

KURIKULUM MERDEKA'S AUTHENTIC ASSESSMENT FOR MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION

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ABSTRACT: *The purpose of this study is to investigate how authentic assessment is used in Indonesian Islamic religious education and to identify multicultural assessment ideals. In-depth interviews, participant observation, document studies, and the phenomenological method were used in this study's qualitative methodology to collect data. Affective domain: written observation guidelines, videotapes, recordings of discussion processes, questionnaires, peer assessments, questionnaires, journals or notes of anecdotes, and diaries; Cognitive domain: written test questions, written sample questions, constructed response questions, a list of oral test questions and interviews, story or text retelling, and (3) e-portfolios and portfolios in the form of experiments, character maps, visual organizers, and reading logs are examples of the psychomotor domain. Practice test sheets and study assignments are also included. The principles of living with difference, fostering mutual trust, sustaining mutual understanding, supporting mutual respect, open-mindedness, respect, and interdependence have all been highlighted by PAI instructors in Indonesia in authentic evaluations. These principles serve as a foundation for relationships between students and instructors, as well as between students and other groups of people.*

Received: May 09th 23
Revised: May 18th 23
Accepted: June 06th 23

Keywords: *Kurikulum Merdeka, multicultural, authentic assessment, Islamic religious education*



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INTRODUCTION

Assessment is the process of collecting and processing information to know what needs learning, development, and achievement results. Types of assessment in accordance with function include assessment as a learning process (assessment as Learning), assessment for the learning process (assessment for learning), and assessment at the end of the learning process (assessment of learning).

On the new learning paradigm, educators expected to focus more on assessment formative compared to summative and use results assessment formative. For improvement of the learning process, as shown in the image below.



Figure.1 shift in learning assessment in Indonesia

According to Chittenden (1994), the purpose of assessment is classified into four: (1) keeping track (tracking students' learning process in accordance with predetermined lesson plans), (2) checking up (checking students' achievements and shortcomings during the learning process), (3) finding-out (finding, discovering and detecting students' shortcomings, mistakes or weaknesses in the learning process, so that teachers can quickly find alternative solutions), and (4) summing-up (making conclusions about the level of student mastery of predetermined competencies, the results of this conclusion can be used by teachers to compile learning progress reports to various interested parties).

In Indonesia, various criteria to ensure the evaluation of ideal learning outcomes are regulated through the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 66 of 2013 concerning Educational Assessment Standards and the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 104 of 2014 concerning Learning Assessment. Outcome of Educators in Primary and Secondary Education, which includes: (1) valid, (2) objective, (3) fair, (4) integrated, (5) open, (6) holistic and sustainable, (7) systematic, (8) accountable, and (9) educative.

On the other hand, the Indonesian government always changes the curriculum in each period, not even a few who argue that the adjustment of this curriculum program is associated with the change and adjustment with the government. Changes and changes in the curriculum are at least ten times including the Lesson Plan in 1947, 1952, 1964, 1968, 1975/1976, 1984, 1994, 2002/2004 competency-based curriculum, 2006 Education Unit Level Curriculum, and 2013 curriculum, until now the Merdeka learning curriculum.

The independent learning curriculum is predicted to create active learning . Merdeka Belajar offered by the Ministry of Education and Culture is a simpler learning

process, this includes; 1) One-sheet Learning Implementation Plan means that it is made simply and not complicated as before, 2) zoning system for new student admissions that is flexible in its implementation, 3) The National Examination is replaced by minimum competency assessment and character survey, 4) The National Standardized School Examination is shifted to continuous assessment such as portfolios (group assignments, written works, practicums, etc.).

This is also a manifestation of the Indonesian government's efforts to improve the quality of learning and learning outcomes can be measured objectively and fairly in accordance with these six rules. Authentic assessment is a comprehensive evaluation to assess learning inputs, processes and outputs.

