

IMPLEMENTATION OF AUTHENTIC ASSESSMENT IN ISLAMIC CULTURAL HISTORY SUBJECT WITHIN THE INDEPENDENT CURRICULUM

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Submitted: 11/05/2023

Revised: 05/07/2023

Accepted: 04/09/2023

Published: 01/11/2023

Abstract

This research aims to describe and analyze the implementation of authentic assessment in the "Kurikulum Merdeka" (independent curriculum) for the subject of Islamic cultural history at the Tsanawiyah madrasah level. The method used in this research uses qualitative research with a case study research design. This research was conducted at MAN 2 Banyuwangi with the observation, interview, and document study stages, supported by primary data using books, journal research, and relevant theories. The data collection techniques were interviews, documentation, observation, and questionnaires. The data analysis technique involved analyzing interactions through the steps of data collection, data reduction, and data presentation. This study's results indicate that the assessment implementation includes the cognitive, affective, and psychomotor domains. Assessment in the cognitive domain is in the form of written tests, oral tests, and assignments. Assessment in the affective domain is self-assessment and observation. Assessment in the psychomotor domain is in the form of assessment of performance, projects, products, and portfolios. Teachers faced obstacles in conducting authentic assessment activities, such as the complexity of instrument preparation, using numerous rubrics, too many points for each assessment, and limited time constraints.

Keywords

Assesment, Authentic, Islamic History Learning, Kurikulum Merdeka, MAN 2 Banyuwangi



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INTRODUCTION

The quality of the learning process determines the success of any learning. The improvement of education quality must be continuously pursued comprehensively, encompassing the development of the full dimensions of the Indonesian people, including moral aspects, ethics, character, knowledge, skills, arts, sports, and behavior. Islamic cultural history is one of the subjects taught in schools, especially in Islamic religious schools or madrasahs, contributing to motivating students to learn, understand, and appreciate the history and culture of Islam, which contains religious, ethical, aesthetic, social, and other values. This subject emphasizes the ability to draw lessons and wisdom from Islamic history, social phenomena, culture, politics, economics, science and technology, arts, and more to advance Islamic civilization in the present and the future (Nurmawati, 2022).

Teachers play a crucial role in the entire learning process, from planning to implementation and evaluation. In the learning evaluation process, teachers are expected to be more creative in developing questions, rubrics, and scoring procedures that align with the needs and abilities of students. Teachers must keep records of the results of students' learning, whether cognitive, affective, or psychomotor, in a way that syncs with the educational requirements.

One of the indicators of educational success is based on the outcomes achieved in the learning process. Good learning outcomes are indicated by the completeness of the student's grades. The completeness of students' learning outcomes is crucial to assess students' understanding of the material taught during the learning process. Students who have completed their learning outcomes are considered capable and knowledgeable about the material that has been provided. The assessment of learning outcomes is an effort to obtain various information periodically, continuously, and comprehensively about students' cognitive, affective, and psychomotor growth and development in the learning process. Assessment can be defined as the application of various methods and the use of various assessment tools to gather information about the extent of students' learning outcomes or the achievement of students' competencies (a set of abilities) (Nisrokha, 2018).

Authentic assessment is an assessment activity conducted by teachers on students, emphasizing both the process and the outcomes, using various assessment instruments customized to the competency requirements (Nurhayati & Ahmad, 2018). In authentic assessment, teachers assess based on basic competencies, core competencies, and graduation competency standards (Kunandar, 2014). Authentic assessment can have a positive impact on classroom learning

implementation, leading to increased learning achievement (Anggiet Noviana Puteri, Nono Hery Yoenanto, 2023).

The issues frequently faced in authentic assessment, based on the research conducted by Tadicha Wening Mahanani (2019), are related to the implementation of authenticity in teaching Islamic cultural history in the 5th-grade class at MIN Wonogiri in the year 2018/2019. The research states that there are three assessment targets: affective, cognitive, and psychomotor assessment. The inhibiting factor is the limited available time due to the excessive number of assessment instruments. This aligns with the findings of another study by Hasibullah (2018) titled "Authentic Assessment in the Teaching of Islamic Cultural History at MTs al-Ishlah Jenggawah Jember in 2018," which suggests that authentic assessment in the subject of Islamic cultural history cannot only be conducted at the end of the learning program but must also consider what students do and experience during the learning process.

