

Affective Domain as the Main Foundation for Meaningful Learning in the Age of Mediamorphosis

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Abstract

The affective domain is vital for achieving meaningful learning and happiness. However, this domain is difficult to assess due to its complexity and relative measurement. This study seeks to identify the foundation of affective domains to assist educators in creating a meaningful learning experience. Examining the components of this domain, namely values, emotions, motivations, and attitudes, reveals that the foundation of the affective domain consists of true knowledge, the natural inclination and God-consciousness, humanity, focus on the hereafter, and heart purification. These foundations must also be incorporated into the practice of tafakkur and tazakkur to ensure the holistic development of individuals.

Keywords: Affective domain; Islamic education, Lataif Quranyiah, Mediamorphosis, Value Education;

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DOI: <https://doi.org/10.21834/e-bpj.v8iS14.5065>

1.0 Introduction

The three primary domains of education are cognitive, affective, and psychomotor. In cognitive development, pondering and reasoning are included. The affective domain comprises attitudes and emotions (Anderson et al., 2001), whereas the psychomotor domain refers to the capacity produced by motor skills to perform an activity. According to the National Education Philosophy, the integration of these three learning domains is essential for developing a balanced individual physically, spiritually, emotionally, and intellectually. However, social delinquency and increased mental health cases such as depression, anxiety, and suicidal attempts indicate a lack of affective domain within the individual. This issue becomes more conspicuous in the era of mediamorphosis, where all media users can receive and share content, whether it is informational or news-related, without regard for whether it benefits or harms society. In addition to the dissemination of inaccurate and negatively biased information, the era of mediamorphosis also witnesses the prevalence of cyberbullying, the misuse of personal data, the influx of foreign ideologies eroding core values, and the transformation of lifestyles previously rooted in religion and Eastern traditions, into more liberal or atheistic ones. Furthermore, due to an imbalanced education for utilitarian purposes and industrialization that over-emphasized the cognitive domain, the affective domain and humanitarian values have been neglected. The invention of the internet and other information and communication technologies have led to globalization, internationalization, and neoliberalism turning education into a commodity (Hashim et al., 2023). The affective domain of learning refers to the emotional and social aspects of learning that can significantly impact student motivation, attitudes, perceptions, and values (Aydogan & Ozel, 2023). Therefore, when the affective domain is not fully developed, even if students comprehend the foundations of values and good behavior, they will not be able to practice them in real life. Based on constructivism, the concept of meaningful learning helps students internalize positive values and attitudes. From an Islamic perspective, the learning process is meaningful when the seeker of knowledge can connect with the purpose of life as a servant and the vicegerent of Allah SWT. Despite its importance to meaningful

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DOI: <https://doi.org/10.21834/e-bpj.v8iS14.5065>

learning, most teaching and learning practices focus implicitly or indirectly on the affective domain. Among the factors is the lack of specific and concrete guidelines for lecturers' teaching practices to measure the affective domain (Zabidi et al., 2020) and the perception of the affective domain as complex and abstract due to the diverse spectrum of a person's values, emotions, beliefs, attitudes, wishes, feelings, tendencies, and interests. As a result, the purpose of this article is to identify the essential characteristics of the affective domain based on the Lataif Quraniyah approach to achieve meaningful learning in the era of mediamorphosis.

2.0 Affective Domain in Meaningful Learning

2.1. Affective domain

The affective domain encompasses the psychological aspects associated with internalizing values in an individual's personality. According to Taber (2015), a strong affective domain can improve cognitive ability, self-concept, learning interest, and academic achievement. The development of the affective domain entails the cognitive domain and behaviors that can be measured by observing the frequency and consistency with which students demonstrate a particular value. In other words, cognitive and affective domains should be strengthened and integrated simultaneously. Anderson and Krathwohl (2001) identified four main components for evaluating the success of the affective domain: students' emotional quality, their willingness to recognize and accept a concept like empathy, their increased automatic response after understanding the concepts and skills in the self-practice scheme, and their consistent appreciation of values in their behavior. A healthy affective domain internalizes virtues such as kindness, independence, respect, love, justice, freedom, bravery, physical and mental cleanliness, honesty, craftsmanship, cooperation, simplicity, gratitude, rationality, community spirit, and impassioned citizenship. In the context of Islamic education, the ultimate objective of education is the formation of virtuous people, which results from a firm belief in Allah's Oneness (Tawhid). Consequently, the process of developing affective domains should be incorporated with Islamic belief by adhering to Islamic law and continuously purifying the soul with the remembrance of Allah SWT throughout the teaching and learning process (Al-Attas, 2015; Al-Ghazali, 2005).

