

Authentic Assessment in the Subject of Islamic Religious Education and Character Education under the 2013 Curriculum

Musyafangah^{1*}, Ida Farida Isnaeni²

¹ UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto.

² SMP N 1 Purwokerto

*Corresponding Author: musyafangah@gmail.com

ARTICLE INFO

Article history

Received : July 9, 2025

Accepted : August 19, 2025

Published : August 22, 2025

Keywords

Authentic assessment;

2013 Curriculum;

Religious Education;

Character Education;

SMP Negeri 1 Purwokerto;

ABSTRACT

Authentic assessment in the 2013 Curriculum is one of the key components aimed at comprehensively evaluating students' competencies, including cognitive, affective, and psychomotor aspects. Although it aims to provide a more realistic portrayal of students' abilities, this assessment model is often considered burdensome by teachers, particularly in terms of time, instrument preparation, and the complexity of the assessment techniques. This study aims to explore the implementation of authentic assessment in the subjects of Islamic Religious Education and Character Education at SMP Negeri 1 Purwokerto, a pilot school for the 2013 Curriculum. The study adopts a qualitative approach with a descriptive method, gathering data through interviews, observations, and documentation. The results show that authentic assessment at SMP Negeri 1 Purwokerto is carried out systematically through planning, implementation, and reporting stages. In the planning stage, teachers develop lesson plans that include indicators and assessment instruments aligned with the competencies to be achieved. In the implementation stage, assessments are conducted using various techniques such as observation, assignments, and practical exercises, tailored to the characteristics of the material. Reporting of assessment results is done both manually and electronically through the e-Rapor application. This study provides a deeper understanding of the challenges and solutions in the implementation of authentic assessment, as well as its implications for teachers and schools in implementing the 2013 Curriculum.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. Introduction

One of the most prominent features of the 2013 Curriculum is the assessment model known as authentic assessment. According to most teachers, this assessment model is considered burdensome and complicates the learning evaluation process. Another issue that arises from authentic assessment is the perception that it consumes a lot of time, the difficulty in creating assessment rubrics, the large number of students requiring continuous observation by the teacher, the many assessment formats that must be prepared in advance before the learning process (Sya'idah & Ismail, 2016), the challenges in developing indicators and assessment instruments, the overwhelming number of aspects that need to be assessed (Ambarwati, 2017), the uncertainty of when to assess and when to teach, and the

lack of reference books for both teachers and students (Hayati et al., 2016). It is not surprising when considering the previous curriculum, which focused mainly on cognitive aspects, whereas the 2013 Curriculum encompasses three balanced elements: cognitive, psychomotor, and affective.

Additionally, authentic assessment not only focuses on the outcomes achieved by students but also considers the input, process, and output. Beyond the factors mentioned, another challenge in implementing authentic assessment is that many teachers still lack a comprehensive understanding of the assessment process. This process includes steps such as planning, developing assessment tools, collecting evidence to demonstrate students' competency achievements, and reporting the results, which are presented in the form of a report card for students' parents. For instance, assessment techniques must encompass various methods, including performance-based assessments, attitude assessments, written assessments (paper-and-pencil tests), project assessments, product assessments, portfolio-based assessments, and self-assessments (Pendidikan, 2013). The wide range of assessment techniques undeniably requires teachers to demonstrate perseverance and creativity.

To observe the implementation of authentic assessment in Islamic Religious Education and Moral Education subjects in the 2013 Curriculum, the researcher chose SMP Negeri 1 Purwokerto as the research site. SMP Negeri 1 Purwokerto is one of the schools in Banyumas Regency selected by the Ministry of Education and Culture to serve as a pilot project for the 2013 Curriculum, as the school is considered capable of serving as a model for other schools in implementing the government's project aimed at achieving the National Standard Curriculum. As a pilot school, several teachers at SMP Negeri 1 Purwokerto were also appointed by the Ministry of Education and Culture as instructors in training and guidance for the 2013 Curriculum at the Banyumas district level, including the teacher of Islamic Religious Education and Moral Education. According to Isnaeni, there are several teachers at SMP Negeri 1 Purwokerto who serve as instructors for the 2013 Curriculum, including teachers of Islamic Education and Character Education, Christian Religion, Catholic Religion, Civic Education, Indonesian Language, Mathematics, English Language, and information and Communication Technology (ICT). The role of the instructors is to train and provide guidance and support to schools in Banyumas District (Isnaeni, 2019).

