Multiculturalism Of Authentic Assessment In Islamic Religious Education In Indonesia

Aan Fardani Ubaidillah[a], Sugiyar[b], Ali Ahmad Yenuri[c], Fika Fitriasari[d], Zulkarnain[e]

[a]Universitas Islam Raden Rahmat Malang, Indonesia
[b] Institut Agama Islam Negeri Ponorogo, Indonesia
[c] Institut Keislaman Abdullah Faqih Gresik, Indonesia
[d]Universitas Muhammadiyah Malang, Indonesia
[e]Institut Agama Islam Negeri Takengon Aceh Tengah, Indonesia

Corresponding author: [a]aan.fardani@uniramalang.ac.id, [b] sugiyar@iainponorogo.ac.id, [c] aliahmadzainuri@gmail.com, [d]fika.fitriasari@gmail.com, [e]zulkarnain@iaintakengon.ac.id

Abstract

The study aims to explore the implementation of Authentic Assessment in the subject of Islamic Religious Education in Indonesia, and to find the multiculturalism values in the practice of the Assessment. This study employed qualitative approach with phenomenological method, which carried out deep interview, participant observation, and document study as data collection technique. This study found that the authentic assessment variant practiced by Islamic Religious Education teachers included: (1) Affective domains: observation guidelines (written), videotapes, recording of discussion process, self-assessment, questionnaires, peer assessment of students, questionnaires, journals/anecdotal records, and diaries; (2) written test questions, examples of writing, constructed response items, lists of oral test questions and interviews, retelling stories/texts, and written homework; and (3) practice test sheets, learning tasks, also portfolios and e-portfolios in the form of experiments, character maps, graphic organizers, and reading logs. As for the multiculturalism values which were successfully identified in authentic assessments by Islamic Religious Education teachers in Indonesia includde the values of: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open minded, appreciative and interdependence. These values were connected multi-purposely not only among students, also between students and teachers.

Keywords: Multiculturalism, authentic assessment, islamic religious education

1. Introduction

Assessment of learning outcomes in educational process, both in formal and non-formal and at various levels of education from Early Childhood Education (*PAUD*) to higher education, is an important attribute for measuring students' academic achievement. The main part of assessing learning outcomes is the assessment process. According to Chittenden (1994), the purpose of the assessment is classified into four: (1) keeping track (tracking students' learning process in accordance with the designated lesson plan), (2) checking up (checking the students' achievement and shortcomings during the learning process), (3) finding-out (finding, discovering and detecting students' shortcomings, mistakes or weaknesses in the learning process, so the teacher can quickly find alternative solutions), and (4) summing-up (making conclusion of the mastery level of students on the competencies which have been determined; the results of this conclusion can be used by the teacher to compile reports on learning progress on various to interested parties). Learning achievement which is measure through

assessment process can be a recommendation for evaluation process to give feedback either in a form of reinforcement, enrichment, or remedial teaching. The term of evaluation is often juxtaposed with "measurement" and "assessment". If measurement is a quantitative process to compare something with certain standard, assessment is a qualitative process to give decision of normative measurement, as for the evaluation is the term that covers both (Arifin, 2013; Asrul et al., 2015).

The term of *evaluasi* in Bahasa Indonesia means evaluation (English); *al-taqdiir* (Arabic); *penilaian* (Bahasa Indonesia). The core of this word is value (English); *al-qiimah* (Arabic); *nilai* (Bahasa Indonesia). By then, literally, educational evaluation (*al-taqdiir al-tarbawi*) can be defined as assessment in education or assessment related to things correlated to education activities (Wahyudi, 2016). On the other hand, Al-Quran does not mention evaluation in another definite term, but certain words which lead to the meaning of evaluation, among others:

1.	*Al-Istibla'*, which means trials. It can be found in Al-Quran (67:2), and one of which is (the Meaning) He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving - (QS. Al Mulk [2]).
2.	*Al-Hisab*, which means think, interpret, count, assume. It is mentioned in Al-Quran: (the Meaning) To Allah belong all that is in the heaven and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgives whom He pleases, and punishes whom He pleases, for Allah has power over all things. (QS. Al Baqarah [284]).
3.	*Al-Hukm*, which means verdict or judgement. It is mentioned in Al-Quran: (the Meaning) Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing. (QS. An-Naml [78]).
4.	*Al-Qadha*, which means decision. It is mentioned in Al-Quran: (the Meaning) They said: "Never shall we regard thee as more than the Clear Sings that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world. (QS. Thahaa [72]).
5.	*An-Nazr*, which means see. It is mentioned in Al-Quran: (the Meaning) Solomon said: "Soon shall we see whether thou hast told the truth or lied! (QS. An Naml [27]), and in the other surah; (the Meaning) O ye who believe! Fear Allah and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah. for Allah is well-acquainted with (all) that ye do. (QS. Al Hasyr [18]).

