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Study on Optimizing Islamic Education Learning Through the Implementation of Fink's Taxonomy

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ABSTRACT

In religious education, evaluation only focuses on answering questions, and once again, it only focuses on the cognitive domain. Fink's taxonomy was chosen because it integrates cognitive, affective, metacognitive aspects (learning how to learn), social dimensions, and caring in a balanced way to produce a meaningful, applicable PAI learning experience, and is able to measure not only knowledge, but also students' caring, interaction, and reflection. The purpose of this research and article writing is to explore the development patterns of Fink's taxonomy specifically in Islamic Religious Education (PAI) learning. This research uses the literature study method, with data sources being secondary data in the form of research results such as books, journals, articles, websites, and, other relevant materials. The data analysis technique in this research uses content analysis. The research results show that in PAI learning, Fink's taxonomy is an innovative and highly relevant approach. This approach not only emphasizes mastery of the material cognitively but also integrates affective and metacognitive aspects so that students can learn more actively and meaningfully. This taxonomy refers to six aspects of learning, namely foundational knowledge, application, integration, human dimension, caring, learning how to learn, along with examples of its implementation in PAI learning. The limitation of this research is the still general focus on applying Fink's taxonomy in PAI learning, resulting in general findings as well. Recommendations for future research include refining the study by referring to specific schools in various regions to obtain a more comprehensive picture of the effectiveness of implementing Fink's taxonomy in PAI learning.

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INTRODUCTION

The current assessment model in Islamic Religious Education (PAI) is considered inappropriate and has not had a significant impact on students' daily lives. According to Shaleh in (Sihotang & others, 2024), the current learning model focuses more on reading and memorization, but does not provide effective implementation in daily life. The assessment and evaluation process, which is considered inappropriate, makes the situation worse. In religious education, evaluation only focuses on answering questions, and again only focuses on the cognitive domain. The result is that religious material is easy to remember and students have a habit of cheating(Anggraeni, 2018). This will certainly deviate from the main objectives of education.

According to Permendikbud No. 64 of 2013 concerning Basic and Secondary Education Content Standards(Syaiful Rohman & Syahid, 2023), the goal of education is to change student behavior. The three types of student behavior that must be changed are cognitive, affective, and psychomotor. Affective activities are obtained from activities such as receiving, executing, appreciating, internalizing, and practicing. Knowing, applying, understanding, analyzing, evaluating, and creating are part of cognitive activities, while psychomotor activities are obtained from activities such as observing, questioning, trying, reasoning, presenting, and creating.

Daradjat in (Sihotang & others, 2024) highlights the weakness of the PAI assessment model, which only measures the cognitive domain. He suggests that the affective and psychomotor aspects be prioritized in the evaluation process, so that PAI is not only a transfer of information, but also the formation of concrete religious character and behaviour.

Islamic religious education teaches students to understand and practice the teachings contained in the Qur'an and Hadith. This education is not only provided through material, but also through practice. The relationship between humans and Allah SWT, fellow humans, other creatures, and the environment must be harmonious, in tune, and balanced according to Islamic teachings(A. A. Aziz & others, 2021). Islamic religious education is defined by Abdul Majid in his book (Majid & Andayani, 2004) as a conscious effort by an educator to prepare students to believe in, understand, and practice Islamic teachings through guidance, teaching, or training activities designed to achieve specific goals.

Learning is defined as the interaction between students and teachers and learning resources in a learning environment that is planned, implemented, and evaluated systematically so that students can achieve learning objectives effectively and efficiently(Syafrin, Kamal, Arifmiboy, & Husni, 2023). Learning means that there is a change in a person, and learning can be defined as a process that aims to change a person cognitively, affectively, and psycho-motorically(Hakim, 2020). Based on these two definitions, it can be concluded that learning is a process that is systematically designed to facilitate interaction between students, teachers, and learning resources in a particular environment. This process aims to bring about changes in students, both cognitively, affectively, and psycho-motorically, so that they can achieve their learning objectives optimally. Islamic religious education has two characteristics, namely learning that contains knowledge (transfer of knowledge) and learning that contains values (transfer of values).

