



JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Reorienting Bloom's Taxonomy: Toward a Tawhid-Based Paradigm of Islamic Educational Evaluation

Yusron Nur Hadi^{✉1}, Nurul Laely Mahmudah², Shodiq Abdullah³, Agus Sutiyono⁴, Karnadi Hasan⁵

¹⁻⁵Walisongo State Islamic University Semarang, Indonesia

Articles

Information

History:

Received

Approved

Publish

Keywords:

Bloom's Taxonomy, Islamic Religious Education, Educational Evaluation, Tawhid-Based Evaluation

Abstract

The widespread use of Bloom's Taxonomy in Islamic Religious Education (IRE) evaluation provides a systematic framework for measuring cognitive, affective, and psychomotor learning outcomes. However, its application remains predominantly oriented toward measurable competencies and does not fully represent the spiritual and moral dimensions that constitute the broader aims of Islamic education. This study aims to critically examine the limitations of Bloom's Taxonomy in IRE evaluation and reconstruct its paradigm based on tawhid as the fundamental orientation of educational evaluation. In this reconstruction, tawhid is understood not merely as a dimension of faith, but as an epistemological and axiological foundation that integrates knowledge, values, practice, and character within a unified conception of human development. This study employs a qualitative approach using library research. Data were obtained from relevant scholarly literature on Bloom's Taxonomy, educational assessment, Islamic Religious Education, Islamic educational objectives, and value-based education, supplemented by the Qur'an and Hadith as normative sources. Data were analyzed through content analysis involving reduction, categorization, comparison, interpretation, and conceptual synthesis. The findings indicate that the main limitation of Bloom's Taxonomy does not lie in its cognitive, affective, and psychomotor domains, but in the tendency to position competency attainment as the endpoint of evaluation. From a tawhid perspective, educational evaluation should integrate intellectual, spiritual, moral, and practical dimensions within a unified framework. The proposed reconstruction repositions iman (faith) as the orienting foundation, 'ilm (knowledge) as the epistemic basis, internalization of values as the affective process, 'amal (practice) as the actualization of learning, and akhlak (character) as the integrative manifestation of educational transformation. Tawhid thus functions as the unifying principle connecting knowledge, belief, internalization, practice, and character formation. This reconstruction shifts IRE evaluation from competency measurement toward holistic personality transformation while retaining the pedagogical strengths of Bloom's Taxonomy.

✉ Email Correspondent:

25031280014@student.walisongo.ac.id

Copyright © The Author(s)

Introduction

Learning evaluation is an essential component of education because it serves to determine the extent to which learning objectives have been achieved while providing information about students' development. In Islamic Religious Education (IRE), this function becomes increasingly complex because learning success is determined not only by students' mastery of religious knowledge but also by their ability to internalize and actualize Islamic values in everyday life. However, the practice of IRE evaluation continues to face challenges in balancing these various dimensions. Putra et al. (2024) demonstrate that the objects of learning evaluation in IRE encompass cognitive, affective, and psychomotor domains, each of which has distinct characteristics and therefore requires appropriate forms of assessment. In more recent practice, Hanafi et al. (2025) indicate that shifts in learning paradigms have encouraged IRE evaluation to move beyond an exclusive focus on final learning outcomes toward greater attention to learning processes, character development, and the ability to apply religious teachings in real-life contexts. Mahrus dan Sugeng (2025) further demonstrate that Islamic value-based assessment can provide a more comprehensive representation of students' moral and spiritual development by assessing honesty, responsibility, discipline, and behavioral consistency. These findings indicate that the issue of IRE evaluation is not merely how to measure learning outcomes, but also how to ensure that the evaluation system adequately represents the comprehensive objectives of Islamic education.

Recent literature on Bloom's Taxonomy and Islamic Religious Education (IRE) evaluation indicates a shift from evaluation primarily oriented toward measuring cognitive achievement toward approaches that increasingly consider affective and psychomotor dimensions, character development, and religious values. The first tendency is reflected in studies that retain Bloom's Taxonomy as a framework for classifying learning objectives and outcomes. Putra et al. (2024) demonstrate that the cognitive, affective, and psychomotor domains remain relevant as objects of IRE learning evaluation, while Aprilliyah et al. (2024) emphasize the role of Bloom's Taxonomy in helping educators systematically organize learning objectives. The second tendency involves the development of more contextual forms of evaluation. Pratama et al. (2024) employ Bloom's Taxonomy to analyze the relevance of Aqidah Akhlak learning materials, whereas Hanafi et al. (2025) develop an authentic assessment approach that considers learning processes, character, spiritual and social competencies, and the application of religious values. The third tendency further emphasizes the importance of value dimensions in IRE evaluation. Mahrus dan Sugeng (2025) develop an Islamic value-based assessment approach encompassing honesty, responsibility, discipline, and behavioral consistency. These developments indicate that IRE evaluation is moving toward a more holistic paradigm. Nevertheless, existing studies remain predominantly focused on expanding assessment objects, indicators, and techniques rather than critically questioning the paradigm of Bloom's Taxonomy that underlies the conceptual foundation of such evaluations. This issue warrants attention because expanding indicators without transforming the underlying paradigm may merely add spiritual dimensions at a technical level without fundamentally changing the orientation of evaluation. Therefore, a critical examination of Bloom's Taxonomy is necessary to ensure that IRE evaluation becomes not only broader in terms of assessment instruments but also

more aligned with the objectives of Islamic education, which position faith, knowledge, practice, and character as an integrated process of human formation.

Based on the development of the literature and the identified research gap, this article aims to critically examine Bloom's Taxonomy within the context of Islamic Religious Education evaluation while formulating a reconstruction of an evaluation paradigm based on *tawhid* as a conceptual contribution. Specifically, the study pursues three objectives. First, it identifies and analyzes the limitations of Bloom's Taxonomy when used to represent the objectives of Islamic education, particularly its tendency to position cognitive, affective, and psychomotor competencies at the center of evaluation. Second, it reconstructs the evaluation paradigm from an Islamic educational perspective by positioning the divine dimension as the foundation that guides the relationship among students' knowledge, attitudes, skills, and behavior. Third, it proposes a conceptual transformation of Bloom's Taxonomy based on *tawhid* through the integration of *iman* (faith), *'ilm* (knowledge), *'amal* (practice), and *akhlak* (character), so that evaluation does not merely measure competencies but also assesses students' personality transformation. The novelty of this article lies in shifting the focus from merely expanding evaluation domains and assessment techniques toward reconstructing the evaluation paradigm itself, with *iman* serving as the foundation, *'ilm* as the epistemic instrument, *'amal* as the actualization of knowledge and values, and *akhlak* as the manifestation of educational achievement. Accordingly, this article does not propose a new version of Bloom's Taxonomy as a replacement, but rather offers a conceptual framework for repositioning Bloom's Taxonomy within a more holistic Islamic educational orientation.

The study of Bloom's Taxonomy from the perspective of Islamic education is significant for the development of a more comprehensive educational evaluation paradigm. Islamic education is fundamentally not limited to producing individuals with intellectual competence but also seeks to cultivate human beings who possess faith, moral character, and moral awareness in social life. Therefore, an evaluation system that focuses primarily on measuring academic abilities cannot fully reflect the holistic objectives of Islamic education. Jaya et al. (2025) demonstrate that the development of Bloom's Taxonomy-based evaluation instruments in Islamic Religious Education needs to be accompanied by approaches capable of assessing students' religious attitudes and behaviors in everyday life. This finding indicates that IRE evaluation requires a broader assessment framework capable of encompassing intellectual, moral, and spiritual dimensions in a balanced manner. Accordingly, this study is important as an effort to critically reconsider the relevance of Bloom's Taxonomy while offering a conceptual perspective for developing a more integrative taxonomy of Islamic education.