Assessment becomes essential because it allows a teacher to measure a student's ability to comprehend the material. According to O'Malley and Pierce, authentic assessment is a process of evaluation that involves various forms of performance measurement reflecting students' learning, achievements, motivation, and attitudes in related learning activities. Examples of authentic assessment techniques include performance assessment, portfolios, and self-assessment (Kunandar, 2014). Authentic assessment is also a term used to describe real-world tasks that students need to undertake to generate knowledge and not merely reproduce information. Assessment in the "Kurikulum Merdeka" (independent curriculum) is an authentic assessment used to determine the development and achievements of students through various techniques so that the learning objectives are achieved (Muamar AL Qadri, Marhan Hasibuan, 2022). Meanwhile, according to Yunus Abidin, authentic assessment is an assessment activity conducted not only to evaluate students' learning outcomes but also various other factors, including the teaching activities themselves (Yunus Abidin, 2013). Independent learning can be understood as the freedom to think, create, and respond to changes (being adaptable) (Nasution, 2022). As stated in the Ministry of Education and Culture Regulation Number 66 of 2013, the scope of assessment refers to the content area, subject competencies, content competency, program competency, and the process. In line with this scope, the techniques and instruments used for assessing attitudes, knowledge, and skills are as follows (Permendikbud, 2013). The assessment techniques, as referred to in the Ministry of Education and Culture and Research Technology Regulation Article 21, paragraph (2), letter b,

consist of observation, participation, performance demonstration, written tests, oral tests, and questionnaires. The assessment instruments, as referred to in Article 21, paragraph (2), letter b, consist of process assessment in the form of rubrics and/or outcome assessment in the form of a portfolio or design work. Attitude assessment may employ observation as the assessment technique. Assessing the mastery of knowledge, general skills, and specific skills is done by selecting one or a combination of various assessment techniques and instruments, as mentioned in paragraphs (1) and (2). The final assessment result integrates various assessment techniques and instruments used (Suryaman, 2020).

According to the results of observations and interviews with Ustadz Ali Fauzi, the teacher responsible for teaching Islamic Culture and Morals (SKI) at MAN 2 Banyuwangi, it is evident that authentic assessment has been implemented. He mentioned that it is relatively easy to conduct an authentic assessment because it is already established and integrated into the learning evaluation in the Islamic cultural history module. However, one of the obstacles lies in formulating assessments due to the diverse levels of understanding among the students. The implementation of authentic assessment occurs within the teaching process, where the teacher administers a pretest and posttest before and after the lessons, respectively. This implementation of authentic assessment enhances student creativity and engagement (Rudya Ismail, Erawadi, 2023) by using oral tests for the pretest and formative tests in the form of written responses during the posttest. Not only that, but in the authentic assessment of Islamic Cultural History (SKI), student portfolio assessments are also collected, along with records of assignment papers from various groups, and practical tasks and evaluations are conducted using the Quizizz application. This is because digital literacy is well-facilitated and effectively implemented at MAN 2 Banyuwangi.

Authentic assessment at MAN 2 Banyuwangi is conducted to give a deep understanding among students effectively, without the need for memorization and textual reading. Authentic assessment is implemented by involving an oral pretest, allowing students to articulate their understanding verbally. Although some students may face limitations in expressing their thoughts effectively, this is necessary to encourage them to practice argumentation. The posttest, conducted with written descriptive tests, serves as a platform for students to practice conveying their thoughts coherently in writing. Formative test evaluations are also conducted using the integrated Quizizz application on their smartphones. This aims to ensure that students are digitally literate, motivated to work on the assignments, inclined to read, and enthusiastic about participating in a healthy

competition for the greater good.

