowledge is taught, practiced, and evaluated. Instruction dominated by content delivery and memorization may provide sufficient exposure to concepts while offering fewer opportunities for students to exercise religious values in situations requiring judgment and action. Dahirin and Rusmin (2024) emphasize the importance of integrating Islamic values into the learning process so that religious content is not separated from students’ conduct. Assessment practices create a related problem when written tests become the principal indicator of achievement despite their limited capacity to represent affective and behavioral development. Mukmin and Nuraini (2024) argue that test and non-test assessment need to be integrated to capture a broader range of learning outcomes in Islamic Education. The recurring gap between what is taught, what is assessed, and what students actually practice indicates that the design of instruction may contain discontinuities that inhibit the movement from value knowledge to behavioral internalization.

Attention to instructional design shifts the analysis away from attributing weak behavioral consistency exclusively to students’ motivation or teachers’ classroom performance. Religious behavior that appears mainly under teacher supervision suggests that the expected conduct may not yet have developed into an internally regulated pattern. Irawan et al. (2025) report that students’ religious behavior can remain dependent on external monitoring even when their academic performance is relatively strong. This condition requires examination of the sequence linking instructional objectives, learning activities, assessment, modeling, and follow-up. When behavioral outcomes are not explicitly formulated at the objective stage, learning activities may remain concentrated on the transmission of information rather than on repeated opportunities to enact values. Assessment may subsequently confirm what students know without determining whether the same knowledge guides their conduct in less controlled situations. Table 1 maps the principal points at which the transition from religious values to behavior may be interrupted within Islamic Education instructional design.

Table 1. Breaking Points in the Transition from Values to Behavior at Each Stage of Islamic Education Instructional Design

Design Stage	Practice Frequently Found	Impact on Value Internalization	References
Objective formulation	Objectives are formulated using cognitive verbs; behavioral and motivational dimensions are not explicitly stated.	Teachers have no clear reference regarding what behavior should develop, causing values to remain at the level of subject matter.	Irawan et al. (2025); Putri & Fadriat (2025)
Activity selection	Methods are dominated by content delivery and memorization; they are insufficiently varied and contextual.	Students rarely practice using values in real-life situations.	Afifa et al. (2025); Dahirin & Rusmin (2024)
Assessment	Written-test-based summative assessment becomes the primary determinant of success.	High scores are treated as evidence of success even though behavioral consistency is not monitored.	Manasikana et al. (2026); Mukmin & Nuraini (2024)
Modeling and environment	Teacher modeling and family and school support	Religious behavior becomes situational and dependent on supervision.	Afifa et al. (2025); Darling-

Follow-up	have not been designed as part of learning.	Assessment results end as scores and are rarely used for guidance.	Opportunities for reflection and behavioral improvement are lost.	Hammond et al. (2020)
				Asrofi et al. (2025); Black & Wiliam (2018)

Table 1 shows that the value–behavior gap is not produced by a single isolated weakness but by a chain of instructional decisions that may reinforce one another. Cognitive objectives tend to encourage content-centered activities, while content-centered activities make written assessments a logical and convenient measure of achievement. Summative evaluation remains useful for determining mastery of subject matter, but it does not specifically document the gradual process through which values become stable behavioral dispositions (Manasikana et al., 2026). The absence of structured modeling, environmental reinforcement, and follow-up further reduces opportunities for students to connect religious understanding with repeated practice. Assessment also loses part of its educational function when results are treated mainly as final scores rather than evidence that can inform reflection and subsequent guidance. The analytical implication is that improvement cannot be confined to assessment techniques because the underlying difficulty may originate earlier in the sequence, particularly in the objectives that establish what the instruction is intended to produce.

Previous studies have approached the value–behavior problem from different but related points in the instructional process. Afifa et al. (2025) concentrate on the discrepancy between academic achievement and the practice of Islamic values, while Irawan et al. (2025) examine the same problem using Marzano’s taxonomy to interpret differences between summative achievement and religious conduct. Other studies have focused on holistic assessment, value integration, prophetic assessment, and program evaluation rather than on the upstream formulation of learning objectives. Mukmin and Nuraini (2024), for example, emphasize the integration of test and non-test assessment as a means of capturing learning outcomes more comprehensively. These contributions clarify important weaknesses in the implementation and evaluation of Islamic Education, yet they also indicate that corrective efforts are frequently directed toward stages after objectives have already been established. The present analysis extends that body of work by asking whether the gap can partly be traced to the design stage at which religious values are translated into explicit learning objectives. Table 2 situates this contribution in relation to the principal emphases of the studies incorporated into the conceptual analysis.