Authentic assessment is the process of collecting information by teachers about the development and achievement of learning carried out by students through various techniques that are able to reveal, prove, or show precisely that learning objectives have been truly mastered and achieved (O'Malley, & Pierce, 1996). Meanwhile, Cohen, Manion, & Morrison (1996) describe it as "...assessment which is a more than through the use of tests" (Cohen, 2008). The use of the term authentic assessment in learning and assessment was first introduced by Archbald and Newmann (1988), who stated that "ultimately the quality and usefulness of assessment depends on the extent to which the outcomes measured represent appropriate, meaningful, significant and useful human achievement. We synthesize these qualities into one idea: authenticity" (Cohen, et al., 2008). In another article, Archbald and Newmann (1992) added that authenticity is referred to as authentic achievement, meaning that if it is associated with this, authentic assessment has an important role to reveal the level of authenticity of student learning outcomes (Newman & Archbald, 1992).

This construction is actually in line with Al-Ghazali's thinking about the evaluation of learning outcomes (even Al-Ghazali's ideas are seen by Niam as more holistic and comprehensive, especially in the context of Islamic Religious Education) which places its essence as an evaluation of all humans. because Al-Ghazali also offers an integral and abstract dimension, which includes theological, sociological, and psychological aspects (Niam, 2004).

Some of the previous studies relevant to this theme were conducted by Anis Marfuah, et al, (2019; Dedy Rosyidi, (2020), which focused on authentic assessment of Islamic religious education learning in schools and universities, the results obtained were

then analyzed, which included; understanding authentic assessment, comparison of authentic and non-authentic assessments, assessment principles, assessment techniques and instruments, assessment components, and problems with the application of assessment to cognitive domain assessment techniques and instruments. The results of the study reveal the meaning of authentic assessment and assessment techniques that are still general in Islamic religious education at the elementary school and college levels. So, from some of the research above, we can conclude that the research and discussion of authentic assessment is still general in nature and a broad explanation in revealing authentic assessment in the 2013 curriculum. So the author chooses to focus on discussing authentic assessment in all aspects of both cognitive, effective, and psychomotor aspects in learning Islamic religious education in elementary schools in stages from each aspect of authentic assessment. This can make it easier for educators to understand each authentic assessment technique in the Merdeka Belajar curriculum as a continuation of the 2013 curriculum, and can also find problems that are a difficulty for educators in carrying out authentic assessment from each aspect of authentic assessment.

The authentic assessment policy as part of the 2013 Curriculum (K-13) policy to today's independent curriculum is expected to provide objective and fair appreciation for students in every learning space in schools in Indonesia. This is where multiculturalism then becomes part of the content implied in authentic assessment, which then becomes the reason for researchers to conduct a deeper investigation. On that basis, this research focuses on the study of authentic assessment as intended, especially in Islamic Religious Education in Indonesia to examine the dimensions of multiculturalism. The focus and objectives of this research are limited to two things, namely; (1) exploring the implementation of authentic assessment in Islamic Religious Education subjects in Indonesia, and (2) finding multiculturalism values in authentic assessment of Islamic Religious Education subjects in Indonesia

METHOD

The study attempts to comprehend a phenomenon in reality and in the field of policy evaluation and implementation by the Indonesian government. Based on these practices, the researcher looked at several ways that diversity was felt, understood, and experienced by the research participants, with a focus on Islamic Religious Education classes. In order to find the answers to these questions, this study employs a

phenomenological method, which is "an attempt to understand the meaning of events and their relationship to ordinary people in certain situations" (Moleong, 2002). Teachers from basic education levels (SD, Madrasah Ibtidaiyah, SMP, and Madrasah Tsanawiyah) and secondary education (SMA, Madrasah Aliyah, and SMK) participated in this study as participants or informants. Individuals were chosen using the snowball and purposive selection methods. In-depth interviews, participant observation, and documentary studies collected from informants were used to acquire data. These methodologies were then elaborated using field data from Authentic Assessment-related legal and policy products.

The analysis method draws on taxonomy and domain analysis with modifications from Spradley (2014), and the process adheres to the interactive analysis model developed by Miles, Hubberman, and Saldana (Miles et al., 2014), which includes data collection, data compaction, data display, and conclusion or verification. Through this procedure, the meaning is deduced and rebuilt in order to address the study objectives that have been identified as final results, which are then validated using four criteria: (1) Credibility (using the Prolonged Engagement technique), Persistent Observation, Triangulation of Data sources or methods or techniques, and Member Checks; (2) Transferability with the Thick Description technique; (3) Dependability; and (4) Confirmability, where both use the Audit Trail through intensive coaching with supervisors or experts and Focused Group discussions

RESULT AND DISCUSSION

Results

Implementation of Authentic Assessment of Islamic Religious Education Subjects in Indonesia

The policy for implementing the assessment of learning outcomes in Indonesia is based on several regulations that classify subjects vertically, namely educators, educational units (schools and madrasas), and the government (Copy of Appendix to the Regulation of the Minister of Education and Culture Republic of Indonesia No. 21 Year 2022 about Standard Educational Assessment).