The integration of authentic assessment into the "Kurikulum Merdeka" (independent curriculum) aims to uphold the values of honesty, in alignment with the Students' Profile in Line with the Blessings of Allah (*Profil Pelajar Rahmatan lil Alamin – PPRA*) or guiding students to work on projects predetermined by the special coordinator for the Strengthening Student Pancasila Profile Project (*Projek Penguatan Profil Pelajar Pancasila - P5*) during one class hour, with the theme of faith and piety towards Allah SWT (Eka Rahayu, Fina Diafatus Sa'adah, 2023). Penilaian tidak semata-mata selalu mengunggulkan hasil skor yang didapatkan namun juga pendidik melakukan observasi dengan menilai proses peserta didik mendapatkan nilai dalam belajar sehari-hari. Hal ini selaras dengan tujuan asesmen dalam kurikulum merdeka yakni untuk memberikan penilaian atau evaluasi terhadap kemampuan, kinerja, atau pencapaian individu, kelompok, atau organisasi dalam mencapai tujuan yang telah ditetapkan (GH et al., 2023).

There have been several previous studies related to this research, including: *first*, the study by Launun Nikmah and Toha Maksum (Launun Nikmah, 2019), which found that students' learning outcomes improved in terms of knowledge, attitudes, and skills, indicating successful implementation of authentic assessment by Islamic Education teachers. *Second*, the research by Rudy Ismail et al. (Rudy Ismail, Erawadi, 2023) revealed that 1) authentic assessment of the affective domain involved techniques like observation, interviews, and documentation; 2) the cognitive domain used to test techniques; and 3) the psychomotor domain utilized practical tests, projects, and portfolios. *Third*, the study by Sri Handayani and Dea Mustika (Sri Handayani, 2022) indicated that authentic assessment encompassed three aspects: knowledge, attitudes, and skills. Knowledge assessment involved daily, mid-term, and end-of-term tests, while attitude assessment was conducted through teacher observation. Furthermore, skills assessment is carried out through practice and projects. *Fourth*, the research conducted by Fathi Hidayah (Fathi & Arifin, 2022) revealed that the classroom activities for 7th-grade students involved three stages: 1) planning, where teachers prepared the curriculum framework, created test items, and answer keys; 2) implementation, in which teachers assessed students in terms of affective, cognitive, and psychomotor aspects; 3) evaluation, in which teachers conducted formative, summative, and portfolio evaluations. *Fifth*, the study by Salong & Latupeirissa (2021) indicates that of the six indicators presented in this research variable, the average score was 50%, indicating a qualification of fairly good. Therefore, the implementation of authentic assessment by economics teachers is fairly

good.

From the five previous studies that have been mentioned, there are several interesting aspects that the researcher **explores** further, specifically the application of authentic assessment in the teaching of Islamic Cultural History, which is rarely studied due to the perception that students find Islamic Cultural History lessons dull. Authentic assessment of the subject of Islamic Cultural History is crucial for further investigation. However, the implementation of authentic assessment is more complex, as it requires multiple instruments and teacher expertise in creating these instruments, which is not yet fully professional. This occurs because teachers often consider assessment to be something that can be done conveniently. To minimize this from happening, the purpose of this research also serves as a reminder and reference, as well as a reflection for educators in the teaching and learning process. From these issues, it can be observed that authentic assessment in the "Kurikulum Merdeka" (independent curriculum) is not yet optimal. Therefore, the researcher conducted a study related to the implementation of authentic assessment in the "Kurikulum Merdeka" (independent curriculum) on the subject of Islamic Cultural History at MAN 2 Banyuwangi.

METHOD

This study was qualitative with a case study research design. It aimed to explore the implementation of authentic assessment in the "Kurikulum Merdeka" (independent curriculum) for the subject of Islamic Cultural History at MAN 2 Banyuwangi. Data collection techniques included observation, interviews, and documentation. The observation phase took place from September 1, 2023, to September 29, 2023, using a participatory observation technique. Participatory observation directly observed the research object related to implementing authentic evaluation in Islamic Cultural History (SKI) at MAN 2 Banyuwangi. In the interview phase, the researcher used a semi-structured interview technique to gather essential information from key informants regarding the actualization of religious moderation in the library. The individuals interviewed included Drs. H. Saeroji, M.Ag, the former principal of MAN 2 Banyuwangi; Syamsul Hadi, S.Pd, the former vice principal of the curriculum department at MAN 2 Banyuwangi; Ali Fauzi, S.Pd, a former teacher of Islamic Cultural History (SKI); and Hidayat Nur Wahid, Diva Lestari, Yuma Rizki An Nafi, who were students at MAN 2 Banyuwangi.

