Formation of Spiritual and Social Attitudes through Learning Akidah Akhlak in the Digital Era

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Abstract

Studying the formation of students' spiritual and social attitudes through learning the Akidah Akhlak has always been a topic of discussion in education. Because these two attitudes are important assessment aspects in determining a student's promotion or graduation. The research aims to determine (1) the Implementation of assessing aspects of students' spiritual and social attitudes in learning moral beliefs, and (2) the obstacles in implementing assessments of students' spiritual and social attitudes. The focus of this research was conducted at MTs Negeri 1 East Lampung. This type of research is field research; the method used is a case study with a qualitative approach. The techniques in this research use interviews, observation, and documentation. There were 15 informants in this study. The findings of the discussion in the research include: First, implementation of assessing aspects of students' spiritual and social attitudes, namely, first, assessment planning, identifying core competencies (KI) and basic competencies (KD), formulating indicators, determining techniques, designing instruments, selecting instruments, and analyzing processes. Evaluation. During the implementation process, there are assessments, observations, self-assessments, peer-to-peer assessments, and journaling. Then, processing and reporting, determining scores, describing assessment achievements, recapitulation, reporting assessment results, and assessment follow-up. Second, the obstacle to forming students' spiritual and social attitudes is limited mastery of IT (Information Technology). Third, there are obstacles in selecting operational verbs that are appropriate to the material and time limitations available. Fourth, limited school financial budgets.

Keywords: Spiritual Attitude, Social Attitudes, Learning Akidah Akhlak, Digital Era

Abstrak

Tujuan penelitian ini adalah untuk mengetahui (1) Pelaksanaan penilaian aspek sikap spiritual dan sosial siswa dalam pembelajaran akidah akhlak, (2) Faktor penghambat dalam pelaksanaan penilaian aspek sikap spiritual dan sosial siswa. Fokus penelitian ini dilakukan di MTs Negeri 1 Lampung Timur. Jenis penelitian ini adalah penelitian lapangan, metode yang digunakan adalah studi kasus dengan pendekatan kualitatif. Teknik dalam penelitian ini menggunakan wawancara, observasi dan dokumentasi. Informan dalam penelitian ini berjumlah 15 orang. Temuan pembahasan dalam penelitian ini antara lain: Pertama, pelaksanaan penilaian aspek sikap spiritual

dan sosial siswa, yaitu pertama, perencanaan penilaian, identifikasi kompetensi inti (KI) dan kompetensi dasar (KD), perumusan indikator, penentuan teknik, perancangan instrumen, penentuan instrumen, dan analisis proses evaluasi. Dalam proses pelaksanaannya terdapat penilaian, observasi, penilaian diri, penilaian antarteman sejawat, dan penjurnalan. Kemudian pengolahan dan pelaporan, penentuan skor, pendeskripsian capaian penilaian, rekapitulasi, pelaporan hasil penilaian, dan tindak lanjut penilaian. Kedua, kendala dalam pembentukan sikap spiritual dan sosial siswa adalah keterbatasan penguasaan IT (Informasi dan Teknologi). Ketiga, kendala dalam pemilihan kata kerja operasional yang sesuai dengan materi, dan keterbatasan ketersediaan waktu. Keempat, keterbatasan anggaran keuangan sekolah.

Kata kunci*: Sikap Spiritual, Sikap Sosial, Pembelajaran Akidah Akhlak, Era Digital.*

A. INTRODUCTION

In this fast-paced digital era, forming spiritual and social attitudes has become increasingly important to create individual students with wisdom and integrity (Padil et al., 2025). Advances in digital technology, such as social media and the internet, offer easy access to information but also bring challenges, such as negative information flows, individualistic behavior, and threats to moral values in students (Asrori et al., 2025). The importance of spiritual attitudes must be built so that individuals have a strong foundation in facing the temptations of the digital world. Values such as faith, awareness of moral responsibility, and honesty can be guidelines for using technology wisely (Currier et al., 2023). On the other hand, social attitudes are also an important key amid the tendency to isolate due to technology. Through empathy, tolerance, and the ability to interact healthily, one can maintain good relationships with others in the real and virtual worlds (Yu et al., 2022). The balance between spiritual and social attitudes towards students in the digital era ensures the use of technology for positive things, such as improving the quality of education, strengthening social networks, and encouraging global collaboration that can face the challenges of the times (Datuk & Arifin, 2020).