Table 2. Position of the Present Study in Relation to Previous Research on the Value–Behavior Gap in Islamic Education

Study	Main Emphasis	Primary Contribution	Contribution of the Present Study
Afifa et al. (2025)	Literature review on the gap between Islamic Education academic scores and the practice of Islamic values.	Maps three causal tendencies: cognitive evaluation, insufficiently varied methods, and limited evaluative functions for guidance.	Traces objective formulation as an upstream source of these tendencies.
Irawan et al. (2025)	Qualitative study in an integrated Islamic elementary school using Marzano’s Taxonomy.	Shows high summative scores that are not followed by consistent religious behavior.	Uses Marzano’s dimensions as a basis for formulating objectives, rather than only as a tool for interpreting findings.
Mukmin & Nuraini (2024)	Integration of test and non-test assessment in Islamic Education.	Offers a direction for more holistic evaluation.	Emphasizes that non-test assessment requires explicit objectives as its reference.

Asrofi et al. (2025)	Prophetic learning assessment in Islamic education.	Offers holistic strategies for strengthening spiritual values and character.	Connects prophetic assessment with objective formulation.
Dahirin & Rusmin (2024)	Integration of Islamic values through Islamic Education instruction.	Highlights the importance of integrating values among students.	Adds a practical sequence for translating values into behavioral objectives.
Rasyidi (2024)	Evaluation of Islamic Education programs in madrasahs.	Relates Islamic Education programs to student character and academic achievement.	Shifts attention from outcome evaluation to upstream objective design.

The comparison in Table 2 places the present study at the upstream stage of Islamic Education instructional design rather than at the level of intervention or outcome evaluation. Earlier research has established that cognitive achievement, religious character, assessment practice, and value integration do not always develop in a mutually consistent manner. The conceptual contribution offered here is to treat objective identification as one possible source of that inconsistency before instructional activities and assessment procedures are selected. Objectives that explicitly identify behavioral and motivational outcomes provide a clearer basis for designing learning experiences that require students to use religious values rather than merely explain them. They also create a more defensible foundation for selecting non-test evidence, reflective activities, observation, and subsequent guidance as parts of the learning process. This position does not replace prior approaches to assessment or character formation but connects them to an earlier design decision that may determine whether religious behavior is treated as an intended learning outcome from the outset.

From Knowing to Internalizing: Dimensions of Behavior-Oriented Learning Objectives

Islamic Education conceives learning as a process in which knowledge should progressively shape inner orientation and observable conduct. The concept of *ta'dib* emphasizes that education is not limited to the acquisition of information but involves the recognition and proper ordering of knowledge, values, and action in the formation of adab (Al-Attas, 1991). This conception places behavioral formation within the substance of education rather than treating it as an indirect consequence of cognitive achievement. Al-Ghazali also links knowledge with action, indicating that knowledge reaches its formative purpose when it influences the way a person conducts life (Al-Ghazali, n.d.). A similar orientation appears in modern formulations of Islamic education that describe educational development as involving intellectual, moral, spiritual, and practical dimensions of the learner. Nata (2010) emphasizes the development of human potential through an educational process that is directed toward the formation of an integrated Muslim personality. The relation among knowing, internalizing, and acting therefore provides an appropriate foundation for examining how instructional objectives in Islamic Education should be formulated.

The progression from knowledge to behavior requires more than exposing students to religious concepts or asking them to reproduce normative statements. Knowledge of honesty, responsibility, worship, or empathy may be cognitively accessible while remaining weakly connected to personal commitment and habitual action. Tafsir (2011) views Islamic education as a process directed toward the formation of a Muslim personality rather than the accumulation of religious information alone. Ramayulis (2015) similarly describes Islamic education as involving the development of human capacities in an integrated manner. These positions indicate that learning objectives should represent not only what students are able to explain but also how religious knowledge becomes meaningful for personal orientation. When instructional objectives remain concentrated on cognitive mastery, the transition toward value internalization is left largely implicit. The design problem is therefore not the presence of cognitive objectives themselves, but their dominance when the intended educational outcome includes moral and religious behavior.