2.2 The importance of Affective Domain in the era of mediamorphosis

The mediamorphosis age refers to the current era where technology and media are rapidly changing and evolving. Mediamorphosis derives from two different words: 'media' and 'morphosis.' The dictionary definition of 'media' is a tool or medium in communication or a relationship. In other words, this scientific term, when combined, speaks of the drastic change in digital media technology in world media today (Burhan et al., 2022). Mediamorphosis is related to learning in the context of metamorphosis-assisted learning, which involves using technology to enhance the learning experience. In the age of mediamorphosis, where technology rapidly changes how we learn and interact with information, the affective domain is more important than ever. The affective domain can help students develop emotional intelligence, which is critical for success in the digital age. The affective domain is the main foundation for meaningful learning in the age of mediamorphosis because it helps students develop emotional intelligence, motivation, confidence, and relevant skills to succeed in the digital age. According to Dong et al. (2023), various rationales exist for the interconnectedness between the affective domain and learning within the context of the mediamorphosis age. In light of the increasing prevalence of social media and digital communication platforms, it has become imperative for students to possess the ability to engage in productive and courteous online communication. In the era of mediamorphosis, there is an increasing recognition of the significance of social-emotional learning, which encompasses the cultivation of various competencies, including but not limited to self-awareness, self-regulation, empathy, interpersonal skills, and ethical decision-making. The acquisition of these skills is of significant importance for students in effectively navigating the intricate and swiftly evolving realm of technology and media (Ahmed et al., 2020).

2.3 Morality, People, and Meaningful Learning

Humans are comprised of the first four elements: the heart (qalb), mind (nafs), soul (nafs), and spirit, which exist simultaneously in two states, external and internal or physical and spiritual. Humans, defined as "al-hayawan al-natiq," possess the faculty of spiritual or internal reason, which enables them to formulate meaning (formulates meaning). Through internal mental activities such as pondering, evaluating, differentiating, and explaining, humans have the potential and ability to explain words that can form meaning, as well as the power and capacity to articulate words in a meaningful pattern (Al-Attas, 2015). Thus, humans acquire significance when they recognize the truth and differentiate it from falsehood (Al-Attas, 2015). The truth is acknowledged and validated by practice or behavior, whether physical or emotional. The utmost truth refers to the Existence and Majesty of Allah SWT, whose name Al-Haq is one of them. The primary purpose of pursuing knowledge is to know Allah SWT and willingly submit to Him in total submission. Therefore, meaningful learning occurs when the introduction to Allah SWT is increasingly appreciated and translated by attempting to understand Allah SWT's attributes and how to carry out all His commands, as demonstrated by the Prophet Muhammad SAW. By referring to Allah S.W.T. as the source of all knowledge, learning in every field of study endeavors to present the name and attributes of Allah S.W.T. and connect students with godly consciousness or an attitude of recognizing God's greatness (Al-Attas, 2015).

In the discourse of Islamic education, the affective domain resides in the discussion of true knowledge, which entails the purification of the soul from negative attributes (mazzumah) and its beautification with mahmudah. According to Al-Ghazali (2005), morality is a condition or characteristic of the human soul from which straightforward and uncomplicated actions emerge without conscious thought. The definition provided by Ibn Miskawayh (1968) is a trait ingrained in the spirit that compels a person to act without conscious thought or consideration because the trait has become ingrained in the person's character or has been trained and practiced. Meaningful learning also entails the formation or habituation of the soul so that it can conduct with simple morals spontaneously and effortlessly, allowing

individuals to achieve happiness in this world and the next. This objective cannot be reached without considering only intellectual or cognitive factors. Meaningful learning that can aid indoctrination must be accompanied by an education process requiring a clear conscience (Mohd Kamal, 2018; Daud, 2019). Additionally, meaningful learning involves good etiquette. This refers to a narration with a feeble sanad but an authentic meaning: "*Addabani Rabbi fa ahsana Ta'adibi*." According to Ibn Majah, the Prophet SAW stated, "*Akrimu auladakum wa ahsinu adabhum*" which translates to "Glorify your children and improve their manners." Al-Buti (2018) explains that learning involves the process of acquiring knowledge and the formation of manners in oneself to relate well with the Creator and fellow creatures.