Some of the negative impacts of technology, especially social media, often harm student behavior. Many students are now often exposed to content that does not support development, such as information that is contrary to Islamic religious or cultural values. As a result, their spirituality has the potential to weaken due to the need to instill deep faith values amidst digitalization (Ma'ruf et al., 2024). Technology often brings out individualism in social aspects. This phenomenon can cause problems such as cyberbullying, hate speech, and the spread of fake news, which can be examples of social problems in the surrounding environment. This makes it difficult for students to

understand the importance of tolerance, cooperation, and caring for others (Snower & Bosworth, 2021). This condition is also caused by a need for more attention in developing character education that integrates spiritual and social values in the learning process in schools and madrasas (Mulang & Putra, 2023). Therefore, the role of teachers and parents is important in taking a holistic approach by instilling spiritual and social values through religious learning relevant to students' lives in today's digital era (Setiadi et al., 2024).

Several relevant research studies on forming spiritual and social attitudes through learning Akidah Akhlak in the digital era have three main tendencies. First, focus on the integration of digital technology in education. This study highlights how digital media can help students understand the concepts of spirituality and morality in a more engaging and relevant way (Desta Pradana & Owa-Onire Uthman, 2023; Lukman et al., 2024) . Second, an analysis of the effectiveness of learning *Akidah Akhlak* in the digital era on character formation. The study covers how digital-based learning can instill values such as honesty, responsibility, and respect (Abubakari, 2024; Farihin, 2022). Third, a study of the challenges in learning the Akidah Akhlak in the digital era. The study explores barriers, such as a lack of digital literacy among teachers and students, the potential for misuse of technology, and the need to balance technology with traditional learning (Muttaqin et al., 2023; Purnama & Perawiranegara, 2024). Overall, studies on the formation of spiritual and social attitudes through learning Akidah Akhlak in the digital era are still relatively minimally discussed. Therefore, this study is expected to be able to fill the gap in previous literature and contribute to learning development strategies in the digital era. Specifically, this study offers a new theoretical concept that can be used as a reference by teachers, both in Indonesia and globally, in developing learning that is relevant to this topic.

This study aims to determine the implementation of the assessment of students' spiritual aspects and social attitudes in learning *Akidah Akhlak*. In addition, this study wants to identify the challenges teachers face in forming spiritual and social attitudes toward students. Thus, this research is expected to provide practical direction for educators in developing balanced methods between spiritual, social, and technological utilization, considering the rapid development of technology.

B. RESEARCH METHODOLOGY

This research is field research; the type used is a case study with a qualitative approach. This research requires real conditions to find the field's data sources. Therefore, the field method is used in this study, whose object is the symptoms or events that occur among students. To obtain in-depth data on forming socially caring characters and humble behavior by learning *Akidah Akhlak* at MTs Negeri 1 East Lampung. The object of this research is designed qualitatively to obtain qualitative field data in accordance with existing conditions.

This study lasted 4 months, from December 2022 until March 2023, to acquire primary data obtained from this study, namely from observation, interviews, and documentation at MTsN 1 East Lampung. Meanwhile, secondary data is obtained from various journal literature, books, school regulations, and the like that discuss relevant research topics. Then, the main data in this study was obtained through separate interviews with the head of the madrasah, the head of the curriculum, the teacher of Akidah Akhlak, and students, with a total of 15 informants. This was done to find out the spiritual and social development of students.

Then, this study used the Miles & Huberman data analysis model. There are three stages in data analysis of this model: data reduction, data presentation, and conclusion drawing (B. Miles, 1994). First, data reduction. This stage reduces the selection process, focusing on simplifying and transforming coarse data that emerges from written records in the field. The data reduction in this study was carried out after obtaining observation and interview data. Second, presentation data. This process is carried out at the stage of presenting data from the acquisition of observations and interviews with research informants through research resource persons, with conclusions drawn. Third, conclude. This last stage is writing a brief conclusion from the review of field notes to be used as an answer received by the research topic.

