



THE DILEMMA OF APPLYING AUTHENTIC ASSESSMENT TO AQIDAH AKHLAK SUBJECTS

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Abstract

The purpose of this study is to describe: (1) describe the implementation of the assessment carried out by Akidah Akhlak teachers; (2) identify the factors that cause the teacher's dilemma in carrying out authentic assessments on the subject of Akidah Akhlak. The approach used in this study is a descriptive qualitative approach. Data collection techniques using interviews, observation, and documentation. The data validation technique uses source and technique triangulation. While the data analysis technique uses the Miles and Huberman model. The results of this study indicate that: (1) the implementation of authentic assessment on Akidah Akhlak subjects at MA Sabilal Muhtadin has not been carried out optimally, it can be seen from teachers who only provide assessments on cognitive aspects through written tests, while psychomotor aspects have not been carried out. As for the affective aspect, the teacher carried out observations but did not use instruments. (2) The dilemma of teachers in carrying out authentic assessments is caused by three main factors, namely minimal resources, the dogma of the KTSP assessment that is still strong, and the busy factor coupled with the shortening of offline learning time during the pandemic. The implementation of the assessment should be supported by various parties by improving the quality of existing resources as an effort to improve Islamic Education Subject assessment in madrasahs.

Keywords: Dilemma, Autentic Assesment, Akidah Akhlak

Abstrak

Tujuan penelitian ini mendeskripsikan tentang: (1) mendeskripsikan tentang implementasi penilaian yang dilaksanakan guru Akidah Akhlak; (2) mengidentifikasi faktor-faktor yang menyebabkan dilema guru dalam melaksanakan penilaian autentik pada mata pelajaran Akidah Akhlak. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif. Teknik pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Teknik pengabsahan data menggunakan triangulasi sumber dan teknik. Sementara teknik analisis data menggunakan model Miles dan Huberman. Hasil penelitian ini menunjukkan bahwa: (1) implemementasi penilaian autentik pada mata pelajaran Akidah Akhlak di MA Sabilal Muhtadin belum dilaksanakan secara maksimal, terlibat dari guru yang hanya memberikan penilaian pada aspek kognitif melalui tes tertulis saja, sedangkan aspek psikomotorik belum dilakukan. Adapun pada aspek afektif guru melaksanakan observasi tetapi tidak menggunakan instrumen. (2) Dilema guru dalam melaksanakan penilaian autentik disebabkan oleh tiga faktor utama yaitu sumber daya yang minim, dogma penilaian KTSP yang masih kuat, dan faktor kesibukan yang ditambah dengan perpendekan waktu belajar luring masa pandemi. Pelaksanaan penilaian semestinya didukung oleh berbagai pihak dengan memperbaiki kualitas sumber daya yang ada sebagai upaya perbaikan penilaian PAI di madrasah

Kata Kunci: Dilema, Penilaian Autentik, Akidah Akhlak.

INTRODUCTION

Assessment can be interpreted as a process carried out by teachers to obtain information related to competencies (cognitive, psychomotor, and affective) that have been achieved by students regarding learning materials to be analyzed, improved, and improved in quality.¹ The important role of a teacher in the assessment process is needed to provide feedback when determining the effectiveness of the learning process that has been carried out. In addition, through this assessment process the teacher can also find out the level of difficulties faced by many students so that they can then present or simplify the material to be more suitable.²

The urgency of assessment in learning refers to several reasons. First, assessment as a reference in improving the quality or making improvements to the next learning. Second, assessment as an encouragement or motivation to students in spurring the spirit of learning. Third, the assessment becomes a consideration for teachers to create a varied learning atmosphere in order to achieve maximum student learning outcomes.³

Seeing the urgency, the assessment becomes a mandatory thing to be applied in every learning including learning Islamic Religious Education (IRE). Ideally, the assessment carried out on each subject follows the current or applied curriculum. Because actually every curriculum that is applied has its own characteristics so that models, strategies, methods, and even assessments in learning are also different from each other. For example, the development of the 2013 curriculum which resulted in an assessment from competency-based to an authentic assessment, namely an assessment that has various techniques and methods to see the ability of students' achievement carefully and comprehensively.⁴

A study also states that assessment or evaluation models will follow the characteristics of the applicable curriculum. In fact, each scientific field has different characteristics so that the assessment process also needs to be adjusted.⁵ For example, between Islamic Religious Education (IRE) learning and science learning, it is possible that in making questions, each has its own characteristics, although the aspects assessed still refer to three main aspects, namely cognitive, psychomotor, and affective.