In the documentation phase, the researcher obtained archives related to the implementation of authentic assessment in the independent learning curriculum for the subject of Islamic Cultural History at MAN 2 Banyuwangi. The data gathered through this documentation technique included the vision and mission of MAN 2 Banyuwangi, teaching modules for students, the learning outcomes of students, facilities, and infrastructure, as well as photos that supported this research.

Data analysis in this research involved data reduction, data presentation, and verification or drawing conclusions. Data reduction is the process of simplifying the data obtained by the researcher. Through observations, the researcher found that authentic assessment was conducted from the planning phase outlined in the teaching module during the E phase of the 10th-grade class on the subject of Islamic Cultural History at MAN 2 Banyuwangi. During the assessment implementation process, written tests, oral tests, and assignments were integrated with the Quizizz application. In the interview phase, the researcher found that teachers of Islamic Cultural History faced obstacles in the assessment process, making it difficult for them to identify students with their various unique qualities. Furthermore, through document analysis, it was found that MAN 2 Banyuwangi implemented authentic assessment in the independent learning curriculum. However, teachers had limitations in distinguishing between the students' cognitive, affective, and psychomotor assessments. The data reduction results then moved on to the data presentation phase. Data presentation involves the process of displaying data in the form of diagrams, tables, or sentences that allow researchers to systematically present the data derived from the data reduction process. The results of the data reduction have been presented in the findings. The final stage involves verification or drawing conclusions, which includes reviewing the data analysis results to distinguish necessary data from unnecessary data. In this context, conclusions have been drawn in the findings and discussions, covering aspects such as lesson planning, implementation of authentic assessment, and obstacles in authentic assessment in the subject of Islamic Cultural History.

FINDINGS AND DISCUSSION

Findings

Implementation of Authentic Assessment for the Subject of Islamic Cultural History in the "Kurikulum Merdeka" (Independent Curriculum)

Authentic assessment at MAN 2 Banyuwangi incorporates the evaluation of spiritual and social attitudes, knowledge, and skills. One of the subjects where authentic assessment is implemented is Islamic Cultural History (SKI). The details will be explained more succinctly in Table 1.

Table 1. Implementation of Authentic Assessment in the "Kurikulum Merdeka" (Independent Curriculum) for the Subject of Islamic Cultural History

| Lesson Planning | Attitude Assessment | Knowledge Assessment | Skill Assessment | Obstacles |
|--|---|---|--|--|
| 1. Analyzing learning outcomes. | 1. Observation by Islamic Cultural History (SKI) teacher. | 1. Written tests. 2. Oral tests. 3. Assignments | 1. Assessment through individual and group projects. | 1. The development of test instruments and assessments with excessive variations and complexity. |
| 2. Planning and conducting diagnostic assessments. | 2. Self-assessment. | | 2. Portfolio assessment | 2. The creation of assessment rubrics with an excessive number of variations. |
| 3. Developing teaching modules. | 3. Journals | | | 3. A high number of assessment points align with each class's characteristics. |
| 4. Adapting teaching to the level of achievement and student characteristics. | | | | 4. A severely limited available time |
| 5. Planning, implementing, and processing formative and summative assessments. | | | | |
| 6. Reporting learning progress. | | | | |
| 7. Learning evaluation and assessment. | | | | |

The authentic assessment conducted in the Islamic Cultural History (SKI) subject at MAN 2 Banyuwangi is structured and planned for the 10th-grade class and is part of the SKI teaching module. Knowledge assessment is carried out by testing students with both oral and written exams, which are engagingly packaged using the Quizizz application. This knowledge assessment serves as a formative assessment aimed at measuring students' learning outcomes in understanding the material. Written tests are also conducted as part of the summative assessment, particularly during the end-of-semester exams. Assessment of students' skills in authentic assessment is incorporated into teamwork project assignments involving the creation of articles and papers. Assessment of students' attitudes is done through teacher observations of each student, which are recorded in activity journals for follow-up mentoring or to acknowledge their achievements. Some of the obstacles in authentic assessment include 1) the complexity of developing assessment instruments, 2) the excessive creation of assessment rubrics, 3) the high number of assessment points, and 4) severe time constraints.