In Indonesia, various criteria to ensure ideal learning outcomes evaluation are regulated through Republic of Indonesia Minister of Education and Culture Regulation Number 66 of 2013 concerning Standard of Education Assessment and Republic of Indonesia Minister of Education and Culture Regulation Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Primary and Secondary Education, which includes: (1) *Saheeh*, (2) Objectives, (3) Fair, (4) Integrated, (5) Open, (6) Holistic and continuous, (7) Systematic, (8) Accountable, and (9) Educational. These principles applied equally to all learning outcomes assessment processes in various education tracks and levels even though the regulation was intended for formal education at the primary and secondary levels, which was later adopted for primary education (*Madrasah Ibtidaiyah*/ MI and *Madrasah Tsanawiyah*/ MTs) and secondary (*Madrasah Aliyah*/ MA) under the Ministry of Religion. The regulation was actually issued along with Curriculum 2013 (K13) with a scientific approach and authentic assessment techniques as a substitute for the 2006 Education Unit Level Curriculum (KTSP 2006). This is, at the same time, have become an embodiment of Indonesia government's efforts to improve the quality of learning as well as learning outcomes can be measured objectively and fairly in accordance with the six rules mentioned. Authentic assessment is a comprehensive evaluation to assess the input, process, and output of learning.

Authentic assessment is the process of gathering information by the teacher about the development and achievement of learning carried out by students through various techniques that are able to express, prove, or show precisely that learning objective has been truly mastered and achieved (O'Malley, & Pierce, 1996). Meanwhile, Cohen, Manion, & Morrsion (1996) describe it as "... assessment which is a rather 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 "in the end, the quality and usefulness of assessment depends on the extent to which the measured results represent human achievements which are appropriate, meaningful, significant and useful. We synthesize these qualities into one idea: authenticity "(Cohen, et al., 2008). In another article, Archbald and Newmann (1992) added that the authenticity referred to as authentic achievement, means that if it is associated with this matter, authentic assessment has an important role to uncover the authenticity level of student learning outcomes (Newman & Archbald, 1992).

Authentic assessment actually presents an interesting offer in the form of open space for objective and fair recognition of the students' abilities who have diverse academic potential. The range of these potentials, if reviewed from Bloom's taxonomy introduced in 1956 and Krathwohl 1961 (the new version continues to be developed, stated by Dettmer in his publication Developing Human Potential in Four Domains for Learning and

Doing, [Dettmer, 2006]) for example, there are students who have strong cognitive side, there are also those who are dominantly affective and/or psychomotor (the latest version of Bloom which added social domain), becoming a reference for developing varied learning in heterogeneous classes (Ross, 2006). Other comparisons, for example, can also be seen from Howard Gardner's Theory of Multiple Intelligence which introduces various types of intelligence, that each child has different intelligence potential, with different compositions and tendencies (Suparno, 2004). The construction is actually in line with Al-Ghazali's thought about learning outcomes evaluation (even Al-Ghazali's ideas were 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 human life, because Al-Ghazali also offered integral and abstract dimension, which includes theological, sociological and psychological aspects (Niam, 2004).

According to Shah (2004), differences can be *fitrah* (nativism), formation of the environment (empiricism) or both (convergence). However, it is certainly a manifestation of multiculturalism, which Hasan divided into two perspectives, namely horizontal and vertical. In a horizontal perspective, Indonesia's plurality is composed by a diversity of religions, ethnicities, regional languages, geographies, clothing, food, and culture. Whereas, in a vertical perspective, the diversity of the Indonesian nation can be seen from differences in education, economic, residential, occupational, and socio-cultural levels (Hasan, 2016). Diversity is the provision of Allah SWT as said in QS. Al Hujurat (13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

(Meaning: O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)).

This verse is supported by another verse in Al-Quran which explain about the differences in language and ethnicity as His greatness which is made as guidance, in QS. Ar Rum (22):

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ

(Meaning: And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know).

The above verses show signs of multicultural blueprint of God's creations, and it is as His willingness as *sunatullah*. It is written in Al-Quran which are repeated several times with the same words in QS. Al-Maidah (48), QS. An-Nahl (93), QS. Al-Hud (118), and QS. As Syura (8):

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(Meaning: To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so, judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so, strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which ye dispute; (QS. Al-Maidah [48]).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

(Meaning: If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions. (QS. An-Nahl [93])).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

Meaning: If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute. (QS. Huud [118])).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Meaning: If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper. (QS. As Syura [8])

Authentic assessment policy as part of Curriculum 2013 policy (K-13) was made in order to provide solutions for teachers to be able to develop various techniques, forms, types, and assessment instruments that

enable students to obtain learning outcomes assessments which consider various dimensions of these differences. It delivers an objective and fair appreciation for students in each learning space in schools in Indonesia. It is where multiculturalism then becomes part of the contents which is implied in authentic assessment, which then became the reason for the researcher to conduct a deeper investigation. On this basis, this study focused on the study of authentic assessment as intended, especially in the Islamic Religious Education in Indonesia to study the dimensions of multiculturalism. The focus and purpose of this research were limited to two things, namely; (1) exploring the implementation of authentic assessment in Islamic Religious Education subjects in Indonesia, and (2) finding the values of multiculturalism in authentic assessment of Islamic Religius Education subjects in Indonesia.