Islamic Religious Education (PAI) plays an important role in Indonesia's national education system because it serves to build students' character so that they not only have good morals but are also based on Islamic values in accordance with the principles of faith and piety(Permana & Wardan, 2024). This function is very important, especially in the midst of Indonesia's heterogeneous society. Religious education serves to build tolerance and a moderate and open personality towards differences in students. One of the objectives of Islamic religious education (PAI) is for students to understand and adopt Islamic values, which can help them improve all aspects of their lives. PAI lessons cover material on fiqh, aqidah akhlak, Islamic history, and others(Nurmaidah, 2021). Good planning is necessary to support PAI learning because it can have an impact on the decisions, choices, and development of students' lives.

Effective learning requires a clear taxonomic framework. A deep understanding of the taxonomy of educational objectives and learning outcome assessment is essential for educators to plan effective learning and measure student achievement. Taxonomy is a set of categorized questions used to predict students' learning abilities after learning activities. The idea of learning outcome assessment introduced by Benjamin S. Bloom and his colleagues has encouraged further development in assessment methods and learning outcome assessment in education(Darmayanti, Artika, Muhibbudin, & Nurmaliah, 2024). Various types of learning taxonomies have been developed in education systems around the world, such as Bloom's taxonomy, Fink's taxonomy, Marzano's taxonomy, and SOLO taxonomy.

Curriculum, learning, and educational evaluation have long been based on the taxonomy of educational objectives, first proposed by Benjamin Bloom in 1956, which has long been the basis for evaluation, but with a greater emphasis on the cognitive domain(Kasanah & Pratama, 2024). To overcome these limitations, Fink's taxonomy emerged as an alternative to Bloom's taxonomy, providing a valuable framework for teachers.(Yaw & Matore, 2024) Fink's taxonomy was created by L.

Dee Fink in 2003. Fink's taxonomy refers to six aspects, namely foundational knowledge, application, integration, human dimension, caring, and learning how to learn as a metacognitive domain(Fink, 2025).

Fink's taxonomy offers a comprehensive learning model for teachers to design learning experiences that produce significant and meaningful learning experiences. Teachers who understand Fink's taxonomy can apply a combination of science teaching and learning strategies such as problem solving, collaborative learning, inquiry-based approaches, and constructivism(Mandur & others, 2020). In addition, Fink's taxonomy also emphasizes affective and metacognitive aspects that are not found in other learning taxonomies. However, this taxonomy is only used for general material, especially in mathematics and other computational sciences. It has also been proven to influence educational success. However, to date, the adoption of this taxonomy in PAI is still very limited.

Ideally, each core subject should have its own taxonomy of objectives in its own language. This taxonomy should be more specific to the language and thinking of the experts, reflecting sub-subjects and educational levels, using more appropriate categories, combining categories, and, if necessary, eliminating certain categories(Muhammad & Ariani, 2021). This statement clearly shows that educators in certain fields should not force themselves to use S. Bloom's Taxonomy absolutely and permanently. Instead, they should adapt it to their respective fields of study (adaptation and modification). Therefore, the implementation of learning will be more applicable and down-to-earth, in accordance with the material, field, objectives, place, facilities, and time of learning.

Previous studies related to the author's first study, a study (S Rohman & Syahid, 2023) - Development of Mathematics Learning Outcome Assessment Instruments based on Fink's Taxonomy. Compared to other taxonomies, Fink's taxonomy emphasizes the assessment of affective, metacognitive, and cognitive aspects. This taxonomy refers to six aspects of learning, namely foundational knowledge, application, integration, human dimension, caring, and learning how to learn. Second(Mandur & others, 2020), the entitled Student Responses to Solving Mathematical Connection Problems through Fink's Taxonomy. In learning, an important aspect in helping lecturers understand student development is by observing student responses. One of the frameworks used in analysing student responses in cognitive, affective, and metacognitive aspects is Fink's taxonomy.

These studies discuss the use of Fink's taxonomy in mathematics learning. From these two studies, the author concludes that Fink's taxonomy has great potential in improving the effectiveness of learning evaluation, especially in mathematics. With a more holistic approach, this taxonomy not only assesses students' conceptual understanding but also their applied skills, interdisciplinary integration, and emotional and reflective aspects of learning. This shows that student-centered learning that considers various aspects of their development can have a more significant impact on improving the quality of education.