On the curriculum, this teacher expected to focus more on implementation assessment (formative) than orientation to assessment (summative). I hope this will support the planting process's awareness that the process is more important than limited results.

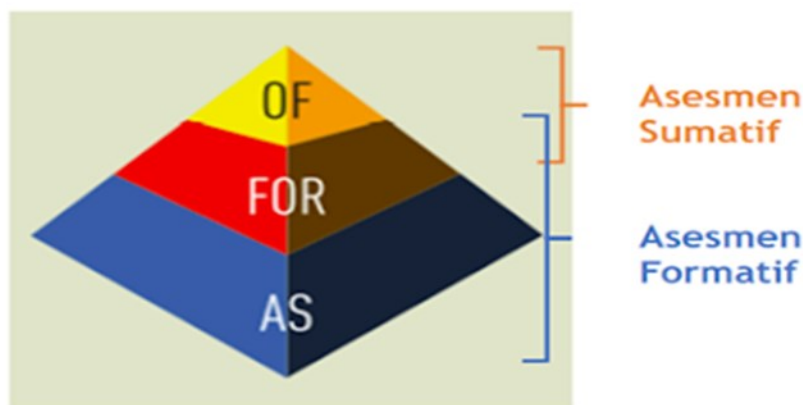


Figure 2. Types of assessment in the Merdeka curriculum

Evaluation authentic Alone occupy the operational assessment of learning outcomes by educators at the primary and secondary education levels. Authentic assessment instrumentation is presented through various techniques that enable educators to provide assessments of student learning outcomes in the affective, cognitive, and psychomotor domains.

Only the emotional realm may be evaluated using non-test methods, such as observation, self-evaluation, peer evaluation, and diary entries or tales. The sole method of evaluation that may be used for the emotional domain is testing, including written exams, oral tests, and assignments. Meanwhile, tests (practice and projects) and non-tests (portfolio) can be used to assess the psychomotor domain. It is up to the educators to decide which assessment methods, instruments, and tools are necessary from a variety of assessment kinds and assessment strategies. However, the government highlighted that educators must evaluate students' learning results across all domains, including emotional, cognitive, and psychomotor development. The related technical mapping has been standardized by the government through the Ministry of Education and Culture, which at least contains the techniques as presented in Table 1.

Table 1 . Variety of Techniques and Instruments Evaluation Authentic Curriculum Independence in Indonesia .

N O	Domain	Type	Technique	Alternative Types of Assessment Instruments/Tools	
1	Affective	Non-Test	Observation	Observation Sheet (Check-List), Anecdotal Notes, Field notes	
			Self-assessment	Self Assessment Questionnaire (Scale/Checklist), Self Assessment Sheet	
			Student Peer Assessment	Student Peer Assessment Questionnaire (Scale/Check-List), Self Assessment Sheet	

No	Domain	Type	Technique	Alternative Types of Assessment Instruments/Tools
2	cognitive	Test	Journal/aneke-dotal records	Diary
			Written test	Question sheets (Multiple choice, Short answer, Essay, Pairs, Complete words/sentences, True-False, etc.)
			Oral test	A list of questions
3	Psychomot or	Test	Task	Individual or group assignments/projects are done at home and written down
			Practice	Practice test sheets containing questions that require skills as a response to carry out an activity/behavior based on competency requirements
			Project	Learning Tasks which include planning, implementing, and writing/oral reporting activities within a certain time
		Test and Non-Test	Portfolio	A collection of all students' work in a certain field that is reflective-integrative in nature to determine students' interests, developments, achievements, and/or creativity within a certain period of time

Source : Copy of Appendix to Regulation of the Minister of Education and Culture Republic of Indonesia No. 21 Year 2022

