

Implementation of Authentic Assessment on Islamic Education at SD Islam Cendekia Cianjur

Ihwan Mahmudi¹, Halida Umami², Helma Nurul Inayah³

¹⁻³ University of Darussalam Gontor

ihwanm@unida.gontor.ac.id, halidaumami@unida.gontor.ac.id,
helmanurulinayah29@student.pai.unida.gontor.ac.id

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Abstract

This research is based on the context of authentic assessment in Islamic Education subjects at the Merdeka Curriculum Elementary School level. This research analyzes the implementation of authentic assessment on students in the cognitive, affective, and psychomotor domains of students, where authentic assessment encourages students to be actively involved in the learning process, develop various skills, and prepare themselves for the challenges and demands of real life. However, the challenge educators face is the lack of teachers' understanding of the concept and implementation of authentic assessment. Therefore, it is necessary to research the implementation of authentic assessment in PAI subjects in the Merdeka Curriculum at SD Islam Cendekia Cianjur. This research is a type of descriptive research. The research method used is qualitative method, with data collection techniques through observation interviews and documentation. The overall results of the study, it shows that authentic assessment in the cognitive domain has been carried out through various instruments, such as written tests and assignments. However, in the affective domain, the implementation is still limited to direct observation, while journal assessment, self-assessment, and assessment among friends are not optimal. Authentic assessment has been implemented through practices, portfolios, and projects in the psychomotor domain.

Keywords: *Authentic Assessment, Cognitive Assessment , Affective Assessment, Psychomotor Assessment, Merdeka Curriculum*

A. Introduction

Indonesia's education system has undergone significant transformation in recent years, fuelled by the global push for quality education and the challenges posed by the COVID-19 pandemic in education. The COVID-19 pandemic in Indonesia has many impacts on students, one of which is in the educational setting, thus causing various problems that decrease human resources in the future both in the cognitive, affective, and psychomotor domains.¹ One of the sectors affected is Islamic Education. Before the pandemic, Islamic Education played an important role in shaping learners' characters through instilling religious values, because in Islamic Education there are teachings of the faith that teach about the formation of religious morals, thus, students who have good character can be formed.² However, implementing Islamic education faces new challenges with social restrictions and the shift to distance learning. This paper discusses the implementation of authentic assessment in Indonesia's post-pandemic curriculum, specifically the Merdeka Belajar Curriculum.

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.³ The introduction of the Merdeka Belajar Curriculum, designed to address learning loss due to the pandemic, is then discussed, so the concept of "Merdeka Belajar" between teachers and students becomes subjects in the

¹ Adrian Yanuar Prameswara and Intansakti Pius X, "Upaya Meningkatkan Keaktifan Dan Hasil Belajar Siswa Kelas 4 SDK Wignya Mandala Melalui Pembelajaran Kooperatif: Indonesia," *SAPA - Jurnal Kateketik Dan Pastoral* 8, no. 1 (2023): 1–9, <https://doi.org/10.53544/sapa.v8i1.327>.

² Nursalim, Agus, Nofirman Nofirman, Rinovian Rais, and Al Ghazali., "Transformasi Kurikulum Di Indonesia: (Perkembangan Terkini Dan Tantangan Dalam Menghadapi Era Artificial Inteligences).," *NNOVATIVE: Journal Of Social Science Research* 4, no. 4 (2024): 82–91.

³ Sabaruddin Sabaruddin, "Pendidikan Indonesia Menghadapi Era 4.0," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 10, no. 1 (2022), <https://doi.org/10.21831/jppfa.v10i1.29347>.

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.⁴ The curriculum encourages student-centered learning and emphasizes the development of higher-order thinking skills. Central to this curriculum is authentic assessment, which aims to evaluate student learning in a real-world context.