One of the benefits of schools participating in the 2013 Curriculum pilot program, according to Farida, is that teachers at pilot schools will immediately apply the knowledge gained from training, which certainly facilitates the implementation of the curriculum. On the other hand, in schools that are not pilot, teachers have attended training but have not yet directly applied what they have learned. This makes it likely that the knowledge gained from the training will remain theoretical and not be used. Similarly, teachers who have not attended training will find it challenging to implement the 2013 Curriculum in practice (Isnaeni, 2019).

One of the most critical aspects of implementing the 2013 Curriculum is authentic assessment. This assessment requires perseverance and keen observation from the

teacher. Based on the interviews and documentation obtained by the researcher, there are several things that Farida does in implementing authentic assessment for students. First, in the assessment planning stage, Isnaeni collaborates with the PAI teachers at SMP Negeri 1 Purwokerto through the school's MGMP (Teacher Working Group). This aims to provide mutual feedback. The assessment instruments for all Core Competencies (KI) 1, KI 2, KI 3, and KI 4 are included in the lesson plans (RPP). For spiritual attitude assessment (KI 1) and social attitude assessment (KI 2), the techniques used are observation, self-assessment, and peer assessment. In the knowledge assessment (KI 3), the assessment techniques are oral, assignments, and written tests. For the skills assessment (KI 4), the method is carried out through practical tasks (RPS PAI). However, according to Farida, not all subjects can be assessed using all of the aforementioned techniques and instruments. For example, in the fiqh subject, most of the material is evaluated through knowledge and skills assessments. In the akhlak (moral) subject, the focus is more on assessing spiritual and social attitudes, while in the history subject, it is dominated by skill assessments through socio-drama practice. The subjects of the al-Qur'an and Hadith are mainly assessed in terms of skills and knowledge. Therefore, whether a particular assessment technique is implemented or not depends on the basic competencies and indicators of the material being taught (Isnaeni, 2019).

During the authentic assessment stage, teachers prepare assessment instrument attachments contained in the lesson plan. According to Farida, the teacher's task at the beginning of the lesson is to socialize the core competencies, basic competencies, indicators, and learning objectives to be implemented. This must be done so that students know what competencies they must achieve in the learning material. In terms of assessment, teachers make agreements with students regarding how many times assessments will be conducted, what materials will be covered, and what techniques will be used (Isnaeni, 2019).

The assessment instruments attached to the lesson plan will be implemented following the learning contract between the teacher and students. During the agreement process, a teacher can immediately assess their students, particularly in terms of their input or initial ability to learn the material.

The next stage of assessment occurs during the learning process or material deepening. In this stage, Farida prepares a teacher observation journal, which functions to record prominent student behaviors, both positive and negative. Meanwhile, the assessment of the final learning outcomes is done by providing enrichment to students who have met the KKM (Minimum Completion Criteria) and giving remedial tasks to students who have not met the KKM (Isnaeni, 2019).

The final stage of authentic assessment is the reporting stage in the form of a report card. At this stage, the teacher only needs to input the grades obtained throughout the semester, including daily grades, mid-term grades, or final semester grades, into the 2013 curriculum report card application issued by the Ministry of Education and Culture and modified by each district. The grades entered will automatically generate a report in the form of numerical grades (0-100), predicate (A, B, C, D), and a description outlining the student's competency achievement for

knowledge and skills assessments. For religious and social attitudes, the report is given in a format with predicates such as very good, good, satisfactory, and less satisfactory, along with a description (Documents of SMP N 1 Purwokerto, 2019).

2. Methods

This research uses a qualitative paradigm aimed at gaining a deep understanding of the issues, with a focus on authentic assessment in the subjects of Islamic Religious Education and Budi Pekerti. The approach used is descriptive qualitative, prioritizing the collection of data in the form of words and observed behaviors, which reflect the actual conditions in the field without manipulation. This qualitative paradigm constructs the reality as perceived by the researcher, where each individual involved plays a role in shaping the research reality. The researcher acknowledges that their values guide the interpretation and conclusions drawn, and applies data triangulation to ensure the validity of the findings. This approach allows the researcher to gain a deeper understanding of the phenomenon under study, given its complexity and the social context surrounding it.