Method

This study focuses on the reconstruction of an Islamic-based Bloom's Taxonomy as an effort to develop the evaluation paradigm of Islamic Religious Education (IRE) from a competency measurement orientation toward the evaluation of personality transformation. The research focus is grounded in the limitations of Bloom's Taxonomy when employed as an evaluation framework in Islamic Religious Education, particularly in representing the dimensions of faith, value internalization, practice, and character formation. In this context, the study conceptually examines the relationship between Bloom's Taxonomy, educational

evaluation, and the principles of Islamic education, and subsequently synthesizes them into a more integrative conceptual framework. The study is not intended to empirically test the effectiveness of the proposed model through experimentation, but rather to develop theoretical arguments concerning the possibility of reconstructing Bloom's Taxonomy based on the objectives of Islamic education. Accordingly, the study focuses on three main aspects: critically examining the limitations of Bloom's Taxonomy in IRE evaluation, exploring the concept of educational evaluation from an Islamic perspective, and formulating a reconstruction of Bloom's Taxonomy based on the integration of faith, knowledge, practice, and character.

This study employs a qualitative approach using a library research design. This approach was selected because the study aims to explore, interpret, and synthesize various concepts and research findings related to Bloom's Taxonomy and Islamic Religious Education evaluation. Research data were obtained through an examination of scholarly journal articles, academic books, previous research findings, and relevant scientific documents. The literature analyzed covers discussions of Bloom's Taxonomy and its revisions, learning evaluation, Islamic Religious Education assessment, the objectives of Islamic education, value-based education, and the concepts of faith, knowledge, practice, and character in Islamic education. In addition to academic sources, the study also utilizes normative sources, particularly the Qur'an and Hadith, as foundations for understanding the orientation of evaluation and the objectives of Islamic education. These normative sources are not intended to replace scholarly sources but rather to provide an epistemological and value-based foundation for the conceptual reconstruction process. All sources were selected based on their relevance to the research focus, academic credibility, and contribution to the development of the conceptual argument.

The research sources were classified into primary and secondary sources according to their conceptual functions. Primary sources consisted of original and foundational works that directly constitute the theoretical objects of analysis, particularly *Taxonomy of Educational Objectives: The Classification of Educational Goals* by Benjamin S. Bloom et al. (1956) and *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* by Lorin W. Anderson and David R. Krathwohl (2001). These works were examined to identify the structure, domains, assumptions, and developmental orientation of Bloom's Taxonomy and its revision. Primary sources also included selected original works of Islamic educational thinkers that provide foundational perspectives on knowledge, human formation, morality, and the relationship between knowledge and action. Secondary sources comprised scholarly journal articles, academic books, and previous studies addressing educational assessment, IRE evaluation, Islamic educational objectives, spiritual and character education, and value-based education. The Qur'an and Hadith were used as normative Islamic sources to strengthen the epistemological and axiological foundation of the reconstruction.

The literature identification and selection process was conducted systematically through several stages. Google Scholar and Crossreff served as the principal sources for identifying relevant scholarly literature, while Publish or Perish was used as supporting software to facilitate bibliographic searching and organization. ResearchGate was not treated as an independent bibliographic database; publications accessed through the

platform were considered only when their original scholarly sources and academic provenance could be verified. The search employed combinations of keywords such as “Bloom’s Taxonomy,” “revised Bloom’s Taxonomy,” “Islamic education evaluation,” “Islamic Religious Education,” “PAI evaluation,” “Islamic assessment,” “spiritual assessment,” “Islamic character education,” and “Islamic educational objectives.” The search primarily targeted literature published between 2017 and 2026, while older foundational works were retained when they represented indispensable theoretical references. The initial search identified 63 potentially relevant sources. After screening titles, abstracts, keywords, and relevance, 40 sources were retained for further eligibility assessment. Subsequently, 18 sources were excluded because they were repetitive, insufficiently relevant, or lacked substantive conceptual contribution, resulting in 22 sources included in the final analytical corpus.

Data analysis was conducted through content analysis using a descriptive-critical approach and conceptual synthesis (Krippendorff, 2019). Content analysis was employed to identify ideas, concepts, patterns of argumentation, and research trends contained in the literature on Bloom’s Taxonomy and Islamic educational evaluation. The analysis proceeded through several stages, namely data reduction, categorization, comparison, interpretation, and synthesis. During the reduction stage, information that was not directly relevant to the research focus was excluded, while relevant information was organized according to the main themes. Categorization was conducted around three themes: the limitations of Bloom’s Taxonomy in IRE evaluation, the concept of educational evaluation from an Islamic perspective, and the possibility of reconstructing Bloom’s Taxonomy based on the objectives of Islamic education. A comparison was then conducted to identify similarities, differences, and gaps between the competency-based evaluation paradigm and the Islamic educational evaluation paradigm. The results of the comparison were critically interpreted by considering the objectives of Islamic education and the principle of integrating faith, knowledge, practice, and character. Finally, conceptual synthesis was conducted by connecting the identified findings to formulate an Islamic-based reconstruction of Bloom’s Taxonomy. The reconstruction was directed toward repositioning the cognitive, affective, and psychomotor domains within an evaluation framework that places faith as the orientation, knowledge as the epistemological foundation, practice as the actualization of learning, and character as the integrative manifestation of personality transformation.

Results

The Limitations of Bloom’s Taxonomy in Islamic Religious Education Evaluation

Bloom’s Taxonomy is one of the most widely used conceptual frameworks for formulating learning objectives and evaluating education in the modern educational context. Through its classification of the cognitive, affective, and psychomotor domains, the taxonomy provides educators with a systematic structure for formulating learning objectives, indicators, and assessment instruments based on students’ learning outcomes (Bloom, 1956). The revision proposed by Anderson and Krathwohl subsequently updated the cognitive dimension by emphasizing thinking processes ranging from remembering to creating (remember, understand, apply, analyze, evaluate, and create), thereby strengthening its relevance to learning oriented toward higher-order thinking skills (HOTS)

(Krathwohl, 2002). In Islamic education, this framework has likewise been employed to formulate learning objectives and organize evaluation practices in Islamic Religious Education (IRE). Putra et al. (2024), for example, position the cognitive, affective, and psychomotor domains as objects of IRE learning evaluation. These contributions demonstrate that Bloom's Taxonomy retains substantial pedagogical value as a systematic and operational framework for organizing educational objectives and learning outcomes. However, the findings of this study indicate that its limitation emerges when a classificatory framework is treated as the final orientation of evaluation in Islamic education. The issue, therefore, is not the validity of the three domains themselves, but the extent to which their use can represent the broader purposes of Islamic education.