In education, two important elements are interrelated: learning and assessment. Mastery and adequate knowledge of assessment is essential for an educator, to help them design integrated learning programs and generate feedback to students to improve learning that has not been mastered before. Because the success of the assessment process is very dependent on the measuring instrument or instrument used, thus the instrument has an important role in producing an objective assessment.⁵ Assessment according to E. Mulyasa is defined as the completeness of measurement activities in which data collection and information, processing, 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. In the context of Indonesian education policy, authentic assessment is increasingly relevant with the implementation of the Merdeka Curriculum. This curriculum encourages flexibility and more holistic assessment.⁶

The policy of implementing learning outcomes assessment in Indonesia is based on several regulations that classify vertical subjects,

⁴ Neliwati Neliwati et al., "Transformasi Kurikulum: Menghadapi Tantangan Abad 21," *ENGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya* 4, no. 2 (2024): 81–91, <https://doi.org/10.37304/enggang.v4i2.13320>.

⁵ Ihwan Mahmudi, *Mengembangkan Rubrik Penilaian Praktis Yang Efektif: Pendekatan Komprehensif Untuk Meningkatkan Evaluasi Hasil Pembelajaran Dalam Pendidikan*, 4, no. n0.3 (2023): 623–38.

⁶ Anis Marfuah and Febriza Febriza, "Penilaian Autentik Pada Pembelajaran Pendidikan Agama Islam (PAI) Di Sekolah Dan Perguruan Tinggi," *FONATIA* 3, no. 2 (2019): 35–58, <https://doi.org/10.36088/fonatia.v3i2.301>.

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.⁷

The study begins by outlining the importance of education in shaping individuals and society. The paper underlines the government's ongoing efforts to improve educational outcomes and highlights global benchmarks of Indonesia's academic performance. In addition, the paper emphasizes the importance of Islamic education in character development and the challenges posed by the pandemic to traditional teaching methods. Therefore, this study aims to describe and analyze the implementation of authentic assessment in PAI subjects at SDIT Cendekia Cianjur as the object of the following research. Thus, this study is expected to provide a concrete picture of authentic assessment practice at the elementary school level and identify factors that influence the success or obstacles in its implementation.

B. Research Method

This study was conducted at SD Islam Cendekia Cianjur in 2024 as the research unit of analysis. The school was selected due to its excellence in Islamic education, particularly in teaching Islamic Religious Education (PAI). SD Islam Cendekia Cianjur implements an authentic assessment system, which serves as a key criterion for ensuring the objectivity of learning evaluations. This study positions SD Islam Cendekia Cianjur within the landscape of Islamic Religious Education at the elementary school level in West Java.

A qualitative research approach was employed to explore the implementation of authentic assessment in PAI learning at SD Islam Cendekia Cianjur. This approach allows for an in-depth understanding of the assessment system through data collection methods, including interviews, observations, and document analysis. Interviews were conducted with the principal and PAI teachers, while classroom observations focused on the learning and assessment processes. Additionally, document analysis was carried out by reviewing student report cards and teachers' instructional reports.

Data analysis in this study followed the three-stage framework developed by Miles and Huberman: data reduction, data display, and conclusion drawing. The data reduction phase involved sorting and summarizing interview responses. The data display phase presented the

⁷ Tri Wahyudi Ramdhan, Moh Kholil, and Baita Putra, "Penilaian Autentik Kurikulum Merdeka Untuk Pendidikan Agama Islam Multikultural," *Al-Murabbi* 8, no. 2 (2023): 60–83.

findings in a more structured and comprehensible format. Finally, the conclusion-drawing phase synthesized the findings, providing a comprehensive understanding of how authentic assessment is implemented in PAI learning at SD Islam Cendekia Cianjur.

Researchers use descriptive qualitative methods, where the data collected and analyzed are descriptive. The research objective is to explain and describe the phenomenon under study without changing or manipulating existing variables.⁸ The data collection method used is direct interviews with sources, where researchers interact directly with informants to obtain in-depth and detailed information on research topics. A qualitative approach was chosen because this research aims to deeply understand the application of authentic assessment in the PAI independent curriculum in elementary schools. Through this descriptive qualitative method, this research will focus on one institution in a specific elementary school, namely SD Islam Cendekia Cianjur in the 2024 school year.