2. Method

This study tried to understand the phenomenon of field practices on Authentic Assessment policy which was made Indonesian government along with the implementation of Curriculum 2013 (K13). Based on these practices, the researchers tried to explore the dimensions of multiculturalism which were perceived, understood, and experienced by the participants of the study, especially practitioners of Islamic Religious Education subjects. To obtain the answer to the question, this study used a phenomenological approach as one of the approaches in qualitative research, which is "efforts to understand the meaning of events and their relationships to ordinary people in certain situations" (Moleong, 2002). The participants/ informants in this research consisted of teacher representatives from the basic education level (Primary School, *Madrasah Ibtidaiyah*, Junior High School, and *Madrasah Tsanawiyah*) and from secondary education (Senior High School, *Madrasah Aliyah* and Vocational High School) who were selected through purposive sampling technique and snowball sampling. The technique of collecting data was carried out by documentary studies through various legal/policy products related to Authentic Assessment which were then elaborated with field data through in-depth interviews, participant observation, and documentary studies obtained from informants.

The analysis technique used taxonomy and domain analysis by adaptation from Spradley (2014), where the process followed the interactive analysis model of Miles, Hubberman & Saldana which includes data collection, data condensation, data display, conclusion drawing / verification (Miles, et al., 2014). Through the process, the meaning was drawn and reconstructed in order to answer the research objectives which have been determined as the final findings tested for their validity by four criteria; (1) Credibility (using Prolonged Engagement technique), Persistent Observation, and Triangulation in either Data Source Triangulation/ Triangulation Method or Technique as well as Member Check, (2) Transferability with techniques Thick Description, as well as (3) Dependability, and (4) Confirmability where both used the Audit Trail through intensive guidance with the supervisors/experts and Focused Group Discussion.

3. Findings

The Implementation of authentic assessment of islamic religious education subjects in Indonesia

The policy for implementing learning outcomes assessment in Indonesia is based on several regulations which classify the subject vertically, which are educators, educational units (school/ *madrasa*), and government (Copy of Appendix to Republic of Indonesia Minister of Education and Culture Regulation Number 66 2013 concerning Educational Assessment Standards, 2013). Authentic assessment itself occupies operational assessment of learning outcomes by educators at the level of primary and secondary education. Authentic assessment instrumentation is presented through various techniques which enable educators to provide an assessment of student learning outcomes in terms of affective domain, cognitive domain and psychomotor domains. Affective domains can only be assessed through non-test types where the assessment techniques can use observation, self-assessment, assessment among students, and journals/anecdotal record. For the affective domain, the type of assessment which can be done is only through tests, both written, oral tests, and assignments. Meanwhile, the psychomotor domain can be done through types of tests (practices and projects) and non-tests (portfolios). The choices of various types of assessment and assessment techniques are optional where educators can choose which techniques and instruments/ assessment tools are needed. However, the government emphasizes that the assessment of learning outcomes by educators must reach all domains, namely affective, cognitive, and psychomotor. Mapping of the related technique has been standardized by the government through the Ministry of Education and Culture which includes at least the techniques as presented in Table 1.

Table 1 The Variety of Techniques and Instruments in Authentic Assessment of Curriculum 2013 (K-13) in Indonesia.

No	Domain	Type	Technique	Alternative of Instrument's Type/Assessment Tools
1	Affective	Non-Test	Observation	Observation Sheet (Check-List), Anecdotal Record, Field notes
			Self-assessment	Self-assessment Questionnaire (Scale/Check-List), Self-assessment Sheet
			Student's Peer Assessment	Student's Peer Assessment Questionnaire (Scale/Check-List), Self-assessment Sheet
			Journal/anec-dotal record	Diary
2	Cognitive	Test	Written Test	Question sheet (Multiple choice, Short answer, Essay, Pairing, Completing word/sentence, True-false, etc.)
			Oral Test	List of Question
			Task	Assignment/Individual or group project done at home and written
3	Psychomotor	Test	Practice	Practice test sheet containing questions which require skill as response to do an activity/ behavior based on competence requirement
			Project	Learning Tasks which cover planning, implementation, and written/ oral report activities in certain time
		Test and Non-Test	Portfolio	Collection of all students' work in certain fields which are reflective-integrative to know the interest, development, achievement, and/or students' creativity in certain time

Source: Copy of Appendix to Republic of Indonesia Minister of Education and Culture Regulation Number 66 2013 concerning Educational Assessment Standards, 2013