This study was conducted at SMP Negeri 1 Purwokerto, located at Jl. Jendral Sudirman No. 181, Purwokerto, from November 2019 to January 2020. The data collected in this research consists of qualitative data, which includes words and narratives, rather than numerical data. The data sources include interviews with teachers of Islamic Religious Education and Budi Pekerti, the vice principal, students, administrative staff, and documents relevant to authentic assessment at the school. For data collection, various techniques were used, including semi-structured interviews, document studies, observations, and questionnaires. Semi-structured interviews were chosen as the primary technique to explore in-depth information about the planning, implementation, and reporting of authentic assessment, providing a more complete insight into the implementation of assessments in the field.

3. Literature Review

Authentic assessment in the 2013 Curriculum refers to the Ministry of Education and Culture Regulation Number 66 of 2013 on Education Assessment Standards, which aims to ensure the professional, effective, and accountable planning, implementation, and reporting of assessments (Abdillah et al., 2021). This assessment covers aspects of attitude, knowledge, and skills. Authentic assessment is a method used to depict the real condition of students in affective, cognitive, and psychomotor aspects, involving direct measurement of student performance through tasks based on real-world scenarios.

Authentic assessment requires the information collected to be accurate and comprehensive, using a variety of assessment instruments. Before defining authenticity, assessment itself is understood as the process of collecting and processing information to measure students' learning achievements. Assessments are conducted effectively to provide an accurate picture of students'

accomplishments, leading to feedback that can enhance the quality of learning. According to Ismet, assessment is the process of collecting information used to make decisions related to educational policies and teaching quality. A good assessment should lead to feedback and provide opportunities for students to demonstrate their learning and understanding.

According to Prasetyo, as he quoted Doran, authentic assessment is a form of assessment that requires students to solve problems in real-world contexts, construct knowledge, and sometimes provide more than one solution (Prasetyo, 2015). This assessment emphasizes the use of various alternative assessment formats such as portfolios, interviews, oral presentations, and others, requiring students to demonstrate understanding and application of knowledge, rather than just memorizing right or wrong answers.

According to Kunandar, authentic assessment should cover both the process and the results, with assessment instruments tailored to the competencies outlined in the curriculum standards (Kunandar, 2015). This assessment aims to measure students' thinking abilities, ranging from lower to higher levels, and assess the students' working process, not just the final product of their work. Abdul Majid argues that authentic assessment involves data collection that provides a comprehensive view of students' development, which is essential for ensuring that students are actively engaged in the learning process.

Authentic assessment is also understood as an ongoing process of collecting and reporting information about students' learning outcomes, with assessment principles applied accurately and consistently. Supardi defines authentic assessment as an assessment conducted by observing and measuring students' attitudes, knowledge, and skills comprehensively. This assessment is not only carried out at the end of the learning but also involves evaluating the process students undergo, including inputs, processes, and learning outcomes.

Authentic assessment has several key characteristics, including being holistic, encompassing knowledge, skills, and attitudes, and focusing on what students can do in real-world contexts. Another essential characteristic is the continuity of the assessment, which is not only done at the end of the learning process but also during the learning process. This allows teachers to provide feedback that is useful for students to address shortcomings and improve their competencies. Authentic assessment can be conducted using various techniques, including observation, assignments, projects, portfolios, and self-assessment or peer assessment, providing a more comprehensive picture of student achievements in multiple aspects.

Additionally, authentic assessment supports the deeper development of student competencies, encouraging students to think critically, creatively, and apply their knowledge. It also provides opportunities for students to demonstrate how they use their knowledge to real-world situations. Therefore, authentic assessment not only aims to measure learning outcomes but also to develop skills that are relevant to students' lives after they complete their education.

4. Results and Discussion

Authentic Assessment Procedures for the 2013 Curriculum for Islamic Religious Education and Ethics Subjects

Authentic assessment in the 2013 curriculum for Islamic Religious Education and Ethics subjects covers cognitive, affective, and psychomotor aspects. This process is carried out throughout the learning process, from start to finish. Authentic assessment provides a realistic picture of students' abilities and progress in learning.