Thus, based on the above provisions, every assessment made by teachers in learning must conform to the applicable curriculum. Regarding Islamic Religious Education (IRE) learning until 2021, the curriculum that is still used is the 2013 curriculum and the implementation of KMA No. 183 and KMA No. 184 which more specifically regulates the Islamic Religious Education curriculum in madrasas. When this curriculum was implemented, there were many changes in terms of giving tests and others. Even based on the latest

¹ Mariyati Teluma dan Wanto Rivaie, *Penilaian* (Kalimantan Barat: PGRI Provinsi Kalbar, 2019), 69.

² Kuntum Annisa Imania dan Siti Khusnul Bariah, "Rancangan Pengembangan Instrumen Penilaian Pembelajaran Berbasis Daring," *Jurnal Pendidikan Teknologi Informasi dan Komunikasi* 5, no. 1 (2019): 32, <https://doi.org/10.31980/jpetik.v5i1.445>.

³ Ramli Abdullah, "Urgensi Penilaian Hasil Belajar Berbasis Kelas pada Mata Pelajaran IPS di Madrasah Tsanawiyah," *Lantanida Journal* 3, no. 2 (2015): 180, <http://dx.doi.org/10.22373/lj.v3i2.1657>.

⁴ H.M. Musfiqon, *Penilaian Otentik dalam Pembelajaran Kurikulum 2013* (Sidorarjo: Nizamia Learning Center, 2016), 10.

⁵ Carl E. Renshaw, "Design and Assessment of a Skills-Based Geoscience Curriculum," *Journal of Geoscience Education* 62, no. 4 (19 November 2018): 670, <https://doi.org/10.5408/13-100.1>.

curriculum development, the assessment given by the teacher must contain HOTS (Higher Order Thinking Skills) based questions so that it is no longer limited to concepts.⁶

Supposedly, the assessment guidelines contained in the 2013 curriculum are implemented properly. But in fact, there are still teachers who are not suitable for carrying out assessments and still apply assessments based on the previous curriculum, namely *KTSP* (Education Unit Level Curriculum). One of these realities occurred at the MA Sabibal Muhtadin, East Kotawaringin, Central Kalimantan, especially in the subject of Akidah Akhlak. Initial findings show that the teacher concerned has not yet moved from the *KTSP*-based curriculum to the 2013 curriculum. Even though MA Sabibal Muhtadin as a madrasa has the mandate to implement the 2013 curriculum and adapt it to KMA 183-184 in 2019.

The existence of a gap in the implementation of this assessment is a problem that deserves to be highlighted together. Because the assessment model that does not adapt to the curriculum can have an impact on learning outcomes that are not appropriate or not based on reality. The elements of the 2013 curriculum evaluation that require an authentic assessment but are still not implemented properly and maximally.

One of the factors that may influence is the lack of understanding and expertise of teachers about the comparison rubrics for the *KTSP* assessment and the 2013 curriculum. So that in the end the assessment items that apply to the *KTSP* are still used and used in the 2013 curriculum. Previous research stated that lack of knowledge and lack of training led to the teacher does not really understand the aspects contained in the 2013 curriculum considering the points are quite complicated and complex. So this is also what might happen to the Akidah Akhlak teacher at MA Sabibal Muhtadin.

Previous research about the authentic assessment of the 2013 curriculum on PAI subjects in one school in Pacitan. The results of this study indicate that authentic assessment is still not effectively carried out by teachers due to a lack of understanding of the technical assessment. In addition, other obstacles faced are the complexity of compiling the assessment instrument and the limited time.⁷

The research above only focuses on the obstacles faced in the implementation of the 2013 curriculum assessment. So that it can be known the various factors that underlie this. The urgency of the results of this study is very important as recommendations for improvement to increase the competence of teachers in carrying out authentic assessments of the 2013 curriculum. In addition, the results of this study provide an overview of the difficulties of teachers in carrying out authentic assessments of the 2013 curriculum.

Given the importance of this study, this research will focus on several objectives, namely; first, describe the implementation of the assessment carried out by the Akidah Akhlak teacher at MA Sabibal Muhtadin. Second, identify the factors that cause teacher dilemmas in implementing 2013 curriculum-based assessments on Akidah Akhlak subjects at MA Sabibal Muhtadin East Kotawaringin.

