

Application of Authentic Evaluation Methods in Learning PAI in Middle School

Anisia Ari Kartika¹, Sofiana Usmaniah², Riptarika Geraldine³,

¹Walisongo State Islamic University,Semarang, anisiaarikartika26@gmail.com

²STISS Grobogan, sofianausmaniah15@gmail.com

³An Nuur University,Purwodadi, riptarikageraldine02@gmail.com

Correspondence:

Article Information	Abstrak
Submitted: February 13, 2025 Revised: February 13, 2025 Accepted: February 13, 2025 Published: February 13, 2025 Citation:	Authentic assessment is an approach that directly evaluates students' performance in constructing and demonstrating meaningful knowledge and skills. In Islamic Religious Education (PAI) learning, authentic assessment plays an important role in measuring the achievement of cognitive, affective, and psychomotor competencies. This study aims to analyze the implementation of authentic assessment in PAI learning, particularly in measuring learning achievement, integrating the learning process with assessment, and providing opportunities for students to demonstrate their understanding in practical and contextual ways. This research uses a qualitative descriptive method. Data were collected through observation, interviews with PAI teachers, and documentation studies in several secondary schools. The data were then analyzed through data reduction, display, and conclusion drawing. The results show that authentic assessment in Islamic Religious Education has several key contributions. First, it enables direct measurement of students' understanding and application of Islamic values. Second, it provides opportunities for learners to develop their understanding independently and contextually. Third, it integrates learning and assessment into a continuous and holistic process. Fourth, it gives students space to showcase their competencies according to their individual potential. However, authentic assessment also presents challenges, such as requiring considerable time, ensuring consistency in evaluation, and minimizing subjectivity. When properly implemented, authentic assessment can enhance the quality of Islamic Religious Education by helping students not only grasp Islamic teachings theoretically but also apply them meaningfully in daily life. Keywords: Authentic Assessment, Islamic Religious Education, Cognitive.

Introduction

Students who receive religious education gain knowledge and develop attitudes, personalities, and abilities that enable them to live their faith. The goal of religious education is to educate Indonesians to believe in and be devoted to God Almighty, to have noble morals, and to maintain peace and harmony in interfaith relations (Nursena, 2022).

According to Iswantir (2019), public schools do not divide Islamic Religious Education (PAI) subjects into categories like Islamic-based schools (such as MI, MTs, or MA), but instead structure them based on the core elements of PAI, including *Aqidah Akhlak*, *Al-Qur'an*, *Islamic Cultural History* (SKI), and *Fiqh*.

Islamic Religious Education (PAI) has a major impact on the character, morals, and spirituality of students in secondary schools. To ensure that learning objectives can be achieved comprehensively, an effective evaluation method is needed to measure students' understanding, attitudes, and abilities. One of the evaluation techniques that can be used is OTW ICT (Observation, Test, and Interview based on Information and Communication Technology) (Fauziyati, 2024).

This is an evaluation method that combines various forms of assessment using digital technology, such as online exams, interactive quizzes, interviews via video calls, and digital platform-based observations. The goal is to improve the efficiency and effectiveness of PAI learning evaluation, as well as to adapt to the increasingly rapid development of technology in the digital era (khasanah, 2024).

One of the most important components of the learning process is evaluation. The assessment results can be used as a benchmark to determine whether the learning objectives set in the curriculum have been achieved. Furthermore, assessment can also reflect the extent to which learning intentions have been realized in line with curriculum developments and changes over time. According to Marfuah and Febriza (2019), evaluation serves not only to measure achievement but also to monitor the effectiveness and relevance of curriculum implementation.

According to Sahlan (2022), the implementation of authentic assessment in Islamic Religious Education (PAI) brings many benefits, as students' attitudes are reflected in how they internalize and apply religious principles during the learning process.

Methodology

This study employs a qualitative literature review method. A literature review involves systematically searching for, selecting, analyzing, and synthesizing existing literature from books, academic journals, and relevant sources to construct a theoretical foundation related to the research topic (Marzali, 2016). The purpose of this method is to identify, evaluate, and synthesize previous studies that are relevant to the focus of the research, allowing the researcher to understand the development of the field, identify knowledge gaps, and draw conclusions that can inform future research (Snyder, 2019).