The first step in this method is data collection through several techniques. First, the observation method is a method that involves direct observation of objects or events directly. In addition, observation is defined as focusing attention on objects using the five senses to obtain data, and the instruments used are in the form of observation guidelines, tests, questionnaires, image recordings, and sound recordings. this aims to identify and record matters related to the implementation of authentic PAI assessment in the Merdeka Curriculum at Cianjur Islamic Scholar Elementary School.⁹

Furthermore, in-depth interviews will be conducted with teachers at SD Islam Cendekia Cianjur. the interview method is a popular tool in qualitative research because it allows the collection of rich and diverse data from various respondents and contexts. However, its use must be accompanied by caution and triangulation of data with other sources.¹⁰ Researchers gathered information about the institution's profile and history, the implementation of the Merdeka Curriculum,

⁸ Siti Hanyfah et al., "Penerapan Metode Kualitatif Deskriptif Untuk Aplikasi Pengolahan Data Pelanggan Pada Car Wash," *Semnas Ristek (Seminar Nasional Riset Dan Inovasi Teknologi)* 6, no. 1 (2022), <https://doi.org/10.30998/semnasristek.v6i1.5697>.

⁹ Thalha Alhamid dan Budur Anufia, *Instrumen Pengumpulan Data* (STAIN: Sekolah Tinggi Agama Islam Sorong, 2019).

¹⁰ zhahara Yusra, Rufran Zulkarnain, And Sofino Sofino, "Pengelolaan Lkp Pada Masa Pendmik Covid-19," *Journal Of Lifelong Learning* 4, no. 1 (June 9, 2021): 15–22, <https://doi.org/10.33369/joll.4.1.15-22>.

and authentic assessment in PAI subjects and in general through interviews with the principal, PAI teachers, curriculum teachers, and homeroom teachers at SD Islam Cendekia Cianjur.

Finally, The documentation method collects or searches for data from written documents, such as archives, records, and reports, to obtain relevant information.¹¹ This research will analyze important documents at SD Islam Cendekia Cianjur, such as the school's history and teacher and student records related to authentic assessment. Visual documentation in the form of photos of authentic assessment activities will also complement this research.

This research uses observation, interview, and documentation methods to collect data. The collected data is analyzed using the Miles and Huberman technique, which consists of three stages: data reduction, data presentation, and conclusion drawing. The conclusions drawn are temporary and need to be further verified. Meanwhile, the conclusion of this study will describe various understandings of the application of authentic assessment of Islamic Education in the Merdeka Curriculum at Cianjur Islamic Scholar Elementary School. The results of this research are expected to provide a more in-depth contribution to the authentic assessment of Islamic Education subjects in the Merdeka Curriculum, especially for elementary school students.

C. Result and Discussion

Result of this research indicate that the implementation of authentic assessment in Islamic Religious Education (PAI) encompasses three key aspects: authentic assessment of the cognitive domain, authentic assessment of the affective domain, and authentic assessment of the psychomotor domain.

1. Implementation of PAI Authentic Assessment in the Merdeka Curriculum at SD Islam Cendekia Cianjur.
 - a. Planning for authentic assessment

The authentic assessment of PAI in the Merdeka Curriculum in elementary schools is an evaluation method that aims to directly and accurately measure students' ability to apply Islamic values in the context of real life. Meanwhile, authentic assessment in the Merdeka Curriculum

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 2nd ed. (Alfabeta, 2022).

is designed to overcome the learning crisis and improve the quality of national education goals. Therefore, one of the ways to improve the quality of national education goals at SD Islam Cendekia Cianjur is to implement authentic assessment in PAI subjects in the Merdeka Curriculum, a collaboration between the National Curriculum and the Foundation Curriculum.