Meanwhile, the results of investigations in the field through in-depth interviews, observations, and documentary studies at the research locus found the existence of 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 (IRE) tended to be dominated by a list of alternative techniques available for practice in elementary schools and *Madrasah Ibtidaiyah*. In some cases, the teacher did not do all the alternatives. Some educators in elementary school and *Madrasah Ibtidaiyah* tended to use the easiest techniques which could represented each domain. The researcher found different findings from the assessment practice in junior high schools and *Madrasah Tsanawiyah* where they did complete variants of the assessment as listed in Table 1. Some teachers have even developed new variants outside the list. More variations of the researchers found in the practice of authentic assessment for IRE subjects at the Middle Level (High School, Vocational High School, and *Madrasah Aliyah*). The authentic assessment variants found for the affective domain included the development in the form of video recordings and the recording of discussion process as non-test assessment tools for observation techniques. In the cognitive domain, researchers found variants in the form of interviews and retelling stories/ texts for oral test, tests in the form of writing examples, 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. Mapping of the variants in the form of instruments/ assessment tools as stated by the researcher were illustrated in Figure 1.
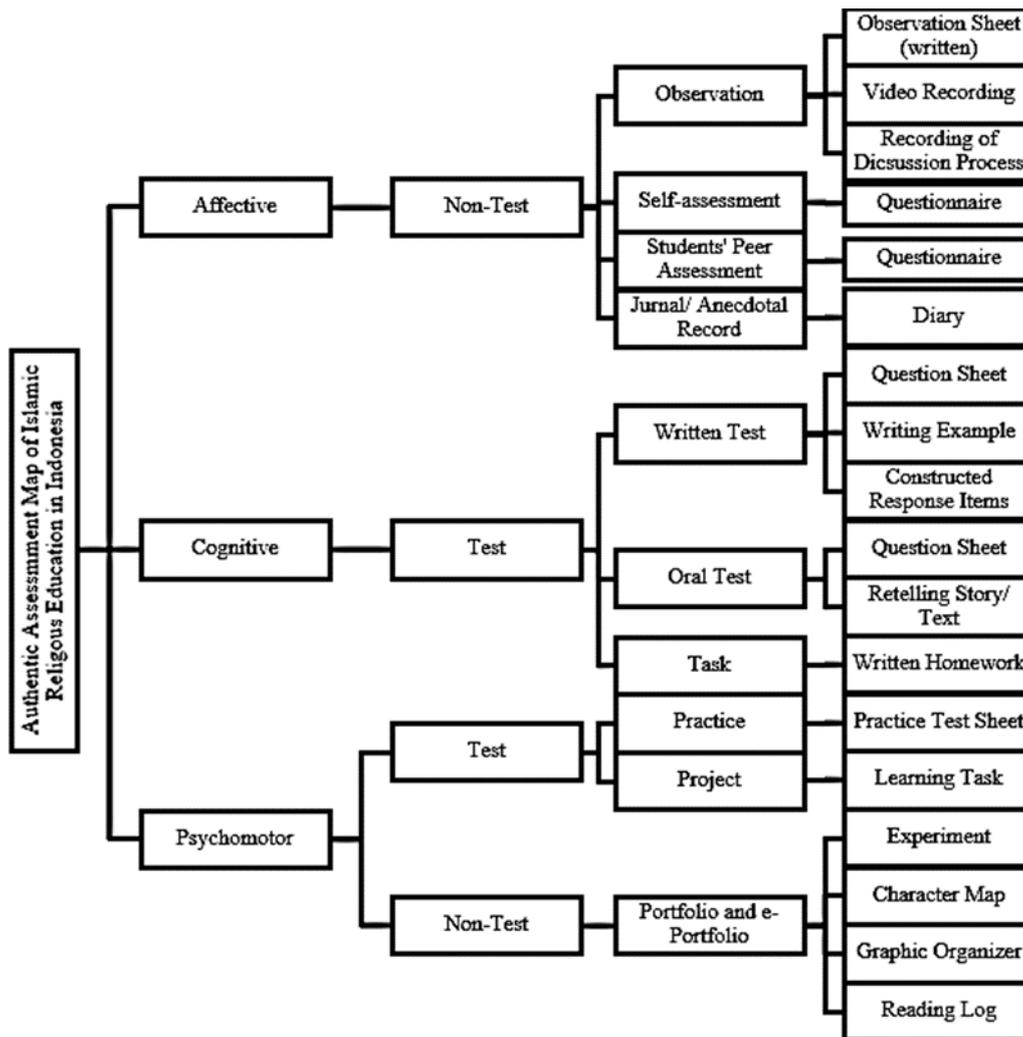
Figure 1 Authentic Assessment Practice for Islamic Religious Education Subjects in Indonesia

Multiculturalism Values in the Authentic Assessment Practice of Islamic Religious Education Subjects in Indonesia