C. RESULT AND DISCUSSION

Results

1. Learning *Akidah Akhlak* in the Digital Era

Learning is the interaction process between learners, educators, and learning resources designed to achieve educational goals. This process systematically improves students' knowledge, skills, attitudes, and values through various methods, media, and strategies. Learning is not only limited to the classroom but can also occur outside of the classroom through hands-on experiences, discussions, collaborative projects, and the use of technology (Haris et al., 2024; Rohman et al., 2024) In the context of learning, Akidah Akhlak is an educational process that aims to instill strong beliefs (creed) and form noble behaviors (morals) in students through Islamic teachings. This subject integrates cognitive, affective, and psychomotor aspects to build strong faith, a correct understanding of religion, and attitudes and actions that reflect Islamic values (Susanti et al., 2024). Teachers are facilitators who provide knowledge about monotheism, sharia, and moral values and serve as role models for students in implementing noble morals in daily life. With the learning of the Akidah Akhlak, it is hoped that students will become individuals with faith, piety, and noble character in society, nation, and state (Asy'arie et al., 2023).

The digital era is an era when information and communication technology have become one with everyday human life, marked by the presence of the internet, smart devices, and various digital applications. This has triggered significant transformations in various sectors, one of which is the world of education (Asy'arie et al., 2024). Digital technology enables quick access to information, global collaboration, and integration of different learning resources that were previously difficult to reach. In the context of learning, the digital era provides a great opportunity to increase the effectiveness and efficiency of education (Chabibi et al., 2025). Students can learn through online platforms, interactive videos, or computer-based simulations, providing a more engaging and flexible learning experience (Solihin, 2021). The technology also supports project-based and collaborative learning, where students can work together despite being in different locations. In addition, the digital era encourages the development of 21st-century skills, such as digital literacy, problem-solving, creativity, and communication (Sulaiman et al.,

2024). Teachers can use technology to create innovative teaching methods, such as flipped classrooms or gamification, so students are more motivated to learn.

2. Formation of Spiritual and Social Attitudes towards Students

Spiritual attitude is a mandatory thing to do in schools and madrasas because attitudes impact students both from attitudes and in various other dimensions (Grant Weinandy & Grubbs, 2021). Although the social and spiritual dimensions greatly affect the quality of life, the social and spiritual dimensions still need to be addressed in clinical practice (de Vries et al., 2021). There are different definitions; for current research, spirituality is considered an aspect of humanity that refers to how individuals seek and express meaning and purpose and experience connection with themselves, others, nature, and important or sacred people (Mariyana et al., 2024). Things that educators must pay attention to in fulfilling spiritual needs to increasing knowledge about positive attitude values towards an object to be taught, because areas that contain spiritual values will be covered and reflected in traditional life views, cultural activities, and environmental preservation. The development of spiritual competence in education has become the focus in recent years, considering the need for more student behavior that obeys their religious teachings (Wang & Blasco, 2022).

Social concern is an attitude and action that always wants to help others and society that needs applicable norms (Adiba et al., 2022). The low attitude of social concern can be seen in selfish students who are unwilling to cooperate and do not care about students who are having difficulty. The value of social care is an attitude and action that always wants to assist others and people in need (Voncken et al., 2021). In implementing learning activities, teachers must be able to choose to use several learning approaches to interact with students' communication and socialization. Positive social relationships promote longevity, human health, and well-being (Camerlink et al., 2022). With a social attitude, a very important responsibility will be formed for students because the responsibility becomes a task or obligation to be carried out in completing the task with satisfaction, either given by a person for individual promises or commitments (Danquah et al., 2022).

3. Implementation of Assessment of Spiritual Aspects and Social Attitudes

a. Planning Assessment of Spiritual and Social Attitude Aspects

The assessment of spiritual attitudes and social attitudes on Akidah Akhlak must be done through planning. Planning begins with identifying attitudes (K1), (K2), and KD at MTs Negeri 1 East Lampung.. First, identify Core Competencies (KI) and Basic Competencies (KD). It must be done through planning to assess spiritual and social attitudes on the subject of moral creed.

> "The planning process carried out according to the moral creed teacher stated that it was very important to identify KI-1, KI-2, and KD to facilitate the preparation of indicators of competency achievement."

Then, the opinion of the head of the madrasah was also expressed in the interview below.