Modern educational taxonomy provides a useful basis for clarifying the structure of intended learning outcomes. The revised taxonomy of Anderson and Krathwohl distinguishes dimensions of knowledge and cognitive processes that can guide the formulation of increasingly complex learning objectives (Anderson & Krathwohl, 2001). This framework is valuable for identifying what students

should remember, understand, apply, analyze, evaluate, or create. Its primary strength lies in making cognitive expectations explicit and observable within instructional planning. Behavioral internalization, however, also involves processes that extend beyond the cognitive organization of knowledge. Marzano and Kendall (2008) expand the analysis through metacognitive and self-system processes that influence the importance assigned to a task, perceptions of efficacy, emotional response, and the decision to engage. The combination of these perspectives allows instructional objectives in Islamic Education to be examined as a sequence that connects knowledge, valuation, self-regulation, and action.

The synthesis of Islamic educational thought and contemporary learning theory supports the identification of four interrelated dimensions of behavior-oriented objectives. The cognitive dimension addresses what students need to understand regarding a religious value, including its meaning, rationale, and normative foundation. The affective dimension concerns the extent to which students personally recognize, value, and emotionally engage with the significance of that value. The practical dimension translates the value into concrete and observable conduct that can be practiced within and beyond formal classroom activities. The spiritual-motivational dimension focuses on the inner orientation that sustains behavior when external monitoring is absent. Research on the integration of Islamic values indicates that instructional processes become more meaningful when religious concepts are connected with students' actual conduct (Dahirin & Rusmin, 2024). Table 3 presents these four dimensions using honesty as an illustrative value and retains the original structure of the conceptual synthesis.

Table 3. Four Dimensions of Behavior-Oriented Islamic Education Learning Objectives

Objective Dimension	Guiding Question	Example Formulation (Value of Honesty)	Evidence and Form of Assessment	Foundation
Cognitive	What should students understand?	Explain the meaning of honesty and the religious basis that supports it.	Written test, essay, concept map.	Anderson & Krathwohl (2001); Marzano & Kendall (2008)
Affective	What needs to be felt and valued?	Express personal reasons why honesty is necessary and brings inner peace.	Reflective journal, group discussion, attitude scale.	Marzano & Kendall (2008); Kristjánsson (2020)
Practical	What behavior should appear consistently?	Complete assignments independently without cheating and return found belongings.	Observation, habituation portfolio, peer assessment.	Dahirin & Rusmin (2024); Mukmin & Nuraini (2024)
Spiritual-motivational	What motivates behavior without supervision?	Remain honest when unsupervised because of awareness of being constantly observed by Allah (<i>muraqabah</i>).	Self-reflection, interview, observation in situations without supervision.	Al-Ghazali (n.d.); Ryan & Deci (2020)

The cognitive and affective dimensions perform different but mutually dependent functions in the internalization process. Cognitive understanding provides students with conceptual clarity regarding the meaning and implications of a religious value, while affective engagement determines whether that value becomes personally significant. Marzano and Kendall (2008) place attitudes, perceptions, and judgments of importance within processes that influence whether learners are willing to engage with a task or objective. A student may be able to define honesty accurately without considering honest conduct important enough to guide behavior under pressure. The affective dimension therefore requires learning experiences that allow students to identify personal reactions, evaluate the meaning of a value, and articulate reasons for accepting it. Reflective activities and structured dialogue become relevant because they provide access to students' valuation processes rather than merely testing conceptual recall. This dimension functions as a bridge through which religious knowledge can acquire personal meaning before it is consistently enacted.

The practical and spiritual-motivational dimensions move the analysis from acceptance of values toward sustained behavioral expression. Practical objectives require abstract values to be translated into specific actions that can be observed and strengthened through repeated experience. Dahirin and Rusmin (2024) emphasize that the integration of Islamic values becomes more substantive when values are connected directly with students' behavior. The spiritual-motivational dimension extends this requirement by asking whether the behavior continues when external control is reduced or absent. Self-determination theory explains that externally regulated behavior may become increasingly internalized when individuals develop a stronger sense of autonomy, competence, and relatedness (Ryan & Deci, 2020). The Islamic concept of *muraqabah* provides a religious basis for understanding internally sustained conduct through awareness of accountability before Allah rather than dependence on human supervision (Al-Ghazali, n.d.). Behavior-oriented objectives should therefore distinguish between conduct produced by external monitoring and conduct supported by internal conviction.