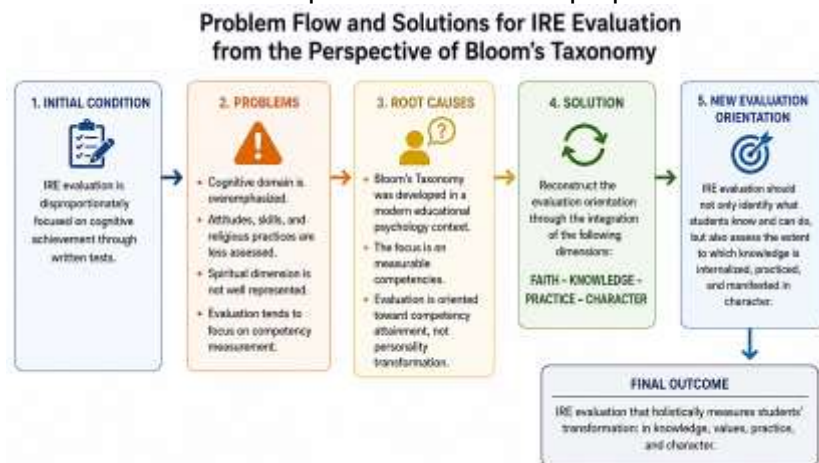


Figure 1. Illustration of the Limitations of Bloom's Taxonomy in IRE Evaluation

As illustrated in Figure 1, the limitations of Bloom's Taxonomy become apparent in the gap between its classificatory structure and the broader demands of IRE evaluation. Although the taxonomy conceptually encompasses cognitive, affective, and psychomotor domains, its application tends to prioritize dimensions that are relatively observable, measurable, and easily translated into assessment instruments. Nirmala et al. (2024a), for example, demonstrate that summative assessment in Fiqh learning still contains variations in cognitive levels, indicating the continuing emphasis on the measurement of thinking abilities. At the same time, attitudes, practical skills, religious practices, and value internalization require more contextual forms of evidence because these dimensions cannot always be adequately represented through written tests. Hanafi et al. (2025) emphasize authentic assessment that considers not only final learning outcomes but also learning processes, character, spiritual competence, social competence, and the application of religious values. The synthesis of these findings suggests that the central limitation does not concern the absence of categories for affective and psychomotor learning, but rather the tendency to operationalize evaluation around competencies that are most readily observable. Consequently, the presence of three domains within the taxonomy does not necessarily produce a balanced or comprehensive evaluation of Islamic educational development.

This tendency reveals a further limitation concerning the philosophical position of Bloom's Taxonomy within Islamic educational evaluation. Bloom's framework emerged from modern educational psychology and was primarily designed to classify educational

objectives and learning abilities in a systematic manner (Khansya Asyafa et al., 2025). It was not developed as a comprehensive philosophy of education or as a theological framework. Therefore, the absence of an explicit divine orientation should not be interpreted as a failure of Bloom's Taxonomy in its original purpose. Rather, the findings indicate that Bloom becomes conceptually insufficient when its classificatory function is elevated into the ultimate philosophical framework for Islamic educational evaluation. Nafiati (2021) shows that the framework does not explicitly position the divine dimension as the foundation directing the educational process, while Kartini et al. (2022) emphasize that spirituality in Islamic education occupies a more fundamental position than merely constituting an affective attitude. Spirituality concerns the orientation of the human relationship with Allah, awareness of worship, and moral responsibility, which influence how knowledge is acquired, understood, utilized, and actualized (Humaira & Ansor, 2026). Thus, the incorporation of religious indicators into the affective domain alone does not necessarily transform the evaluation paradigm into an Islamic educational paradigm. Mahrus and Sugeng (2025) further demonstrate the importance of Islamic value-based assessment in examining honesty, responsibility, discipline, and behavioral consistency, indicating that evaluation should consider not only whether values are recognized but also how they become internalized and reflected in conduct.

The implication of this synthesis is that evaluation in Islamic education needs to be understood as a process that connects learning outcomes with the formation of the learner. IRE evaluation should therefore examine not only what students know, what they can do, or which attitudes they display, but also how knowledge and abilities contribute to the formation of individuals who possess faith, values, and good character (Firaudhatil Jannah & Istikomah, 2024). From the perspective of Islamic education, knowledge is not value-neutral information but is closely connected with human responsibility toward Allah, other human beings, and the environment (Abdullah et al., 2024). Learning outcomes should consequently be understood as interconnected rather than as isolated categories of knowledge, attitudes, and skills. Putra et al. (2024) identify cognitive, affective, and psychomotor domains as objects of IRE evaluation, while Hanafi et al. (2025) broaden the orientation through authentic assessment involving character, spiritual competence, social competence, and the application of religious values. Mahrus and Sugeng (2025) similarly demonstrate the relevance of Islamic value-based assessment for character development. Taken together, these findings indicate that evaluation should capture the relationship between knowing, internalizing, practicing, and becoming. The success of Islamic education, therefore, cannot be sufficiently represented by academic achievement alone but should also be examined through the transformation of knowledge into consciousness, practice, and character.

On this basis, the findings indicate that the principal limitation of Bloom's Taxonomy in Islamic educational evaluation does not lie in the usefulness of its cognitive, affective, and psychomotor categories. Rather, the limitation emerges when these categories are treated as a closed and ultimate framework for determining the meaning of educational success. The three domains remain valuable pedagogical tools for identifying, organizing, and assessing learning outcomes. Nevertheless, Islamic education requires an orientational framework that connects competency development with faith, value internalization, practice, and character formation. Accordingly, the reconstruction

proposed in this study does not replace Bloom's structure but repositions its domains within a broader Islamic educational orientation. The analytical proposition emerging from the synthesis is therefore that Bloom's Taxonomy becomes conceptually insufficient in IRE when competency attainment is separated from the spiritual and moral orientation that gives educational competencies their meaning and direction. This proposition provides the conceptual basis for the reconstruction developed in the subsequent sections.

Learning Evaluation from the Perspective of Islamic Education

Learning evaluation from the perspective of Islamic education needs to be understood in close relation to educational objectives and the characteristics of the competencies to be developed. In the practice of Islamic Religious Education (IRE), Bloom's Taxonomy continues to provide important pedagogical support because it offers a systematic structure for formulating learning objectives and identifying students' learning outcomes. Ramadhani et al. (2026) demonstrate the relevance of Bloom's Taxonomy in formulating IRE learning objectives, while Humaira and Ansor (2026) illustrate its application in assessing learning processes and outcomes within the context of the Merdeka Curriculum. Aprilliyah et al. (2024) likewise position Bloom's Taxonomy as a framework that assists educators in organizing learning objectives and processes. These findings confirm that Bloom remains useful at the operational level of educational planning and assessment. However, the synthesis also indicates that measurability cannot function as the sole criterion of educational success in Islamic education. IRE involves the formation of attitudes, internalization of values, the practice of religious teachings, and personality development. Putra et al. (2024) demonstrate that IRE evaluation encompasses cognitive, affective, and psychomotor domains. Therefore, the appropriate position of Bloom's Taxonomy in IRE is not as an exclusive evaluative paradigm, but as a pedagogical structure that operates within a more comprehensive Islamic educational orientation.