In this study, the researcher conducted a focused search using digital academic databases such as Google Scholar, DOAJ, and ResearchGate, using specific keywords including "authentic assessment," "Islamic Religious Education," and "curriculum evaluation." The inclusion criteria were sources published between 2018 and 2024, peer-reviewed articles, and publications that explicitly discuss assessment methods in religious education contexts. The selected literature was analyzed thematically to extract key findings, compare theoretical perspectives, and map the progression of research on authentic assessment in PAI (Islamic Religious Education).

Through this method, the study provides a structured and comprehensive overview of the topic, contributing to the understanding of current practices and offering insights for future empirical research.

Findings and Discussion

1. Authentic Assessment

Authentic assessment is the evaluation of students' efforts to develop relevant knowledge and skills. Teachers apply this by assigning students meaningful tasks or performances that reflect real-life contexts. According to Kunandar (2015, as cited in Aprina, 2022), authentic assessment has several key characteristics that distinguish it from conventional evaluation methods. All aspects of learning, including performance and output, must be measured.

- a. This is done both during and after the education process using various tools and method.
- b. Assessment data can be collected in various ways.
- c. The tasks given to students reflect aspects of students' daily lives, namely they must be able to tell about the activities or experiences they do every day.
- d. Assessment should emphasize students' knowledge and skills.

In fact, a type of evaluation that tracks, monitors, and evaluates all aspects of learning objectives. The components in question include psychomotor, emotional, and cognitive skills. The end product of the learning process is these three elements. Changes and progress in activities are among them, as is the knowledge gained during the learning process both inside and outside the classroom (Nilokha, 2018).

Another technique used in authentic assessment methods is Criterion Reference Assessment (PAK). PAK evaluates how well students meet the school's Minimum Negligence Criteria (KKM) for student competency. UNESCO. (2022). The KKM set by the school takes into account the carrying capacity, the competency to be achieved, and the characteristics of the students.

The test, sometimes referred to as a direct assessment, takes into account three the previously mentioned aspects of students. These three elements, in particular, are in line with. studying Bloom's Taxonomy:

- a. Cognitive

Using observations, attitude journals, peer and self-evaluations, and other tools, attitude variables can teach students values outside the classroom and throughout the learning process. In addition, skill assessment tools consisting of rating scales and rubrics combine observational findings and peer assessments (Yuliana, 2024)

b. Affective

During the learning process, educators can assess aspects of skills through projects, portfolios, and practice exams. Ultimately, educators' scores are recorded in a skills assessment tool, which consists of an evaluation scale and a rubric (Astuti,2023)

c. Psychomotor

During the learning process, educators can assess aspects of skills through projects and practical exams Anjani (2019). In addition, educator scores are recorded in the skills assessment tool, which consists of a rating scale and rubric.

According to Kunandar (2013), instructors use attitude competency assessments to evaluate students' proficiency in various domains, including character, management skills, responsiveness, and attentiveness. The 2013 Curriculum classifies attitude competencies into two categories: spiritual attitudes and social attitudes. To assess affective domains, teachers may use several techniques, such as observational assessments, self-assessments, peer assessments, journal-based evaluations, and interviews. Field research on Islamic Religious Education (PAI) teachers shows that two of the five recommended methods are most commonly used in practice: general observations of student behavior and journal assessments, which often include the documentation of religious practices such as prayer. These findings indicate that although five methods are available, PAI teachers tend to focus primarily on observation and journaling as tools for authentic affective assessment.

If using a method that the results are obtained from two sources, authentic assessment is more affective. Educators want to know the students' grades from two sources. The first source comes from the educators themselves, who assess the daily behavior of students through observation and journal notes. The second source comes from the students themselves, who provide information about their opinions about themselves. The method that can be used is research. According to researchers, combining the two sources above will make the results more valid because it combines two perspectives from both sources.

According to Ismet Basuki and Hariyanto (2016), there are several challenges in implementing authentic assessment. First, it requires significant time for coordination, supervision, and data management. Second, it can limit teachers' ability to maintain consistent assessment programs. Third, the grading process tends to be subjective. Fourth, authentic assessment may be less effective in classrooms with a large number of students. Lastly, one of the most difficult aspects is designing diverse learning objectives and instructional materials that align with authentic evaluation practices.