> "The informant of the head of the madrasah stated that any assessment carried out based on assessment procedures, including assessment of spiritual and social attitudes of moral creed subjects, should be designed before learning by first identifying KI and KD by the syllabus used."

Second. Formulate Indicators of Assessment of Spiritual and Social Attitudes. To compile indicators of competency achievement in KD from KI-1 and KI-2 required or used operational verbs for attitude aspects. The operational verbs for assessing spiritual and social attitudes in the subjects of moral creed in madrasah in the 2013 curriculum include levels of attitude aspects (accepting, practicing, appreciating, living, and practicing), which indicate the gradation level.

> "According to the teacher, the moral creed states that it has formulated indicators for the assessment of spiritual attitudes and social attitudes that will be assessed by core competencies and basic competencies that refer to the guidelines for implementing the 2013 curriculum assessment."

Meanwhile, the opinion of the head of the madrasah is also confirmed in the interview below.

> "According to the head of the madrasah, all assessments, including attitude assessments, must be by the technical guidelines for assessing learning outcomes at Madrasah Tsanawiyah and KMA 183 of 2019 for Islamic religious education lessons, which include (moral creed, jurisprudence, Islamic cultural history, and Qur'anic hadith)."

Third. Determining Techniques for Assessing Spiritual and Social Attitudes. Attitude assessment has different characteristics from knowledge and skill assessment, so the assessment techniques are also different. Based on the results of interviews with moral creed teachers.

> "So far, the attitude assessment technique carried out is observation, using instruments in the form of observation sheets or journal books, while other techniques that support self-assessment and assessment between friends are carried out very minimally."

This is reinforced by a statement delivered by the head of the madrasah who confirmed in the following interview.

> "That, so far, moral creed teachers in assessing spiritual and social attitudes have focused more on observation techniques using observation sheets or sometimes in the form of journal books, while self-assessment and assessment between friends are carried out, but only partially."

Fourth. Designing instruments for the assessment of spiritual and social attitudes. The technique of assessing student attitudes in the form of observation should be carried out continuously through observation of behavior during the process and outside learning.

> "In doing this instrument, we use a journal that contains a record of students' attitudes or behaviors with the format and filling that has been provided; this supports documentation as an assessment sheet of spiritual and social attitudes by recording student behavior such as (Saying greetings when entering class, saying greetings and shaking hands with teachers when arriving at school, reciting the Qur'an Juz 30)."

Meanwhile, the Head of Madrasah also said that the teachers have prepared student assessment instruments through the Learning Implementation Plan (RPP). The following are the arguments presented.

> "So far, teachers of moral creed in assessing students' spiritual and social attitudes have always been documented through spiritual and social attitude assessment sheets, journals designed when preparing RPP.

Fifth. Establish Instruments for Assessment of Spiritual and Social Attitudes. The moral creed teacher also said that after analyzing the instrument, they would assign it to assess the student's attitude.

"If it is suitable and can assess the attitude of students well, then the instrument is worth using. While there is an attitude assessment journal, the teacher only needs to enter notes of observations on the attitudes made by students."

Furthermore, the statement of the head of the madrasa also points out the following gains.

"In analyzing the assessment instrument of spiritual attitudes and social attitudes, it is by matching the indicators of spiritual attitudes and social attitudes to be assessed with KI (Core Competencies) and KD (Basic Competencies), and learning objectives to be achieved. The documentation data in the RPP supports the statement of the moral creed teacher; information is obtained that the material is against parents and teachers. In spiritual attitudes, good manners can live, while in social attitudes, practice good manners to parents and teachers daily."

Sixth. Analyze the Process of Assessing Spiritual and Social Attitudes. Based on the acquisition of interviews with teachers of moral creeds, affirmed.

"During this time, the process of assessing spiritual and social attitudes and no documents can proven. However, there are some habits carried out by moral creed teachers related to spiritual attitudes, such as saying greetings when entering the classroom, starting learning with prayers, reading prayers to the Prophet Muhammad, then reciting juz 30; this activity is a habit carried out before learning begins."

Later, the head of the madrasa also said that the teacher had prepared the instrument to assess students.