⁶ Fuaddilah Ali Sofyan, "Implementasi HOTS pada Kurikulum 2013," *Inventa: Jurnal Pendidikan Guru Sekolah Dasar* 3, no. 1 (2019): 16, <https://doi.org/10.36456/inventa.3.1.a1803>.

⁷ Efi Tri Astuti, "Problematika Implementasi Penilaian Autentik Kurikulum 2013 dalam Pembelajaran Pendidikan Agama Islam di SD Negeri Ploso I Pacitan," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 1, no. 2 (2017): 40, <https://jurnal.stituwjombang.ac.id/index.php/al-idaroh/article/view/17>.

METHOD

The approach used in this research is qualitative research with descriptive type. Descriptive qualitative research is research that collects data and then interprets a certain phenomenon that occurs and presents it in a narrative based on the facts found in the field.⁸ Related to this research, the research seeks to explore data on the dilemma of Akidah Akhlak teachers in providing assessments that are still based on *KTSP*. The data obtained are then analyzed using relevant theories which will produce a conclusion.

The research location at MA Sabibal Muhtadin with the consideration that the location is a private madrasa located in the village so that it requires attention and needs to be identified various problems faced by teachers. Sources of data in the study came from the subject and the informant. The subject of this research is the teacher of Akidah Akhlak, while the object of the research is the assessment of Islamic Religious Education (IRE) learning. The informants are the head of the madrasa, deputy head of madrasa for curriculum, and students. Informants were selected for reasons directly related to the observation of the subject. Students who are used as informants are students with the smartest criteria (ranking) in their class.

Data collection techniques using interview, observation, and documentation techniques.⁹ Interviews were used to explore data on teacher knowledge of Islamic Education assessments based on the 2013 curriculum and related to the assessments that have been carried out in learning. Observation is used to see teachers in assessing Islamic Education learning to students. Documentation is used to collect test instruments used by teachers in conducting learning assessments such as questions used by teachers.

The data validation technique is using source triangulation techniques and techniques.¹⁰ Source triangulation is done by comparing the results of interviews with *Akidah Akhlak* teachers with the results of interviews with the head master of the madrasa and the vice principal for curriculum. Meanwhile, triangulation techniques are used to verify the results of interviews, observations, and documentation.

The data analysis technique used in the study is a data analysis model according to Miles and Huberman.¹¹ Data analysis in qualitative research is carried out interactively and continues until it is complete, so that the data is saturated. The data in this study will be collected, reduced, presented, then concluded based on facts and juxtaposed with relevant theories.

RESULTS AND DISCUSSION

Results

The implementation of the assessment on the Akidah Akhlak subject at MA Sabibal Muhtadin which was led by a teacher with the initials RD. He teaches these subjects from grade 10 to grade 12 in the Social Sciences department with a total of 9 classes. Based on the results of the interview, it was revealed that the assessment of Akidah Akhlak learning was

⁸ Albi Anggito dan Johan Setiawan, *Metode Penelitian Kualitatif* (Jawa Barat: CV Jejak Publisher, 2018), 8.

⁹ Mardawani, *Praktis Penelitian Kualitatif* (Yogyakarta: Deepublish Publisher, 2020), 59.

¹⁰ Firdaus dan Fakhry Zamzam, *Aplikasi Metodologi Penelitian* (Yogyakarta: Deepublish Publisher, 2018), 111.

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2018), 246.

carried out according to the curriculum although there were still many shortcomings. This is evidenced by the results of observations and documentation obtained, not all assessment processes are carried out in accordance with the guidelines listed in the 2013 curriculum by the teacher concerned.

The implementation or implementation of the assessment applied by the teacher concerned in this *Akidah Akhlak* subject is as follows:

First, Cognitive Assessment (Knowledge)

In the realm of knowledge, the assessment carried out by the teacher is implemented in the form of certain tasks given relating to the material of Akidah Akhlak. These tasks are mostly in the form of written tests. The type of written test used is in the form of multiple choice, short entry, and structured essay questions or questions whose answers are already in the Student Worksheet (*LKS*). These types of questions are used in exercises that are carried out every time a meeting or twice a meeting once the task is given. The dominant types of questions used for assignments every once or twice meeting are short entries and structured essays.

