

CHAPTER I

INTRODUCTION

A. Background of study

In the era of globalization, education is one of the central concerns and conversations of the Indonesian nation. Quality education is one of the hopes that wants to be realized both among educators and the Indonesian people themselves, this aims to develop human resources, improve morality, and make humans human beings.

Education is one of the important aspects of human life, as humans need knowledge, skills, and values to develop their potential. Through education, humans can have the ability to think, analyze, and foster character in themselves, to make better human resources. ¹ Based on the SISDIKNAS Law NO.20 of 2003 which explains the meaning of education "Education is a conscious effort that is planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.

Efforts to make quality education is one of the programs that the government continues to strive for. Thus, efforts to achieve quality education are not only carried out by the government, but other parties participate and plunge to improve the quality of education, be it from the private sector, educational institutions, and other communities. However, in reality, this is far from expectations when looking at the results of data obtained by UNESCO in the Global Education Monitoring (GEM) report in 2016, stating that the quality of education in Indonesia is ranked 10th out of 14 developing countries in the world.²

¹ Yayan Alfian. Dkk, *Pentingnya Pendidikan Bagi Manusia*, Jurnal Buana Pengabdian: Universitas Buana Perjuangan Karawang, 2019, Vol. 1, No. 1, p. 68.

² Siti Aisyah Nurfatimah. Dkk, *Membangun Kualitas Pendidikan di Indonesia dalam Mewujudkan Program Sustainable Development Goals*, (Jurnal Basicedu: Universitas Pahlawan, 2022), Vol. 6, No. 4, p. 4.

Islamic Education is one of the important media used in the world of education to shape the character of students. Islamic religious education has a role as a pillar in character building, because, in Islamic religious education, there are teachings of the faith that teach about the formation of religious morals, thus, students who have good character can be formed. Therefore, Islamic religious education is an important foundation for shaping the character of students to realize the next generation who are not only smart, and skilled, but also have noble morals.³

The COVID-19 pandemic in Indonesia has many impacts on students, one of which is in the educational setting, especially in Islamic Education which affects the implementation of learning, thus causing various problems that result in a decrease in human resources in the future both in the cognitive, affective, and psychomotor domains.⁴ In addition to that, another impact of COVID-19 is that the government issued new rules that limited interactions whereas the Ministry of Education finally issued a policy by closing schools and changing the process of teaching and learning activities that were originally face-to-face but replaced an online system. This makes the learning system considered less effective for student educators, especially students in elementary school, because the subject matter delivered is not complete and not accepted, so the use of this online learning media cannot run optimally. As a result, many students experience a sense of boredom and boredom with the tasks given online every day.⁵ The impact of distance learning activities during the pandemic is an obstacle to the implementation of learning, it causes learning loss and learning gaps. Thus, one of the efforts to overcome the existing problems is to launch a curriculum change to an independent curriculum.⁶

³ Novi Puspitasari. Dkk, *Peran Pendidikan Agama Islam Terhadap Pembentukan Karakter Religius Peserta Didik*, Atta'dib Jurnal Pendidikan Agama Islam: STAI-BS Lubuklinggau, 2022, Vol. 3, No. 1, p. 2-5.

⁴ Difa Zalsabella. Dkk, *Pentingnya Pendidikan Agama Islam dalam Meningkatkan Nilai Karakter dan Moral Anak di Masa Pandemi*, Jurnal of Islamic Education: Universitas Islam Negeri Salatiga, 2023, Vol. 9, No. 1, p. 16.

⁵ Mungki Hendriyani. Dkk, *Dampak Pandemi Covid 19 Terhadap Dunia Pendidikan*, Kompleksitas, Vol. 10, No. 02, 2021 p. 4-6.

⁶ Tono Supriatna Nugraha, *Kurikulum Merdeka untuk Pemulihan Krisis Pembelajaran*, Jurnal UPI, Vol. 19, No. 02, 2021, p. 2.