Although the results of this study are promising, the same taxonomy model needs to be adapted and modified to suit the characteristics of PAI material. This study aims to explore the pattern of developing Fink's taxonomy in PAI learning so that students have holistic cognitive, affective, and psychomotor competencies that are relevant to the needs of the times and are able to actualize Islamic values in their daily lives. Based on the above description, it is necessary to conduct an in-depth exploration of the development of Fink's taxonomy framework in PAI learning. Thus, PAI assessment will not only assess memorization but also shape students' religious attitudes, worship skills, and reflective abilities.

This research is important because the current PAI assessment model still focuses on cognitive and memorization aspects, so it has not been able to shape students' religious attitudes and skills in daily life. In fact, the goal of national education emphasizes the development of cognitive, affective, and psychomotor domains. Therefore, it is necessary to develop a more holistic PAI evaluation model so that religious learning really has an impact on students' character and behavior. This research lies in the effort to adapt and develop Fink's taxonomy in the context of PAI learning. So far, Fink's taxonomy has been widely used in general learning such as mathematics, but has not been applied specifically to PAI. This research offers a more contextual evaluation model based on Islamic values, so that it is able to measure students' religious knowledge, attitudes, and skills in an integrated manner.

METHODS

This study uses the literature study research method. A literature study is referred to as library research or reference research(Hartanto & Dani, 2020). Research using a literature study has the same preparation as other types of research, but the sources and methods of data collection involve taking data from the library, reading, recording, and processing research data objectively, systematically, analytically, and critically regarding the optimization of PAI learning through the implementation of Fink's taxonomy(Ya'kub, H., & Yaumi, 2024). The data collected and analysed is secondary data in the form of research results such as books, journals, articles, websites, and others relevant to PAI learning and the implementation of Fink's taxonomy(Munib & Wulandari, 2021).

Furthermore, the data analysis technique in this study was content analysis. Data analysis began by examining the most relevant, relevant, and moderately relevant research results. Then, the research years began with the most recent year and then moved backward to older years. The author then read the abstract of each study to assess whether the issues discussed were in line with the issues to be addressed in the study. Next, important elements relevant to the research topic were noted(F. A. Putri, Bramasta, & Hawanti, 2020).

The author's explanation of the above discussion is how the author analyzed the data using content analysis methods. The process began by sorting the research results based on their level of relevance, from the most relevant to the moderately relevant. In addition, more recent studies were prioritized before moving on to older studies. To ensure relevance to the topic under review, the author read the abstract of each study and noted the key elements that supported their research.

RESULTS AND DISCUSSION

A. Islamic Religious Education Learning

Learning is a series of activities designed by an educator so that students can engage in the learning process anywhere, anytime, and with any means(R. Aziz, 2019). Thus, learning is a collection of activities designed to enable students to learn. Islamic religious education is a planned and conscious effort to prepare students to know, understand, appreciate, believe in, and respect each other. The goal of this education is to encourage students to understand Islamic teachings comprehensively so that they can practice them and make them a guideline for life(Sihombing, 2021). Islamic religious education plays an important role in the country's education system because it is often referred to as mental, moral, and spiritual education. Considering that PAI is a strategic component of the national education curriculum and is part of the compulsory subject curriculum(M. S. Putri & Aly, 2023).

The above explanation emphasizes that learning is not just a teaching process, but a series of activities designed so that students can learn anywhere and anytime(Latif, 2025). In addition, the author underlines the important role of Islamic religious education, which not only provides theoretical knowledge about Islamic teachings but also shapes students' mental, moral, and spiritual aspects(Carey, 2024). This shows that Islamic religious education has strategic value in the national curriculum because it can help students not only in mastering knowledge but also in shaping their character and faith as guidelines for daily life(Al-Khafaji, 2023).

In addition, PAI learning captures the dynamics of the times by incorporating modern perspectives and addressing the challenges and opportunities faced by Muslims today. This includes understanding how Islamic values can help people deal with moral, technological, human rights, and globalization challenges. PAI learning also serves as a foundation for building an inclusive and harmonious society. Through a deep understanding of Islamic values such as justice, tolerance, and compassion, this education encourages students to become agents of positive change in their communities. This not only strengthens social bonds among Muslims, but also helps to create harmony and diversity in an increasingly connected world(Rahmadani, 2024).