Meaningful learning should help a person appreciate himself or herself because all good and negative things begin and end with the individual. This is because happiness and misery begin and conclude with the individual (Al-Attas, 2015). In other words, meaningful learning is achieved when an individual realizes the significance of valuing oneself as a servant and caliph of Allah SWT and avoiding Allah SWT's wrath. This realization led him to conduct himself appropriately with Allah SWT and other creatures. Based on the preceding discussion, the construction of the affective domain must consider the concept of human beings, the recognition and acknowledgement of Allah SWT, the purification of the soul from negative characteristics, and the fulfillment of noble principles towards oneself, God, and nature. Therefore, an integrated approach must be planned to accomplish meaningful learning through the inculcation of good values resulting from true knowledge and comprehension, which cultivate a noble attitude resulting from consciousness and connection with Allah SWT.

3.0 Methodology

This qualitative content analysis study focuses on the affective domain and meaningful learning in education. Articles containing relevant keywords are subjected to both inductive and deductive analysis in a thematic format. Three distinct stages have been undertaken to ensure comprehensive research on documents related to the study. The first stage involves gathering documents about the intended theme from four types of search engines: (a) the Web of Science and Scopus databases, (b) the ERIC database, which compiles educational writings, (c) Google Scholar, and (d) books. In the second stage, gathered documents are meticulously filtered to ascertain their alignment with the study's focus. Subsequently, the selected documents are analyzed, and relevant themes are constructed. The analysis encompasses the characterization of the core elements of the affective domain and meaningful learning, drawing from the Lataif Quraniyah method. The Lataif Quraniyah method accentuates the spiritual dimension of Quranic study, delving into the nuances, meanings, and hidden aspects of words alongside the multifaceted dimensions of Ulum al-Quran. Al-Quran tadabbur also incorporates advanced thought processes and spiritual conditions within the framework of Lataif Quraniyah. This concept was pioneered by Imam Fakhr al-Din al-Razi (d. 606 H) in his seminal work 'Mafatih al-Ghayb,' also known as 'al-Tafsir al-Kabir.' The Lataif Quraniyah approach was selected due to its emphasis on the concept of al-Din, Asalib al-Bayan, and Tazkiyah al-Nafs, all of which address human spirituality and establish a connection with Allah SWT, the Divine Author of the Quran (Zabidi, 2018). Furthermore, this method is directly related to the components of the affective domain, as it highlights values and attitudes associated with one's connection to Allah SWT and the concept of Ad-Din, based on Quranic verses. Through the previously mentioned qualitative approach and data analysis methods, this study seeks to identify the fundamental elements of the affective domain in shaping meaningful learning. It also aims to offer educators an approach to fortify this domain, thereby facilitating meaningful learning experiences for students.

4.0 Findings

Using selected articles explaining the affective definition, the affective component is identified. The five components are shown in the table below.

Table 1. The components of the affective domain

No.	Components of the affective domain	Explanation	References
1.	Emotion	Emotion is fundamental for learning; a high level of intrinsic value and positive emotions like enjoyment of learning, hope for success, and pride in a given task result in more effective learning.	(Kraft et al., 2011; Paul & Reinhard, 2007)
		Emotional qualities include empathy, expression and understanding of emotions, control of temperament, independence, adaptability, appreciation, solving interpersonal problems, constancy, sensitivity, kindness and respect.	(Mutlu et al., 2022)
2.	Motivation	Motivation refers to the internal states that lead to the direction of behavior, in other words, the setting of goals. Motivation takes two forms: extrinsic (getting good grades) or intrinsic (achieving success or avoiding failure).	(Brown, 2001)
		Three motivational outcomes may be secondary training objectives: motivational dispositions, self-efficacy, and goal setting.	(Kraiger et al., 1993)
3.	Values	A concept or ideal that one feels intensely about affects how one comprehends or construes events.	(Stephens & Ormandy, 2018)
4.	Attitude	A system of beliefs, feelings and action intentions is a well-known classical definition of attitude.	(Ajzen & Fisbein, 1980; Ten Cate & De Haes, 2000)
		An attitude is an internal state that influences the choice of personal action.	(Gagne, 1984)

Subsequently, based on the elements of the affective domain, the researchers narrowed their reference to Quranic verses commonly cited by Muslim scholars in discussions related to the concepts of knowledge and education in Islam. This indirect exploration integrates

concepts of man and religion to elucidate the Islamic perspective on meaningful learning. The analysis of this Quranic verse aims to pinpoint the central themes that can shape the affective domain, particularly in terms of values, motivation, emotions, and positive attitudes among students of knowledge. As a result, the Lataif Quraniyah methodology identifies five key elements that contribute to meaningful learning. These elements encompass true knowledge and worldviews, innate disposition and God-consciousness, love and compassion for humanity, a focus on the afterlife, and inner purification through tafakkur and tazakkur. The table below provides a concise representation of these five core elements:

Table 2. Elements of Meaningful Learning

No.	Verses referred	Explanation	Themes
1	Al-A'laq 1 – 5	The instruction to read and seek knowledge in the name of Allah SWT triggers a sense of remorse about the glory and generosity of Allah SWT.	True knowledge and worldview bring humans to know Allah SWT
	Al-Kahfi 61-82	Knowledge from SWT is the highest form of knowledge. Different levels of knowledge form different actions.	
	Ali 'Imran 189 - 191	The principle of knowledge is tafakkur and tazakkur on the creation of self and nature until the realization that all creations of Allah SWT are not in vain.	
2	Ali 'Imran 102	The Covenant Day – indicates that human in the form of soul has the potential to know Allah SWT.	Natural Inclination and God-Consciousness
	Al-A'raf: 172-173	The urge for man to be in the consciousness of the presence of Allah SWT until death.	
3	Al-Anbiya: 107	The Prophet Muhammad PBUH is the bearer of mercy from Allah SWT to the whole universe.	Love and humanity
	Al-Hujurat: 13	The creation of people from various tribes is to know each other and as a sign of the power of Allah SWT.	
4	Al-Qiyamah: 20-21	The afterlife is better than life in this dunya.	Focus on the world for the hereafter
	Al-Qasas: 77	Allah SWT commands men to seek the Hereafter and not to leave a good life in this world.	
5	Ar-Ra'du: 28	With remembrance, the soul will be calm.	Purification of the heart
	Asy-Syu'ara: 88-89	A prosperous person in the Hereafter is a person who has a clean heart.	

5.0 Discussion

Drawing from the findings and references to Quranic verses that relate to the affective domain in human development, the components of the affective domain need to be firmly grounded in these key elements, which include:

1) True knowledge and worldview

Islam combines faith with knowledge. Seeking knowledge in Islam is compulsory for every Muslim to recognize Allah SWT and the true meaning of life in this world. Islamic epistemology acknowledges the value of empirical observation, scientific experimentation, and human cognition in pursuing knowledge and truth (Al-Attas, 2015). Therefore, a person's disposition, attitude, and behavior are significantly influenced by their level of knowledge and education. Every creation in this world is a platform for man to enlighten the heart and soul to recognize and love Allah SWT.

2) Natural Inclination and God-Consciousness

Allah SWT has programmed humanity to seek assistance from One Power. This propensity or tendency originated in the spirit realm with the Original Covenant. Humans willingly witness the divinity of Allah SWT. This nature inspires individuals to devote their lives to Allah SWT. People's belief in God's care and protection gives them peace of mind and encourages them to conduct well and avoid wrongdoing. Submission can take various forms. Allah SWT only acknowledged Ad-Din's submission through the Prophet SAW. Allah declares in Surah Ali Imran, verse 19, that Islam is the (genuine and acceptable) religion in His eyes. Ad-Din's way of existence However, Ad-Din is a manifestation of Allah SWT's love for humans and their requirements. By following ad-Din, humans gain freedom and majesty because they can control and govern their passions, which bring regret and injustice to themselves (Al-Attas, 2015).

3) Love and humanity

The message of Ad-Din al-Islam is benevolence for everyone. The Prophet embodied humanity and compassion in its purest form. The Prophet SAW encouraged kindness towards oneself, Allah SWT, and others. To experience pleasure, one must master desire, rage, and reason. People are reminded not to harm family and the public when exercising their rights (Al-Ghazali, 2005). All proposed values in the relation amongst humans reflect faith and morality in Allah. All of these are methods of getting close to Allah SWT. Adab with Allah SWT also encompasses sincere appreciation to the Prophet and following this sunnah, such as patience, contentment, and generosity. These are values that bring sincere love and emotion toward humans and humanity. Thus, to consciously and deliberately believe in Allah SWT and have sound feelings toward others, a Muslim must always remember the goodness (ihsan) of Allah and the mercy of His Prophet.

4) Focus on the world for the hereafter

As Islam is the only religion accepted by Allah SWT people view life in this world as an opportunity to perform as many positive deeds as possible. Recognition and awareness of the Covenant between the human soul and Allah SWT (Al-A'raf: 172) enlighten the awareness to concentrate on the Hereafter (Al-Attas, 2015). The belief in the akhirah motivates humans to be serious and consciously perform virtuous deeds with sincere intention towards Allah SWT to attain eternal happiness in akhirat. Therefore, the influence of secularism that separates life on earth from the afterlife and religious obligations will be eliminated. When the afterlife becomes the focal point of a person's attention, he or she can be imparted with values such as diligence, trust, forgiveness, hard work, and sincerity. Any difficulty or challenge in life is met with composure, tolerance, and gratitude. Consequently, a person strives to practice all of the acquired knowledge and values (Al-Attas, 2015).