Temporary results of investigations in the field through in-depth interviews, observations, and documentation studies at research loci found that there are new forms of instrument variants offered by the government, as presented in Table 1. At the Basic Level, the practice of authentic assessment by Islamic Religious Education tends to be dominated by the list of alternative techniques available for practice in elementary schools and Madrasah Ibtidaiyah. In some cases, teachers do not use all the alternatives. Some educators in SD and Madrasah Ibtidaiyah tend to use the easiest techniques that can represent each domain. Researchers found different findings from the practice of assessment in SMP and Madrasah Tsanawiyah, where they carried out a complete variant of the assessment as shown in Table 1. Some teachers even developed new variants outside of the list. Variation more Lots of researchers find out in practice evaluation. authentic For eye lessons, Islamic Religious Education at Middle Level (SMA, SMK, and Madrasah Aliyah) Variants of authentic assessment found for the affective domain include development in the form of video recordings and discussion process recordings as non-test assessment tools for observation techniques. In the cognitive domain, the researcher found variants in the form of interviews and retelling stories or texts for oral tests, tests in the form of written samples, and questions in the form of constructed responses for written

test techniques. In the psychomotor domain, variants of authentic assessment practices were found in the form of e-portfolios, experiments, character maps, graphic organizers, and reading logs. Variant mapping in the form of assessment instruments or tools proposed by the researcher is illustrated in Figure 3.

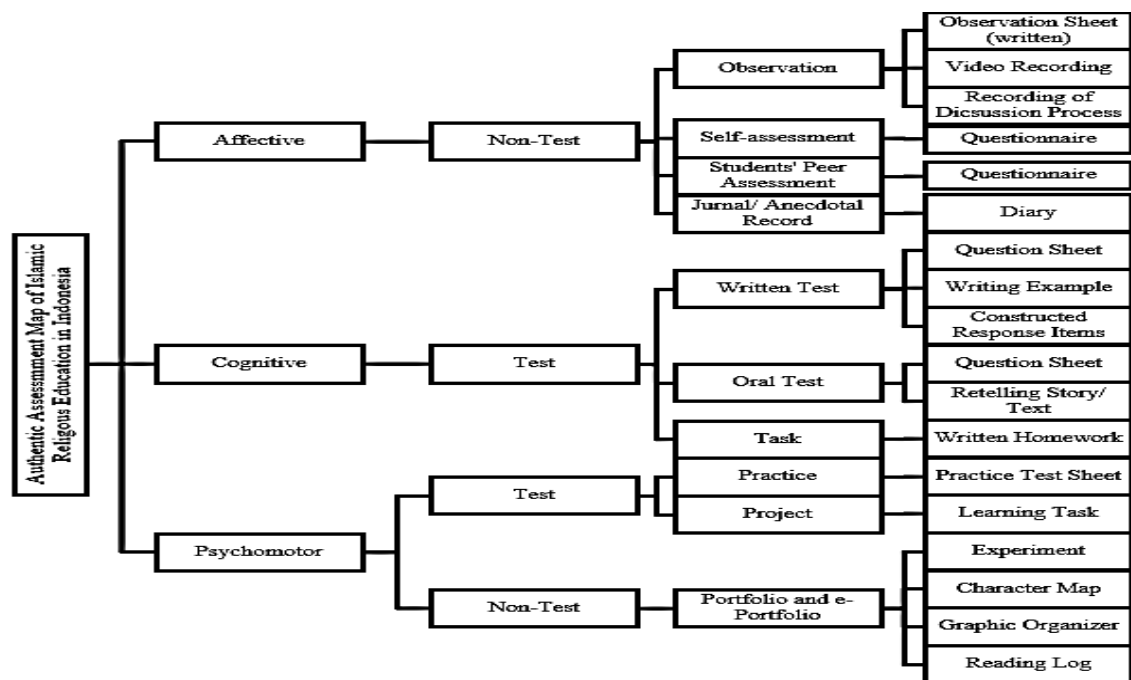


Figure 3 . Practice of Authentic Assessment of Islamic Religious Education Subjects in Indonesia

Multiculturalism Value in Practice of Authentic Assessment of Islamic Religious Education Subjects in Indonesia