Thus, Islamic Religious Education (PAI)(Johnson, 2023) learning has significant and relevant meaning in the context of general education and character building for every Muslim(K., Rahim, Ismawati, & Mutmainna, 2024). It is not only about building a strong, moral personality committed to values that are beneficial to every person, community, and the world at large(Syah, 2019). The above explanation illustrates that PAI learning now uses a more modern approach that is relevant

to the challenges of the times(Nguyen, 2023). The author emphasizes that this approach shows that PAI(Halstead, 2004) does not only focus on spiritual aspects but also equips students with values that are relevant to facing social and global dynamics(Smith, 2023). Therefore, PAI plays an important role in shaping individuals who are moral, tolerant, and able to contribute to creating harmony in society(Taylor, 2024).

B. Fink's Taxonomy

Fink's taxonomy, developed by L. Dee Fink, aims to create meaningful learning experiences with long-term impact. Unlike Bloom's taxonomy, which focuses only on the cognitive domain, Fink's taxonomy integrates the cognitive, affective, and metacognitive dimensions into a single framework(Fink, 2003c). This approach emphasizes that meaningful learning is not only oriented toward "what students know," but also toward how they change in attitude and behavior as a result of learning.

Fink formulates six main dimensions in his taxonomy, namely: (1) foundational knowledge, (2) application, (3) integration, (4) human dimension, (5) caring, and (6) learning how to learn (learning how to learn)(Fink, 2003b). These six dimensions are interrelated and designed to create a transformation in the way students think and act. The ultimate goal is to produce transformative learning, not merely informative learning.

The foundational knowledge dimension covers understanding important information, ideas, and perspectives that form the basis for mastering the material. Meanwhile, application emphasizes the active use of this knowledge, such as in problem solving, decision making, and practical application(Molas & Winkler, 2023). This makes learning more contextual and not limited to memorization.

The integration dimension encourages students to connect various ideas from different subjects, as well as between theory and practice. This strengthens cross-disciplinary thinking skills. Meanwhile, the human dimension encourages students to understand themselves and their role in society, as well as how they interact with others. These two dimensions are important for shaping students' social and ethical awareness(Fink, 2003a).

Caring relates to the development of students' concern for something, whether it be for a subject, for themselves, or for others. This is very important in fostering intrinsic motivation to learn. Meanwhile, learning how to learn helps students become lifelong learners by fostering awareness of their own learning process(Fink, 2025). This dimension is very relevant in the context of the 21st century.

To effectively implement Fink's taxonomy, teachers need to develop learning objectives that cover all six dimensions, design active teaching strategies, and create appropriate evaluation tools(S Rohman & Syahid, 2023). In Islamic religious education, for example, this framework has great potential for developing students' comprehensive understanding and character, as it covers cognitive, affective, and behavioral aspects.

Fink's taxonomy expands Bloom's paradigm by adding four domains beyond the cognitive domain, namely the human dimension, caring, integration, and learning how to learn, in addition to foundational knowledge and application(Fink, 2003c). The domains of caring and the human dimension are very much in line with the objectives of PAI, which are to foster empathy, spiritual awareness, and harmonious relationships with God, others, and the environment. By incorporating activities such as value reflection (caring) and discussion of personal experiences (human dimension), PAI learning (Fink, 2003c)becomes more meaningful than simply memorizing verses and hadiths.

