



Authentic Assessment Analysis of educational Learning Islamic Religion Junior High School in the Merdeka Curriculum

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Abstract

The Merdeka Curriculum is something that has recently emerged and implemented, not many educators are familiar with its practices, including in terms of assessment. Authentic assessment in learning Islamic Religious Education at the junior high school. It is important to do this to understand the effectiveness and success of the Merdeka curriculum in achieving the objectives of Islamic religious education. By conducting this analysis, the advantages and disadvantages of the authentic assessment used can be identified, as well as providing guidance for educators in developing better evaluation methods. This research method is Descriptive Qualitative which emphasizes literature (library reaserch) by collecting references related to evaluation/assessment which is then continued with the author's knowledge which is associated with what happens in the field and then peeling it with the Descriptive-analytic method. The results of this study are that the Merdeka curriculum emphasizes the profile of Pancasila students, the objectives of PAI subjects are emphasized on knowledge of Islamic values, PAI learning outcomes are related to 5 elements, namely Al-Qur'an Hadith, Akidah, Akhlak, Jurisprudence and Islamic Cultural History, Authentic Assessment of the Merdeka curriculum in PAI lessons consists of 3 aspects, namely 1) Cognitive: Written Tests, Oral Tests and Assignments, 2) Effective: attitude portfolio, class discussion, social project, writing product assessment, role simulation, self-assessment, open questions, reflection and feedback, 3) Psychomotor: Direct Observation, product assessment, simulation and skill portfolio. The three aspects are closely related because PAI is a lesson with the aim of practicing in everyday life, it is not enough just to have a theory (Knowledge) It needs field practice.

Keywords: Analysis of Authentic Assessment, Islamic Religious Education Learning, Junior High School, Merdeka Curriculum.

Introduction

In the world of education is no stranger to the curriculum. In the 21st century, all activities are synonymous with information technology, including the world of education. Curriculum changes and updates are also based on changing times until now Indonesia uses an

Merdeka curriculum. The Merdeka curriculum aims to create active learning.

Education is one of the main pillars in the development of a nation. In Indonesia, Islamic religious education is an integral part of the national curriculum which aims to shape the character of students who are qualified and have noble character.

Islamic religious education at the junior high school has an important role in shaping the younger generation who have a deep understanding of Islamic teachings, and are able to apply Islamic values in everyday life.

One of the efforts to improve the quality of learning Islamic religious education at the junior high school (Phase D). is through the use of authentic assessment in the Merdeka curriculum. The Merdeka Curriculum is one of the educational innovations that aims to provide freedom and flexibility for educators to develop learning methods that are relevant to their students. In the Merdeka curriculum, authentic assessment is used as an evaluation tool that can provide a more real picture of students' ability to master the subject matter.

Assessment in learning Islamic religious education at the junior high school (Phase D). becomes an important thing to do in order to understand the effectiveness and success of the Merdeka curriculum in achieving the goals of Islamic religious education. By conducting this analysis, the strengths and weaknesses of the authentic assessment used can be identified, as well as providing guidance to educators in developing better evaluation methods. Authentic assessment has existed since the Education Unit Level Curriculum (KTSP), but has not been implemented properly, because there are quite a number of educators (teachers) who do not really understand the implementation of authentic assessment correctly and correctly, this has also happened until now.

Researchers found research that was almost similar, including research reviewed by Ghufroon Hayim, et al., which focused on authentic assessment on the Merdeka learning curriculum, which was then analyzed to explore the necessary information related to psychomotor domain assessment in the Merdeka learning curriculum, but this research is focused on learning Islamic Religious Education in Elementary Schools (SD). Then research by Heroza Firdaus, et al, regarding the evaluation analysis of the 2013 curriculum program and the Merdeka curriculum, which can then be seen that the Freedom to Learn Policy has characteristics that emphasize creativity, learning orientation on problem solving, learning based on the demands of the needs of society and the world of work, as well as systems comprehensive assessment.