Meanwhile, related to the content of questions or cognitive assessment instruments, the principles of making questions based on HOTS (Higher Order Thinking Skills) have not been implemented yet. This can be observed from the questions that are made still asking about the concepts of the learning material in the form of rote. For example, some of the questions made include. First, What letter describes accidents for people who do *riya'*? (About Akidah Akhlak materials class X semester I). Second, The split event that occurred during the Caliph Uthman bin Affan was called.... (About *Akidah Akhlak* materials class XI semester I). Third, What is the etymological definition of al-Hasib? (About Akidah Akhlak materials class XII semester I). Fourth, Mention the types of worship that use the principle of *musawa'*

The answers to some of the questions above are actually already listed in the student worksheet (*LKS* in Indonesian Language) because this madrasa uses the student worksheet instead of textbooks. Students simply read, then copy the existing material as answers to these questions. Although in the *LKS* there are several questions that require analysis but are not used by the teacher concerned.

Cognitive assessments carried out by teachers on *Akidah Akhlak* subjects are mostly written assessments that are too easy. The impact that is felt by students when the questions are made so easy causes students to never get a low score (less than the minimum completeness criteria or *KKM*). So that students say that in learning *Akidah Akhlak*, they have never participated in remedial or enrichment. Because they always pass with satisfactory grades. Written tests are not always present at the end of each discussion, because the teacher focuses more on explanations and giving assignments to just fill in the assessment numbers.

Second, Psychomotor Assessment

Based on interviews with several students, it is known that the teacher has never assigned a practice or create a work in learning *Akidah Akhlak*. If you look at the existing material, for example in class X semester I, there is no material that shows practical competence but can be replaced with other assignments such as portfolios or making works in the form of papers, articles or the like. However, the problem is that the score or value of this psychomotor aspect is displayed in the report card or the final result of learning. So it is

indicated that there is a type of assignment given to students but does not actually measure psychomotor abilities. It's just that the value of the assignment is taken and then included in the psychomotor or skill assessment.

Third, Affective Assessment

Based on the results of the interview the teacher concerned stated that the attitude assessment was carried out by making direct observations of students both inside and outside the classroom. This shows that the teacher concerned is very concerned about the morals of students so that he always reprimands his students when they do inappropriate things inside and outside school. This statement was also expressed by students that their Akidah Akhlak teachers were very concerned about the behavior of their students in the classroom. For example, when there are male students who wear attributes such as necklaces, it will be known by him. The teacher will check and dig information through other friends until it is known clearly. So that students are quite reluctant not to do bad deeds in class.

However, the attitude assessment is carried out without using written instruments accompanied by certain rubrics. The teacher only observes, finds facts, then gives an assessment even though the information obtained comes from two sides, from the teacher himself and information from students.

Judging from the facts found about the implementation of the assessment in the Akidah Akhlak subject, actually there are several factors that influence them: first, due to the lack of teacher knowledge about authentic assessment in the 2013 curriculum specifically. Based on the results of interviews, it is known that the madrasah is very minimal in providing training related to the implementation of the curriculum. Coupled with the lack of attention from the Ministry of Religion of the Regency who fully surrendered their trust to teachers in madrasas. So that this factor later became one of the main factors that influenced the assessment process by Akidah Akhlak teachers.

Second, the *KTSP* assessment, which had previously been used, became an assessment that seemed to be a benchmark for Akhlak Akidah teachers. This is evident from the way he gave more evaluations towards cognitive or knowledge alone. So get used to the form of assessment in the *KTSP*. In addition, authentic assessment in the 2013 curriculum is considered quite difficult to implement by adjusting to the abilities of students. These results are stated in the results of interviews that when students are given heavy questions, it has an impact on the value or results obtained later.

Third, based on the results of the interview, another influencing factor is that it is constrained by time and busyness. The findings in this study indicate that the teacher concerned teaches as many as nine classes consisting of class X to class XII. In addition to teaching the subject of Akidah Akhlak, the teacher concerned also teaches the subject of Islamic Cultural History from class X to class XII. In addition to teaching hours that are quite a lot, offline learning that is carried out during the pandemic with shorter hours also causes assessments to not be carried out properly. This madrasa implements offline or offline learning by shortening the learning time from normal normal hours so that sometimes teachers do not have time to give various evaluations in learning.