The four dimensions should be understood as an integrated sequence rather than as independent categories that can be developed in isolation. Cognitive understanding provides the conceptual basis for action, while affective engagement establishes personal recognition of the value being learned. Practical objectives provide opportunities for that value to appear in observable conduct, and spiritual-motivational objectives support the continuation of behavior beyond immediate external control. Weakness in one dimension may interrupt the transition from knowledge to sustained behavior even when other dimensions appear relatively strong. Mukmin and Nuraini (2024) show the importance of broader assessment approaches when learning outcomes extend beyond what can be represented through written tests. Kristjánsson (2020) likewise situates education within the broader development of human flourishing rather than narrow performance indicators. The four-dimensional structure therefore provides a more comprehensive basis for identifying Islamic Education objectives that connect what students know, what they value, what they do, and what motivates them to continue doing it.

A Behavior-Oriented Objective Identification Framework for Islamic Education

A behavior-oriented objective framework becomes useful only when it can guide teachers through a clear sequence of instructional planning. The framework developed here consists of four connected stages that move from identifying a core value to evaluating its manifestation in student behavior. The first stage requires teachers to determine one or two priority values derived from the learning material while considering students' actual characteristics and needs. The second stage translates the selected value into cognitive, affective, practical, and spiritual-motivational objectives supported by observable indicators. The third stage aligns learning activities and assessment procedures with the previously defined indicators so that students have opportunities to practice rather than merely discuss the targeted value. The fourth stage uses reflection and follow-up to strengthen behavioral continuity across school and family environments. This sequence operationalizes the earlier conceptual dimensions into a planning structure that can be applied within regular Islamic Education instruction.

The framework follows the principle that instructional objectives should determine the selection of learning activities and the forms of evidence used to evaluate achievement. Constructive alignment emphasizes that intended outcomes, teaching activities, and assessment need to operate as mutually connected components rather than as separately designed elements (Biggs et al., 2022). Within Islamic Education, this principle means that a behavioral objective cannot be supported adequately when students are exposed only to lectures or written exercises. A value such as honesty requires activities that create opportunities for decision making, reflection, and practice in situations where honest conduct can be observed. Assessment must then correspond to the form of behavior that the objective specifies rather than rely exclusively on students' ability to explain the value conceptually. Follow-up extends the same logic by using assessment evidence to guide reflection, reinforcement, and communication with the student's immediate educational environment.

Table 4. Behavior-Oriented Objective Identification Sequence in Islamic Education Instructional Design

Stage	Teacher's Task	Example Using the Value of Honesty	Theoretical Foundation
Identification of core values and context	Determine one or two core values from the learning material and examine students' actual conditions, such as habits at school and home.	Honesty is selected from moral education material because cheating is still frequently observed in the classroom.	BSKAP (2022); Darling-Hammond et al. (2020)
Elaboration into four dimensions	Translate the value into cognitive, affective, practical, and spiritual-motivational objectives with observable indicators.	Formulations follow those presented in Table 3, with an additional indicator: admitting mistakes without being instructed to do so.	Marzano & Kendall (2008); Ryan & Deci (2020)
Alignment of activities and assessment	Select activities that provide opportunities to practice the value and prepare test and non-test assessments that correspond with the indicators.	Honesty dilemma case study, "honesty canteen" project, weekly reflective journal, and observation rubric.	Biggs et al. (2022); Mukmin & Nuraini (2024); Hattie (2023)
Reflection and follow-up	Use assessment results for feedback, guidance, and communication with parents regarding the behavior being developed.	Behavioral development notes are shared with parents and discussed together with students.	Black & Wiliam (2018); Asrofi et al. (2025)

The first two stages in Table 4 establish the foundation for translating broad Islamic values into instructional targets that can be meaningfully developed. Selecting too many values within a single instructional unit may reduce the opportunity for students to experience and practice each value in sufficient depth. A narrower focus allows teachers to connect one priority value with specific behavioral indicators that students can understand and recognize in their own actions. Hattie (2023) emphasizes the importance of clear learning intentions and success criteria in making expected outcomes visible to learners. The same principle is relevant to behavior-oriented Islamic Education because students need to know what concrete actions represent the value being developed. Translating a general statement such as "demonstrating noble character" into observable actions such as admitting mistakes or completing work honestly provides a clearer basis for learning and reflection. The second stage consequently transforms moral aspiration into a set of objectives that can guide both instructional activity and subsequent assessment.