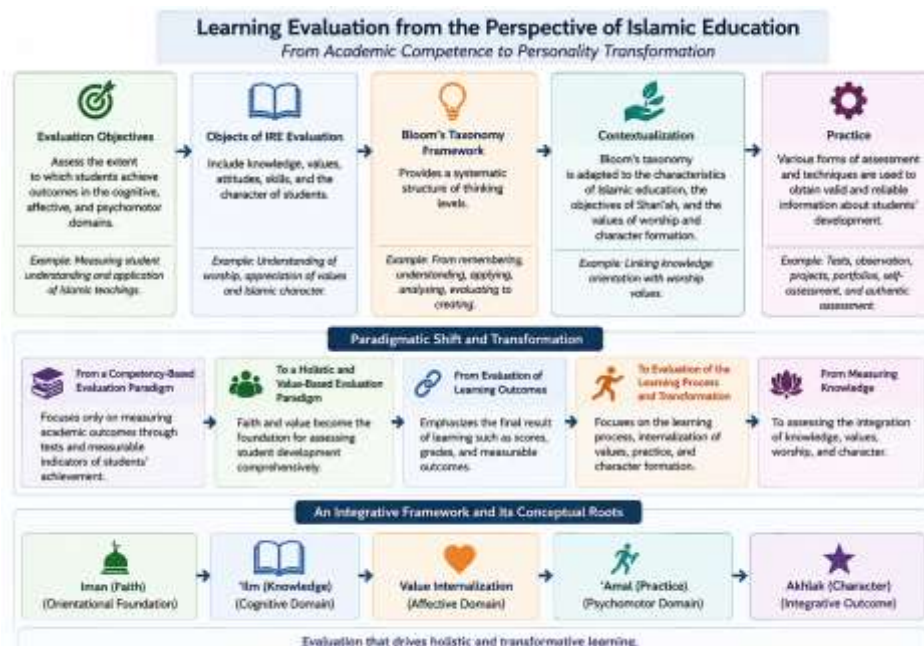


Figure 2. Orientation of Learning Evaluation from an Islamic Perspective

Islamic education has implications for how the relationship between knowledge and students' self-transformation is understood. Religious knowledge should not merely be regarded as information that must be mastered to obtain high evaluation scores, but as knowledge that needs to be connected with students' capacity to understand values, respond to them, and actualize them in everyday life. In this context, mastery of knowledge constitutes an important part of the educational process rather than its final destination. Batubara and Matsum (2025), through their study of assessment patterns in IRE learning on Fiqh-related materials, demonstrate that assessment in religious education encompasses dimensions related to both learning processes and outcomes. Hasanah et al. (2025) similarly emphasize the importance of adaptive assessment that takes students' characteristics and learning needs into account. These findings indicate that IRE evaluation requires flexibility in selecting forms of evidence that correspond to the nature of students' development. From an Islamic perspective, evaluation should consequently ask not only *"how much material has been mastered?"* but also *"how is such knowledge understood, internalized, and utilized?"* This shift is important because the value-oriented character of IRE means that learning success cannot be fully represented through academic scores. Evaluation must therefore examine the broader process through which knowledge contributes to students' development.

The need to broaden evaluation becomes increasingly evident when IRE assessment is associated with higher-order thinking skills. Bloom's Taxonomy has contributed to the development of more complex forms of thinking, yet increased cognitive complexity does not by itself demonstrate the comprehensive success of Islamic education. Nirmala et al. (2024), for example, found that summative assessment items in Fiqh learning consisted of 45% HOTS, 50% MOTS, and 5% LOTS. This finding demonstrates that higher-order thinking has been incorporated into IRE evaluation, although its proportion remains open to further development. Pratama et al. (2024) likewise demonstrate the use of Bloom's Taxonomy to analyze the relevance of materials on Qur'anic reading etiquette and supplication in Aqidah Akhlak teaching materials. These studies confirm the usefulness of Bloom's framework for examining the cognitive complexity of learning materials and assessment instruments. Nevertheless, the synthesis indicates that the complexity of thinking should not be treated as the final indicator of Islamic educational achievement. A student may demonstrate sophisticated analytical reasoning in discussing a religious issue without necessarily demonstrating value internalization or behavioral transformation. HOTS should therefore be positioned as an intellectual capacity that enables students to make informed, value-oriented decisions and act responsibly, rather than as an isolated indicator of educational success.

The expansion of evaluation objects has implications for the need for diverse forms of evidence and assessment techniques. When learning outcomes are limited to conceptual mastery, written tests may provide relatively adequate information regarding students' understanding. However, when evaluation encompasses attitudes, character, practical skills, and value internalization, reliance on a single type of instrument becomes inadequate. Hanafi et al. (2025) demonstrate that authentic assessment in IRE can address learning processes, character, spiritual and social competencies, and the application of religious values. Mahrus and Sugeng (2025) reinforce this orientation through Islamic value-based assessment, which positions honesty, responsibility, discipline, and

behavioral consistency as components of character-oriented evaluation. Hasanah et al. (2025) further emphasize the importance of assessment approaches that are adaptive to students' diverse characteristics. Accordingly, Islamic educational evaluation can integrate tests, observation, performance-based assessment, reflection, self-assessment, portfolios, and authentic assessment according to the characteristics of the learning outcomes being assessed. The central principle is not the quantity of instruments but the alignment among objectives, assessment objects, contexts, and evidence. Within this framework, evaluation becomes a systematic process of collecting evidence through which educators can examine both learning outcomes and the processes of value internalization and actualization.

Based on the synthesis of these studies, learning evaluation from the perspective of Islamic education can be conceptualized as a systematic and integrative process for examining students' development through the interconnectedness of intellectual abilities, value internalization, practical action, and character formation. This formulation retains the contribution of Bloom's Taxonomy as a tool for organizing learning objectives and outcomes while extending the meaning of learning success beyond competency attainment. Islamic educational evaluation should therefore avoid establishing a dichotomy between academic competence and personality formation. Instead, the two should be understood as mutually related dimensions of educational development. The resulting conceptual proposition is that evaluation should move from knowing and understanding toward internalizing, practicing, and becoming, while maintaining alignment between the evidence collected and the nature of each learning outcome. This proposition provides the conceptual foundation for reconstructing Bloom's Taxonomy in the following section, not by rejecting its original structure, but by transforming the orientation and relationships among its domains in accordance with the broader objectives of Islamic education.

Reconstructing an Islamic-Based Bloom's Taxonomy: From Competency Evaluation to Personality Transformation

The reconstruction emerging from the literature synthesis does not propose replacing Bloom's Taxonomy with a separate Islamic taxonomy. Instead, the findings support a reorientation of Bloom's pedagogical framework through a tawhid-based educational orientation. Bloom's cognitive, affective, and psychomotor domains remain useful for classifying learning objectives and identifying appropriate forms of assessment. However, these domains require an overarching principle capable of explaining their relationship to the broader purposes of Islamic education (Aprilliyah et al., 2024; Humaira & Ansor, 2026; Ramadhani et al., 2026). Tawhid provides this orientation because it frames educational development within the unity of faith, knowledge, values, action, and human responsibility. In this framework, tawhid is not treated as a fourth domain alongside cognition, affect, and psychomotor ability (Mohd et al., 2023). Rather, it functions as the epistemological and axiological orientation through which the meaning, relationship, and direction of those domains are interpreted. The reconstruction therefore shifts the central evaluative question from "*Which competencies have students achieved?*" toward "*How are those competencies oriented toward and manifested in the formation of the learner?*" Table 1 summarizes this reorientation.

Table 1 Reconstruction of Bloom's Taxonomy Based on Islamic Educational Principles