2. Islamic Religious Education

According to Muhaimin (2008) Islamic Religious Education is an effort to educate students to believe, understand, internalize, and practice Islamic religious values as a way of life (outlook and attitude). According to Samrin, Chabib Thoha and

Abdul Mu'thi argue that Islamic Religious Education is a conscious effort to educate students to believe, understand,

The above perspective characterizes Islamic Religious Education as an educational activity that takes place in schools with the aim of teaching and educating students about Islamic religious content. Teachers in educational institutions strive to inspire students to accept, understand, appreciate, and live the principles of Islam. Islamic Religious Education

According to Rusdiana (2024), Islamic Religious Education (PAI) is a structured educational discipline that has developed into a subject comparable to other academic fields and is essential to be taught in schools. It is not merely a spiritual component, but a formal educational endeavor that falls within the domain of structured academic studies.

The aims and objectives of religious education in Indonesia are stated in Article 2 of Government Regulation (PP) Number 55 of 2007 which regulates Religious Education. According to government regulations:

"(1) Religious education helps create Indonesians who have

high moral standards, believe in and fear God Almighty, and are able to maintain peace and harmony within their own community and between religious communities." (2) Increasing students' understanding, appreciation, and application of religious concepts based on their understanding is the goal of education. In relation to what they have mastered in the fields of art, science, and technology.

The aforementioned viewpoint holds that PAI, a form of religious education, aims to advance morality, piety, and faith. Additionally, PAI adjusts students' mindsets to their social and physical surroundings and teaches Islamic beliefs as a framework for attaining happiness in this life as well as the next. improves one's awareness, comprehension, admiration, and application of values This is another goal of PAI in schools.

3. The Role of True Evaluation in Religious Education Education of subjects in schools, Children (PAI) is no different from other subjects in terms of learning responsibilities. PAI teachers are responsible for planning, implementing, and evaluating learning activities. To ensure effective learning outcomes, educators must be actively involved in all three stages. As a result, evaluation within PAI—particularly through the use of **authentic assessment**—is crucial to the sustainability and quality of education. Authentic assessment refers to a form of evaluation that focuses on students' ability to apply knowledge, skills, and values in real-life or meaningful contexts. It moves beyond traditional testing by assessing not only cognitive abilities but also affective and psychomotor domains. This kind of assessment is particularly relevant in religious education, where the goal is not just understanding doctrine but living according to religious values. Developmental research conducted by Nurhidayati (as cited in Titin, 2020) highlights the advantages of learning tools based on authentic assessment. These advantages include improving student engagement, providing deeper insights into students' competencies, and encouraging learners to reflect on and take responsibility for their learning. Therefore, implementing authentic assessment in PAI learning can

serve as a strategic approach to enhance the effectiveness and continuity of religious education.

- a. Direct measurement of student performance as an indicator of competency achievement that is taught

As mentioned earlier, authentic assessment assesses affective abilities in addition to cognitive and psychomotor aptitudes. Since it evaluates students' theoretical and practical skills, authentic assessment is a direct assessment. The three skills are currently included in the achievement of learning competencies, which can indicate how effectively a lesson is understood (Suwartono,2019)

Teachers can evaluate Islamic Religious Education (PAI) competencies using authentic assessments that measure both knowledge and real-life practice. In addition to learning religious concepts, students are also expected to apply them in their daily lives. This aligns with the core orientation of PAI, which emphasizes shaping students to become caliphs (leaders) on earth who demonstrate obedience to Allah SWT by living in accordance with Islamic principles.

According to Rahmatillah et al. (2022), teachers can assess students' appreciation and practice of religious values by observing their daily attitudes and behaviors. To ensure the effectiveness of authentic assessment, teachers must actively monitor students—not only after a lesson is completed, but continuously throughout the learning process. Daily observations provide a more accurate reflection of how students' attitudes and skills correspond to the values they have been taught.

The benchmark for educators to improve student morale is direct measurement. This is due to the fact that teachers cannot follow the attitudes shown by students. Morals can be enforced by educators, and if lacking, they can be improved. This original assessment also allows education as a transfer of your knowledge value.

- b. Provide opportunities for students to report their learning outcomes.