When doing authentic assessment in this phase, the researcher examines how informants (teachers and students of Islamic Religious Education) feel, experience, and employ multicultural concepts. Although some information was obtained through documentation studies, in-depth interviews and observation were the major ways to collect data. Many educators in SD and Madrasah Ibtidaiyah agree that using authentic evaluation may inspire educators to give students more equal rewards by taking into consideration a range of student competency characteristics, despite the administration's complexity and intricacy. Students who score well in one competency may not always perform well in the other. In contrast, children who are weak in some competencies may nonetheless thrive in learning because they are strong in others. Teachers now have a greater understanding of how accurate evaluation may take different levels of aptitude or intelligence into

consideration. As a result of their experiences, a number of instructors from Madrasah Tsanawiyah and Madrasah Aliyah also explained how self-evaluation techniques might help teachers get around some assessment access limitations. For example, instructors who are forbidden from seeing students directly because of their genitalia may be able to learn about their students' urine patterns by observing how they observe the sunnah. This illustrates that the teacher's efforts to offer unbiased evaluations are not hampered by gender issues.

The different learning styles of their pupils are discernible to the teachers of Islamic Religious Education (IRE) in Senior High Schools (SMA), Vocational High Schools (SMK), and Madrasah Aliyah (MA). Genuine evaluation is more complex than the level below and provides opportunities for repeated assessments. One IRE teacher found that a student with a kinesthetic learning style performed particularly well in practical exams. Many of the young people the researcher met with and quizzed concurred on this. Many students believed that their teacher was treating them fairly because they had the chance to pass the practical examination even if they failed the written test. Many SMK students expressed delight that their e-portfolio may help them get a high final grade, despite the fact that their grades on multiple paper examinations fell short of the required minimums.

While certain evaluation methods and tools differ from one another, they all seem to provide results that reflect the same multicultural values. Table 2 provides an example of the importance of diversity in the application of real-world IRE teacher evaluation based on some of these findings.

Table 2 . The Value of Multiculturalism in the Practice of Authentic Assessment of Islamic Religious Education in Indonesia

No	Evaluation Technique	Multiculturalism Value
1	Observation	Group learning processes such as discussions that are usually carried out by the teacher can encourage the creation of learning processes with different students (ethnicity, race, gender, intelligence level, learning style) and encourage students to train themselves to have an attitude of tolerance. , respect and accept differences.
	Self-assessment	Students can be prepared not to be shy in taking an honest attitude that allows them to have a different side from other people. At the same time, this method can help students to respect others.
	Student Peer Assessment	The form of the assessment tool in this technique promotes mutual trust. The behavior of each student will be assessed by other students objectively according to what is shown in the activities carried out together in the students' daily lives. This technique can encourage students to form an attitude of mutual respect and understanding.
	Journal	Through journals, teachers can provide two choices of reward or

No	Evaluation Technique	Multiculturalism Value
	Notes/Anecdotes	punishment for students who show unusual attitudes. However, both actually reflect the appreciation, attention, and understanding that the teacher gives to students in real time and contextually (in line with individual dynamics as personal and social beings).
2	Written test Oral test Task	Tests in this technique provide an opportunity to appreciate who excels in the cognitive domain but is weak in the psychomotor domain.
3	Practice	Practice tests provide reasonableness/opportunity for students who are weak in the affective and/or cognitive domains but have outstanding abilities from the psychomotor domain to get the same grades as other students who excel in the affective and cognitive domains.
	Project	Project assignments, especially group work, can foster mutual trust, mutual understanding, openness, respect and interdependence. At the same time this form of assessment can train and make students aware of learning to live in diversity with other students (economy, level of intelligence, contamination of intelligence taxonomy, ethnicity, race, gender, learning style, etc.).
	Portfolio and e-portfolio	This technique can be a collection of individual or group works. Through this technique, the identified values of multiculturalism are openness in creativity and ways of thinking, appreciation and interdependence, tolerance among others, and acceptance of students from various backgrounds.

Discussion

An essential part of education is the assessment of learning outcomes. In order to ensure the outcome of an acceptable and objective assessment, it is crucial to meet certain requirements while implementing a valid and accurate assessment. This is a fundamental component of Indonesia's genuine assessment policy as a guide for student learning outcomes. The act of obtaining data by the instructor on the growth and accomplishment of student learning using a variety of methodologies that are able to say, verify, or accurately demonstrate that learning objectives have been mastered and completed is known as authentic assessment (Nurhadi, 2004). As stated in a copy of the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Primary and Secondary Education, Guidelines for Assessment of Learning Outcomes by Educators, various forms of authentic assessment instruments for PAI subjects are actually principles in the assessment of learning outcomes by educators that contain the principles of authentic assessment.