	Bloom's Taxonomy	Limitations in the Context of Islamic Education	Islamic-Based Reconstruction	Implications for Evaluation	Supporting References
Orientational Foundation	Cognitive, affective, and psychomotor domains constitute the primary structure of learning objectives.	The three domains do not explicitly position faith as the orientation guiding the entire educational process.	Faith (<i>iman</i>) as an orientational foundation providing direction for knowledge, internalization, and practice.	Evaluation considers value orientation and spirituality throughout the learning process.	(Azizah, 2025; Mohd et al., 2023; Zulkifli et al., 2025)
Cognitive	Remembering, understanding, applying, analyzing, evaluating, and creating.	Higher-order thinking may remain at the level of intellectual complexity without being connected to values.	Value-oriented knowledge (<i>'ilm</i>) directed toward truth and human and social benefit (<i>maslahah</i>).	Tests, case analyses, problem-solving, and HOTS-based tasks.	(Aprilliyah et al., 2024; Miftahul et al., 2024; Nirmala et al., 2024; Ramadhani et al., 2026)
Affective	Receiving, responding, valuing, organizing, and internalizing values.	Attitudes and values may be assessed merely as responses to learning without examining the depth of internalization.	Value appreciation and internalization.	Reflection, observation, journals, self-assessment, and attitude assessment.	(Azizah, 2025; Hasanah et al., 2025; Putra et al., 2024)
Psychomotor	The ability to perform skills as an outcome of learning experiences.	Skills may be assessed without demonstrating their connection to the values held by the learner.	Practice (<i>'amal</i>) as the actualization of values through action.	Religious practices, demonstrations, projects, and authentic assessment.	(Hanafi et al., 2025; Putra et al., 2024)
Akhlak (Character)	Not explicitly positioned as the integrative outcome of all domains.	Mastery of knowledge does not necessarily result in behavioral transformation.	Akhlak as the integrative manifestation of faith, knowledge, internalization, and practice.	Behavioral consistency, character, responsibility, honesty, and discipline.	(Abdullah et al., 2024; Mahrus & Sugeng, 2025)
Ultimate Orientation	Achievement of learning objectives and competencies.	Evaluation may stop at measuring competency attainment.	Personality transformation toward becoming a person of faith, knowledge, practice, and character.	Longitudinal, authentic, contextual, and multidimensional evaluation.	(Hanafi et al., 2025; Mahrus & Sugeng, 2025; Mohd et al., 2023)

The table demonstrates that the reconstruction of Bloom's Taxonomy based on Islamic principles does not involve eliminating the cognitive, affective, and psychomotor

structures, but repositioning their status and meaning within the objectives of Islamic education. In the original structure, Bloom's three domains primarily function as categories for identifying and organizing learning outcomes. In the proposed reconstruction, these domains remain, but their relationships are interpreted through a broader orientational framework. *Iman* (faith) functions as the orientational foundation, *'ilm* (knowledge) represents the epistemic substance developed through cognitive processes, value appreciation and internalization represent the transformation of knowledge within the affective dimension, and *'amal* (practice) represents the actualization of values through action. *Akhlak* (character) is subsequently positioned as the integrative manifestation of these dimensions. Importantly, these components are not proposed as strictly linear stages. Rather, they represent interrelated dimensions of personality formation in which each dimension reinforces and gives meaning to the others. Thus, the reconstruction does not simply add a spiritual component to Bloom's Taxonomy but redefines the relationship between learning abilities, values, actions, and the ultimate purposes of Islamic education.

The need for reconstruction arises because the classification of abilities in Bloom's Taxonomy does not explicitly explain how cognitive, affective, and psychomotor achievements contribute to students' personality formation. Bloom remains relevant for organizing learning objectives and developing students' thinking abilities, including in Islamic Religious Education (Aprilliyah et al., 2024; Humaira & Ansor, 2026; Ramadhani et al., 2026). However, Islamic education has a broader orientation because knowledge is not positioned as an end in itself but as part of the formation of human beings who possess faith, knowledge, practice, and character (Mohd et al., 2023). Therefore, the limitation of Bloom's Taxonomy lies not in its domain structure but in the absence of an explicit value-based relationship connecting these domains with spiritual orientation and character formation when Bloom is used as the ultimate evaluative framework. Reconstruction is consequently necessary to provide a conceptual foundation through which students' development is interpreted not as a set of separate achievements but as an interconnected transformative process with a clear educational direction.

The principal change in the reconstruction lies in the repositioning of the meaning and function of each domain. The cognitive domain is reconceptualized as value-oriented knowledge, whereby remembering, understanding, applying, analyzing, evaluating, and creating are directed beyond subject-matter mastery toward the responsible and beneficial use of knowledge (*masalah*) (Miftahul et al., 2024; Nirmala et al., 2024a). The affective domain is repositioned as value appreciation and internalization because the success of Islamic education cannot be demonstrated merely through students' positive responses to learning materials but through the development of meaningful awareness and commitment toward the values being learned (Azizah, 2025; Hasanah et al., 2025). Meanwhile, the psychomotor domain is reconstructed as *'amal*, or the actualization of values, so that skills are assessed not solely according to whether an action can be performed but also according to whether the action reflects values that have been understood and internalized (Hanafi et al., 2025; Putra, 2024). Within this relational structure, *iman* does not constitute a fourth domain but functions as the orientational foundation that gives direction to knowledge, internalization, and practice, while *akhlak* represents their integrative manifestation.

The implication of this reconstruction is a transformation in the way evaluation success is understood. Evaluation should not merely determine whether students have achieved cognitive, affective, or psychomotor indicators separately, but should examine the relationships among these dimensions. A student who is able to explain the concept of honesty, for example, demonstrates cognitive achievement, but such achievement does not represent the full educational objective if the knowledge is not accompanied by value awareness and honest behavior. Similarly, the ability to perform religious practices needs to be interpreted in relation to the learner's understanding and internalization of the values underlying those practices. Evaluation evidence should therefore be aligned with the characteristics of the learning outcomes being assessed. Tests and HOTS-based tasks can identify knowledge and reasoning, while reflection, observation, journals, and self-assessment can provide evidence of value appreciation and internalization. Practical activities, projects, portfolios, and authentic assessment can provide evidence of value actualization, while behavioral consistency across contexts can indicate the development of character (Hanafi et al., 2025; Mahrus & Sugeng, 2025). Evaluation consequently shifts from isolated competency measurement toward an integrative examination of personality transformation.

The reconstruction can subsequently be formulated as an integrative-relational framework in which *iman* provides the orientational foundation, *'ilm* represents the epistemic substance, value appreciation and internalization represent the affective transformation of knowledge, *'amal* represents the actualization of values, and *akhlak* represents the integrative manifestation of these dimensions. These relationships are visualized in Figure 3. *Iman* provides the value orientation and direction of the educational process; *'ilm* provides the knowledge base for understanding religious teachings; value appreciation and internalization connect knowledge with personal awareness; and *'amal* expresses internalized values through concrete action. *Akhlak* subsequently indicates the consistency with which these dimensions are manifested in everyday conduct. The relationship should not be understood as a fixed linear sequence in which one dimension is completed before another begins. Instead, the dimensions interact continuously: faith orients knowledge, knowledge informs internalization, internalized values guide action, action reinforces character, and character reflects the continuing embodiment of faith and knowledge. Within this framework, the cognitive, affective, and psychomotor domains are therefore retained but repositioned within an integrative process of personality formation. The reconstruction thus extends Bloom's Taxonomy from a framework for classifying competencies into an evaluative orientation concerned with how competencies contribute to the formation of an individual whose knowledge, values, actions, and character are meaningfully integrated.