In this section, the researcher investigated to identify the values of multiculturalism which were felt, experienced, and practiced by informants (Islamic Religious Education teachers and students) while practicing authentic assessment. Data collection was dominated by in-depth interviews and observations, although some information was obtained from documentary studies. Some teachers in elementary schools and *Madrasah Ibtidaiyah* admitted that despite the complex and complicated administrative, the implementation of authentic assessments could encourage teachers to give fairer awards by considering various dimensions of student competence. Students who were dominant in one of the competencies did not necessarily become superior compared to the others. Conversely, students who were weak in certain competencies could obtain good learning achievements from their achievements or advantages in other competencies. It provided an understanding to the teachers that authentic assessment could accommodate differences in competence or intelligence. Other experiences were told by several teachers at *Madrasah Tsanawiyah* and *Madrasah Aliyah* who mentioned that self-assessment techniques could help teachers to overcome limited access to certain assessment. For example, in the case of *sunnah* when urinating, teachers who were not permitted to observe the students directly due to *aurat* (intimate part) factors, could obtain information about the habits of students when urinating. It showed that the efforts of teachers in providing objective assessments was not obstructed by gender issue.

Another finding found the experience of Islamic Religious Education (IRE) teachers in senior high schools (*SMA*), Vocational High Schools (*SMK*) and *Madrasah Aliyah (MA)* which allowed appreciation for different student learning styles. With a higher level of complexity than the levels below, authentic assessments provided opportunities for various assessments. In one case, IRE teachers found that a student who had kinesthetic learning style had outstanding achievements when following a practical test. This was also confirmed by several

students who were interviewed by the researcher. Some students claimed to feel that they received fair treatment from the teacher, because even if they failed the written test, they could still have the opportunity to get good grades from the practice test. Likewise, some vocational students conveyed their satisfaction because of their e-portfolios could help them having good final score despite of having the score of several written tests that below the minimum criteria the written test.

Each assessment technique with various types of instruments/assessment tools gave the same impression/outcome of multiculturalism values, some were different from each other. Illustration of the multiculturalism values in the practice of authentic assessment of IRE teachers from some of these findings can be seen in Table 2.

Table 2 Multiculturalism Values in the Authentic Assessment Practice of Islamic Religious Education in Indonesia

No	Assessment Technique	Multiculturalism Values
1	Observation	Group learning process such as discussion, which is commonly used by teachers, can encourage the creation of learning processes with different students (ethnicity, race, gender, level of intelligence, 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 to others. At the same time, this method can help students to respect others.
	Students' Peer Assessment	The forms of assessment tools in this technique promote mutual trust. The behavior of each student will be assessed by other students objectively according to what is shown in the activities done together in students' daily lives. This technique can encourage students to form mutual respect and understanding.
	Journal/ Anecdotal Record	Through journals, teachers can provide two reward or punishment options for students who show unusual attitudes. However, both actually reflect the appreciation, attention, and understanding given by the teacher to students in real time and contextually (in line with the dynamics of individuals as personal and social beings).
2	Written Test	Tests in this technique give opportunities to appreciate who are prominent in cognitive but weak in psychomotor domain.
	Oral Test	
	Task	
3	Practice	Practice test provide fairness/ opportunity for students who are weak in affective and/ or cognitive domain but have prominent ability from the psychomotor domain to get the same score as other students who stand out in the affective and cognitive domain.
	Project	Project task, especially group work, can foster mutual trust, mutual understanding, open-minded, appreciation and interdependence. At the same time, this form of assessment can train and make students aware about learning to live in diversity with other students (economics, level of intelligence, contamination of taxonomy of intelligence, 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 values of multiculturalism which have been successfully identified are openness in creativity and way of thinking, appreciation and interdependence, tolerance among others, and acceptance of students from different backgrounds.

4. Discussion and Recommendations

Assessment of learning outcomes is an important component in education. In its implementation, the valid and reliable assessment is very important to be fulfilled in order to guarantee the right and objective assessment results. This is a key point of authentic assessment policy as a model of student learning outcomes in Indonesia. Authentic assessment is the process of gathering information done by teachers about the development and achievement of students' learning through various techniques which are able to express, prove, or show precisely that the learning objectives have been truly mastered and achieved (Nurhadi, 2004). The various forms of authentic assessment instruments for Islamic Religious Education (IRE) subjects actually represent the principle in the assessment of learning outcomes by educators containing the principles of authentic assessment

as contained in the Copy of the Republic of Indonesia Minister of Education and Culture Regulation Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Primary and Secondary Education, Guidelines for Assessment of Learning Outcomes by Educators.