"The forms of habituation of spiritual and social attitudes that have been carried out include every morning participants marching with the prayers of the Prophet (peace be upon him), cleaning garbage, setting aside pocket money for blessing Friday, infak, discipline in coming to school on time, and shaking hands with teachers."

b. Implementation of Assessment of Aspects of Students' Spiritual and Social Attitudes

Assessment of attitude aspects is carried out through observation or observation and other relevant assessment techniques; teachers record the attitudes and behaviors of learners, which are excellent, good, sufficient, and need guidance. To facilitate its implementation, teachers can use observation sheets to record attitudes and behaviors that stand out (excellent or need advice). Here is the data breakdown.

First observation. "Teachers have applied observation techniques using observation sheets, which are instruments that make it easier for teachers to observe

students' behavior related to spiritual and social attitudes. The assessment of spiritual and social attitudes carried out by moral creed teachers so far follows the development of spiritual and social attitudes. It records the behavior of students who are very good or not good in journals about the behavior of students carried out. The observation sheet instruments for assessing spiritual and social attitudes used by moral creed teachers are: (1) Praying before and after carrying out activities, (2) Grateful behavior, (3) Tolerance in worship, (4) Obedience to worship, (5) Honest attitude, (6) Caring attitude, (7) Polite attitude, (8) Self-confidence attitude."

The second is self-assessment. "Self-assessment according to moral creed teachers has been listed in the RPP, but its implementation is still limited, considering the inadequate time and infrastructure. The self-assessment is minimal, only through a sample of several students taken based on previous spiritual and social attitude assessments, namely, attitude assessments based on observation. Based on the results of documentation and observations made by researchers, moral creed teachers have not maximally conducted self-assessments, only include them in the RPP, and there is no documentation supporting the assessment results."

Third, assessment between friends. "Peer assessment is used for data confirmation; this assessment can be done when students carry out activities inside and or outside the classroom. The instrument used is in the form of a checklist of positive and negative statements. In the table, the list of "checklists" used for assessment between friends includes asking questions politely, doing group assignments according to the distribution of tasks, asking questions, responding to group friends' talks, and tolerance of friends' opinions."

Fourth, Journal. "The journal becomes a teacher's record of student behavior that appears naturally during the learning process, both inside and outside the classroom. The observed behaviors include student actions, such as spontaneous behavior when they teach, to reporting to the teacher if they find money that has fallen in the classroom. In addition, students are also directed to help tidy up tables and chairs after group discussions. They are given an understanding not to do negative actions, such as hiding stationery belonging to friends or tearing up assignment sheets that are not theirs."

As part of the follow-up assessment of spiritual and social attitudes, teachers can provide feedback in the form of motivation, encouragement, or appreciation. Appreciation for positive student behavior can be realized through advice, coaching, and special attention. Furthermore, the head of the madrasah said that feedback had been carried out by teachers by providing attention, motivating students, and conducting ongoing training in forming a good attitude framework.

c. Processing and reporting of Assessment of Aspects of Spiritual and Social Attitudes of Students

First, determine the score of spiritual and social attitudes in assessing spiritual and social attitudes obtained from the value of observations by observing certain attitude processes.

> *"Throughout the learning process, using qualitative values as follows: (1) SB = Very Good: 80-100, (2) B = Good: 70-79, (3) C = Sufficient: 60-69, (4) D = Less: 60-20. According to the teacher, the moral creed said that determining weights and scores depends on the assessment instrument used. So, the maximum score is 4x3 = 12, and the score obtained by students is 10. The trick is that the score obtained by students is multiplied by 100 divided by the maximum score. 10/12x100= 1000/12 = 83. We convert to the predicates SB (Very Good), B (Good), C (Sufficient), and K (less)."*

Second, Description of Achievement of Spiritual Attitude and Social Attitude Assessment. The teacher of the moral creed subject states that.

> *"So far, the attitude assessment carried out is to determine the attitude value score first. After that, create a narrative essay to describe the student's attitude based on the scores obtained. The moral creed teacher, in writing a narrative description of the assessment of spiritual attitudes and social attitudes of these students, uses signs of achieving attitudes with related matters such as living, practicing Islamic religious teachings, practicing honest behavior, discipline, responsibility, caring, polite, responsive, and pro-active."*

Third, Recapitulation of Spiritual and Social Attitude Assessments. After assessing students' attitudes, the moral creed teacher recaps the students' values.