Authentic assessment ignores the fact that students repeat material,either by rote or simply remembering text. It is useless if it is not used in a real- world context. Authentic assessment gives students the opportunity to to create and construct responses to real situations. They can select and construct responses depending on their understanding and analyze situations to make their answers relevant and meaningful. (Siti & Raudatul, 2018)

The purpose of studying Islam is to develop moral character and strengthen one's faith and devotion to Allah SWT. In order for students' knowledge to be useful, Islamic Education learning involves memorizing Islamic teachings in class and applying that information to real-world situations. Understanding Islamic principles is a prerequisite for students to respond to various problems that arise in their society. (Andrade,2019)

This kind of assessment method can improve students' understanding. Through authentic evaluation, students improve their ability to understand and solving real-world problems related to Islamic religious beliefs. In Ultimately, this test allows students to make a contribution to life. their daily lives. At least starting with the problems that students face in everyday life.

c. Combining Activities for learning and assessment are combined to form group.

Although learning evaluation and learning implementation are not the same, both are closely related in authentic assessment. As said before, no day goes by without assessment using methods that are divided into three categories for students. During teaching, teachers also evaluate their students. Not only after learning the basics.

As a result, non-stop evaluation is another term for precise evaluation. Teachers, especially PAI educators, now find it easier to evaluate This is the Learning Implementation Plan (RPP) that is practiced. This is due to the fact that teachers are able to conduct direct assessments of student learning. Teachers identify skills and processes in the lesson plan that need improvement or completion. Before learning begins, the presence of authentic assessments helps determine next steps.

d. Give students the best opportunity to demonstrate their learning goals.

cognitive, emotional, and psychomotor of students. The choice of students to find their talents is not excluded by PAI learning. Students have the opportunity to learn about this authentic assessment because it exists. Students can display their learning outcomes based on the strongest skills they feel. With their knowledge, students can complete and present various assessments. Students' methods are cognitive, emotional, and psychomotor. Objectives PAI is to teach students about Islamic principles. Student learning outcomes are also valued by PAI. In addition, this is in line with the paradigm. Student-centered, or student- oriented, learning today. Authentic research is not the same as conventional evaluation, such as multiple-choice exams, which only provide one answer choices than other choices. (Siti & Taufiq, 2017).

Therefore, PAI no longer uses multiple-choice exams, which seem to limit students' abilities. PAI does not only focus on memorization and standard memory; it can also offer a variety of written or performance exams that do not limit students' abilities. PAI educators can give students the opportunity to convey their learning outcomes using the most effective variety they like.

e. Authentic Assessment in Islamic Religious Education

Children's attitudes will be proportional to their knowledge, which shows that authentic assessment is successful. Good knowledge is proportional to morals. If authentic assessment is carried out well, students' attitudes, skills, and knowledge are strengthened. Strengthening students' attitudes, skills, and competencies produces innovative, productive, and creative students (Gahara, 2016). Currently, the 2013

curriculum is used. Islamic Religious Education learning based on the 2013 curriculum must be evaluated using authentic assessment. Because the assessment method is Authentic Assessment, which is in accordance with the 2013 curriculum Observing, reasoning, trying, building networks, and other methods can be described as improving student learning outcomes through assessments like this. Each student will be assessed based on three competencies: attitude, knowledge, and skills. This will be the basis for authentic assessment. Islamic Religious Education teachers can assess affective and psychomotor aspects as well as cognitive through this authentic assessment.

Authentic assessment of learning must be related to the problems faced by students every day. Teachers connect the material with people's lives. Teachers do not only rely on textbooks, but they also use the internet, magazines, and newspapers as learning resources (Musfah, 2017). In Islamic Religious Education learning, authentic assessment is very useful because teachers can teach students to apply lessons to the real world. They can also assess students' attitudes after studying the material. For example, in the material on the pilgrimage, teachers can take students to perform the pilgrimage rituals using media such as an artificial Kaaba, so that students can see and apply what they have learned.

Therefore, it can be said that this authentic assessment can be applied in Islamic Religious Education learning because through authentic assessment, teachers can find out the extent of students' understanding and abilities by assessing students' attitudes, knowledge, and skills. Teachers are advised to use this authentic assessment. can operate a computer, because the assessment format uses a rubric, and teachers must also be ready to create assessment formats used to evaluate students.

Conclusion

The implementation of authentic assessment methods in Islamic Religious Education (PAI) learning at the secondary school level significantly contributes to enhancing students' understanding and application of religious material in a deeper and more contextual manner. Authentic assessment emphasizes realistic and applicable evaluation through observing students' abilities in real-life situations or tasks that reflect everyday experiences. In the context of PAI, this approach allows students to demonstrate their competence in practicing Islamic values through behavior, attitude, and religious activities.