This paper outlines 15 genuine assessment principles, including the following: (1) Assessment materials are created from the curriculum; (2) They are cross-load or subject-

related; (3) They are related to student abilities; and (4) They are based on student performance. (5) Encourages student learning; (6) Highlights student learning experiences; (7) Allows students to compose their own responses; (8) Stresses the integration of attitudes, knowledge, and skills; (9) Fosters divergent thinking; (11) Expects immediate and continuous feedback; (12) Highlights contexts that reflect the real world; (13) Is related to the field of work; (14) Uses data directly from the source; (15) Making use of a range of techniques and tools (Copy of Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 104 of 2014 concerning the Assessment of Learning Outcomes by Educators in Primary and Secondary Education, Guidelines for Assessment of Learning Outcomes by Educators, 2014).

Genuine assessment is a complete assessment model, as demonstrated in practice by a variety of genuine assessment methodologies, tools, and concepts. In Islamic religious education, it is crucial to acquire a degree of holistic comprehension and fulfillment so that each student's accomplishments (both cognitive and emotional as well as psychomotor) may be evaluated as a single unit of learning outcomes. Mentioned in the Al-Qur'an, which means: Consequently, look at everyone who has done even a tiny amount of good! And whoever has committed a wrong deed will be made aware of it (QS. Al-Zalzalah [7-8]).

In accordance with Ibn Khaldun's belief that education and teaching are activities that include knowledge and morals, Bloom's affective, cognitive, and psychomotor domains need to become principles in a comprehensive and holistic assessment through authentic assessment, which is then supported by the 15 assessment principles above (Ibn Khaldun, 2004). According to Ibn Khaldun, education is not only an activity that focuses on information acquisition (cognitive elements), but also coaching activities and moral growth (affective and psychomotor components). This is known as Zakaria (2003). Ibnu Khaldun emphasizes that education encompasses development or growth (al-Nasyah) in another study (Zakaria, 2003). Therefore, educational designs must be adjusted to phases that are consistent with the growth of students' skills since education is a process of gradual self-development for students (Zakaria, 2003). According to Ibn Khaldun's (2014) interpretation, the desired phase relates to the student's educational progression from the concrete to the abstract levels, from the easy to the difficult levels, and from the partial to the general levels.

Ibn Khaldun's conception of education is consistent with Al-Ghazali's claim that teachers shouldn't push students beyond their capacity to learn (Zakaria, 2003). Apart from

that, Al-Ghazali (nd) also highlighted the significance of the courteous component in other learning issues, for instance. He believed that educators should have empathy for their pupils and handle them with care, just as they would their own children. The instructor must be open and honest with the students, exhibiting what is known as an "alim" mentality. The three components of the criteria for evaluating learning outcomes outlined in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 66 of 2013 concerning Standards for Educational Assessment and the Regulation of the Minister of Education and Culture make authentic assessment, if it is related to learning evaluation, of course, very relevant.

The ideas of Al-Ghazali, who appeared in the 11th century, and Ibn Khaldun, who appeared in the 13th and 14th centuries, as previously described, have contributed to an understanding that authentic assessment cannot be mainstreamed without consideration for students' potential (akhliyah and physical) as well as social order (akhlaqiyah). As a result, the social context that pupils are exposed to should ideally be taken into account when evaluating learning results. We can learn the following about this from a hadith, for instance:

قال رسول الله صلى الله عليه وسلم: نهيتكم عن زيارة القبور فزوروها... الحديث ~ روه امام مسلم

(Meaning: "I used to forbid you to visit the graves, but now you may visit them...."