The Merdeka curriculum has the concept of "Merdeka Belajar" for students designed to assist in the recovery of the crisis that occurred due to the COVID-19 pandemic. Merdeka Belajar is an offer of an education system to welcome the changes and progress of the nation that adapts to changing times, so the concept of "Merdeka Belajar" between teachers and students becomes subjects in the learning system, in the sense that the teacher is not the source of truth for students, but teachers and students collaborate to find the truth. Therefore, a meaningful learning process requires the freedom of teachers and students to determine effective goals and methods. It is hoped that the Merdeka Belajar Curriculum can make students able to communicate, collaborate, and think critically and creatively.⁷

The policy of developing the revised 2013 Curriculum to the Merdeka Curriculum is based on the decision of the Minister of Education, Culture, Research, and Technology. Republic of Indonesia Number 56 / M / 2022 stipulated on February 10, 2022, concerning guidelines for curriculum implementation in the context of recovery. The decision of the Ministry of Education, Culture, Research, and Technology has become the legal basis and reference in the implementation of the Merdeka curriculum applied to schools, madrasahs, and various educational institutions and institutions in Indonesia. The Merdeka curriculum has a system that applies learning that emphasizes the character building of students in the form of assessments that are not only limited to academics but emphasize more on the characteristics of each student. Thus, the policy system in this curriculum is expected to form students who have life skills that will be applied in community life.⁸

Assessment according to E. Mulyasa is defined as the completeness of measurement activities in which data collection and information, processing,

⁷ Margiyono Suyitno. Dkk, *Penerapan Kurikulum Merdeka Sebagai Upaya dalam Mengatasi Krisis Pembelajaran Learning Moss Pada Mata Pelajaran Pendidikan Agama Islam Kelas X di SMA Negeri 12 Bandar Lampung*, Jurnal on Education: STIT Madina Sragen, 2023, Vol. 06, No. 01, p. 3.

⁸ Malik Cholilah. Dkk, *Pengembangan Kurikulum Merdeka Dalam Ssatuan Pendidikan Serta Implementasi Kurikulum Merdeka Pada Pembelajaran Abad 21*, Sanskara Pendidikan dan Pengajaran: Universitas PGRI, 2023, Vol. 01, No. 02, p. 5.

interpretation, and consideration are made to decide how the level of learning outcomes that students have obtained after carrying out learning activities and achieving the specified learning objectives. At the same time, the term authentic assessment was introduced by Grant Wiggins in 1990 which is defined as an assessment of student learning outcomes in achievement, learning outcomes in the form of abilities in real life either in the form of performance or work results. The definition of authentic assessment according to Suyadi is the process that educators carry out to collect information about the continuation of students' learning. This assessment is needed to detect whether students are learning, understanding or not, mastering or not, and whether the learning experience positively influences the continuation of intelligence and mental in students. An authentic assessment is carried out incorporated and as a continuation of the learning procedure. Therefore, the assessment will be centered on the learning process.⁹

The policy of implementing learning outcomes assessment in Indonesia is based on several regulations that classify vertical subjects, namely educators, education units (schools and madrasah), and the government. Thus, the authentic assessment instruments in the Merdeka curriculum are presented with various techniques that allow educators to provide learning outcomes for students, such as in the affective, cognitive, and psychomotor domains.¹⁰

While we know that the success in the learning process, especially the running of the assessment, one of the factors is the teacher, because the teacher is the front guard in education and acts as the spearhead who is encouraged to be professional in his field, thus the quality of the teacher as a professional is reflected in the real results in his work, namely how to carry out his duties. One of the tasks of a teacher is to provide an assessment, where the teacher must provide a complete and comprehensive assessment that covers all domains, not only knowledge but

⁹ Anis Marfiah dan Febriza, *Penilaian Autentik Pada Pembelajaran Pendidikan Agama Islam di Sekolah dan Perguruan Tinggi*, Jurnal Fondatia: UIN Sunan Kalijaga Yogyakarta, 2019, Vol. 03, No. 02, p. 4-5.

¹⁰ Tri Wahyuni Ramadhan, Mufaisin dan Putra, *Penilaian Autentik Kurikulum Merdeka Untuk Pendidikan Agama Islam Multikultural*, Jurnal Al-Murabbi: STAI Darul Hikmah, 2023, Vol. 8, p. 7-8.

also aspects of attitude and skills, also called authentic assessment. But often teachers also underestimate or do not conduct a comprehensive assessment, due to several factors that cause teachers to find it difficult to implement authentic assessment.¹¹

Thus the transition to authentic assessment presents various obstacles for teachers, this is confirmed by Teguh through his research, namely: Firstly, difficulties in establishing clear and measurable assessment criteria. Second, challenges in providing objective and fair scores. In addition, Syaiffuddin in his research identified several factors of difficulties faced by teachers in implementing authentic assessment, namely: First, the lack of adequate training for some teachers, some of whom have never attended training at all. Secondly, the training materials do not focus on the discussion of authentic assessment, but discuss all aspects of the self-learning program. Third, the large number of students with limited time to complete the assessment.¹²