5) Purification of the heart

The development of an individual includes physical aspects (external) and spiritual aspects (internal) (Al-Ghazali, 2005). These two aspects are interconnected. Spiritual aspects affect emotions, attitudes, and motivations as well as the external aspect profoundly because the spiritual aspect involves the heart (Ismail et al., 2021). Thus, Muslim need to go through the process of purifying the heart or *tazkiyatun nafs* to form a good character. According to Imam al-Ghazali (2005), the process of purifying the heart must go through two processes known as *mujadah an-nafs* (al-takhalli) and *riyadah an-nafs* (tahalli). *Mujadah an-nafs* (al-takhalli) means to be diligent in getting rid of the qualities of *mazmumah* such as selfishness, envy, love of the world, arrogance, and *riya'*. Meanwhile, *riyadah an-nafs* (al-tahalli) means decorating or training oneself to do good that consists of continuous good qualities so that it is difficult to return to doing bad things. The two concepts of *mujadah an-nafs* and *riyadah an-nafs* include the virtues of repentance, sincerity, contemplation, remembrance, patience, contentment, gratitude, and other *mahmudah* traits to achieve the arrive at the path that pleases God.

This study carries significant implications, emphasizing the importance of the spiritual aspect, which encompasses God-consciousness and awareness of brotherhood among fellow human beings, for the comprehensive development of the affective domain. Without these five foundations, the affective domain can motivate individuals to perform acts of kindness towards fellow human beings. However, they may struggle to grasp the profound meaning of their existence on Earth. These five foundations aim to awaken individuals to the love of God, enabling them to actively promote love and goodness towards all of humanity and the natural world using technological advancement in the era of mediamorphosis. From the perspective of Islam, these five elements are crucial to attain meaningful learning.

6.0 Conclusion and Recommendation

This article emphasizes the role of the affective domain in meaningful learning, which builds a good person. The fundamental element of the affective domain that focuses on appreciating values and good attitudes must be based on a true comprehension of natural inclination (*fitrah*) and God-consciousness (*taqwa*) that causes a person to realize the existence and power of God in his life. Focusing on eternal happiness in the afterlife makes life meaningful. Love and emulating the Prophet SAW are essential in doing good deeds. Good values without divine elements and prophetic guidance cannot provide serenity and contentment to the soul. Thus, the culture of lifelong learning and knowing Allah SWT must be interwoven with affective domain construction. The content of every course also should be integrated with these elements. The awareness that the source of every knowledge is from the One God should be internalized within educators and students so that every knowledge learned will guide the human to being good as a servant of Allah and His vicegerent. This article also highlights the aspect of soul purification to gain true and useful knowledge. Therefore, reflection in the form of *tafakkur* and *tazakkur* are essential to building meaningful learning. However, it is worth noting that this article's analysis of Quranic verses is limited to a few commonly referenced verses. A more thorough understanding and thematic analysis of Quranic verses aligned with the components of the affective domain could provide deeper insights into how the affective domain facilitates meaningful instruction, creating students with a humanistic soul who are devoted and advocates universal well-being. For future research, it is recommended that the theory of existentialism, viewed through the lens of Islam, be explored. This theory underscores the individual as a free and responsible agent who shapes their development through acts of will. This article underscores the importance of conscious reflection on the meaning and purpose of existence in nurturing a holistic and integrated individual, especially in the era of mediamorphosis, characterized by a proliferation of artificial and virtual intelligence. With a focus on this research, issues related to mental health problems can be addressed and resolved, fostering well-balanced lives for all."

Acknowledgements

This research was supported by a grant from the Ministry of Higher Education, Malaysia under the Fundamental Research Grant Scheme (FRGS) 2021, Project ID: FRGS/1/2021/SS10/UiTM/02/3 and thank you to Prof. Dato' Dr Halim Tamuri, Ass. Prof. Dr. Raudlotul Firdaus Fatah Yasin and Dr. Nurul Asiah Fasehah Muhamad for collaborating on this research.

Paper Contribution to Related Field of Study

This study enriches the debate about the importance of affective domains in creating meaningful learning. In addition, this study affirms that the affective aspect cannot be separated from the spiritual elements associated with recognizing and acknowledging God's existence. Indirectly, the aspect of affective domain Islamization also occurs.

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