Discussion

Assessment in learning is an important element that cannot be ignored in the educational process. This aims to see the increase or decrease in the competence of students which can then be evaluated or improved. Therefore, the assessment carried out should follow the applicable curriculum procedures so that the results obtained are truly valid and can be accounted for. In addition, assessments that follow the curriculum will also be able to adapt to the applied learning process. Because the approach is different, it will also be different in the assessment.¹² Therefore, the assessment must be carried out carefully from planning to implementation.¹³

Research findings on the learning of *Akidah Akhlak* at MA Sabibal Muhtadin indicate that there is a discrepancy in the implementation of the assessment carried out by the teacher on the competence of students.

Implementation of Assessment on Akhlak Akidah Subjects

The discrepancy in the assessment of the *Akidah Akhlak* subject includes three important domains, namely the cognitive, psychomotor, and affective domains.

First, based on the findings above that in the cognitive domain teachers still use the old assessment model, namely the *KTSP* which emphasizes the knowledge aspect through written tests and exams. Whereas in the authentic assessment guidelines, the assessment is carried out in a more comprehensive manner covering the cognitive, psychomotor, and affective domains. Knowledge is not the only thing that is dominant, but what is prioritized is attitude or affective assessment. Especially in the *Akidah Akhlak* subjects which are part of the Islamic Religious Education subject group, the true affective aspect is the main assessment.¹⁴

Previous research also revealed that the knowledge aspect is not the most prioritized aspect in the 2013 curriculum, but the attitude or character education aspect is very dominant. It is intended that students not only get output in the form of mere understanding, but students are required to be able to implement this knowledge through their daily behavior. Especially in Islamic Religious Education subjects such as *Akidah Akhlak* which does not require high cognitive values.¹⁵

In addition, the cognitive or knowledge assessment that refers to the 2013 curriculum should include assessment instruments based on HOTS (Higher Order Thinking Skills) or evaluation questions that stimulate students to think at a higher level.¹⁶ However, the facts found in *Akidah Akhlak* learning are that the questions made are still based on LOTS (Lower Order Thinking Skills). In other words, the teacher's cognitive assessment instrument is only based on concepts that students can easily memorize and find answers to. So that there is no creative thinking process that can train students to deepen their learning material. So that it

¹² Martyn Higgins, "Evaluations of Social Work Education: A Critical Review," *Social Work Education* 34, no. 7 (3 Oktober 2015): 780, <https://doi.org/10.1080/02615479.2015.1068284>.

¹³ Amad Said dan Muslimah, "Evaluation of Learning Outcomes of Moral Faith Subjects during Covid-19 Pandemic at MIN East Kotawaringin," *Bulletin of Science Education* 1, no. 1 (2021): 7–15.

¹⁴ Muzlikhatun Umami, "Penilaian Autentik Pembelajaran Pendidikan Agama Islam dan Budi Pekerti dalam Kurikulum 2013," *Jurnal Kependidikan* 6, no. 2 (2018): 227, <https://doi.org/10.24090/jk.v6i2.2259>.

¹⁵ Syaiful Islam, "Karakteristik Pendidikan Karakter; Menjawab Tantangan Multidimensional Melalui Implementasi Kurikulum 2013," *Edureligia* 1, no. 1 (2017): 99, <https://doi.org/DOI:https://doi.org/10.33650/edureligia.v1i2.50>.

¹⁶ Sofyan, "Implementasi HOTS pada Kurikulum 2013," 16.

does not reflect the implementation of the 2013 curriculum assessment which emphasizes HOTS-based questions in the cognitive domain written test.¹⁷

Teachers also use more questions in the Student Worksheet (*LKS*) than having to make their own. In fact, developing questions that represent the learning given is a must for a teacher. The positive impact is that it can train students' thinking skills by reviewing the learning material that has been explained by not imitating the whole book material as an answer. At least with the development of existing questions the teacher can make cognitive assessments with a more challenging level of questions as one of the characteristics.¹⁸

Not only that, the questions given are actually not only answered through the materials in the book, but require further development through other sources. Especially in this digital era, learning resources can be obtained anywhere so that teachers must be more creative in making evaluation questions so that students are also more active in finding and digging deeper into the material that has been taught.¹⁹ This should be a priority because it is also part of the principle of authentic assessment in the 2013 curriculum.