> "The steps used in compiling a recapitulation in the assessment of attitudes of moral creed subjects are as follows: (a) Provide assessment information based on journals made about excellent or unfavorable attitudes and behaviors of students, (b) Summarize and conclude in the achievement of spiritual and social attitudes of students, (c). Submit the results of the attitude assessment to the homeroom teacher in the teacher meeting forum. (d) The written description of spiritual attitudes and social attitudes is very good behavior, while spiritual attitudes and

social attitudes that are not good are described as behaviors that need guidance; (e) Recapitulation of the results of the assessment of spiritual attitudes and social attitudes made by the homeroom teacher in the form of predicates and descriptions filled in the report card."

Fourth, Reporting the Results of Spiritual and Social Attitude Assessments. Moral creed teachers in conducting spiritual and social attitude assessments have reported the assessment results of students' spiritual attitudes and social attitudes to homeroom teachers and parents.

"After the teacher finishes assessing students and doing a recapitulation of grades, the grade scores are written as narrative descriptions or from notes of students' attitudes written in journals. Examples of students' spiritual attitudes on indicators of prayer and worship attitudes get a very good predicate (SB), so the narrative description is always grateful, always praying before doing activities, and worship observance has developed."

Fifth, Follow-up Assessment of Spiritual Attitudes and Social Attitudes. The behavior of learners in aspects of spiritual and social attitudes, resulting from observation and recorded in journals by the teacher, becomes the basis for follow-up.

"Teachers follow up the results of the assessment of spiritual and social attitudes by providing motivation, advice, guidance, and coaching on student behavior. The moral creed teacher said that always provide coaching if students have bad behavior and are given special attention so that it will not be repeated in the future."

4. Factors Hindering the Assessment of Spiritual Aspects and Social Attitudes

The characteristics of students in a madrasah are different from each other. Data were obtained from interviews shaping spiritual and social attitudes through learning *Akidah Akhlak* at MTsN 1 East Lampung. First, "identify KI and KD. The teacher said that there were obstacles in identifying KI and KD due to their limitations in mastering IT (Information and Technology), and the teacher did not understand how to assess spiritual attitudes and social attitudes by KI and KD."

Second, "formulate indicators. Based on interviews with teachers, in formulating indicators experienced problems when choosing operational verbs that are by the material to be taught because they have not mastered how to use operational verbs by the procedure."

Third, make an assessment instrument. "In the assessment of spiritual and social attitudes using quite a lot of instruments by the criteria of attitudes assessed and

techniques used especially in self-assessment and assessment of social attitudes, besides that in self-assessment and assessment of social attitudes, it also requires much time, in one aspect attitude assessment consists of several attitude criteria that are expected to require many instrument sheets. Meanwhile, madrasahs do not have a budget for doubling the assessment instrument, charged to the teachers of their respective subjects."

Fourth, the number of students. "Another obstacle faced by moral creed teachers is the large number of students who must be assessed, so it takes much time, while the material that must be delivered is quite a lot. The results of interviews with moral creed teachers show that when teaching, teachers must divide time between delivering material, assigning assignments, and the evaluation process."

Discussion

1. Implementation of Spiritual and Social Attitudes towards Students

The formation of spiritual and social attitudes through the subject of *Akidah Akhlak* forstudents at MTsN 1 East Lampung has been successfully carried out through planning, which begins with the identification of core competencies and basic competencies, the determination of spiritual attitude techniques, the determination of instruments, and the filling out of journals. According to Tiara and Sari, in assessing spiritual and social attitudes in students, good planning is needed so that teachers can assess students' spiritual and social character (Tiara & Sari, 2019). This planning aims to identify KI and KD on assessing spiritual and social attitudes according to KI-1, KI-2, and KD before learning. According to Mawaddah, in determining social and spiritual attitudes, the teacher conducts discussions with parents, coordinates with other teachers, and asks other students questions. This is done so that teachers are easier to know and control students (Mawaddah et al., 2022).