Based on the results of interviews with PAI subject teachers at SD Islam Cendekia Cianjur who have implemented authentic assessment in the Merdeka Curriculum, as stated by Mrs. Dais Nur Awaliyah: *"The authentic assessment in the Merdeka Curriculum is an assessment of the cognitive, affective, and psychomotor aspects and is directed by the government to be adjusted to the P5 project which requires students to think critically and have broad insights, but the authentic assessment in the Merdeka Curriculum, in my opinion, has several challenges for teachers."* (D. Nur Awaliyah, personal communication, September 18 2024)

The authentic assessment process begins with planning, namely learning outcomes, as said by Mr. Fahri Husaeni, a teacher in the curriculum field, said *"In planning the assessment, of course, teachers are involved, but before the process, the curriculum team of SD Islam Cendekia discussed first, after which the curriculum team was socialized together with teachers regarding the determination of competencies to be assessed, making assessment criteria, and preparing assessment instruments. Then after the input, it will be formulated and socialized again before being applied to students."* (F. Husaeni, personal communication, September 19 2024)

The authentic assessment planning process is carried out in several stages. The curriculum team of SD Islam Cendekia first designs the assessment by involving teachers, which includes determining competencies, making criteria, and preparing assessment instruments. After several discussions and socialization, the assessment design is then applied to students. The assessment results are then processed, and feedback is provided to students. The analysis results show that the planning and development of assessment instruments align with the established theoretical studies.

b. Implementation of Authentic Assessment on Cognitive Aspects

The various assessment measurement techniques are in the cognitive aspect, authentic assessment is carried out during the teaching and learning process and after learning ends. The assessment includes, among others, readiness, cycle, and overall learning outcomes of students.¹² In

¹² Bashori Miftahul, Sofiatul, "Pemeriksaan Dan Penskoran Tes Sumatif Pada

addition, The cognitive aspect in the Merdeka Curriculum is an ability designed to measure the extent to which students have achieved learning targets, besides that students are expected to understand, remember, and apply important concepts in a subject.

Delivering material by Islamic Education teachers so far has been quite effective. As has been stated in the learning process that is usually carried out, namely conducting an introduction with greetings and carrying out attendance, then making perceptions or connecting new material with previous material, doing ice breaking or providing motivation tailored to the wishes of students so that students are very enthusiastic and enthusiastic in participating in learning. The usual model used is a collaboration between Student Center Learning & Teacher Center Learning, namely the teacher delivers material by lecturing or through the media, After delivering the material, the teacher usually summarizes the subject matter again with a question-and-answer strategy to students. The usual assessment implementation process is that students take worksheet tests or written tests in the package book, this aims to determine the extent of student understanding of the material that has been delivered. (R. Fitri, personal communication, September 18 2024)

In the cognitive aspect, the authentic assessment used is using written tests, oral tests, and assignment tests.

1) Written Test

In the written test assessment technique and instrument, students are given a practice test to write hijaiyyah letters which aims at habituation, while for formal exams the written test is the final test (posttest) which is adjusted to the government curriculum which is usually carried out at the middle of the semester or the end of the semester in the form of multiple choice which aims to evaluate student understanding after the learning process.

2) Oral Test

In oral test techniques and instruments, the teacher stated that there was no definite measuring instrument to assess students' oral abilities. However, oral tests are generally applied as a pretest which aims to measure students' initial knowledge in the form of quizzes to be carried out at the beginning of the learning process. However, the oral tests given from the foundation curriculum are in the form of memorization and muraja'ah of short letters, this aims as a memory or provision for students to apply in daily worship.

Kurikulum Merdeka Belajar Dalam Pembelajaran PAI Di Sekolah Menengah Pertama,” *Jurnal Basicedu* 5, no. no.5 (2020): 24–32.

3) Assignment Test

Meanwhile, in the technique and instrument of the assignment test assessment, students are given a test in the form of a worksheet, which is a worksheet that contains several questions or tasks that students must do daily. Furthermore, assignment tests are done in the package book after the chapter on the subject matter. The two assignments aim to determine the level of understanding and can provide feedback to students.

c. Implementation of Authentic Assessment on Affective Aspects.

The assessment process will be carried out to measure the level of student success in developing attitude competencies which include acceptance, response, assessment, organisation, and character.¹³ The affective aspect in the Merdeka Curriculum refers to students' ability to demonstrate positive behavior, values, and character in everyday life, which includes various aspects, ranging from attitudes towards themselves, others, and the environment, to national values.