The third and fourth stages determine whether the objectives remain administrative statements or become active components of the learning process. Assessment in the third stage is positioned as part of instruction because it provides evidence about how students are progressing toward the intended behavioral outcomes. Black and Wiliam (2018) demonstrate that assessment becomes educationally productive when evidence from learning is used to inform subsequent pedagogical decisions. Prophetic assessment similarly places evaluation within a broader formative process that includes spiritual and character development rather than limiting it to academic measurement (Asrofi et al., 2025). The fourth stage extends this formative function through feedback, reflection, and communication with parents or other adults who participate in the student's daily environment. Such follow-up is especially relevant because religious behavior often appears beyond the formal classroom and cannot be interpreted adequately from a single observation. The four-stage framework therefore treats planning, practice, evidence, and reinforcement as parts of the same behavioral learning trajectory.

The same identification sequence can be adapted across different Islamic Education subject areas because each domain contains values that can be translated into observable forms of conduct. The form of the behavior, however, needs to follow the characteristics of the subject matter rather than be standardized across all learning content. Aqidah may emphasize gratitude and awareness of divine

supervision, while Qur'an and Hadith learning may focus on regular engagement with scripture and the application of selected messages. Akhlak can emphasize honesty, trustworthiness, and empathy, whereas Fiqh may connect worship knowledge with discipline and meaningful practice. Islamic Civilization History can use exemplary figures as a basis for developing conduct within collaborative or social situations. Table 5 presents illustrative applications of behavior-oriented objectives across these major subject areas. The examples are conceptual constructions rather than empirical findings and should therefore be adapted to students' educational level and learning conditions.

Table 5. Illustrative Examples of Behavior-Oriented Objectives across Islamic Education Subject Areas

Subject Area	Core Value	Example of Practical Objective	Example of Non-Test Assessment
Aqidah	Awareness of being observed by Allah and gratitude to Allah.	Express gratitude and refrain from misconduct when alone.	Gratitude journal, brief interview, attitude observation.
Qur'an and Hadith	Closeness to the Qur'an and proper conduct when reading it.	Regularly read and understand the meaning of selected verses and apply one message from the verse within one week.	Qur'an-reading portfolio, reflection on the message of the verse, teacher notes.
Akhlak	Honesty, trustworthiness, and empathy.	Complete assignments independently and help classmates without being asked.	Observation rubric, peer assessment, reflective journal.
Fiqh (worship)	Devotion and discipline in worship.	Perform prayer in an orderly manner and explain its wisdom in one's own words.	Habituation sheet accompanied by reflection, interview, observation.
Islamic Civilization History	Exemplary conduct and the courage to emulate historical figures.	Select one characteristic of a historical figure to emulate and apply it in group work.	Reflective narrative, exemplary-behavior project, group assessment.

An application of the framework can be illustrated through a three-week instructional unit on honesty at the junior secondary level. During the first stage, the teacher selects honesty as the priority value after considering students' classroom habits and learning needs. The second stage translates honesty into cognitive, affective, practical, and spiritual-motivational objectives with corresponding behavioral indicators. The third stage may begin with scriptural understanding and discussion of honesty dilemmas, continue with classroom agreements and simulations, and culminate in an honesty-based project in which students make decisions with reduced direct supervision. Reflective journals and teacher observations can provide evidence regarding students' reasoning, emotional responses, behavioral choices, and motivation throughout the unit. The fourth stage uses that evidence for individual feedback and communication with parents so that the same value can receive reinforcement beyond the classroom. This illustration shows that the framework does not depend on adding excessive activities but on reorganizing instructional planning so that values are intentionally translated into objectives, practice, assessment, and follow-up.