In conducting the assessment, the teacher evaluates students' spiritual and social attitudes with the aim of measuring the extent to which the internalization of religious teachings and social norms is embedded within the students. In practical terms, teachers observe each student's daily activities at school and provide self-assessments at the end of each learning session, including questionnaires related to the learning process.

Knowledge assessment aims to measure the extent of student's knowledge during the learning process. In their daily practice, teachers conduct written assessments by assigning tasks to be completed individually or in groups. In daily assessments, teachers provide both written and oral evaluations. Meanwhile, for mid-semester and end-of-semester assessments, teachers employ written assessments.

Skill assessment at MAN 2 Banyuwangi aims to measure students' ability to perform assigned tasks. Based on the interviews, teachers assign group projects requiring students to produce products. Through methods such as discussions, question-and-answer sessions, and presentations, teachers gauge the depth of the material presented by students and assess their proficiency in providing ideas and opinions.

Another important aspect of authentic assessment that teachers need to implement is returning students' work with constructive feedback and comments. Typically, teachers provide feedback to the class as a whole. The authentic assessment conducted by teachers is effective because

the analysis and processing of grades are done using an application where teachers input the grades, and the subsequent process is handled by the application.

Obstacles in Authentic Assessment in Independent Learning Curriculum

In implementing assessments for the Islamic Cultural History learning process at MAN 2 Banyuwangi under the independent learning curriculum, many technical obstacles are still faced by teachers. Authentic assessment demands that teachers pay close attention to all student activities during the learning process. This places an additional burden on teachers to create a variety of assessment instruments and also to evaluate each student individually. Based on the results obtained through direct interviews with the vice principal in charge of the curriculum and the Islamic Cultural History teacher, several obstacles in conducting assessments have been identified, including: 1) The complexity of creating assessment instruments, which has a significant impact on the learning outcomes. If errors occur in the assessment of learning outcomes, it can lead to misinformation about the quality of the teaching and, ultimately, the actual educational goals will not be achieved (Samsul & Mutmainnah, 2018); 2) The excessive creation of rubrics in assessments; 3) A high number of assessment points; 4) Severe time constraints.

Discussion

Authentic Assessment in the Islamic Cultural History Subject within the Independent Learning Curriculum

In the independent learning curriculum, which aims to make learning more meaningful, the primary objective is not to replace existing programs but to improve the existing system (Wiku Aji Sugiri, 2020). Authentic assessment is used in every subject, including Islamic Cultural History (SKI) at MAN 2 Banyuwangi. In its implementation, teachers assess students' spiritual and social attitudes to measure the extent to which the internalization of religious teachings and social norms is embedded within the students. The scope of authentic assessment in the realm of spiritual and social attitudes includes: 1) Accepting values, which involves paying attention to the values. 2) Responding to values entails being willing to respond to a value and feeling satisfaction in discussing it. 3) Valuing values means liking a value and committing to it. 3) Internalizing values means incorporating values as part of one's personal value system. 4) Practicing values, which involves developing values as a characteristic in one's thinking, behavior, and actions (Khafidzoh, 2016)

Regarding the implementation of authentic assessment in the subject of Islamic cultural history, teachers conduct observations of each student's activities in the form of checklists tailored to predefined indicators such as honesty, discipline, self-confidence, responsibility, and politeness. Furthermore, teachers provide self-assessments to the students at the end of each learning process through questionnaires related to the learning process conducted. The implementation of authentic assessment uses a format that allows students to complete a task or demonstrate performance in solving a problem (Eko Suprptono, Ulfah Mediaty Arief, 2022). Furthermore, teachers maintain a student activity journal, which includes records of both positive behaviors and obstacles encountered by students during the course of the learning process.