In the affective aspect, the assessment techniques and instruments used are observation, journaling, and self-assessment techniques.

1) Observation

In the observation assessment technique, the teacher observes students in aspects of attitude, interest in learning, and other character values, for example, such as assessing students' motivation, social, and attitude. The source of data taken is directly observed and shared between subject teachers or homeroom teachers, then the results obtained by students will be written descriptively and then included in the student report card at the middle and end of the semester.

2) Journal

Then in the journal assessment technique in PAI specifically we have not implemented it optimally, because the assessment is usually used by the student affairs teacher as a whole. Likewise, according to Mr. Fahri Husaeni, the curriculum teacher, the assessment of student attitudes in the form of a journal is through separate notes from the student teacher and other teachers, then the assessment will be stated in the report card in the middle and end of the semester.

¹²Dani Dwi and Nurhidayat, "Pendidikan Agama Islam Tingkat Sekolah Dasar," *Jurnal Pendidikan Sekolah Dasar* 3, no. no.1 (2022): 23–29.¹³

3) Self-assessment and Peer Assessment

As for self-assessment and peer assessment specifically in PAI subjects, it has not been implemented specifically, but self-assessment and peer assessment at SD Islam Cendekia Cianjur are usually carried out during the introduction of the school environment regarding daily activities and worship in students. While in affective assessment there is a special program called Cendekia Character Building organized by the foundation. Assessment in this program is oriented towards habituation of student behavior which is reflected in various school activities.

d. Implementation of Authentic Assessment on Psychomotor Aspects.

Assessment of the psychomotor aspect is closely related to learning outcomes. His ability in his actions is the result of achieving knowledge competence.¹⁴ The affective aspect in the Merdeka Curriculum refers to students' ability to demonstrate positive behavior, values, and character in everyday life, which includes various aspects, ranging from attitudes towards themselves, others, and the environment, to national values.

In the psychomotor aspect, the assessment techniques and instruments used are practical, portfolio, project, and product assessment techniques.

1) Practice Test

In practical assessment, namely, the teacher gives assignments to students and memorizes the readings from the assignment, it is hoped that students can demonstrate the task and can pronounce it properly and correctly, such as if the assignment given is the practice of ablution, then what needs to be considered and become the assessment indicator is order, tidiness, and memorization of the intention of ablution reading, while practical assessment is carried out twice a semester.

2) Portofolio

In portfolio assessment, the teacher gives assignments to students to collect the results of assignment exercises, photos, or student learning journeys. For example, the results collected are worksheets or student journals containing the impression of students' messages during the Bina and taqwa night activities;

¹⁴ Ghufuran Hasyim Achmad et al., "Penilaian Autentik Pada Kurikulum Merdeka Belajar Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (June 25, 2022): 5685–99, <https://doi.org/10.31004/edukatif.v4i4.3280>.

thus, the implementation of portfolio assessment is used once a semester.

3) Project

Then in the project assessment, the teacher gives project assignments that are adjusted to the P5 project which is from several subject assessments collaborated in one project and carried out at the end of the semester, but the implementation of the assessment is seen from the process of making the project. For example, in making ecoprint, which means a natural printing technique that uses organic materials to create motifs and patterns on fabric. In addition to that, there are special programs from the foundation related to project assessment on student assessment, such as monthly performance, where students perform by speaking in English or speeches which are held every two months.

4) Product

In the product technique, the assessment is related to project assessment, where the teacher will assess the results of student projects, such as the results of the ecoprint which are adjusted to the P5 project, then the implementation will be adjusted to the project assessment which is carried out at the end of the year in 2 semesters. This aims to make students improve their creativity and develop skills.