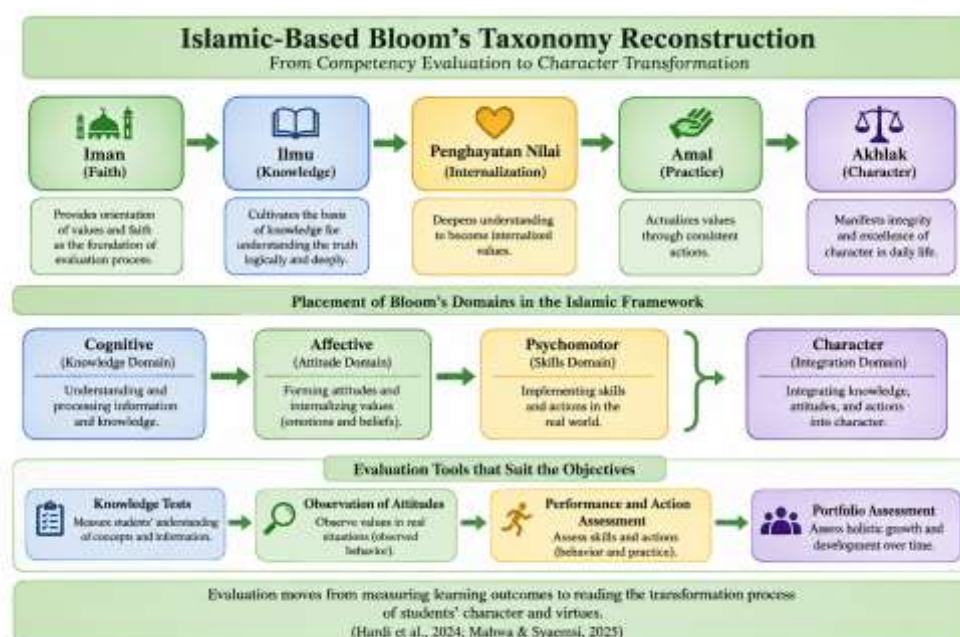


Figure 3 Rekonstruksi Taksonomi Bloom Berbasis Islam

The consequence of this reconstruction is a transformation in the way evaluation evidence is obtained. Each dimension requires forms of evidence appropriate to the nature of the learning outcome while also being interpreted in relation to the broader process of personality formation. Mastery of knowledge can be identified through knowledge tests and analytical tasks; value appreciation and internalization can be examined through reflection, observation, journals, and self-assessment; value actualization can be assessed through practical activities, projects, portfolios, and authentic assessment; while the development of akhlak can be examined through behavioral consistency across different contexts of life (Hanafi et al., 2025; Mahrus & Sugeng, 2025). Accordingly, evaluation is no longer oriented toward a single and isolated form of measurement. Instead, it employs diverse forms of evidence that correspond to different learning outcomes while examining the relationships among them. The resulting framework positions evaluation as a process of identifying not only what students know and can do, but also how knowledge becomes internalized, practiced, and manifested in character. In this sense, the reconstruction moves the function of evaluation from competency attainment toward the assessment of personality transformation.

Discussion

The findings of this study indicate that the limitations of Bloom's Taxonomy in the evaluation of Islamic Religious Education (IRE) do not lie in its inability to classify learning objectives, but rather in its limitations when the framework is used as a final and closed orientation for evaluation. Bloom's Taxonomy continues to make an important contribution to the systematic organization of cognitive, affective, and psychomotor abilities (Bloom, 1956; Krathwohl, 2002). However, in the context of Islamic education, this structure does not fully represent educational objectives oriented toward the formation of human beings who possess faith, knowledge, practice, and character. The findings reveal a gap between

measurable competencies and the personality transformation that constitutes a fundamental objective of Islamic education. Thus, the central issue does not concern the existence of the cognitive, affective, and psychomotor domains, but rather the tendency to treat these three domains as the endpoint of evaluation. IRE evaluation requires an orientation that identifies not only what students know and are able to do, but also the extent to which such knowledge is internalized, embodied in practice, and manifested in character. The analytical proposition emerging from this finding is that Bloom's Taxonomy becomes conceptually insufficient in IRE when its classificatory function is elevated into the ultimate orientation of evaluation, because competency attainment alone does not explain how learning contributes to the formation of an integrated Islamic personality. In this context, the reconstruction of the taxonomy becomes relevant not as a replacement for Bloom's framework, but as an effort to broaden the meaning of learning success from competency attainment toward personality transformation.

These findings are consistent with studies demonstrating that IRE evaluation continues to face challenges in proportionally integrating cognitive, affective, and psychomotor aspects. Putra et al. (2024) highlight the importance of these three domains as objects of IRE learning evaluation, while Hanafi et al. (2025) emphasize the need for authentic assessment capable of evaluating character, spiritual competence, social competence, and the application of religious values. Mahrus and Sugeng (2025) likewise demonstrate the importance of Islamic value-based assessment in identifying students' honesty, responsibility, discipline, and behavioral consistency. The present findings extend these studies by distinguishing between expanding assessment content and transforming the evaluation paradigm. Adding religious indicators to the affective domain may broaden the content of an assessment instrument, while authentic assessment may provide more diverse evidence of learning; however, neither approach necessarily establishes how knowledge, values, practice, and character are conceptually related within the educational process. The theoretical contribution of the present study therefore lies in positioning the spiritual dimension not as an additional domain standing alongside cognition, affect, and psychomotor ability, but as an orientational principle that gives direction and meaning to these dimensions. From this position, Bloom's Taxonomy is not rejected but reconstructed so that its classificatory strengths can be retained while being situated within the broader axiological objectives of Islamic education.

The findings further indicate that the issue of IRE evaluation is fundamentally a paradigmatic issue concerning the meaning of educational success. Bloom's Taxonomy emerged from the need to classify educational objectives systematically so that these objectives could be formulated and evaluated in a more measurable manner (Bloom, 1956). This orientation is highly significant for modern education, particularly in ensuring the measurability of learning outcomes. However, Islamic education conceptualizes its objectives as extending beyond competency attainment toward the formation of human beings who maintain appropriate relationships with Allah, knowledge, themselves, other human beings, and the environment. In Al-Attas's thought, education is closely associated with *ta'dib*, namely the process of forming human beings who possess *adab* through the proper positioning of knowledge and all things according to their rightful place (Apriansyah & Razzaq, 2024). Accordingly, knowledge in Islamic education is not understood as a neutral achievement but as something that carries consequences for attitudes and actions.

From this perspective, the limitation of Bloom's Taxonomy concerns its conceptual sufficiency when used without an explicit Islamic axiological orientation, rather than the validity of its cognitive classification. Evaluation should therefore not stop at asking whether students have achieved the levels of remember, understand, apply, analyze, evaluate, and create, but should also examine whether these intellectual processes contribute to value internalization, responsible practice, and character formation. Thus, criticism of Bloom's Taxonomy should be directed toward the scope and orientation of its application rather than toward rejecting its cognitive classification.

The implications of these findings indicate the need to transform the orientation of IRE evaluation design. Evaluation should not merely be positioned as an instrument for measuring learning outcomes but as an integral component of the educational process that provides information about students' development in knowledge, value internalization, practice, and character formation. This orientation is consistent with the use of authentic assessment in IRE, which enables evaluation to encompass the learning process, spiritual and social competencies, character, and the application of religious values in more authentic contexts (Hanafi et al., 2025). Islamic value-based evaluation likewise positions honesty, responsibility, discipline, and behavioral consistency as important components of learning outcomes that need to be considered in the assessment process (Mahrus & Sugeng, 2025). Within the framework proposed by this study, faith (iman) functions as the orientational foundation, knowledge ('ilm) as the epistemic dimension, value internalization as the process through which knowledge becomes personally meaningful, practice ('amal) as the actualization of internalized values, and akhlak as the integrative manifestation of these dimensions. These dimensions are not understood as strictly linear stages, but as interconnected elements within an integrative-relational process of educational transformation. In this framework, faith gives direction to the acquisition and use of knowledge; knowledge informs the understanding and internalization of values; internalized values guide practice; and practice provides concrete expression of those values. Akhlak represents the consistency with which these dimensions become embodied in conduct across contexts. The pedagogical implication is that IRE assessment instruments need to be developed in diverse forms through a combination of cognitive tests, behavioral observation, performance assessment, projects, portfolios, self-reflection, and authentic assessment according to the characteristics of the outcomes being assessed (Batubara & Matsum, 2025; Hanafi et al., 2025). In this way, evaluation can provide a more comprehensive picture of students' development, not only in terms of mastery of subject matter but also in terms of the relationship between understanding, internalization, practice, and character.