Similarly, it is important to conduct assessments that focus on the result of learning and consider aspects of the process and evaluation (Afiyah, 2021; Nurphi et al., 2024). Teachers also use instruments of assessment of spiritual and social attitudes to obtain high qualifications. The use of this instrument as a tool that can provide accurate information regarding students' spiritual and social attitudes. Because the assessment's accuracy by the teacher offers precise information through instruments during learning

activities can produce the desired results (Sanjaya Putra & Renda, 2022). There are also variations in the formation of spiritual and social attitudes for students, such as praying, remembrance, reciting the prayers of the Prophet Muhammad, and reciting Juz 30. Bukhari emphasized that teachers can encourage students to use religious coping such as praying, dhikr, reading the Qur'an, and so on; this will positively impact students to improve their calmness and spiritual attitudes (Bukhori et al., 2022).

In implementing the assessment of spiritual and social attitudes, the teacher has made observations. The form of observation refers to collecting information by systematically monitoring and recording the phenomenon that is the focus of observation. Karnia & Nurhasan affirm that the observation technique using observation sheets is are instruments that make it easier for teachers to observe students' behavior related to spiritual and social attitudes (Karnia & Nurhasan, 2023). Then, there is a self-assessment process listed in the RPP. Self-assessment is a technique that asks students to evaluate their strengths and weaknesses, especially in achieving attitudinal competence, both spiritual and social attitudes toward their environment. This self-assessment process refers to clear and objective criteria, such as establishing assessment criteria and formulating an assessment format, and may involve scoring guidelines or other methods (Nurjannah, 2019).

Then, it is also necessary to have an assessment between friends used for data confirmation, this assessment can be done when students carry out activities inside and or outside the classroom. According to Kunandar, assessment between students is an evaluation technique that can be used to measure the level of achievement of attitude competence, both spiritual and social attitudes (Kunandar, 2015). This method involves a process by which students are asked to pass judgment on their peers in class. Assessment between students needs to be done by following a series of steps, such as determining competencies or aspects of ability that will be evaluated through assessment between students (Kurnia et al., 2024). In addition, teachers must also prepare a journal that becomes a teacher's record of student behavior that arises naturally during the learning process, both inside and outside the classroom. According to Nurjannah, underlining that journals are notes made by educators, including information from observations about the strengths and weaknesses of students related to attitudes or

behaviors, both inside and outside the classroom. With the assessment method through journals considered more effective, teachers consistently provide assessments to students by recording them in personal notes, which serve as documents for assessments that have been carried out (Asy'arie et al., 2023). By utilizing journals as an assessment tool, teachers can assess student behavior. The goal is to find out any discrepancies between observation and assessment results (Sudiana et al., 2018).

Furthermore, in processing and reporting the assessment of students' spiritual and social attitudes. The teacher has determined the score, description of assessment achievement, recapitulation of attitude assessment, reporting of results, and follow-up assessment. Candra, Sulistya & Prasetyo emphasized that teachers must carry out a series of appropriate steps to ensure validity and sustainability in evaluation. This can be done by assigning scores based on predetermined assessment criteria. This score reflects the student's level of achievement in aspects of spiritual and social attitudes (Candra et al., 2018). When it comes to teacher achievement, teachers must compile descriptions of assessment achievements to provide a more detailed picture of student development regarding these attitudes. The third is a recapitulating attitude assessment, where teachers collect assessment data from each student (Ulfa, 2019). Teachers can also report assessment results to students and related parties to understand the distribution of scores and assessment trends in the classroom. This report includes individual scores, class summaries, and recommendations for student attitude development (Usfa, 2020). In addition, teachers need to use follow-up assessments to use assessment results as a basis for designing remedial programs for students who need additional assistance and enrichment programs for students who have reached optimal levels of achievement (Siti Anisah et al., 2022).

2. Factors Hindering the Assessment of Spiritual Aspects and Social Attitudes

First, recognizing Core Competencies (KI) and Basic Competencies (KD) is a challenge for teachers, which is recognized as a difficulty due to a lack of expertise in the use of Information Technology (IT). In addition, teachers also need to fully understand assessment procedures related to spiritual and social attitudes by the framework of IP and KD. According to Dewi et al., the use of Information and Communication Technology

(ICT) in the learning process is believed to provide an innovative atmosphere and experience for students, which in turn has the potential to increase their motivation (Dewi et al., 2023). On the other hand, the main challenge in Islamic education is the limited facilities and infrastructure, including physical facilities, learning media, and technology. Regarding location, many Islamic educational institutions, such as madrasahs in rural areas, face obstacles with buildings that need to be more suitable or adequate to organize the learning process (Rahman & Akbar, 2021). However, there are still visible teachers in the technology limitations that should be used as a learning medium. Because global changes bring increasingly sophisticated technological developments, including in the education sector, it is necessary to improve teachers' quality as an adjustment to the development of Education 4.0, and one of the steps is to increase teachers' digital competence (Syahid et al., 2022).