Meanwhile, from the results of the researcher's observation that the implementation of PAI authentic assessment in the Merdeka Curriculum in the affective aspect is quite good, because teachers from Cianjur Islamic Elementary School, especially PAI teachers who assess students' attitudes as much as possible carry out the assessment, even though there are many challenges faced in it. Apart from that, the foundation curriculum provides programs for students such as the habituation of dhuha prayer, which is carried out before class time, checking the tidiness and cleanliness of the class, and there are other examples of habituation carried out by teachers to students as said by the principal that SD Islam Cendekia teachers carry out habituation by welcoming students when entering the school gate and guiding in every activity such as lunch, extracurricular activities, and the process of implementing making projects.

e. Evaluation of Authentic Assessment in PAI Subjects at SD Islam Cendekia Cianjur.

1) Evaluation of Authentic Assessment on Cognitive Aspects.

Based on the observation that the implementation of authentic assessment of PAI in the Merdeka Curriculum in the cognitive aspect at SD Islam Cendekia Cianjur can be said to be quite good. This success can be seen in teachers who show good performance in the teaching process and can make the student-learning process more effective and enjoyable. So from that process, it can produce outputs that can be seen in students after carrying out oral tests or quizzes given, such as the teacher giving questions at the next meeting, but most students can answer these questions, which means students can achieve competence. Apart from that, as for the output that has been seen from the material of the ablution chapter that has been delivered, some students memorize in theory how the steps and procedures for ablution.

2) Evaluation of Authentic Assessment on Affective Aspects.

This aims to familiarize students with everyday life and likewise from the example of the teacher, it is hoped that students can follow so that it will lead to real action for students. Meanwhile, in this aspect, the teacher observes and evaluates student development through notes said by the curriculum teacher that the assessment of student attitudes in the form of journals has its records from the student affairs teacher and other teachers, then the assessment will be stated on the report card in the middle of the semester and at the end of the semester. In addition, to this effective assessment, SD Islam Cendekia has a special assessment program called CCB or Cendekia Character Building where the assessment is seen from the form of habituation in the school activity program and of course, from this assessment, it will be formulated in advance by the learning outcomes. The teacher's challenges in dealing with students when implementing authentic assessment in the affective aspect are as said by Mrs Mariah:

"When teachers observe students, especially elementary school children, it is a challenge to foster students' manners. So the main challenge is in the attitude, especially in the manner of speech, and the difficulty is how to understand the students."

Based on the interview above, it is clear that the teacher's challenge when implementing authentic assessment in the affective aspects of students is when assessing observationally, the challenge is student manners, especially in how to understand students. However, with these challenges, there are solutions provided, such as teachers providing educational

videos, and students invited to collaborate in creating content related to adab. This aims to make students understand adab and foster values through the content.

3) Evaluation of Authentic Assessment on Psychomotor Aspects.

After applying these materials and assessments, student outputs have been seen, such as orderly ablution procedures, already knowing the limits of ablution, although not all students and that also needs continuity of guidance from their respective parents. On the other hand, teachers also face obstacles and challenges during the practical assessment process, namely some students do not show optimal concentration when carrying out the ablution practice test, and even tend to play with water during the process.

Thus, based on the results of the study, it show that the information obtained from the implementation of authentic assessment of PAI in the Merdeka Curriculum at SD Islam Cendekia Cianjur is said to be quite good because it has met the appropriate criteria, although some assessment instruments still in the development stage. It is evident that authentic assessment is an effective tool for objectively measuring student competence and has several positive impacts, both for students, namely making learning more meaningful, for teachers, namely in improving the quality of learning, while schools, namely increasing the relevance of education and supporting curriculum development.

Conclusion

The implementation of authentic assessment in Islamic Education (PAI) subjects at SD Islam Cendekia Cianjur under the Merdeka Curriculum has been carried out in three aspects: cognitive, affective, and psychomotor. In the cognitive aspect, assessment is conducted through written tests, oral tests, and assignments. The main challenge is students' reading ability. The affective aspect is still under development, with instruments such as observation, but there is no specific journal assessment or self-assessment for PAI subjects. The psychomotor aspect is assessed through practical tests, portfolios, projects, and products. The challenge in the psychomotor aspect is students' concentration during practical tests. Overall, the school has made efforts to implement authentic assessment, but there are still some challenges that need to be overcome, especially in developing more specific assessment instruments for PAI subject.

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