Pedagogical Implications, Implementation Challenges, and Future Research

The behavior-oriented objective framework has direct implications for teachers because instructional planning needs to represent religious behavior as an explicit learning outcome rather than as an assumed consequence of knowledge acquisition. Lesson plans and teaching modules can incorporate observable behavioral indicators alongside objectives related to conceptual understanding. This adjustment does not necessarily require extensive modification of instructional documents, but it changes the basis on which activities and assessment procedures are selected. When behavioral

indicators are stated clearly, teachers have a more concrete reference for determining whether students have moved from understanding a value toward practicing it. The role of assessment also becomes broader because evidence can be collected through reflection, observation, portfolios, and other non-test techniques appropriate to the intended outcomes. Candira et al. (2025) indicate that the evaluation of Islamic Education should include attention to the learning process rather than being restricted to final academic achievement. A more explicit formulation of behavioral objectives can therefore strengthen the connection between instructional planning, classroom practice, and the educational function of assessment.

The framework also reinforces the dual position of the Islamic Education teacher as an instructional designer and as a model of the values being taught. In the design function, teachers formulate objectives, organize learning experiences, and select assessment procedures that correspond with the expected form of student development. In the exemplary function, teachers demonstrate the same values through their conduct, including fairness, discipline, responsibility, and honesty in interactions with students. Afifa et al. (2025) identify limited teacher modeling as one factor that may weaken the internalization of Islamic values among learners. Character formation is also influenced by the quality of teacher–student interaction because values become more understandable when students encounter them in actual educational relationships. Aslan and Nurhayati (2025) emphasize the significance of teachers in supporting the development of religious character through Aqidah Akhlak instruction. The credibility of behavior-oriented objectives therefore depends partly on consistency between the conduct expected from students and the conduct displayed by teachers in everyday instructional practice.

Institutional support is required because the development of religious behavior cannot be sustained through individual teacher effort alone. School evaluation systems that rely primarily on academic score recapitulation may provide limited information about students' development in affective, practical, and spiritual-motivational dimensions. Educational institutions can complement academic records with reflective documentation, behavioral observations, and communication with parents when such evidence corresponds with explicitly formulated objectives. Latifuzzahra et al. (2025) indicate that evaluation in Islamic education should be understood in relation to broader educational purposes rather than only as a mechanism for measurement and ranking. Teacher development programs also need to allocate sufficient attention to the formulation of objectives and behavioral indicators instead of treating instructional planning mainly as an administrative requirement. Asrofi et al. (2025) report that limitations in teachers' understanding of prophetic assessment and insufficient structural support can constrain the implementation of more holistic evaluation practices. Institutional policy is therefore relevant not only to assessment procedures but also to the professional capacity required to translate religious values into coherent instructional objectives.

Family and school environments constitute additional spaces in which behavior-oriented objectives may be strengthened or weakened. Students encounter opportunities to practice honesty, responsibility, empathy, worship discipline, and other values for considerably longer periods outside formal Islamic Education lessons than within them. Afifa et al. (2025) show that limited support from school and family environments may inhibit the internalization of Islamic values. Parent involvement does not need to take the form of complex monitoring procedures, but families can be informed about one or two behavioral indicators that are currently being developed through instruction. Communication can focus on developmental evidence and opportunities for reinforcement rather than on identifying deficiencies or assigning moral labels to students. Learning and developmental research also emphasizes the significance of supportive relationships and environments for students' growth (Darling-Hammond et al., 2020). Alignment among classroom objectives, school culture, and family reinforcement can provide students with repeated opportunities to experience the same value across different social settings.

Practical implementation nevertheless presents challenges related to workload, formalism, and the feasibility of monitoring behavior. Formulating four objective dimensions for every lesson may create an unrealistic planning burden, particularly when teachers are already responsible for substantial administrative tasks. A more feasible approach is to identify one or two priority values within a learning unit and develop behavioral indicators only where they are substantively relevant. Asrofi et al. (2025) indicate that limitations in teacher competence, assessment instruments, and institutional support remain important constraints in value- and spirituality-oriented assessment. A second risk arises when

behavioral indicators are converted into rigid compliance checklists that reward visible conformity rather than genuine internalization. Self-determination theory suggests that excessive external control may weaken the development of more autonomous forms of motivation (Ryan & Deci, 2020). Behavior-oriented assessment therefore needs to function as a formative instrument for reflection and development rather than as a mechanism for surveillance or punishment.

