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ASSESSMENT OF ISLAMIC EDUCATION SUBJECTS IN THE MERDEKA CURRICULUM AT SMA N 3 SAMPIT

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Abstract

The Independent Curriculum (*Kurikulum Merdeka*) introduces a new educational paradigm in Indonesia that emphasizes learner autonomy and student-centered approaches. This study investigates the implementation of Islamic Education (PAI) assessments under the Independent Curriculum at SMA Negeri 3 Sampit, focusing on the processes of planning, implementation, and evaluation. A qualitative case study design was employed, with data collected through observations, in-depth interviews with key stakeholders, and document analysis. Data validation was conducted using source and technique triangulation. The findings reveal that PAI assessment implementation comprises three core stages: planning, which includes the preparation of the School Operational Curriculum (*KOSP*) and thematic teaching modules; implementation, which integrates both intracurricular learning and *Proyek Penguatan Profil Pelajar Pancasila* (P5); and evaluation, which includes formative and summative assessments. Formative assessments are conducted through observation, portfolios, and project-based evaluations, while summative assessments utilize tools such as case study-based tests to measure final student competencies. The main challenges identified include limited teacher readiness, adherence to conventional assessment mindsets, and insufficient understanding of holistic evaluation practices. Despite these challenges, the school

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demonstrates adaptive strategies by developing assessment rubrics that integrate cognitive, spiritual, and social domains. These efforts reflect a broader institutional commitment to the core principles of the Independent Curriculum and the advancement of authentic, student-centered Islamic education.

Keywords: PAI Assessment; Independent Curriculum; Islamic Education; Holistic Assessment; Student-Centered Learning

INTRODUCTION

The curriculum holds a very important position, not only for teachers but also for the entire school, and influences the learning process for students as long as it is implemented. The Independent Curriculum (*Kurikulum Merdeka*) represents a new paradigm of education that emphasizes the independence of teachers and students in the learning process. Teachers have the freedom to choose various sources for teaching in order to adjust learning according to the needs and interests of their students (Wardani, 2023). The essence of this curriculum lies in the flexibility for teachers to design learning experiences tailored to students' characteristics while also providing space for developing students' potential based on their talents and interests (Munawar, 2022). Nadim Anwar Makarim, who was then the Minister of Education and the pioneer of the Independent Curriculum, said that the essence of the Independent Curriculum is freedom of thought. He also emphasized that there must be a difference in the competence of teachers at all levels in the process. Without translating the basic competencies of the existing curriculum, no learning will occur.

This concept aligns with the views of Yekni Ardianti and Nur Amalia (2022), who explain that independence in the curriculum provides teachers with space to develop creativity in the learning process according to the characteristics of individual students. Furthermore, the success of implementing the Independent Curriculum is highly dependent on teachers' ability to translate basic competencies into meaningful learning activities (Ferdi et al., 2025).

In addition, the freedom given to teachers also encourages the creation of a more inclusive and adaptive learning atmosphere. Teachers can adjust methods, strategies, and learning media to align with the unique needs and potential of each student. Thus, the learning process not only focuses on achieving curriculum targets but also on developing

students' character, creativity, and critical thinking skills. It aligns with the primary objective of the Merdeka Curriculum, which is to create a profile of Pancasila students who are competitive and prepared to face global challenges (Istianah et al., 2023).

Furthermore, the role of teachers as facilitators and innovators in learning is becoming increasingly important in the era of independent curriculum. Teachers are required to continually improve their professional competence through training, collaboration, and reflection on the learning practices they have implemented. Thus, teachers are not only curriculum implementers but also agents of change who can create an inspiring learning environment and empower students. The success of the Independent Curriculum is ultimately greatly influenced by the commitment and readiness of teachers to carry out this strategic role (Widiansyah et al., 2024).

In this context, assessment becomes a critical component that not only functions as an evaluation tool but also as an integral part of the learning cycle, providing feedback and encouraging continuous improvement (Kemendikbudristek, 2022). Philosophically, the assessment principles in the Independent Curriculum align with Islamic values , as stated in the Quran. Al-Baqarah: 284, which emphasizes the importance of holistic evaluation of the process and results as a form of accountability to Allah SWT. Each evaluation process contains a spiritual dimension as a form of accountability to Allah SWT (Kementerian Agama RI, 2013). Formative assessments that focus on feedback also reflect the concepts of muhasabah and *tazkiyatun nafs* (Nata, 2020). Thus, the integration of the Independent Curriculum assessment and Islamic values not only assesses academic achievement but also forms the character of students who possess noble morals.