Another reason that supports that teachers should make evaluation questions more challenging is the renewal in the PAI curriculum that increases the competency level of students from C4 to C6. It aims to prepare students for various challenges in the 21st century. This guideline as contained in KMA No. 183 and 184 regarding the Islamic Education curriculum and Arabic and its implementation guidelines in madrasas.²⁰ So this is an obligation that should be carried out by Islamic Religious Education teachers, including Akidah Akhlak teachers.

Second, related to psychomotor assessment, the teacher does not apply at all the assessment techniques contained in the 2013 curriculum assessment implementation guidelines. Whereas in authentic assessment, assignments in the form of portfolios, performances, and projects are very relevant to be applied to assess students' skills on the material that has been taught. For example, a portfolio that seeks to collect the work of students which is then analyzed by the teacher to see an increase or decrease in the quality of student learning within a certain period. The implications of this portfolio assessment are for example through student essays in the form of essays and others.²¹ However, when it is not implemented, giving values in the form of numbers but how to obtain them using inappropriate procedures will not produce any impact on learning.

The consequence that arises when psychomotor assessment is not applied in Akidah Akhlak learning is the manipulation of values carried out. This manipulation is known when

¹⁷ Moh Zainal Fanani, "Strategi Pengembangan Soal HOTS pada Kurikulum 2013," *Edudeena: Journal of Islamic Religious Education* 2, no. 1 (2018): 74, <https://doi.org/10.30762/ed.v2i1.582>.

¹⁸ Miranti Hartuti dan Diana Endah Handayani, "Analisis Penilaian Kognitif Kurikulum 2013 di Kelas Rendah," *El-Ibtidaij: Journal of Primary Education* 2, no. 1 (2019): 4, <http://dx.doi.org/10.24014/ejpe.v2i1.7370>.

¹⁹ Lynette Pretorius, "Experiential and self-discovery learning in digital literacy: Developing the discernment to evaluate source reliability," *College & Undergraduate Libraries* 25, no. 4 (2 Oktober 2018): 400, <https://doi.org/10.1080/10691316.2018.1530626>.

²⁰ Brama Aji Putra, "Ini Persamaan dan Penyempurnaan Kurikulum PAI dan Bahasa Arab Madrasah," *Kemenag.go.id*, 2019, <https://diy.kemenag.go.id/7193-ini-persamaan-dan-penyempurnaan-kurikulum-pai-dan-bahasa-arab-madrasah.html>.

²¹ Luki Yunita, Dedi Irwandi, dan Diah Ayu Pertiwi, "Penggunaan Instrumen Penilaian Psikomotor Siswa Pada Praktikum Kimia Berbasis Kurikulum 2013," *Jurnal Riset Pendidikan Kimia* 7, no. 2 (2017): 87, <https://doi.org/10.21009/JRPK.072.01>.

the teacher concerned can recap the final score for the report card on the psychomotor aspect even though the test given is only a written test that measures cognitive abilities. The reason put forward is because in learning *Akidah Akhlak* there is no material that requires practice. The practice referred to by the teacher is as well as in Fiqh subjects such as the practice of prayer and others. In fact, if returned to the curriculum guidelines, psychomotor assessment is not only in the form of practice but also includes a portfolio or working on a project related to learning. Although there is a study that states that there is learning without values and only relying on motivation, but this is certainly very carefully prepared and the procedure is clear.²²

When scoring students are only based on written tests in the form of assignments and exams, then the principle of authentic assessment is not achieved perfectly. Authentic assessment actually emphasizes the process that students go through in obtaining the existing score. This is in line with the cognitive theory which explains that learning should not focus on results but rather on the processes that occur.²³ In addition, when teachers apply psychomotor assessments, students can respond to learning according to the learning context as contained in the performance assessment in authentic assessments.²⁴

Third, related to affective assessment, the findings above indicate that Akidah Akhlak teachers conduct assessments by direct observation to students in the classroom and outside the classroom. In addition, attitude assessment is carried out by asking students' classmates to ensure the truth of the information obtained. This technique is an appropriate technique in attitude or affective assessment. Because through observation the teacher can find out the behavior or morals of students in more detail. But unfortunately, the assessment is carried out without using certain instruments such as a checklist or questionnaire given to students.