In the document, there are 15 principles of authentic assessment namely; (1) Assessment material is developed from the curriculum, (2) It is cross-load or subject matter, (3) Related to students' abilities, (4) Based on student's performance, (5) Motivates student learning, (6) Emphasizes activities and student learning experience, (7) Gives students the freedom to construct their responses, (8) Emphasizes the integration of attitudes, knowledge, and skills, (9) Develops divergent thinking skills, (10) Becomes an integral part of learning, (11) Expects immediate and continuous feedback, (12) Emphasizes contexts which reflect the real world (13) Related to the work field, (14) Uses data obtained directly from the real world, and (15) Uses various methods and instruments (Copy of the Republic of Indonesia Minister of Education and Culture Regulation Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Primary and Secondary Education, Guidelines for Assessment of Learning Outcomes by Educators, 2014). In practice, various methods and authentic assessment instruments which were combined with various principles showed that authentic assessment was a comprehensive assessment model. In Islamic religious education, the levels of comprehension and holistic were very important to fulfill in order to ensure that each student's achievements (both cognitive, affective, and psychomotor domains) could become a single part of the evaluation of learning outcomes. It is stated in Al-Quran, the Meaning: Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it (QS. Al Zalzalah [7-8]).

The affective, cognitive, and psychomotor domains of Bloom which need to be the principle in a comprehensive and holistic assessment through authentic assessment which is then affirmed by the 15 assessment principles above, have harmony with Ibn Khaldun's view that education and teaching are activities that include knowledge and morality (Ibn Khaldun, 2004). This is referred to by Zakaria (2003) as an assertion that education, according to Ibn Khaldun, is not only an activity focused on obtaining knowledge (cognitive aspects) solely but also the activities of formation and moral development (affective aspects and psychomotor). In another analysis, Ibn Khaldūn explained that education includes the growth/ *al-Nasyah* or developments/ *al-Tansy'iah* (Zakaria, 2003). It means that education is a process of self-development of students who grow gradually so that the design of education needs to adjust to the stages which are in line with the development of students' abilities (Zakaria, 2003). In Ibn Khaldun's analysis (2014), the phase intended to is related to education level of the students from concrete to abstract level (من المعقول الى المجهول), easy to difficult level (من السهلة الى), (االمشكله), and partial to generic level (من الجزء الى الكل).

The educational concept of Ibn Khaldūn is in line with the views expressed by Al-Ghazali who suggested that educators should not provide education beyond students' abilities (Zakaria, 2003). In addition, in other learning questions, for example, Al-Ghazali (n.d.) also strongly emphasized the importance of the courtesy dimension between teacher and student. According to him, teachers should have compassion for their students, and treat them gently as they treat their own children. The teacher should also be honest with students, like the expression of mental attitude from a knowledgeable person ('*alim*). If it is associated with learning evaluation, authentic assessment must be very relevant because it also fulfills three elements of learning outcome evaluation criteria established through the Republic of Indonesia Minister of Education and Culture Regulation Number 66 of 2013 concerning Educational Assessment Standards and Minister of Education and Culture Regulation Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Basic Education and Secondary Education, which are the criteria of *saheeh*, objective and fair.

Al-Ghazali's ideas which surfaced in the 11th Century and Ibn Khaldun which emerged in the 13-14th century as described above have given the understanding that mainstreaming of authentic assessment cannot be separated from the attention-giving to the dimensions of students as individuals who have potential (*aqliyah* and physical) as well as the social order (*akhlaqiyah*). Therefore, the basis of learning outcomes assessment can ideally consider social context faced by the students. Regarding this matter, for example we can learn from a hadith:

قال رسول الله صلى الله عليه وسلم: نهيتكم عن زيارة القبور فزوروها ١٠٠٠ الحديث ~

روه امام مسلم

(Meaning: "I used to forbid you from visiting the graves, but now you may visit them...." (H.R. Muslim)).

Considering from the context, the hadith tells the events in the *Jahiliyyah* era (pre-Islamic barbaric era) when the people especially women who was always crying excessively when visiting graveyards. Even they wailed, roaring as they rolled on the ground. It was not good attitude, so the Prophet forbade to visit the graveyard at that time. However, after the *Jahiliyyah* era was over, where the faith was strong and firm, the Prophet

Muhammad allowed the Muslims to make a pilgrimage to the graveyard (Ulwan, 1992). The lesson which can be learned from this Hadith is that the Prophet did an evaluation and legal determination process which was in line with the real-world dynamics (contextual). It means that this is in line with the twelfth authentic assessment principle, which emphasizes a context that reflects the real world (Copies of the Attachment to the Republic of Indonesia Minister of Education and Culture Regulation Number 104 of 2014 concerning Assessment of Learning Outcomes by Educators in Primary and Secondary Education, Guidelines for Learning Assessment by Educators, 2014).

As for the second research finding, which was multicultural values that were memorable, experienced, felt, experienced, and practiced by both IRE teachers and students, was an encouraging thing. As the reported in research result, there were many multiculturalism values which occured in interactions between fellow students and between teachers and students. The outline of cultural values in the practice of authentic assessment by IRE teachers included the values in the form of: learning to live in diversity, building mutual trust, maintaining mutual understanding, upholding mutual respect, being open-minded, appreciation and interdependence. These values were connected multi-direction not only between students, but also at the same time between students and teachers.