In this article, the author will discuss the objectives and achievements of Islamic religious education at the junior high school as well as further analysis of authentic assessment in the context of Islamic religious education learning at the junior high school. In addition, it will also describe the method of assessment, the methodology to be used, and the benefits expected from the results of this analysis. Thus, it is hoped that this research can make a positive contribution in efforts to improve the quality of Islamic Religious Education learning in Indonesia.

Method

This research is a qualitative research that emphasizes library research, in the sense that the data used in this study comes from literary sources as primary and secondary materials, such as books, official documents, newspapers, journals, and literature. other.

The information search process carried out by researchers is to collect a number of references related to the evaluation of curriculum assessment. The references obtained are in the form of articles, journals, as well as government regulatory documents which are then studied carefully and linked to the author's knowledge, to obtain comprehensive information, then the researcher will analyze it using the Descriptive-analytic method, analyze the data and then present the results of the analysis in the form of descriptive subsubjects and sentences.

Results and Discussion

1. The Basic Concept of the Merdeka Curriculum

Merdeka Curriculum Learning is a curriculum approach that emphasizes the independence of students. Independence here refers to freedom for each participant in accessing knowledge formal education from formal and non education. This curriculum concept does not limit learning to only take place in schools, but also provides space for learning outside of school. In addition, the Free Learning Curriculum also encourages creativity for teachers and students.

Merdeka Learning is a policy adaptation step to restore the essence of assessment which has been increasingly neglected. The concept of Freedom to Learn aims to return the national

education system to the core of the law by giving freedom to schools to interpret the basic competencies of the curriculum and use them as a basis for assessment.

Freedom to learn includes freedom of thought, freedom of recreation, and the ability to appreciate and respond to change with flexibility.

In the future, the teaching system will change from an orientation that was previously focused in the classroom to more activities outside the classroom. The learning environment will become more comfortable,

where students can have more discussions with the teacher, study actively outdoors, and not only receive explanations from the teacher, but are also directed to form characters that are brave, Merdeka, intelligent in socializing, have good morals, are polite, competently, and not just relying on the occasional ranking system cause concern for children and parents, as expressed in several surveys.

The Merdeka Curriculum is in perfecting the inculcation of student character education, with a Pancasila student profile consisting of six dimensions. Each of these dimensions is described in detail into the elements that support it. These dimensions include:

- a. Faith and piety to God Almighty, which focuses on developing students' faith and devotion to God Almighty.
- b. Global diversity, which teaches the importance of respecting and understanding differences in culture, religion, and views on a global scale.
- c. *Gotong royong*, which emphasizes the spirit of helping each other, working together, and contributing to social life.
- d. Independent, which develops students' independence in thinking, acting, and managing themselves.
- e. Critical reasoning, which trains students' ability to think analytically, objectively, and be able to solve problems intelligently.
- f. Creative, which encourages students to think innovatively, develop new ideas, and express themselves creatively.

With this approach, the Merdeka Curriculum aims to create a generation of students who are not only academically intelligent, but also have noble character and attitudes in accordance with Pancasila values.

2. Objectives of Islamic Religious Education Subjects in the Merdeka Curriculum

This goal is more emphasized on strengthening Islamic values, embracing Islamic religious teachings in everyday life, and applying these values in various situations as well as the objectives of PAI which are adjusted to learning outcomes:

- a. Providing guidance to students so that they are spiritually stable, have noble character, make compassion and tolerance the foundation of their life.
- b. Form students to become individuals who understand the principles of Islamic Religion such as Noble Morals, Good Faith (Aqidah Sahih) based on ahlussunnah wal Jama'ah, shari'ah and the development of the history of Islamic civilization, and apply them in everyday life both in relation to the creator, himself, fellow human beings as well as the natural environment within the Unitary State of the Republic of Indonesia (NKRI).
- c. Islamic principles in thinking so that they are correct, precise and wise in making decisions.
- d. Build students' critical reasoning abilities in analyzing differences of opinion so that they behave well (Moderate) and avoid radicalism or liberalism.
- e. guide students to love the surrounding natural environment and foster a sense of responsibility as the caliph of Allah on earth. Thus he is active in realizing efforts to preserve and care for the surrounding environment.
- f. form students who uphold the value of unity so that they can strengthen human brotherhood (ukhuwwah basyariyyah), religious brotherhood (ukhuwwah Islāmiyyah), and also national and country brotherhood (ukhuwwah wataniyyah) with all its religious, ethnic and cultural diversity.

3. Achievements of Merdeka Curriculum Learning for Islamic Religious Education Subjects for Junior High School

Islamic religious education includes scientific elements which include 1) Al-Qur'an Hadith, 2) Faith, 3) Morals, 4) Jurisprudence and 5) History of Islamic Culture. The following are the learning achievements in

Phase D class VII, VIII and IX or if they are equivalent, namely the junior high school:

Element	Learning Outcomes
Al-Qur'an and Hadith	Students understand the definition of the Qur'an and the Hadith of the Prophet and their position as a source of Islamic religious teachings. Students also understand the importance of preserving nature and the environment as an integral part of Islamic teachings. Students are also able to explain their understanding of moderation in religion. Students also understand the high scientific enthusiasm of several major Islamic intellectuals.
creed	Students explore the six pillars of Faith.
Morals	Students explore the role of prayer activity as a form of self-protection from evil. Students also understand the importance of verifying (tabayyun) information so that they avoid lies and fake news. Students also understand the definition of tolerance in Islamic tradition based on the verses of the Qur'an and the Hadith of the Prophet. Students also begin to recognize the dimensions of beauty and art in Islam, including its expressions.
Jurisprudence	Students

	understand the internalization of values in prostration and prayer services, understand the concepts of mu'āmalah, usury, rukhsah, and are familiar with several schools of jurisprudence, and provisions regarding qurban worship.
History of Islamic Civilization	Students are able to appreciate the application of noble morals from important stories from the Umayyads, Abbasids, Ottoman Turks, Syafawi and Mughals as an introduction to understanding the historical flow of Islam's entry into Indonesia.

4. Authentic Assessment of Merdeka Curriculum in Learning Islamic Religious Education

Authentic assessment in the Merdeka curriculum in learning Islamic Religious Education is an evaluation approach that emphasizes the application of assessments that are relevant, in-depth, and in accordance with the real lives of students. The concept of authentic assessment aims to provide a more holistic picture of students' ability to understand, apply, and internalize Islamic religious teachings in the context of everyday life. Authentic assessment in the Merdeka curriculum includes:

a. Cognitive Assessment (Knowledge)

Assessment on the cognitive aspect (knowledge), this assessment is carried out in several ways, namely; written, oral and assignments tailored to assess/measure in the cognitive field of the material that has been given. Here's the description:

- 1) The Written Test is a test that allows the teacher to write questions and answers in the form of multiple choice tests, filling in, true/false, short answers, matching and essay tests.

- a) Multiple Choice Test: Multiple choice test is a type of test in which the student is given several questions with multiple answer options. Students must choose one answer that is considered correct from the available options. This test is efficient for quickly measuring understanding of concepts and facts. However, multiple choice tests tend to focus more on cognitive aspects and less on affective and psychomotor aspects.

Example:

Question: Who is the Prophet known as "Rasulullah" and is the last messenger in Islam?

- (a) Prophet Abraham
- (b) Prophet Musa
- (c) Prophet Isa
- (d) Prophet Muhammad

Correct answer: d) Prophet Muhammad

- b) Fill-in Test: Fill-in tests require students to fill in short or complete answers in the space provided. This test is used to measure understanding of concepts and requires more detailed answers than multiple choice tests.