Based on the Ministry of Education and Culture Regulation No. 24 of 2016, attitude assessment in this subject is formulated from Core Competencies (KI) 1 and KI 2. This attitude assessment uses indicators derived from Basic Competencies (KD), which are then observed through observation techniques, self-assessment, and peer assessment. This process requires an analysis of competencies and teaching materials to develop achievement indicators that are in line with KD in KI 1 and KI 2.

Authentic assessment covers attitude, knowledge, and skill competencies. For attitude competencies, assessment is conducted through observation, self-assessment, and peer assessment. Knowledge assessment involves written and oral tests and assignments, while skills are measured through performance assessment, projects, and portfolios (Astuti, 2017). This assessment emphasizes comprehensive measurement, covering student readiness, process, and learning outcomes that reflect students' abilities in real-world contexts.

The authentic assessment procedure consists of several steps: first, teachers determine the standards and authentic tasks relevant to the learning material. Second, teachers develop assessment criteria based on the established indicators. Third, teachers create rubrics to measure student performance holistically and analytically. These rubrics help in assessing the quality of the tasks produced by students based on predetermined criteria (Sani, 2022).

An authentic assessment must be carried out with clear procedures following the assessment plan that has been prepared. Assessment is carried out continuously and covers all aspects related to the competencies that students are expected to achieve. Teachers must also provide constructive and educational feedback to students, both during the grading process and after the evaluation has been carried out.

After the assessment, teachers process the results to measure students' competency achievements. The assessment results are then reported in the form of a report card that describes students' achievements in terms of attitude, knowledge, and skills. This assessment report is submitted to parents or guardians, providing a complete picture of students' progress in learning.

Overall, authentic assessment in Islamic Religious Education and Character Education subjects plays an essential role in providing a holistic evaluation and more accurately describing students' abilities.

Analysis of Authentic Assessment Models in Islamic Religious Education and Ethics Subjects at SMP Negeri 1 Purwokerto

Based on the results of discussions and analyses conducted by researchers, the authentic assessment process for Islamic Religious Education and Ethics subjects at SMP Negeri 1 Purwokerto is divided into three main stages: planning, implementation, and reporting. The planning stage is the initial phase, which involves the preparation of a Lesson Plan (RPP). In this stage, two crucial aspects need to be considered. First, the formulation of Student Competency Achievement Indicators (IPK) is systematically developed through a sequence of supporting, core, and enrichment indicators. Second, the selection of assessment instruments and techniques must be tailored to the characteristics of the material being taught.

During the implementation phase, assessment prioritizes active student participation in the evaluation process. Examples of assessment techniques used include presentation-based assessment, discussions, essay assignments, and educational card games. Therefore, the researcher concludes that at this stage, the evaluation applied by teachers at SMP Negeri 1 Purwokerto adopts an assessment as a learning approach, which focuses on the principle of openness, where students are not only objects of assessment but are also actively involved in the evaluation process.

The final stage in the authentic assessment process is the reporting stage, which is carried out manually and through the e-Rapor application. This reporting includes attitude scores obtained through observation by teachers and students, knowledge scores calculated based on the average of test results, assignments, Mid-Semester Assessments (MSA), and Final Semester Assessments (FSA), as well as skill scores derived from the average of practical and product scores.

The authentic assessment process implemented, along with the student-centered assessment approach using the “assessment as learning” methodology and the principle of transparency, can be further illustrated in Figures 1 below:

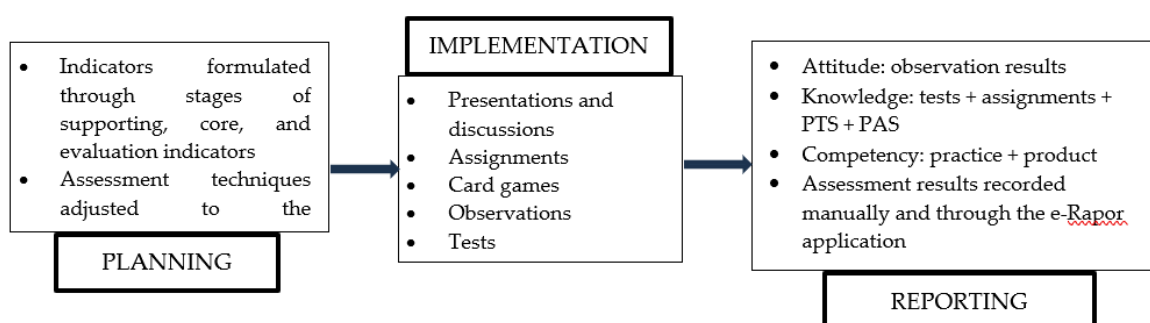


Figure 1:

Authentic Assessment Flow for Islamic Religious Education and Character Education Teachers

5. Conclusion

Based on research on the authentic assessment model applied by Islamic Religious Education and Character Education teachers at SMP Negeri 1 Purwokerto for the 2019/2020 academic year, it can be concluded that authentic assessment begins with planning that refers to the Lesson Plan (RPP). The Competency Achievement Indicators (IPK) are formulated based on Bloom's taxonomy for cognitive aspects, Krathwohl's for attitudes, and Dave/Simpson's for skills. The assessment techniques are chosen according to the characteristics of the material, such as skill assessments for the Quran material and socio-drama for character education material. The implementation of the assessment prioritizes the approach of assessment as learning, which allows students to actively engage in the assessment through tasks, discussions, and card games. The grading is carried out manually and electronically using the e-Rapor application, with attitude assessments observed throughout the semester and knowledge and skills assessments based on the average of tests, assignments, and practical exercises. Authentic assessment should be preceded by genuine learning, aimed not only at assessment but also at shaping students' character in line with the objectives of Islamic Religious Education and Character Education. This study has implications for teachers to understand the process of authentic assessment in the 2013 Curriculum, from planning to reporting assessment results. At the school level, these findings can be used to improve the implementation of authentic assessment. For the Education Office, this research provides an overview of the implementation of the 2013 Curriculum. It can serve as a reference for teacher training to enhance the success of authentic assessment.

References

- Abdillah, F. M., Sulton, S., & Husna, A. (2021). Implementasi penilaian autentik dalam kurikulum 2013. *Jurnal Kajian Teknologi Pendidikan*, 4(1), 41–50.
- Ambarwati, N. (2017). *Analisis Penggunaan Penilaian Autentik dalam Pembelajaran Pendidikan Pancasila dan Kewarganegaraan pada Kurikulum 2013 Revisi Kelas X di SMA Negeri 1 Kartasura Tahun Ajaran 2016/2017*.
- Astuti, E. T. (2017). Problematika implementasi penilaian autentik kurikulum 2013 dalam pembelajaran Pendidikan Agama Islam di SD Negeri Ploso I Pacitan. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 1(2), 18–41.
- Hayati, C. P., Halim, A., & Yusrizal, Y. (2016). Pengembangan Dan Implementasi Perangkat Penilaian Otentik (Authentic Assessment) Dalam Pembelajaran Fisika di SMA N 4 Banda Aceh. *Jurnal Pendidikan Sains Indonesia*, 4(2), 6–12.
- Isnaeni, I. F. (2019). *Authentic Assessment in SMP N I Purwokerto*. Documents of SMP N 1 Purwokerto, (2019).
- Kunandar. (2015). *Penilaian Autentik (Penilaian Hasil Belajar Peserta Didik Berdasarkan Kurikulum 2013) : Suatu Pendekatan Praktis Disertai dengan Contoh*. Rajawali Pers.
- Pendidikan, K. (2013). Konsep penilaian autentik pada proses dan hasil belajar. *Badan Pengembangan Sumber Daya Manusia Pendidikan Dan Kebudayaan Dan*

Penjaminan Mutu Pendidikan.

- Prasetyo, A. P. B. (2015). Translation of Authentic Assessment into Biology Teaching Learning Design. *International Conference on Mathematics, Science, and Education 2015 (ICMSE 2015)*.
- Sani, R. A. (2022). *Penilaian Autentik*. Bumi Aksara.
- Sya'idah, U., & Ismail, Y. (2016). Kemampuan Guru PAI dalam Merencanakan dan Melaksanakan Penilaian Autentik (Studi Kasus Guru PAI di SMA Negeri 53 Jakarta). *Jurnal Studi Al-Qur'an: Membangun Tradisi Berfikir Qur'ani*.