Cantalejo & Pardo 2020 reported that the application of Fink's integrated course design in Dental Anatomy courses increased student emotional engagement by 30% and practical skill acquisition by 25% compared to traditional approaches(William Yaw & Mohd Matore, 2023). Although the human dimension emphasizes social aspects, Fink is still limited to human relationships. Recent research encourages its expansion to the more-than-human world, namely ecological intelligence and sensitivity to God's creation (earth, animals, and plants). This is relevant to PAI in order to instill the values of khalifah and responsibility for protecting nature(Gravett & Bach, 2024). The taxonomy instrument needs to be adjusted in terms of terminology and questions

to reflect Islamic content, for example, replacing "application" with "concrete worship practices" or adding the indicator "love of the Qur'an" in the caring domain. Expert validation and field testing are absolutely necessary to ensure the reliability and validity of the instrument in the context of PAI. By adopting the modified Fink framework(Sahin, 2013), PAI teachers can design lesson plans that include: a. foundational knowledge: understanding verses and hadiths (written tests), b. application: worship simulations, drama stories of the Prophet, c. integration: cross-theme discussions (Islamic economics, ethics), d. human dimension & caring: value reflection journals, community activities, e. learning how to learn: independent Al-Qur'an study strategies(Tan, 2011). This implementation is expected to not only improve cognitive achievement, but also transform students' religious attitudes and worship abilities holistically(Halstead, 2004).

C. Implementation of Fink's Taxonomy in Islamic Education Learning

Nur Fajriana Wahyu Ardiani in (Latifah, 2018)states that Dee Fink created a taxonomy in 2003. Fink's taxonomy (also known as Learning Significant) is a type of taxonomy that emphasizes cognition and also incorporates more affective aspects. All components of Fink's taxonomy are described as follows(Latifah, 2018):

1. Cognitive Domain

a. Foundational Knowledge

Students are placed in the basic knowledge category when they can understand various facts, principles, and ideas from the subject matter. They are also placed in this category when they are able to explain the results of their group discussions well, are able to express their opinions when they disagree, are able to answer practice questions and application questions correctly, and are able to draw conclusions about Islamic education material.

In Latifah's thesis, it is explained that Fink's taxonomy covers six main aspects, one of which is foundational knowledge. This aspect emphasizes the importance of understanding the basic facts, principles, and ideas in a subject matter. This study developed a Fink taxonomy-based mathematics learning outcome assessment instrument, which can be adapted for other subjects such as PAI. This instrument is designed to measure students' understanding not only in terms of memorization but also their ability to explain, analyze, and relate concepts to everyday life. (Latifah, 2018)

Research by Sandra Nova shows that the application of the Make a Match learning strategy can improve the ability of first-grade elementary school students to recite the five pillars of Islam. This strategy actively involves students in the learning process, so that they not only memorize the material, but also understand and are able to explain the basic concepts in PAI.(Nova, 2023)

Based on the results of the research and examples provided, it shows that students' understanding of Islamic Religious Education (PAI) material at a basic knowledge level is not only measured by their ability to memorize, but also by the extent to which they can explain, analyze, and relate the concepts they have learned to their daily lives. This is in line with Fink's taxonomy, which emphasizes meaningful learning through deeper understanding and active student involvement in the learning process. By expressing opinions, answering application questions, and summarizing the material, students develop not only cognitive aspects but also communicative and reflective aspects, which are important in religious learning. Therefore, a learning approach that encourages discussion, problem solving, and reflection needs to be applied so that students not only know Islamic teachings theoretically but are also able to internalize them in their daily lives.

b. Application

Students are considered to fall into the application category when they can mention daily activities related to the material. They are also considered to fall into this category if they answer application exercises correctly. (Molas & Winkler, 2023)

An example of student learning outcome indicators in Islamic Religious Education (PAI) learning is when students are given questions about the application of the correct prayer procedures in certain situations, such as praying in congregation at the mosque. Students then

identify the steps of proper prayer and provide examples of corrections if there are errors in the implementation of worship.(Fink, 2025)

According to the author, the application aspect in PAI learning is very important because it shapes more meaningful religious skills and attitudes. If students only understand the theory without being able to apply it, religious education will lose its essence in shaping character and proper worship habits. Therefore, teachers need to design evaluations that emphasize the application aspect, such as case studies or hands-on practice, so that students can truly experience and apply religious values in their daily lives.

c. Integration

Students fall into this category if they have the ability to connect or integrate images with the material to be studied. They also have the ability to connect previous material with the material to be studied(Fink, 2003c).

An example of student learning outcome indicators in Islamic Religious Education (IRE) learning is that students can relate their experiences of visiting a mosque or participating in religious activities to the concepts they have learned in IRE learning materials. Based on this, this approach not only supports the development of comprehensive cognitive abilities but also encourages students to think critically and reflectively about moral messages and Islamic values. Through this approach, the integration of visual media, text, and direct experience can increase understanding and internalization of Islamic values among students.