Example: Question: Al-Quran is the holy book in Islam which was revealed to the Prophet Muhammad through the intercession of the angel Gabriel. Al-Quran consists of surahs and verses.

Answers: 114 surahs and more than 6,000 verses.

- c) True/False Tests: True/false tests ask students to rate statements as true or false based on their knowledge. This test is simpler in presenting answer choices and can be used to quickly test basic knowledge.

Example: Statement: Salat is one of the pillars of Islam.

True / False (choose one)

Correct Answer: Correct

- d) Short Answer Test: Short answer tests are similar to fill-in tests, but tend to be shorter in the answers required. Students are asked to provide answers in a few words or short sentences.

Example: Question: Mention the second pillar of faith?

Answer: Salat

- e) Matching Tests: Matching tests require students to correlate items in the first column with items in the second column that match or match. This test is used to test the understanding of relationships and interrelationships between concepts or terms.

For example: to whom were these books sent down?

Match them by giving arrows!

Al-Qur'an	Prophet Musa As
Gospel	Prophet Dawud As
Torah	Prophet Muhammad SAW
Zabur	Prophet Isa As

- f) Description Test: Description tests or essay tests ask students to provide more detailed and broad answers. Students must provide in-depth understanding and analysis of a topic or problem. This test covers students' ability to present arguments and ideas in a more comprehensive and detailed manner.

Example: Question: Explain the importance of prayer in Islam and how prayer can affect the daily life of a Muslim.

Answer: The answers will be broader and more in-depth with an explanation of the meaning, benefits, timing and implications of prayer in the personal and social life of a Muslim.

- 2) The Oral Test is a type of assessment that is carried out through direct interaction between the teacher and students verbally, without using written media. In the oral test, students are tested with oral questions posed by the teacher, and students are expected to provide answers orally as well. Oral tests allow teachers to evaluate students' verbal and communication skills in real-time. In addition, oral tests can also help teachers see how students convey their understanding, opinions or answers using spoken language.
- Example:

- a) Reciting the Al-Quran: The teacher can test students' ability to recite the Al-Quran by listening to students recite certain surahs or verses from the Al-Quran.
- b) Class Discussion: The teacher can hold group discussions or class discussions

on certain Islamic religious topics, and ask open-ended questions to stimulate student participation in speaking and sharing opinions.

- c) Presentation: Students may be asked to make oral presentations on certain Islamic religious topics, for example about the life of the Prophet Muhammad, the importance of prayer, or moral values in Islam.
 - d) Interview: Teachers can conduct oral interviews with students to assess their understanding of Islamic religious concepts, as well as ask questions related to their experiences and views on religion.
- 3) Assignment test Assignment test is a form of evaluation or assessment in learning that requires students to complete certain assignments or projects according to instructions or guidelines given by the teacher. These tests are often in the form of project- or activity-based assignments that reflect real situations or life contexts that are relevant to the subject matter.

In the context of Islamic religious education, assignment tests can be designed to test students' understanding of Islamic religious teachings and their ability to apply religious values in everyday life. Some examples of assignment tests in Islamic Religious Education include:

- a) Writing Papers: Students are asked to write papers on a particular theme in Islam, such as the characteristics of the Prophet Muhammad, the importance of zakat, or the concept of jihad in Islam.
- b) Social Projects: Students are directed to design and implement social projects based on Islamic religious values, for example projects helping orphans, providing assistance to underprivileged communities, or sustainable environmental activities.
- c) Simulation: Students can be given the task of simulating certain situations, such as designing a Friday sermon, organizing an iftar together, or formulating solutions to social problems based on Islamic teachings.
- d) Classical Discussions: Students are asked to hold classical discussions on certain Islamic religious topics and provide their views or opinions in the form of presentations or interviews.