Dalam QS Al Baqarah dijelaskan bahwa "Milik Allah lah apa yang ada di langit dan apa yang ada di bumi. Jika kamu menyatakan apa yang ada di dalam hatimu atau kamu menyembunyikannya, niscaya Allah memperhitungkannya bagimu. Dia mengampuni siapa saja yang Dia kehendaki dan mengazab siapa pun yang Dia kehendaki. Allah Maha Kuasa atas segala sesuatu" (Kemenag RI, 2016).

In contrast to the 2013 Curriculum, which divides assessment into three separate aspects (knowledge, attitudes, and skills) with a summative approach that tends to be rigid (Ibrahim, 2014), The Independent Curriculum integrates the three through formative assessments that are diagnostic, reflective, and continuous (Mulyasa, 2023). This paradigm shift is not merely technical but touches on fundamental philosophical aspects. As

explained by Kunandar (2019) In his book Authentic Assessment: A Practical Approach, assessment in the Independent Curriculum functions as an integral part of the learning process (assessment for learning), not merely as a tool for measuring the final results (assessment of knowledge). This concept is reinforced by Prastowo's (2020) opinion in "Learning Assessment in the Independent Learning Era," which emphasizes that formative assessment must be a continuous cycle to improve the quality of learning rather than just measuring final achievements.

Teachers are required to carry out fundamental transformations in assessment practices, from conventional patterns based on written tests to more dynamic and authentic assessment models. In the preparation of the Independent Curriculum Assessment, three main forms of authentic assessment can be applied: (1) project assessments that measure students' creativity and collaboration abilities, (2) portfolio assessments to document students' overall learning development, and (3) process observations that allow teachers to record the development of students' attitudes and skills in the context of real learning (Puteri et al., 2023). This transformation aligns with the findings of the Center for Assessment and Learning of the Ministry of Education, Culture, Research, and Technology (2022), which emphasize that integrating formative assessments can improve students' self-regulated learning. However, the challenge of its implementation lies in the readiness of teachers to design holistic instruments, especially for Islamic Education (PAI) subjects, which require a spiritual-affective approach in addition to a cognitive one. The ideal PAI assessment should cover three aspects: Cognitive (understanding of religious material), Affective (spiritual attitudes and values), Psychomotor (praktik ibadah), dengan instrumen yang mampu mengukur ketiganya secara seimbang (Akbar et al., 2022).

However, the implementation of the Independent Curriculum Assessment in Islamic Education (PAI) subjects faces several challenges. Afifah's research (2022) at SMP Al-Falah Sidoarjo revealed that teachers often remain trapped in outdated habits, such as prioritizing cognitive-based summative assessments. On the other hand, the complexity of selecting assessment techniques (such as oral, product, and project assessments) is also an obstacle. Ideally, teachers should combine three assessment models (diagnostic, formative, and summative) to comprehensively map students' learning needs (Ali et al., 2024). A preliminary study at SMAN 3 Sampit (a driving school) showed that although formative and summative assessments have been implemented in PAI, the results have not been optimal for supporting differentiated learning. Based on interviews with PAI teachers,

initial assessments often fail to identify the full range of students' abilities thoroughly. Therefore, this study aims to analyze the implementation of PAI assessments based on the Independent Curriculum, from planning to processing results, to provide recommendations for improving assessment models that align with the principles of independent learning.

METHODS

The researchers employ a qualitative descriptive approach to uncover the deeper meaning of implementing PAI assessment in *Kurikulum Merdeka*. Qualitative research aims to explain social phenomena through the interpretation of data in the form of words, actions, or documents, making it suitable for exploring the complexity of the assessment process in schools. This approach emphasizes the study of natural phenomena in real contexts (Sugiyono, 2015). The selection of this method is based on its suitability for problem formulation, which requires an in-depth analysis of assessment practices, teacher perceptions, and student responses.