Meanwhile, some of the above statements, show that the results are not too different from a short interview with one of the SD Islam Cendekia Cianjur teachers, which gives data on the challenges faced by teachers in implementing authentic assessment, including 1) teachers have no preparation and training in implementing authentic assessment; 2) the difficulty of implementing project assessment because it involves many teachers; 3) many teachers find it difficult to apply several methods; 4) time limitations because of the administration, making it difficult for teachers to monitor students; 5) some teachers do not receive special training on authentic assessment training.¹³

Thus, from the explanation above, the researcher is interested in conducting a study entitled "Implementation Of Authentic Assessment in the Merdeka

¹¹ Aulia Ambar dan Sukartono, *Peran Guru dalam Penilaian Autentik pada Pembelajaran Tematik di Sekolah Dasar*, (Jurnal Basicedu: Universitas Pahlawan, 2022), Vol. 6, No. 3, p. 2.

¹² Agnes Sirinding, Dini, Fajar, dkk. *Analisis Kesulitan Guru Dalam Penerapan Penilaian Autentik Pada Kurikulum Merdeka di Sekolah Dasar*, (Jurnal Pendidikan dan Pengajaran: Universitas Pendidikan Muhammadiyah Sorong, 2023), Vol. 1, No. 3, p. 2-3.

¹³ Interview with Dais Nuralawiyah, Islamic Education Teacher, SDIT Cendekia Cianjur, 18 May 2024.

Curriculum At SD Islam Cendekia Cianjur" to find out the implementation pattern in assessing student learning outcomes in the Merdeka Curriculum, especially in Islamic Education subjects.

B. Problem Formulation

Based on the background of the problem that has been described above, the problems that are the focus of research studies and their formulations are as follows. The formulations are as follows.

1. How is The Implementation of Authentic Assessment in Islamic Education Subjects in The Cognitive Domain in The Merdeka Curriculum at Islamic Elementary School Cendekia Cianjur?
2. How is The Implementation of Authentic Assessment in Islamic Education Subjects an effective domain in The Merdeka Curriculum at Islamic Elementary School Cendekia Cianjur?
3. How is The Implementation of Authentic Assessment in Islamic Education Subjects in The Psychomotor Domain in The Merdeka Curriculum at Islamic Elementary School Cendekia Cianjur?

C. Purpose of The Study

1. To Find Out The Implementation of Authentic Assessment in Islamic Education Subjects in The Cognitive Aspect in The Merdeka Curriculum at Islamic Elementary School Cendekia Cianjur.
2. To Find Out The Implementation of Authentic Assessment in Islamic Education Subjects in The Affective Aspect in The Merdeka Curriculum at Islamic Elementary School Cendekia Cianjur.
3. To Find Out The Implementation of Authentic Assessment in Islamic Education Subjects in The Psychomotor Aspect in The Merdeka Curriculum at Islamic Elementary School Cendekia Cianjur.

D. Significance of The Study

This research is expected to provide benefits to all parties:

1. Theoretical Benefits
 - a. Theoretically, it can contribute to the development of authentic assessment applications in Islamic Religious Education subjects, as well as add

reference material for literature studies and add knowledge related to the application of authentic assessment in Islamic Education subjects.

2. Practitioner Benefits

a. For Schools

The benefits for schools in this study are evaluation materials and input related to the application of authentic assessment in the Merdeka Curriculum in Islamic Religious Education subjects.

b. For Teachers

As a contribution of thought to overcome problems in applying authentic assessment techniques in the Merdeka Curriculum to students, and can help to improve the quality of the learning process in students to the maximum.

c. For Students

Students are expected to foster knowledge, attitudes, and skills by applying techniques for authentic assessment in the independent curriculum.

For Researchers

Researchers hope to contribute by providing useful knowledge insights both for themselves and the community who will become prospective educators.

E. Systematization of Writing

The systematics of writing in the research entitled Implementation of Authentic PAI Assessments in the Merdeka Curriculum at SD Islam Cendekia Cianjur.

- a. the first chapter, includes the background of the problem, the formulation of the problem, the objectives and uses of the research, and the systematics of writing.
- b. The second chapter, contains theoretical studies and previous research. This chapter discusses the theory of the meaning of the Merdeka Curriculum, Islamic Religious Education, and Authentic Assessment, as well as exploring similarities and previous research.

- c. The third chapter, covers research methodology, including the type and approach of research, researcher presence, research location, and data validity checks.
- d. The fourth chapter, contains data analysis and research results, this chapter presents general and specific data, data analysis, and discussion regarding the implementation of authentic PAI assessment in the Merdeka Curriculum at SD Islam Cendekia Cianjur.
- e. The fifth chapter, closing which includes conclusions, suggestions, a bibliography, and attachments.