Whereas in the authentic assessment technique of the 2013 curriculum, it is explained that in the assessment of affective or attitude competence, teachers carry out observations, interviews, self-assessments, peer assessments, and journals. The implementation of these techniques uses instruments such as a check list or rating scale and a list of questions if the technique used is an interview. So that when using clear instruments, the attitude competence of students can be measured properly.²⁵

Especially in this era of disruption, an assessment based on an in-depth investigation is needed considering that every result obtained requires measurement and accountability. So when the teacher only judges based on his own observations without any helpful instruments, then the teacher's level of subjectivity is very high.²⁶ In the end, the authenticity expected in

²² Chris McMorran, Kiruthika Ragupathi, dan Simei Luo, "Assessment and learning without grades? Motivations and concerns with implementing gradeless learning in higher education," *Assessment & Evaluation in Higher Education* 42, no. 3 (3 April 2017): 370, <https://doi.org/10.1080/02602938.2015.1114584>.

²³ Nurhadi, "Transformasi Teori Kognitivisme dalam Belajar dan Pembelajaran," *Bintang: Jurnal Pendidikan dan Sains* 2, no. 1 (2020): 16–34, <https://doi.org/10.36088/bintang.v2i1.540>.

²⁴ Elvi Nur Lailatus Sa'adah dan Darsono Sigit, "Pengembangan Instrumen Penilaian Sikap dan Keterampilan Psikomotorik pada Materi Elektrokimia," *Jurnal Pendidikan: Teori, Penelitian, & Pengembangan* 3, no. 8 (2018): 1023–26, <https://doi.org/DOI: http://dx.doi.org/10.17977/jptpp.v3i8.11405>.

²⁵ Anggarwati Riscaputanti dan Sri Wening, "Pengembangan instrumen penilaian afektif siswa kelas IV sekolah dasar di Kabupaten Klaten," *Jurnal Penelitian dan Evaluasi Pendidikan* 22, no. 2 (2018): 231–42, <https://doi.org/10.21831/pep.v22i2.16885>.

²⁶ Efrem Violato dan Sharla King, "Disruption and innovation in interprofessional attitude assessment," *Journal of Interprofessional Care* 35, no. 3 (4 Mei 2021): 321, <https://doi.org/10.1080/13561820.2020.1758045>.

the 2013 curriculum was not achieved properly. The assessment is as if it were in the *KTSP* curriculum.

Teacher's Dilemma in Implementation of 2013 Curriculum Assessment

The implementation of the 2013 curriculum, which has actually been implemented for a long time in schools or madrasas throughout Indonesia, still leaves obstacles. The implementation, which is now completely left to the respective educational institutions, seems to continue to be capable and without a fairly well-established evaluation. Although not directly, now the holder of curriculum control, namely the ministry of education together with the ministry of religion at madrasas, can see these obstacles through various researches that have been carried out. Complaints and problems of teachers become a long dilemma that demands a solution.

One of those who experienced was MA Sabibal Muhtadin, especially for teachers who applied authentic assessments of the 2013 curriculum for Akidah Akhlak subjects. Based on the findings above, **the first** obstacle is the lack of knowledge about authentic assessment of the 2013 curriculum. This is due to the lack of attention from the madrasah in providing training to teachers. But in fact, the lack of training is not a very justifiable reason. Because in this modern era, access to information is very wide so that information can be received from anywhere, including through the internet. So authentic assessment can be done by following the correct procedures and known through reliable sources. Not only related to authentic assessments, new assessment strategies such as during this pandemic should also be sought to find sources of information.²⁷

However, the teacher is also not the only party to blame when the assessment is carried out not according to procedure. The madrasa should control the performance of the teachers in the madrasa to ensure the curriculum can run according to the guidelines. This mission will also be well achieved when the ministry of religion in the district helps in the supervision and development process so that the teacher's sense of responsibility will increase.²⁸

The Second, the *KTSP* dogma that is so imprinted in the minds of teachers also causes authentic assessment to be hampered. Teachers are very difficult to change habits in the previous curriculum which only emphasizes the knowledge aspect through written tests. In fact, if examined further, the *KTSP* guidelines also apply various assessments, such as a portfolio for psychomotor and attitude assessment for affective although the dominant is written test assessment. However, the dilemma that occurs is that the teacher in question does not actually use the *KTSP* principle as a whole but also does not use an authentic assessment. So that this becomes a problem in the assessment of *Aqidah Akhlak* subjects at MA Sabibal Muhtadin.