(Muslim))

According to the context, the hadith describes occurrences during the Jahiliyah period (the pre-Islamic period of savagery), when people, particularly ladies, always wept profusely when visiting cemeteries. Even when they tumbled around on the ground, they screamed and yelled. The Prophet banned visiting the cemetery at that time because it was not a desirable attitude. The Prophet Muhammad did, however, permit Muslims to visit the tombs during the Jahiliyah era, when the religion was steadfast and powerful (Ulwan, 1992). The Prophet evaluated and established regulations that were consistent with the dynamics of the real world (contextual), according to the lesson that may be drawn from this hadith. Accordingly, it is in accordance with the twelfth authentic assessment principle, which places an emphasis on contexts that are representative of real-world situations. (Copy of Appendix to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Elementary and Secondary Education, Guidelines for Learning Assessment by Educators, 2014)

The second research finding—that both instructors and students of IRE recall, experience, feel, experience, and practice intercultural values—is positive. According to the study's findings, interactions between students and between students and teachers often exhibit intercultural ideals. Cultural values in the form of learning to live in variety, fostering mutual trust, upholding mutual understanding, promoting mutual respect, being open-minded, appreciating others, and interdependence are among those outlined in the practice of genuine assessment by IRE instructors. These ideals link students and instructors in a variety of ways, in addition to connecting students themselves.

There are four fundamental principles that must be understood in order to comprehend multicultural values in general: first, the value of cultural diversity in society; second, respect for human rights and dignity; third, the growth of global responsibility; and fourth, the growth of human responsibility for the environment. The discovery of diverse multicultural values as indicated above is unsurprising, as evidenced by several studies demonstrating the numerous effects that various forms of genuine assessment have on student competency. Karge (1998), for instance, discovered that the use of authentic evaluation might considerably enhance the writing process. Authentic evaluation supports students in keeping track of their individual writing abilities, assessing their own degree of originality, and building the abilities and self-assurance necessary to become seasoned writers. (Karge, 1998).

Of course, an acceptable valuation model for the scientific learning method supported by the Indonesian government through Curriculum Independence is genuine evaluation. The authenticity that was shown via assessment was actually connected to authentication in scientifically-based activity learning. This link is crucial to keep in mind, for instance, when discussing the findings of Kreber, Klampfleitner, McCune, Bayne, and Knottenbelt (2007), who found that authenticity is a complex and multifaceted practice with a moral component in which students' needs and best interests need to be discussed and critically reflected. Kreber et al.'s research concluded that a genuine, more focused inspection of student portfolios can be a useful tool for promoting students' critical thinking, self-evaluation, and reflection. (Hodgman, 2004).

According to other studies, including those by Scherba de Valenzuela (2002), portfolios enable teachers to assess students' performance and progress using real-world examples of their work. This is crucial for empowering students to take part in setting learning objectives and monitoring their progress towards achieving them. This is

consistent with Hodgman's (2004) research, which discovered that portfolios can offer significant chances for student freedom, interpersonal engagement, and self-reflection. From this analysis, it is clear that genuine assessment truly has amazing educational and appreciative values from several student dimensions, including attitude, knowledge, and skill-related elements. This valuation method is not without drawbacks or flaws, but not necessarily. Hodgman (2004) knows from earlier research that accurate assessment necessitates completing extensive administrative requirements, which may contribute to teacher fatigue during implementation. This occurs because real evaluation is seen to entail too much time and effort, interfering with other educational tasks (Hodgman, 2004). Teachers, educational institutions (schools and madrasas), and the government should take note of this)

CONCLUSION

The use of genuine assessment is not restricted to the options offered by the government in Islamic Religious Education courses. Teachers constantly work to create modes of evaluation that are suitable for the circumstances each teacher faces in different schools and at different levels of education. In different domains (affective, cognitive, and psychomotor), this condition leads to the emergence of more complex variants, including: (1) Affective domain: written observation guidelines, video recordings, discussion process recordings, self-assessments, questionnaires, student peer-assessments, questionnaires, journals/anecdotal notes, and diaries; (2) Cognitive domain: written test questions, written sample questions, constructed response questions, and a list of oral test questions. (3) The psychomotor domain includes worksheets for practice exams, homework assignments, portfolios, and electronic portfolios that include experiments, character maps, visual organizers, and reading logs. Regarding the values of multiculturalism that have been identified, authentic assessments conducted by IRE teachers in Indonesia have shown that they are able to develop, train, and practice values like learning to live in diversity, fostering mutual trust, upholding mutual understanding, preserving mutual respect, being open-minded, respecting others, and interdependence. These principles serve as a foundation for relationships between students and instructors, as well as between students and other students

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