Secondly, there are obstacles when choosing operational verbs that match the material taught in formulating indicators. This obstacle arises due to a need to understand the use of operational verbs in the applicable procedures. According to Wulantari, Ermiana & Oktaviyanti, teachers should try to improve knowledge related to operational verbs in compiling learning indicators. The formulation of indicators must at least cover two aspects, namely the level of competence and the material that is a means of achieving competence (Wulantari et al., 2021). Because the indicator indicates achieving the desired goals and a guide in reaching the target, its function provides an overview of progress in attaining something desired (An'ars, 2022). That way, teachers can optimize learning with available devices and have special characteristics of delivering teaching materials because learning devices are a basic need that a teacher must own before starting the learning process (Reny et al., 2021; Wahyuni et al., 2025).

Third, when teachers carry out the time-consuming process of assessing spiritual and social attitudes, each aspect of attitude has several criteria that must be evaluated, resulting in many sheets of assessment instruments and an inadequate budget (Fandi Asy'arie et al., 2024). According to Natsir, teachers face an obstacle in managing time during the learning process to deliver material. In addition, teachers need more learning support facilities, including the availability of laptops or computers and adequate internet access. Thus, students are less motivated and tend to be too lazy to follow the

learning process in class (Natsir, 2021). Limited funds or financial allocation are the main constraints in all public and private schools. However, there needs to be an internal effort from the school to overcome all these obstacles and obstacles to create an optimal learning process (Sholihah & Chrysoekamto, 2021).

Fourth, teachers often need help with other challenges, such as too many students, which also results in less effective use of time in managing classes. Meanwhile, there are complaints about the amount of material that must be delivered, which is too much, resulting in a less-than-optimal process. According to Widiasworo, it is stated that classroom management is the ability of a teacher to create and maintain optimal learning conditions and restore them if there is a disruption in the learning process. In simple terms, classroom management includes a set of actions to create and maintain optimal conditions for the learning process to run well (Widiasworo, 2018). In managing the classroom, there are several challenges related to education personnel, which involve the limited number of students that are too many, which makes it difficult for teachers to manage learning conducive (Agustin, 2019). In addition, another obstacle for teachers is often complaining because too much material must be taught to students, which can affect the quality of teaching and student understanding. Teachers feel burdened by the volume of material that is difficult to cover in limited learning time (Nuraini & Abidin, 2020).

D. CONCLUSION

Based on the acquisition of research in forming spiritual and social attitudes in the study of Akidah Akhlak in MTsN 1 East Lampung. First, the teacher has planned an evaluation of spiritual and social attitudes through the assessment concepts that have been applied. Teachers have developed evaluation objectives that include indicators by Core Competencies (KI) and Basic Competencies (KD), formulating indicators of spiritual and social attitudes using operational verbs, selecting appropriate assessment techniques and tools to observe attitudes, and applying observation, self-assessment, and peer assessment. Second, implementing spiritual and social attitudes has been carried out effectively. However, this is not optimal because it is not in accordance with the RPP

planning, and the proposed evaluation techniques are only self-assessment and peer assessment.

Third, the processing and reporting of attitude evaluations have been running effectively. The instrument used by the teacher is in the form of a journal. The acquisition of attitudes recorded in the journal is grouped into spiritual and social attitudes. Teachers face time constraints, so not all aspects of the spiritual and social attitude domain indicators can be optimally assessed. Although observation techniques are more practical, self-assessment and peer assessment cannot be done optimally to support attitude evaluation. One solution to overcome barriers to spiritual and social attitude assessment is through discussions with peers, such as teachers of similar subjects, to participate in technical guidance actively. Close cooperation with parents or guardians is also key, where advice and coaching can be given to students who achieve good and bad results so that the assessment results align with learning objectives.

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