Assessment of knowledge aims to measure the extent of students' knowledge at MAN 2 Banyuwangi during the learning process. The scope of authentic assessment in the knowledge domain includes: 1) Remembering, which is the ability to understand and recall what has been learned; 2) Understanding, which involves the ability to process acquired knowledge without altering its meaning; 3) Applying, which is the capability to use ideas, methods, principles, theories, and so on; 4) Analyzing, which is the ability to break down material into its parts and understand the relationships between those parts; 5) Evaluating, which is the ability to assess and measure according to criteria; 6) Creating, which is the ability to generate something new. In its daily implementation, teachers conduct written assessments by assigning tasks to be completed individually or in groups. These assessments are carried out by educators to measure students' competence achievement at the end of the semester. The scope of these assessments covers all indicators representing all the Basic Competencies (Kompetensi Dasar - KD) for that semester (Buna'i, 2021). In daily assessments, teachers provide both written and oral evaluations. Daily assessments take the form of periodic quizzes, for example, after completing one or two core topics in the history of Islamic culture. Teachers can create questions in multiple-choice and essay formats. Oral assessments are conducted by the teacher by asking questions, like a quiz, with the help of the Quizizz application at the end of the lesson. Assignment assessments can be done individually (independently) and in groups (discussion), either during the lesson or as homework assignments. The skills assessment at MAN 2 Banyuwangi aims to measure students' skills in assigned tasks. The scope of skill assessments includes: 1) Observing: Paying attention to specific objects and providing interpretations of these objects; 2) Questioning: Formulating and presenting questions based on the observed objects; 3) Gathering information: Examining and collecting available data; 4) Reasoning:

Developing interpretations, ideas, and conclusions regarding the relationships between information, 5) Communicating: Presenting the results of the observation and reasoning in written form, through various media, and so on. In the implementation of skill assessments, teachers assign project tasks to students, such as conducting mini-research related to the learning materials on the history of Islamic culture, such as the strategies of Prophet Muhammad's da'wah and the role of the Wali Songo in the spread of Islam in Java. The results are then presented in front of the class, either individually or in groups. Through discussions and questions during the presentations, teachers measure the depth of the material presented by students and assess students' proficiency in providing ideas and opinions. Additionally, portfolio assessments are conducted by teachers by collecting all the work or products created by students, including assignments, projects, and other outputs. This assessment involves the systematic collection of information on students' skill development through portfolios that are created formally, using specific criteria to make decisions about students' progress (Cholifah Tur Rosidah et al., 2021)

Another thing that teachers need to do in authentic assessment is to return students' work with constructive feedback and comments. Typically, teachers provide feedback in a general manner in the classroom. The authentic assessment conducted by teachers is effective because the analysis and processing of grades are done using an application, where teachers input grades, and the subsequent processes are completed through the application.

Obstacles in Authentic Assessment for the History of Islamic Culture Subject in the Free Learning Curriculum

History of Islamic Culture teachers at MAN 2 Banyuwangi conduct authentic assessments to align with the new curriculum, which is the Free Learning Curriculum. In the process of conducting these assessments, teachers encounter obstacles related to planning assessments and the actual assessment during the learning process. Obstacles in authentic assessment for the History of Islamic Culture subject at MAN 2 Banyuwangi include the following: 1) Developing test instruments and assessments with too much variation and complexity. This complexity arises due to the numerous versions of test formats, which not only consume time but also affect the teachers' ability to create them. In line with what Ghufran (2022) mentioned, the complexity of assessment formats impacts the suboptimal assessment process, aligning only with the applicable curriculum without adhering to the established assessment standards (Ghufran Hasyim Achmad & Dwi Ratnasari, Alfauzan Amin, Eki Yuliani, 2022). 2) Creating too many variations in assessment rubrics. 3) Having too many

assessment points that are tailored to the characteristics of each class. 4) Limited available time. The complexity of assessment instruments results in a significant time burden on teachers, limiting their ability to optimize the learning process. Teachers may find it challenging to assess a large number of students.

CONCLUSION

Based on the discussion, it can be concluded that authentic assessment is conducted periodically in teaching Islamic Cultural History at MAN 2 Banyuwangi. Before implementation, teachers first plan the learning process. Lesson planning includes the following steps: 1) Analyzing learning outcomes, 2) Planning and conducting diagnostic assessments, 3) Developing teaching modules, 4) Adapting teaching to the level of achievement and student characteristics, 5) Planning, conducting, and processing formative and summative assessments, 6) Creating progress report formats, 7) Designing learning evaluations and assessments. The assessments cover attitude, knowledge, and skills domains. Assessment in the attitude domain involves observation, self-assessment, and student activity journals. Assessment in the knowledge domain includes written tests, oral tests, and assignments. Skill domain assessment comprises project and portfolio assessments. The obstacles experienced by teachers in conducting authentic assessments include complex instrument development, excessive rubric creation, a high number of assessment points, and limited time.

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