To understand multicultural values in general, there are four core values: first, appreciation of cultural plurality in society; second, recognition of human dignity and human rights; third, the development of world community responsibility; and fourth, the development of human responsibility towards Earth. The identification of various values of multiculturalism as abovementioned is certainly not surprising, because several studies have shown that various types of authentic assessment provides many impacts on student competence. Karge (1998), for example, found that the writing process can be significantly improved through the use of authentic assessment. Authentic assessment helps students monitor their personal writing skills, evaluates their own level of creativity, and develops the skills and confidence needed to become a literate writer (Karge, 1998).

Authentic assessment is indeed a model of appropriate assessment in the scientific approach as a learning approach promoted by the Indonesian government through Curriculum 2013 (K13). Authenticity which is expressed by authentic assessment is actually related to authentication in learning activities offered by the scientific approach. This interconnection is very important to note, for example when referring to the findings of Kreber, Klampfleitner, McCune, Bayne, & Knottenbelt (2007) that authenticity is a complex and multi-dimensional practice that includes a moral component in which the students' needs and best interests need to be negotiated and reflected critically (Kreber, et al., 2007). At the end of his research, Kreber, et.al. made it clear that authentic and more specialized assessments of student portfolios could be an effective tool to encourage student self-evaluation, reflection, and critical thinking (Hodgman, 2004).

Another study, as conducted by Scherba de Valenzuela (2002) also found that portfolio allows educators to evaluate students' performance and progress based on authentic samples from their work, which is important to enable students to share responsibility in setting learning goals and evaluating progress towards achieving goals. It is in line with research by Hodgman (2004) who found that portfolio can provide important opportunities for self-reflection, interpersonal interaction, and student autonomy. From these reviews, it can be understood that authentic assessment actually contains education value and an extraordinary appreciation of various dimensions of the students, from the aspect of attitude, knowledge, and skills. However, this assessment technique is not necessarily free from the negative or lacking side. From other findings, Hodgman (2004) learned that authentic assessment requires the fulfillment of complex administrative aspects, which can have an impact on teacher's exhaustion in implementing it. It happens because of the perception that authentic assessment requires excessive time and resources so that it can interfere with other teaching activities (Hodgman, 2004). This needs to be an important note for the teacher, the education unit (school/ *madrasah*), and the government.

The practice of authentic assessment in the Islamic Religious Education subject in is not only limited to the options provided by the government. The teachers in many schools at various levels of education always strive to develop forms of assessment which are appropriate to the context faced by each teacher. This condition has caused the emergence of more complex variants in various domains (affective, cognitive, and psychomotor), among others: (1) Affective domains: observation guidelines (written), video recordings, recording of discussion process, self-assessment, questionnaires, students' peer-assessment, questionnaires, journals/ anecdotal records, and diaries; (2) Cognitive domain: written test questions, examples of writing, constructed response items, lists of oral test questions and interviews, retelling stories/ texts, and written homework; and (3) Psychomotor domains: practice test sheets, learning tasks, and portfolios and e-portfolios in the form of experiments, character maps, graphic organizers, and reading logs. As for the values of multiculturalism which have been identified, authentic assessment by Islamic Religious Education teachers in Indonesia have been proven to be able to foster, train, and practice values in the form of: learning to live in differences, build mutual trust,

maintain mutual understanding, upholding mutual respect, being open-minded, appreciation and interdependence. These values are connected multi-purposely not only between students, but also between students and teachers.

Acknowledgment

References

[1] Al-Ghazali, Muhammad Ibn Muhammad Ibn Ahmad. (wy). Ihya 'Ulumiddin (Vol. 1), Kairo: Darul Ihya'.

[2] Al-Quran Al-Karim.

[3] Arifin, Z. (2013). Evaluasi Pembelajaran: Prinsip-Teknik-Prosedur, Bandung: PT. Remaja Rosdakarya. [Learning Evaluation: Principle-Technique-Procedure]

[4] Arikunto, S. (2009). Dasar-Dasar Evaluasi Pendidikan. Jakarta: Bumi Aksara. [the Basics of Educational Evaluation]

[5] Cohen, L., Manion, L., & Morrison, K. (2008). A Guide to Teaching Practice (5th Edition). New York: Routledge.

[6] Dettmer, P. (2006). New Blooms in Established Fields: Four Domains of Learning and Doing. Roeper Review; Winter 2006; 28, 2; ProQuest Education Journals.

[7] Hasan, M.T. (2016). Pendidikan Islam Multikultural. Malang: Universitas Islam Malang. [Multicultural Islamic Education]

[8] Hodgman, M.R. (2004). Using Authentic Assessments to Better Facilitate Teaching and Learning: The Case for Student Portfolios. Journal of Studies in Education, 2014, 4(3), 59-65. http://dx.doi.org/10.5296/jse.v4i3.6149.