These findings can be explained through several interrelated factors. First, the structure of Bloom's Taxonomy is relatively easier to apply to learning outcomes that can be formulated in terms of observable behaviors and measurable indicators, making the cognitive domain easier to translate into test items and learning-outcome indicators (Aprilliyah et al., 2024; Humaira & Ansor, 2026; Ramadhani et al., 2026). The use of Bloom's Taxonomy in IRE evaluation has also developed toward higher-order thinking skills, although the proportion of HOTS in assessment still indicates room for further strengthening (Nirmala et al., 2024b). This condition demonstrates that intellectual abilities can be relatively easily operationalized because they have more concrete indicators than

spiritual development, value internalization, or character formation, which occur gradually and contextually. Second, evaluation practices that emphasize measurable achievement may result in more complex dimensions, such as value internalization and character formation, receiving less attention than academic aspects. Yet, the objects of IRE evaluation encompass cognitive, affective, and psychomotor domains, which conceptually require the use of more diverse forms of assessment evidence (Putra et al., 2024). Third, the evaluation of attitudes, character, and spirituality requires more continuous observation while taking into account students' characteristics and needs. Therefore, adaptive assessment approaches are important for obtaining a more valid picture of students' development (Hasanah et al., 2025). These issues explain why the existence of an affective domain within Bloom's Taxonomy does not automatically produce comprehensive moral and spiritual evaluation. Thus, the problem lies not only in the structure of the taxonomy but also in how the taxonomy is understood, operationalized, and employed within evaluation systems.

Based on these findings, a strategic step is to develop an IRE evaluation framework that retains the strengths of Bloom's Taxonomy in measuring intellectual abilities while broadening its orientation through the integration of faith, knowledge, value internalization, practice, and character. At the practical level, teachers can use Bloom's Taxonomy to formulate hierarchical cognitive learning outcomes and subsequently connect them with indicators of value internalization, the practice of Islamic teachings, and character-based behavior in real-life contexts. At the instrument level, assessment development should be directed toward a combination of tests, observation, performance assessment, portfolios, projects, and reflection so that the process of students' transformation can be observed more comprehensively. At the curriculum level, the spiritual dimension should not merely be included as an additional indicator but should function as an orientation connecting learning objectives with the process of personality formation. The theoretical contribution of this reconstruction lies in explaining a relationship that is not fully captured by Bloom's classificatory framework or by Islamic authentic assessment when considered separately: the transformation of learning competencies into Islamic personality. Bloom provides a useful structure for classifying what students know and are able to do, while authentic and Islamic value-based assessment broadens the evidence through which learning can be observed (Hanafi et al., 2025; Mahrus & Sugeng, 2025; Putra et al., 2024). The proposed reconstruction connects these two levels by positioning iman as an orientational foundation, 'ilm as knowledge, internalization as the process of giving personal meaning to knowledge, 'amal as the actualization of values, and akhlak as their integrative manifestation. Thus, the novelty does not lie in simply adding a spiritual dimension to Bloom's Taxonomy, but in establishing an integrative-relational framework in which competency, value orientation, internalization, practice, and character are understood as interconnected dimensions of educational transformation. Akhlak is consequently not reduced to an affective outcome or observable behavior, but understood as the consistent manifestation of faith, knowledge, internalized values, and practice. Future research needs to empirically test this conceptual model to examine its construct validity, instrument reliability, and explanatory capacity regarding the relationships among knowledge acquisition, faith orientation, value internalization, practice, and character. Thus, the reconstruction of Bloom's Taxonomy from the perspective of Islamic education should not

remain merely a theoretical critique but can develop into an operational and measurable evaluation framework aligned with the transformative objectives of Islamic education.

Conclusion

The main finding of this study is that the limitations of Bloom's Taxonomy in Islamic Religious Education (IRE) evaluation do not lie in its inability to organize the cognitive, affective, and psychomotor domains, but rather in the tendency to position competency attainment as the endpoint of evaluation. Bloom's Taxonomy remains relevant as a pedagogical tool for systematically formulating learning objectives and assessing intellectual abilities, attitudes, and skills. However, the framework does not explicitly explain the relationship between knowledge acquisition, value internalization, practice, and character formation as transformative objectives of Islamic education. This study reconstructs this orientation by positioning *iman* (faith) as the orientational foundation, *'ilm* (knowledge) as the epistemic basis, value internalization as the affective process, *'amal* (practice) as the actualization of learning, and *akhlak* (character) as the integrative manifestation of personality transformation. Accordingly, the proposed reconstruction does not replace Bloom's Taxonomy but reorients its application from competency-based evaluation toward the evaluation of learners' holistic transformation.

The implications of this study emphasize the need for IRE evaluation designs that retain the strengths of Bloom's Taxonomy in measuring intellectual abilities while integrating the orientations of faith, knowledge, practice, and character. Pedagogically, evaluation should combine cognitive tests, observation, performance assessment, projects, portfolios, reflection, and authentic assessment so that value internalization and behavioral actualization can be assessed more comprehensively. At the curricular level, the spiritual dimension should function as an orientation connecting learning objectives with personality formation rather than merely serving as an additional indicator. Nevertheless, this study has limitations because it employs a library research approach and produces a conceptual reconstruction that has not yet been empirically tested in actual IRE evaluation practices. The proposed framework has therefore not been empirically validated in terms of construct validity, instrument reliability, or effectiveness. In addition, the relationships among faith, knowledge, practice, and character require further empirical examination across diverse educational contexts, levels, and learner characteristics. Future studies should consequently develop appropriate assessment instruments and empirically test the proposed framework to determine its validity, reliability, and practical effectiveness.

References

- Abdullah, S., Mufid, M., Ju'subaidi, J., & Purwanto, P. (2024). Religious confusion and emptiness: Evaluating the impact of online Islamic learning among Indonesian Muslim adolescents. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/HTS.V80I1.9510;WGROU:STRING:PUBLICATION>
- Anderson, L. W., Krathwohl Peter W Airasian, D. R., Cruikshank, K. A., Mayer, R. E., Pintrich, P. R., Raths, J., & Wittrock, M. C. (2001). *Taxonomy for Assessing a Revision OF BLOOM'S TaxONOMY OF Educational Objectives*. https://books.google.com/books/about/A_Taxonomy_for_Learning_Teaching_and_Ass.html?hl=id&id=EMQIAQAAIAAJ
- Apriansyah, A., & Razzaq, A. (2024). URGENSI ADAB DALAM MENUNTUT ILMU: PEMIKIRAN NAQUIB AL-ATTAS. *Jurnal Genta Mulia*, 15(2), 92–98. <https://ejournal.uncm.ac.id/index.php/gm/article/view/1156>
- Aprilliyah, F., Febian, C., Indrawati, S., & Rohmah, D. (2024). Teori Belajar Taksonomi