- e) Reflection Journal: Students may be asked to keep a reflection journal about their personal experiences in dealing with everyday life situations and reflect on how Islamic religious values influence their actions and decisions.

b. Attitude Assessment (Effective)

Assessment of the effective aspect is a realm that is closely related to mentality and self-worth. As it relates to character, behavior, morals etc., for example feelings and emotional attitudes. Ability in this aspect is related to interests and mentality that arise from within in the form of responsibility, cooperation, discipline, courage, confidence, honesty, mutual respect and the ability to control oneself.

Effective assessment of learning Islamic Religious Education (PAI) with the Merdeka Curriculum approach involves several criteria which include understanding Islamic religious concepts, application of religious values in daily life, active participation of students, creativity in conveying religious understanding, ability to think critically in perspective religion, personal progress in attitude and spirituality, involvement in religious activities, ethics and morals, speaking and writing skills, self-reflection, cooperation and tolerance, as well as discipline in worship and religious rules. In this assessment process, various forms of evaluation, such as projects, portfolios, discussions, and observations, are used to describe students' holistic development in understanding and applying Islamic religious values, as well as providing encouragement for students to continue to improve their understanding and application of religious values. in their daily life.

An effective assessment of attitudes in Islamic religious education at the junior high school in the context of the Merdeka curriculum is an evaluation that includes measurement and assessment of positive attitudes that are expected to be developed in students according to Islamic religious values. This assessment aims to measure the extent to which students are able to apply religious values in everyday life and how these attitudes are reflected in their interactions with others. Here's how to evaluate the effective domain:

- 1) Portfolio of Attitudes: The teacher asks students to compile portfolios that contain notes or physical evidence, such as photos

or videos, about how students display positive attitudes in everyday life, such as honesty, cooperation, or compassion towards others .

- 2) Class Discussion: Teacher conducts class discussion about Islamic religious values and related social issues. Students are asked to actively participate in discussions and express their opinions about how religious values can be applied in real life.
- 3) Social Projects: Teachers provide social project assignments based on Islamic religious values. Students are asked to plan and carry out positive social activities, such as visits to orphanages, providing assistance to people in need, or social campaigns for the common good.
- 4) Assessment of Writing Products: Students are asked to write essays, articles, or short stories that describe situations in which they display attitudes that are in accordance with the teachings of the Islamic religion, as well as reflections on the impact of these attitudes.
- 5) Role Simulation: The teacher presents real-life situations related to Islamic religious values. Students are asked to act as characters in the simulation and show appropriate attitudes according to religious teachings.
- 6) Self-Assessment: Students are asked to carry out self-assessments about the attitudes they have shown during learning. Teachers provide questionnaires or assessment rubrics that help students evaluate themselves.
- 7) Open Questions: The teacher asks open questions in class that prompt students to think critically about how they can apply Islamic religious values in their daily lives, as well as the challenges they face in implementing these attitudes.
- 8) Reflection and Feedback: After carrying out various assessment activities, the teacher provides feedback to students about the attitudes shown and provides opportunities for students to reflect and improve their attitudes.

In the Merdeka curriculum, effective assessment of attitudes involves the active involvement of students in the process of evaluating and developing themselves as individuals who have positive attitudes in accordance with Islamic teachings. This assessment allows students to better understand

and internalize religious values in their daily lives.

c. Skills Assessment (Psychomotor)

Assessment of psychomotor aspects is related to students' skills in acting after individuals get material and experience from learning. The psychomotor aspect is associated with the learning outcomes achieved from abilities which are the results achieved from a knowledge competency. This skill aspect shows the of individual talent in the completion of a particular task or stage.¹

Assessment of skills (psychomotor) is an evaluation process to measure students' ability to apply physical or practical skills in learning. In the context of Islamic Religious Education at the Junior High School using the Merdeka Curriculum approach, skills assessment includes various physical activities related to the practice of worship and practical aspects of Islamic religious teachings. How to assess skills (psychomotor) in Islamic Religious Education in the Merdeka Curriculum can be done using several methods, including:

- 1) Direct Observation: Teachers can directly observe students when they perform practical skills, such as praying, ablution, reading the Qur'an, or doing dhikr. The teacher records how students carry out these skills and provides direct feedback.
- 2) Product Assessment: The teacher assesses the end result of skills performed by students, for example in reading the Qur'an, making calligraphy, or writing prayers. The teacher assesses the quality and accuracy in displaying students' work.
- 3) Simulation: Teachers can organize simulations to measure students' ability to deal with certain situations related to Islamic religious practices, such as dealing with situations that require patience and honesty.
- 4) Skills Portfolio: Students can construct a portfolio containing evidence of the skills they have mastered, such as videos while praying or photos while participating in religious activities.

¹ Kunandar, *Authentic Assessment (Assessment of Student Learning Outcomes Based on the 2013 Curriculum) A Practical Approach Accompanied by Examples* .

Examples of skills assessment (Psychomotor) in the Merdeka curriculum in Islamic Religious Education learning, for example students are asked to demonstrate skills in reading the Qur'an with correct tartil and tajwid. The teacher will observe students while reading the Qur'an and give an assessment based on the accuracy of recitation, pronunciation, and reading intonation. Apart from that, students were also asked to memorize and perform several daily prayers. The teacher will assess how far the students have mastered memorizing these prayers and how they recite them correctly. Making Speeches: Students may be asked to deliver oral speeches on religious themes, such as the importance of interfaith tolerance, love in Islam, or the meaning of the month of Ramadan.

In the assessment of (psychomotor) skills, it is important for teachers to provide constructive feedback and provide opportunities for students to continue to develop practical skills in the practice of Islamic religion. Assessment of these skills must also be integrated with religious values and focus on the overall development of students holistically according to the Merdeka Curriculum approach.

5. Analysis of Learning Assessment of Islamic Religious Education for Junior High School in the Merdeka Curriculum

Lessons are designed so that the subject matter can be accepted by students, once accepted it is believed that students are able to practice it in everyday life, not just understand it when they are in class. It should be noted that the lessons of Islamic Religious Education are lessons that are closely related to everyday life, this can be seen from the elements that most of the world's knowledge will be carried into the afterlife, it needs practice not just theory and knowledge.

In the assessment, it is not only taken from the cognitive aspect but also from the effective and psychomotor aspects, even outside of class hours and outside the school environment can also assess how students are. This means that when a child has achievements or takes part in competitions outside, dares to appear, and so on while this is still related to the Application of Islamic Religious Education, these students have additional value, moreover in the Merdeka curriculum it is said that learning is not only in the classroom but even

students are welcome to learn and look for learning resources anywhere.

Conclusion

The difference between the Merdeka Curriculum and the previous curriculum in the subject of Islamic Religious Education lies in an assessment approach that is more inclusive, holistic, and oriented towards the application of religious values in students' lives. Assessment in the Merdeka Curriculum does not only focus on cognitive aspects (knowledge), but also includes affective (attitudes) and psychomotor (skills) aspects. The teacher assesses students' understanding of Islamic religious teachings, the application of these values in everyday life, as well as physical skills in worship and religious activities.

Various assessment methods, such as projects, portfolios, observations, and discussions, are used to provide opportunities for students to demonstrate their understanding and skills of the Islamic religion in ways that match their interests and expertise. Formative (throughout learning) and summative (final assessment) assessments are used to create meaningful and relevant learning. Active and ongoing feedback is given to students to help them understand their strengths and weaknesses and continue to develop their understanding and application of Islamic religious teachings in their daily lives.

The Merdeka curriculum gives freedom to students, therefore portfolio assessment is prioritized, but in the portfolio assessment the researcher lacks the assessment demands that students manipulate data (lying), the researcher hopes that the teacher will not only focus on portfolio assessment.

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