Subjectivity and ethical considerations constitute a further limitation in the assessment of religious behavior. A single observed action cannot be treated as a sufficient representation of a student's character or level of religiosity. Premature judgments may generate labels that affect subsequent teacher expectations and student self-perception. The use of multiple sources of evidence can reduce dependence on a single observation by combining teacher notes, student reflection, peer input, and family information when relevant. Miles et al. (2020) describe triangulation as a means of strengthening qualitative interpretation through comparison across different forms or sources of evidence. Particular caution is required for dimensions of worship and spirituality because an individual's relationship with God cannot be reduced adequately to numerical rankings or direct comparisons among students. The primary purpose of behavioral assessment should remain the identification of developmental needs, the provision of feedback, and support for gradual internalization rather than the classification of students as morally superior or inferior.

The framework developed here remains conceptual because it is derived from literature analysis rather than direct classroom experimentation. Its usefulness should therefore be examined through empirical studies involving different levels and types of Islamic educational institutions. Classroom action research could investigate how four-dimensional objectives influence students' behavioral consistency when compared with instruction that formulates predominantly cognitive outcomes. Development research could produce practical instruments such as objective-writing templates, behavioral indicators, reflective journals, and observation rubrics that are usable under ordinary teaching conditions. Multisite studies across schools, madrasahs, and pesantren could examine how institutional culture affects the application of spiritual-motivational objectives and the interpretation of behavioral evidence. Future research should also investigate the ethical boundaries of religious-behavior assessment so that formative evaluation does not become intrusive or excessively controlling. Empirical testing is required before the proposed framework can be treated as an established model, but its present contribution lies in providing a structured basis for examining how instructional objectives may connect religious knowledge, value internalization, and behavior within Islamic Education.

CONCLUSION

The study concludes that the gap between academic achievement and religious behavior in Islamic Education can be traced partly to the way instructional objectives are identified and formulated before learning activities and assessment procedures are designed. Objectives that emphasize cognitive mastery alone are insufficient to represent the broader educational expectation that Islamic values should be understood, internalized, practiced, and sustained in students' daily conduct. The analysis identifies four interrelated dimensions of behavior-oriented objectives, namely cognitive, affective, practical, and spiritual-motivational dimensions. These dimensions clarify the progression from understanding a religious value to recognizing its personal significance, expressing it through observable behavior, and maintaining that behavior beyond direct external supervision. The proposed objective-identification framework organizes this progression into four stages consisting of identifying core values and learner context, translating values into multidimensional objectives, aligning activities and assessment with behavioral indicators, and conducting reflection and follow-up. This structure provides a systematic response to the study objective by showing how instructional design can connect religious knowledge with behavioral formation rather than treating such formation as an implicit outcome. The findings also indicate that value internalization is more likely to be addressed coherently when objectives, learning activities, assessment evidence, teacher modeling, and environmental reinforcement are planned as an integrated instructional sequence.

The principal contribution of the study lies in repositioning objective identification as an upstream component of Islamic Education instructional design that influences the subsequent quality of teaching, assessment, and behavioral development. The proposed framework offers teachers a practical basis for distinguishing objectives that merely require students to know religious values from objectives that require them to value, enact, and sustain those values in everyday situations. Its

pedagogical implication is that assessment should extend beyond written achievement measures and incorporate forms of evidence that are consistent with affective, practical, and spiritual-motivational outcomes. The framework also implies that teacher modeling, institutional support, and family reinforcement should be aligned with the behavioral objectives being developed rather than treated as separate influences outside instructional planning. Implementation nevertheless requires careful management of teacher workload, assessment subjectivity, and the ethical risk of reducing religious behavior to rigid monitoring or numerical judgment. Since the framework was developed through a non-empirical qualitative review, its applicability and effectiveness still require examination through classroom action research, development studies, and multisite investigations across different Islamic educational settings. The study therefore provides a conceptual foundation for designing Islamic Education in which religious behavior is deliberately planned as a learning outcome and creates a clear basis for future empirical testing and instructional development.

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