The author argues that the integrative approach in PAI learning, as proposed by Fink, not only bridges theory and practice but also serves as a catalyst for students' affective and metacognitive development through visits to mosques or participation in religious activities. Students not only understand the concepts of congregational etiquette or the wisdom of zikr cognitively, but also directly experience the value of ukhuwah Islamiyah (Islamic brotherhood), which is then analyzed. For example, why is etiquette in congregational prayer important for building solidarity and reflected in the context of daily life? Therefore, the author suggests that teachers design activities that challenge students to critique differences in worship practices, combine visual media with reflective discussions, and assess learning outcomes through experience portfolios and reflection journals, so that this integration truly facilitates the internalization of authentic and sustainable Islamic values.

2. Affective Domain

a. Human Dimension

When students participate in group learning, they will develop social dimensions. This will happen when students show concern for others, appreciate the work of others, and accept the weaknesses of others. Students will also demonstrate social dimensions by listening carefully to their friends' discussion results(Mandur & others, 2020).

An example of student learning outcome indicators in Islamic Religious Education (PAI) learning is that students respect other friends by providing positive feedback on their work, opinions, and contributions during group discussions, accepting their friends' differences and weaknesses by showing an open and non-judgmental attitude when this occurs, and providing supportive responses. Based on the examples provided, the author emphasizes that through group learning, students learn to listen carefully, provide positive feedback, and support their peers who are experiencing difficulties. This reflects the importance of a conducive learning environment in shaping character and social values so that students not only understand PAI material but also internalize attitudes of tolerance, cooperation, and social concern in their daily lives.

b. Caring

The aspect of caring is almost the same as the social dimension; students will improve their caring aspect when they participate in group learning and help their friends who have difficulty understanding the material(Syaiful Rohman & Syahid, 2023).

An example of student learning outcome indicators in Islamic Religious Education (PAI) learning is when students apply the values of caring learned in class to interactions in the school environment, such as helping friends who have difficulty understanding PAI

material outside of class hours, during formal activities (discussions, quizzes) and informal activities (group work or extracurricular activities). Based on the examples provided, an inclusive and supportive learning environment will be created. Thus, the attitudes of empathy, responsibility, and respect for differences shown by students during group discussions and other learning activities reflect the internalization of caring values in shaping students' noble character.

3. Metacognitive Domain of Learning to Learn

After reading the material explained by the teacher, students are said to fall into this category if they complete the exercises correctly and independently. Learning how to ask questions and build knowledge, as well as becoming better students, is considered to fall into this category. This includes students learning how to ask and answer questions, as well as becoming self-directed learners. Students can also appreciate opinions that differ from or contradict their own(Syaiful Rohman & Syahid, 2023).

Examples of student learning outcome indicators in Islamic Religious Education (IRE) learning include students developing independent, critical, and open learning skills by listening to and respecting the opinions of friends who have different perspectives and demonstrating an open attitude in discussions so that they can build knowledge collectively. According to the author, when students are able to work independently after reading the material, it shows that they have the ability to manage and develop effective learning strategies. In addition, the habit of asking questions and evaluating one's own understanding is part of a higher-order thinking process that will be very useful for them in facing various academic and daily life challenges. Thus, these metacognitive indicators not only reflect the extent to which students have mastered PAI material, but also how they learn and develop as independent and reflective learners.

Below, the author will provide Fink's taxonomy diagram:

Figure 1. Fink's Taxonomy (Fink, 2003c)

Based on the results of the study, Hasan Walinono's statement in (Manizar, 2017) states that religious education is not only a subject related to the cognitive realm, but also refers to the affective and psychomotor realms, namely the appreciation and practice of religion. This shows that Islamic religious education not only provides knowledge about Islam, but also helps students practice what they have been taught and creates a religious atmosphere in schools.