This method also encourages students to become more active and engaged in the learning process, as they are not solely focused on memorization but are also expected to integrate religious knowledge into real-life actions. Furthermore, authentic assessment enables teachers to gain a more comprehensive view of student development across cognitive, affective, and psychomotor domains. Therefore, authentic assessment can serve as an effective and relevant alternative for measuring the success of Islamic Religious Education learning in secondary schools.

References

- Iswantir. (2019). *Islamic education: History, role, and contribution in the national education system*. Lampung: AURA.
- Marfuah, A., & Febriza, F. (2019). Authentic assessment in Islamic Religious Education (PAI) learning in schools and universities. *Fondatia: Jurnal Keilmuan Pendidikan*, 3(2), 35–58. <https://doi.org/10.36088/fondatia.v3i2.301>Nisrokha. “Authentic Assessment.” *Madaniyah Journal* 8, no.2 (August, 2018).
- Marzali, A. (2016). Writing a literature review. *Ethnosia Journal*, 1(2), 112–117.
- Kunandar. (2015). *Authentic assessment: Assessment of student learning outcomes based on the 2013 curriculum*. Jakarta: PT Rajagrafindo Persada.
- Basuki, I., & Hariyanto. (2016). *Learning assessment*. Bandung: PT Remaja Rosdakarya.
- Samrin. (2015). Islamic religious education in the national education system in Indonesia. *Al-Ta'dib: Journal of Educational Studies*, 8(1), [page numbers if available].
- Nurhidayati, T. (2020). *Innovation of Islamic religious education learning model based on multiple intelligences*. Batu: Literasi Nusantara.
- Hajaroh, S., & Adawiyah, R. (2018). Teachers' difficulties in implementing authentic assessment. *El-Midad: Journal of PGMI Department*, 10(2), [page numbers if available].
- Ermawati, S., & Hidayat, T. (2017). Authentic assessment and its relevance to the quality of learning outcomes: Perceptions of lecturers and students of IKIP PGRI Bojonegoro. *Journal of Social Science Education*, 27(1), [page numbers if available].
- Bahara, B. (2016). Implementation of authentic assessment in Islamic religious education learning in the 2013 curriculum. *Tanzim: Jurnal Manajemen Pendidikan Islam*, [volume number]/[issue number], [page numbers if available].
- Musfah, J. (2017). *Educational management: Theory, policy, and practice*. Jakarta: Kencana.Nursena, M. A., R
- Rahman, R., & Mulyani, S. (2022). The implementation of the IMTAQ program in shaping the noble character (akhlaqul karimah) of student santris at Islamic Boarding School X in Dago, Bandung. *Journal of Islamic Religious Education*, 8(2), 101–115.
- Fauziyati, W. R., & Mariana. (2024). Developing effective Islamic religious education learning methods through the use of information and communication technology. *Jurnal Teknologi dan Pendidikan Islam*, 7(1), 28–39
- .Khasanah. (2024). *Construction of Theory and Concept of Digital-Based PAI Learning Assessment*. *Jurnal of Pedagogi*, 2 (2).

UNESCO. (2022). *Criterion-referenced assessment: Evaluating student performance against set standards*. Paris: United Nations Educational, Scientific and Cultural Organization..

Muhaimin, H., et al. (2008). *The paradigm of Islamic education: Efforts to enhance the effectiveness of Islamic religious education in schools*. Bandung: Remaja Rosdakarya.

Yuliana, S. (2024). *The effectiveness of using observation-based and peer-assessment-based rubrics in evaluating Islamic Religious Education (IRE) performance*. *e-Jurnal_e_val: Journal of Educational Evaluation*, 6(1), 21–32.

Astuti, V. N. (2023). *Assessment formats for practice, product, project, and portfolio in the evaluation of Core Competency 4 (skills)*. *Learning Module*.

Anjani Putri, B. P. (2019). *Practical and project-based tests as skill assessment instruments in Islamic Religious Education*. *Al-Rabwah: Journal of Islamic Education*, 13.

Suwartono, T., & Riyani, C. (2019). *Authentic assessment in ELT: Hopes, challenges, and practices*. *Refleksi Edukatika: Journal of Educational Reflection*, 9(2), 112–120.