The research was conducted at SMAN 3 Sampit, one of the pioneering schools in Central Kalimantan that has implemented the Independent Curriculum since 2021. Data collection techniques include Observations undertaken in this study, which relate to the implementation of the PAI subject assessment at SMAN 3 Sampit. The researcher observed the implementation of the learning assessment carried out at SMAN 3 Sampit, including interviews with parties involved in the evaluation within the SMAN 3 Sampit environment. The researcher interviewed the PAI subject teacher, Deputy Head of Curriculum at SMAN 3 Sampit, Curriculum Staff at SMAN 3 Sampit, and students. The interview technique employed was a semi-structured interview. Documentation supports data collection to achieve research objectives related to the PAI subject assessment at SMAN 3 Sampit (Rukin, 2019).

To validate the data, source triangulation is used by comparing the results of interviews, observations, and documents, as well as technical triangulation. Technical triangulation will be carried out with observations, interviews, and documentation of PAI subject learning assessment activities at SMA Negeri 3 Palangka Raya. Data analysis through the following stages: Data collection (interview transcripts, field notes, and documents). Data reduction by categorizing findings based on themes (such as teacher

challenges or student responses). Data presentation in narrative form. Verification of conclusions through discussions with teachers and education evaluation experts (Rahardjo, 2007).

RESULTS

PAI Assessment Implementation Pattern in the Independent Curriculum

The results of the research revealed that the implementation of the Islamic Religious Education (PAI) assessment at SMA Negeri 3 Sampit adopted an integrated formative and summative approach. Based on an interview with HN on February 19, 2025, the formative evaluation focused on monitoring the student learning process, which includes conceptual understanding, development of critical thinking, and creativity. It aligns with the principles of the Independent Curriculum, which emphasizes flexibility and a student-centered learning approach (Kemendikbudristek, 2022). In contrast, the more structured 2013 Curriculum tends to focus on measuring general academic abilities through a teacher-centered approach (Nurdyansyah & Fahyuni, 2016).

Formative assessment in Islamic Religious Education is conducted through various techniques, including observation of religious attitudes, worship portfolios, and learning reflections. According to Black and William (2018), Effective formative assessment must be able to provide constructive feedback to help students identify their learning needs and the obstacles they face. At SMAN 3 Sampit, Islamic Religious Education teachers implement formative assessment through religious project assessments, such as creating videos of worship practices, which are evaluated based on a holistic rubric encompassing cognitive, affective, and psychomotor aspects.

Meanwhile, summative assessments are carried out to measure the achievement of final competencies through mid-term and final semester exams. This assessment plays a crucial role in determining the extent to which students have mastered the learning material covered during a specific period. Thus, the results of the summative assessment serve not only as the basis for teachers to evaluate the success of the learning process but also as a reference for students to gauge the level of mastery of competencies they have achieved. The Ministry of Education, Culture, Research, and Technology emphasized that summative assessments in the Independent Curriculum not only function as a determinant of class promotion but also as an evaluation of the achievement of learning objectives as a whole so

that they can provide a comprehensive picture of the quality of learning in schools (Mulyasa, 2023).

At SMAN 3 Sampit, the implementation of summative assessments in the subject of Islamic Religious Education (PAI) is carried out using a more varied and contextual approach. The evaluation form used is a written test combined with a case study designed to measure students' analytical abilities about Islamic values in real-life situations (Hidayati et al., 2022). This approach not only tests memorization and understanding of theory but also requires students to apply religious concepts in solving problems that are relevant to everyday life. Thus, the summative assessment of PAI at SMAN 3 Sampit provides a deeper picture of student competence while encouraging them to think critically and reflectively about the religious values they embrace.

Assessment Planning at SMAN 3 Sampit

Based on the results of interviews with WSS on February 19, 2025, the implementation of the Independent Curriculum at SMA Negeri 3 Sampit was carried out through three main interrelated stages. The first stage is planning, which involves preparing the Educational Unit Operational Curriculum (KOSP) and creating teaching modules. The preparation of KOSP must consider the characteristics of the educational unit and the holistic needs of students. This process also involves analyzing school conditions, identifying learning needs, and preparing flexible learning plans (Purnawanto, 2022).