As explained in the research results above, according to the author, the implementation of Fink's taxonomy in PAI learning is an innovative and highly relevant approach. This approach not only emphasizes cognitive mastery of the material but also integrates affective and metacognitive aspects so that students can learn more actively and meaningfully(William Yaw & Mohd Matore, 2023). In this way, students are not only expected to memorize religious teachings, but also to be able to reflect Islamic values in their daily lives. Therefore, the application of Fink's taxonomy in PAI can be a more effective approach than traditional methods, which tend to be one-sided and do not emphasize active student involvement in the learning process. Although the application of this method requires readiness and creativity from teachers to adapt to classroom conditions, the author believes that with adequate training and resources, the use of Fink's taxonomy can make a positive contribution to improving the overall quality of PAI learning.

LIMITATIONS

This study has several limitations that readers should consider when interpreting the findings. First, the use of a literature study approach means that all data were drawn from secondary sources without direct empirical observation or field-based data collection. Consequently, the findings remain largely conceptual and have not been validated through real classroom practice involving actual PAI teachers and students. Second, most existing literature on Fink's taxonomy focuses on mathematics and computational sciences, with very limited studies addressing its application in religious education. This narrow body of literature restricts the depth of analysis and makes the proposed adaptation for PAI largely inferential rather than empirically tested. Third, the study is not anchored to any specific school, educational level, or regional context, which limits the transferability of the findings to diverse PAI learning environments across Indonesia. Differences in teacher competency, institutional culture, and available resources across regions are not accounted for in this study. Fourth, the absence of primary data means that important contextual variables such as teacher readiness, classroom dynamics, and student experiences could not be captured or analyzed. This reduces the comprehensiveness of the conclusions drawn. These limitations suggest that future research should conduct field-based studies in specific school contexts, develop and validate PAI-specific assessment instruments based on Fink's taxonomy, and employ mixed-methods approaches to produce more comprehensive and generalizable findings.

AUTHOR CONTRIBUTION

NW conducted the literature search, collected and analyzed the data, and drafted the manuscript. SS supervised the research process, provided critical revisions to the manuscript, and guided the theoretical framework development. TH contributed to the conceptual design of the study, reviewed and validated the academic content, and provided final approval of the manuscript for submission. All authors have read and agreed to the published version of the manuscript.

CONCLUSION

Based on the analysis and discussion, it can be concluded that learning in Islamic religious education (PAI) is not merely a process of knowledge transfer, but also encompasses a series of activities that allow students to learn anytime and anywhere. Islamic Religious Education (PAI) plays a strategic role in the national education system because it not only equips students with a theoretical understanding of Islamic teachings but also shapes their mental, moral, and spiritual development. With a more modern approach and relevance to the challenges of the times, Islamic Religious Education (PAI) serves as an important instrument in building students' character so that they have good morals, a tolerant attitude, and are able to contribute to a harmonious and inclusive social life.

The application of Fink's taxonomy in Islamic Religious Education (PAI) learning offers a more comprehensive approach because it not only focuses on the cognitive aspect but also integrates the affective and metacognitive aspects. Thru the cognitive domain, students are encouraged to understand, apply, and integrate religious knowledge with daily life. Additionally, the affective domain encourages students to develop social attitudes and care for others thru group work and positive social interaction. Meanwhile, the metacognitive domain helps students learn independently, think critically, and be open to different perspectives, making learning more meaningful and effective for their development.

Thus, the implementation of Fink's taxonomy in Islamic Religious Education (PAI) learning is an innovation that can improve the effectiveness of religious education in schools. This approach not only avoids the traditional one-way pattern of teaching methods but also provides space for students to be more active, reflective, and engaged in the learning process. Although its implementation requires readiness and creativity from teachers, with adequate training and resources, this strategy has the potential to make a positive contribution to improving students' broader understanding and practice of Islamic teachings in their lives.

The findings of the study show that the application of Fink's taxonomy is able to strengthen cognitive, affective, and metacognitive aspects in an integrated manner so that learning becomes

more holistic and meaningful. This research contribution offers a framework for the evaluation of the PAI based on Fink taxonomy as an alternative to a more contextual assessment model and oriented towards the formation of religious attitudes and skills. Recommendations for researchers to further conduct empirical research to test the effectiveness of this model in the field as well as develop a more applicable and standardized Fink taxonomy-based PAI assessment instrument.

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