[9] Ibn Khaldūn, Abd Rah mān bin Muhammad. (2004). Muqaddimah Ibn Khaldūn, tahqīq by Dr. 'Ali 'Abd Wahīd Wāfī. Kaherah: Lajnah al-Bayān al- 'Arabi.

[10] Ibn Khaldūn, Abd Rah mān bin Muhammad. (2004). Muqaddimah Ibn Khaldūn, tahqīq by Hamid Ahmad al-Thahir. Kaherah: Darul Fajr li al-Turāth.

[11] Karge, B. (1998). Knowing What to Teach: Using Authentic Assessment to Improve Classroom Instruction. Reading & Writing Quarterly, 14(3), 319-331. http://dx.doi.org/10.1080/1057356980140306.

[12] Kohn, A. (1996). Standardized Testing and Its Victims. In B. A. Marlowe & A.S. Canestrari (Eds.), Educational Psychology in Context: Readings for Future Teachers. Thousand Oaks: Sage.

[13] Kreber, C., Klampfleitner, M., McCune, V., Bayne, S., & Knottenbelt, M. (2007). What do You Mean by "Authentic"? A Comparative Review of the Literature on Conceptions of Authenticity in Teaching. Adult Education Quarterly, 58(1), 22-43. http://dx.doi.org/10.1177/0741713607305939.

[14] Lexy, J., Moleong. (2002). Metodologi Penelitian Kualitatif (Edisi Revisi). Bandung: PT. Remaja Rosdakarya. [Qualitative Research Methodology-Revised Edition]

[15] Miles, M.B., Huberman, A.M., & Saldana, J. (2014). Qualitative Data Analysis – a Methods Sourcebook (Edition 3). Los Angeles: SAGE Publication Inc.

[16] Niam, A.S. (2004). Reorientasi Pendidikan Islam: Mengurai Relevansi Konsep Al-Ghazali dalam Konteks Kekinian. Jakarta: Elsas. [the Reorientation of Islamic Education: Unravel the Al-Ghazali's Concept in the Present Context]

[17] Newmann , F. M. & Archbald, D. A. (1992). The Nature of Authentic Academic Achievement, in: H. Berlak, F. M. Newmann, E. Adams, D. A. Archbald, T. Burgess, J. Raven and T. A. Romberg, Toward a New Science of Educational Testing and Assessment. New York: Suny Press.

[18] Nurhadi. (2004). Kurikulum 2004. Jakarta: PT. Gramedia Widyasarana Indonesia. {Curriculum 2014]

[19] O'Malley, J.M., & Pierce, L.V. (1996). Authentic Assessment for English Language Learners: Practical Approaches for Teachers. New York: Longman.

[20] Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 66 Tahun 2013 Tentang Standar Penilaian Pendidikan. [Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 66 of 2013 concering Educational Assessment Standards]

[21] Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 104 Tahun 2014 Tentang Penilaian Hasil Belajar oleh Pendidik pada Pendidikan Dasar dan Pendidikan Menengah. [Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 104 of 2014 concering Assessment of Learning Outcomes by Educators in Primary and Secondary Education]

[22] Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 23 Tahun 2016 tentang Standar Penilaian Pendidikan. [Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 23 of 2016 concering Assessment of Learning Outcomes by Educators in Primary and Secondary Education]

[23] Ross, D.B. (2006). Bloom's Taxonomy Utilized to Develop Differentiated Instruction in a Heterogeneous Classroom. Fischler College of Education: Faculty Articles. 237. https://nsuworks.nova.edu/ fse_facarticles/237.

[24] Scherba de Valenzuela, J. (2002). Defining Portfolio Assessment. The University of New Mexico. Retrieved from http://www.unm.edu/~devalenz/handouts/portfolio.html

[25] Spradley, J.P. (2014). Participant Observation. New York: Holt, Rinehart and Winston.

[26] Spradley, J.P. (2014). The Ethnographic Interview. Belmont, California: Wadsworth Publishing Company.

[27] Suparno, P. (2004). Teori Inteligensi Ganda dan Aplikasinya di Sekolah. Yogyakarta: Kanisius.

[28] 'Ulwan, A.N. (1992). Tarbiyah al-Awlad fi al-Islam. Beirut: Mu'assasah al-Risalah

[29] Wahyudi, D. (2016). Konsepsi al-Quran tentang Hakikat Evaluasi dalam Pendidikan Islam. Hikmah, Vol. XII, No. 2, 2016, 245-272. [the Quranic Conception of Essesntial of Evaluation in Islamic Education]

[30] Zakaria, Gamal Abdul Nasir. (2003). Prinsip-Prinsip Pendidikan Islam, Pahang: Publications & Distributor Sdn. Bhd. [Islamic Education Principles]