Previous research stated that the process of changing the curriculum should actually be considered by various parties, including policy holders at the school or madrasa concerned. Because the policy holders need to instill new perceptions and paradigms for teachers to make

²⁷ Widy Astuty dan Abdul Wachid Bambang Suharto, "Desain Perencanaan Pelaksanaan Pembelajaran Pendidikan Agama Islam Daring dengan Kurikulum Darurat," *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2021): 81–96, <https://doi.org/10.36667/jppi.v9i1.624>.

²⁸ Alfian Erwinsyah, "Manajemen Pembelajaran Dalam Kaitannya Dengan Peningkatan Kualitas Guru," *Tadbir: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2017): 69–84, <http://journal.iaingorontalo.ac.id/index.php/tjmpi/article/view/517>.

changes in accordance with the specified guidelines. So in this case supervision and control both in terms of administration and operational implementation must be carried out continuously to ensure curriculum adoption is really implemented to the fullest.²⁹

The third, the problem of time and busyness that causes teachers not to apply the assessment optimally. This phenomenon often occurs in various schools and madrasas. Classical reasons concerning the personal are actually not appropriate to be an obstacle in the implementation of the assessment. Because there are many alternatives that can be used to maximize performance, for example by looking for additional teachers by the madrasa or even looking for assistants to make appropriate assessment instruments.

The principle of professionalism as a teacher should be applied to make the best contribution to learning. In various circumstances, teachers are required to continue to carry out their functions optimally. So there must be a solution that is formulated both personally and through institutional assistance as a solution to the problems faced in the process of implementing the curriculum, one of which is related to the problem of assessment. The most important step that must be taken is the supervision of the professional performance of teachers in learning.³⁰ Because in the implementation of the curriculum, supervision will determine improvements and determine the priority aspects that need to be added or reduced.

CONCLUSION

The findings of this study indicate that the implementation of the assessment of the *Akidah Akhlak* subject at MA Sabibal Muhtadin Kotawaringin still leaves various problems. This is because the teacher concerned does not apply the maximum assessment of student learning outcomes in accordance with the rules in authentic assessment. Teachers still use the *KTSP*-based assessment which is also not fully implemented. The assessment only focuses on knowledge assessment, although attitude assessment is also carried out but has not used the appropriate assessment instrument as well. In addition, there was manipulation of assessments in psychomotor aspects which were not actually carried out but the numbers listed in student report cards were taken from written tests for cognitive. The discrepancy in the assessment carried out by the teacher in the *Akidah Akhlak* subject is caused by several factors. First, the lack of knowledge about the technical assessment of the 2013 curriculum which has been implemented for a long time but the initiative to increase competence in its implementation has not been carried out optimally. Second, the *KTSP* assessment that is still imprinted makes it difficult for teachers to change their authentic assessment habits as contained in the 2013 curriculum. Third, the minimal number of teachers at MA Sabibal Muhtadin causes the assessment of *Akidah Akhlak* subjects to be not optimal because teachers are faced with busyness and short time. The implication of this research is to contribute to the improvement of learning programs, especially in the aspect of assessment in madrasas. Policy holders such as the head of madrasah and wakamad curriculum to have more control over the performance

²⁹ Margaret Vaughn dkk., "Understanding literacy adoption policies across contexts: a multi-state examination of literacy curriculum decision-making," *Journal of Curriculum Studies* 53, no. 3 (4 Mei 2021): 333–52, <https://doi.org/10.1080/00220272.2019.1683233>.

³⁰ Stavroula Kontovourki, Stavroula Philippou, dan Eleni Theodorou, "Curriculum making as professionalism-in-context: the cases of two elementary school teachers amidst curriculum change in Cyprus," *The Curriculum Journal* 29, no. 2 (3 April 2018): 257–76, <https://doi.org/10.1080/09585176.2018.1447308>.

of teachers in learning related processes and assessments. Efforts to change the *KTSP* assessment dogma into the 2013 curriculum must be carried out by continuing to provide direction and training related to authentic assessment and fundamental differences with the previous curriculum. So that assessments that aim to measure, conclude, and improve learning can be carried out optimally. This research requires further exploration related to the development of assessment instruments carried out by teachers in madrasas as an offer for future researchers.

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