- Bloom dan Implementasinya dalam Pembelajaran. *Jurnal Pengembangan Dan Evaluasi Pendidikan*, 1(3), 137–142. <https://doi.org/10.61692/JPEP.V1I3.370>
- Azizah, K. (2025). Teori Taxonomi Bloom Dan Implementasinya Dalam Pembelajaran Pendidikan Agama Islam. *Pelita: Jurnal Studi Islam Mahasiswa Ull Dalwa*, 2(2), 157–172. <https://doi.org/10.38073/pelita.v2i2.2531>
- Batubara, A. U., & Matsum, H. (2025). Assessment Patterns in Islamic Education Learning on Fiqh Material: Pola Penilaian dalam Pembelajaran Pendidikan Agama Islam pada Materi Fiqih. *Halaqa: Islamic Education Journal*, 9(1), 165–184. <https://doi.org/10.21070/HALAQA.V9I1.1733>
- Bloom, B. S. (1956). *TAXONOMY OF EDUCATIONAL OBJECTIVES The Classification of Educational Goals*. Longmans Green.
- Firaudhatil Jannah, A., & Istikomah, I. (2024). Evaluasi Pembelajaran PAI pada Kurikulum Merdeka Tinjauan Manajemen. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 18(1), 630–644. <https://doi.org/10.35931/AQ.V18I1.2706>
- Hanafi, S. shakhiba albira nanda, Fadhila, A. S., & Bashith, A. (2025). Pendekatan Penilaian Autentik dalam Evaluasi Pembelajaran Pendidikan Agama Islam (PAI). *EDUCAN: JURNAL PENDIDIKAN ISLAM*, 9(2), 51–67. <https://doi.org/10.21111/EDUCAN.V9I2.14679>
- Hasanah, I., Sumarna, E., & Anwar, S. (2025). Adaptive Assessment in Islamic Religious Education for Promoting Inclusive Learning in Junior High Schools for Students with Special Needs. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, 28(2), 295–319. <https://doi.org/10.24252/LP.2025V28N2I2>
- Humaira, & Ansor. (2026). Penilaian Proses dan Hasil Belajar PAI Kurikulum Merdeka Berbasis Taksonomi Bloom Revisi (2024). *Malewa: Journal of Multidisciplinary Educational Research*, 4(1), 55–65. <https://doi.org/10.61683/JOME.V4I1.295>
- Jaya, M. T., Rafin, M., Nurrohman, M. M., & Ghofur, A. A. (2025). PENGEMBANGAN INSTRUMEN EVALUASI PEMBELAJARAN PAI DENGAN MENGGUNAKAN MODEL TAKSONOMI BLOOM. *JURNAL PENDIDIKAN DAN KEGURUAN*, 3(1), 106–113. <https://jutepe-joln.net/index.php/JURPERU/article/view/817>
- Kartini, N. E., Nurdin, E. S., Hakam, K. A., & Syihabuddin, S. (2022). Telaah Revisi Teori Domain Kognitif Taksonomi Bloom dan Keterkaitannya dalam Kurikulum Pendidikan Agama Islam. *Jurnal Basicedu*, 6(4), 7292–7302. <https://doi.org/10.31004/basicedu.v6i4.3478>
- Khansya Asyafa, M., Naofal, A., Nugraha, E., Tarbiyah, F., Keguruan, D., Islam, U., Sultan, N., & Hasanuddin Banten, M. (2025). Implementation of Bloom's Taxonomy in the preparation of Islamic Religious Education Learning Evaluations. *TOFEDU: The Future of Education Journal*, 4(8), 4754–4764. <https://doi.org/10.61445/TOFEDU.V4I8.1118>
- Krathwohl, D. R. (2002). A Revision Of Bloom's Taxonomy Of Educational ObKrathwohl, D. R. (2002). A Revision Of Bloom's Taxonomy. *Theory into Practice*, 41, 302. <http://www.citeulike.org/user/mapto/article/961573%5Cnhttp://www.mendeley.com/research/a-taxonomy-for-learning-teaching-and-assessing-a-revision-of-blooms-taxonomy-of-educational-objectives-abridged-edition-1/%5Cnhttp://www.amazon.ca/exec/obidos/redirect?>
- Krippendorff, K. (2019). Content Analysis: An Introduction to Its Methodology. *Content Analysis: An Introduction to Its Methodology*. <https://doi.org/10.4135/9781071878781>

- Mahrus, M., & Sugeng, S. (2025). Asesmen Berbasis Nilai Islami Sebagai Strategi Evaluasi Pembelajaran Pendidikan Agama Islam Yang Berkarakter. *Instruktur*, 5(1), 46–58. <https://doi.org/10.51192/INSTRUKTUR.V5I1.2365>
- Miftahul, T., Syahidah, B., Pratiwi, N., Zuhri, S., Hidayat, W., Miftahul, T., Syahidah, B., Pratiwi, N., Zuhri, S., & Hidayat, W. (2024). IDENTIFIKASI HIGH ORDER THINKING SKILLS (HOTS) PADA SOAL ASESMEN SUMATIF AKHIR SEMESTER MATA PELAJARAN PAI DAN BUDI PEKERTI DI TINGKAT SMA. *Seroja : Jurnal Pendidikan*, 3(3), 130–139. <https://jurnal.anfa.co.id/index.php/seroja/article/view/2468>
- Mohd, R. F., Zulkifli, H., Asiah, N., & Muhamad, F. (2023). The Need for Cognitive Domain in Islamic Education Subjects. *International Journal of Academic Research in Progressive Education and Development*, 12(4). <https://doi.org/10.6007/IJARPED/v12-i4/19434>
- Nafiati, D. A. (2021). Revisi taksonomi Bloom: Kognitif, afektif, dan psikomotorik. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 21(2), 151–172. <https://doi.org/10.21831/HUM.V21I2.29252>
- Nirmala, Z., Remiswal, & Khadijah. (2024a). Analisis Soal Asesmen Sumatif Pembelajaran Fiqih Ditinjau Berdasarkan Tipe HOTS Menggunakan Taksonomi Bloom. *Jurnal Penelitian Dan Evaluasi Pendidikan Indonesia*, 14(1), 11–20. <https://doi.org/10.23887/JPEPI.V14I1.3709>
- Nirmala, Z., Remiswal, & Khadijah. (2024b). Analisis Soal Asesmen Sumatif Pembelajaran Fiqih Ditinjau Berdasarkan Tipe Hots Menggunakan Taksonomi Bloom. *Jurnal Penelitian Dan Evaluasi Pendidikan Indonesia*, 14(1), 11–20. <https://doi.org/10.23887/JPEPI.V14I1.3709>
- Putra, R. P. (2024). OBJEK EVALUASI HASIL BELAJAR PENDIDIKAN AGAMA ISLAM ANALISIS TAKSONOMI BLOOM (KOGNITIF, AFEKTIF, PSIKOMOTORIK) | Edu Global : Jurnal Pendidikan Islam. *Edu Global: Jurnal Pendidikan Islam*, 5(1), 18–26. <https://jurnal.stain-madina.ac.id/index.php/eduglobal/article/view/1590>
- Putra, R. P., Yaqin, M. A., & Saputra, A. (2024). Objek Evaluasi Hasil Belajar Pendidikan Agama Islam: Analisis Taksonomi Bloom (Kognitif, Afektif, Psikomotorik). *AL-KARIM: Journal of Islamic and Educational Research*, 2(1), 149–158. <https://journal.institercom-edu.org/index.php/alkarim/article/view/236>
- Ramadhani, N. R., Rohmatunni`mah, Yuliani, R. D., Hafizh, R. T., & Hanif, M. (2026). ANALISIS RELEVANSI TEORI TAKSONOMI BLOOM DALAM TUJUAN PEMBELAJARAN PAI FASE F. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 11(02), 297–318. <https://doi.org/10.23969/JP.V11I02.52506>
- Zulkifli, H., Ismail, A. M., Muhamad, N. A. F., Hussin, N. H., & Zamri, H. Z. (2025). Challenges in teaching Islamic education and requirements of the development of Islamic cognitive domains. *International Journal of Evaluation and Research in Education (IJERE)*, 14(5), 3534–3545. <https://doi.org/10.11591/ijere.v14i5.33565>