The second stage involves implementation, which consists of intracurricular learning and the Pancasila Student Profile Strengthening Project (*Projek Penguatan Profil Pelajar Pancasila*/P5). The Pancasila Student Profile Strengthening Project (P5) must be designed holistically to develop three main competencies: (1) global competency, (2) character according to Pancasila values, and (3) 21st-century skills. It emphasizes that the integration of the nation's noble values in P5 must be carried out through a contextual approach tailored to the school environment and the needs of students (Mufid, 2023). In SMA Negeri 3 Sampit, this project is integrated with Islamic values through activities such as the "Daily Alms Movement" and "Making Religious Moderation Videos," which are also part of the authentic assessment. The third stage is evaluation, which includes formative and summative assessments, determining class promotion criteria, and student graduation. According to Kunandar (2019), Assessment in the Independent Curriculum must be designed not only to measure learning outcomes but also to provide meaningful feedback

for students and teachers to improve the learning process. It emphasizes that effective feedback must be specific, constructive, and follow-up to truly have an impact on improving the quality of student learning. At SMA Negeri 3 Sampit, formative assessments are conducted through observation of attitudes, portfolios, and project evaluations, while summative assessments take the form of written tests integrated with religious case studies.

Kemendikbudristek (2024) emphasizes in the KOSP and Assessment Preparation Guidelines that the three stages must be implemented continuously. The results of the interview revealed that PAI teachers at SMA Negeri 3 Sampit have attempted to follow this guide, although they still encounter obstacles in preparing truly holistic assessment instruments. As expressed by WSS, "We are still adapting to the assessment rubric that includes not only cognitive aspects but also spiritual and social attitudes."

The obstacles faced by these teachers are inseparable from the complexity of integrating various aspects of assessment that have so far been more focused on cognitive aspects alone. Holistic assessment requires a deep understanding of how to measure students' spiritual and social attitudes objectively and measurably, thus requiring more intensive training and mentoring. In addition, limited time and resources are also challenges in compiling this comprehensive assessment instrument. However, the enthusiasm and commitment of teachers at SMA Negeri 3 Sampit to continue learning and innovating in assessment methods demonstrate positive progress, which is expected to improve the overall quality of PAI learning.

This adaptation effort also reflects the awareness of the importance of learning that not only emphasizes mastery of material but also the formation of character and spiritual values of students. By continuing to develop a more complete assessment rubric, it is hoped that the assessment process can provide a more complete picture of student development. It aligns with the national education goal of producing a generation that is not only intellectually intelligent but also possesses a good personality and can interact socially harmoniously. In the future, collaboration among teachers, education personnel, and policymakers is necessary to overcome existing obstacles and implement effective and meaningful assessments.

DISCUSSION

Implementation Barriers and Solutions

Based on the research results conducted at SMAN 3 Sampit, it was found that teacher readiness and mindset were the primary obstacles to implementing Islamic Education (PAI) assessments based on the Independent Curriculum. It shows that although this new curriculum offers a more flexible approach and focuses on developing student competencies holistically, there are still significant obstacles in terms of human resources, particularly among teachers. Most teachers struggle to transition from a conventional teacher-centered learning approach to a student-centered learning model that requires active student participation (Anjeliani et al., 2024). This shift is not only about teaching methods but also involves a paradigm shift in how teachers view their roles and functions in the classroom.

Resistance to this change is especially evident in the preparation of assessment instruments, where teachers still tend to rely on written test methods that are mechanistic and less reflective of students' authentic abilities. The Independent Curriculum encourages the use of more varied and authentic assessment techniques, such as project assessments, portfolios, attitude observations, and self-assessments, which are considered more capable of measuring competencies comprehensively and contextually (Pertiwi et al., 2023). This obstacle is also exacerbated by the lack of adequate training and mentoring for teachers in understanding and implementing assessments based on the Independent Curriculum, which makes them feel less confident and more reluctant to leave the comfort zone of the old method. Thus, to optimize the implementation of effective PAI assessments, in line with the spirit of the Independent Curriculum, there needs to be a systematic effort to improve teacher readiness through intensive training, ongoing mentoring, and a shift in mindset that emphasizes the importance of students' active role in the learning and assessment process.

This phenomenon is reinforced by several findings that state teacher resistance to changes in assessment methods is often caused by the habit of using outdated approaches and a lack of training (Bulqis, 2023). The results of an interview with HN (PAI Teacher at SMAN 3 Sampit) on February 19, 2025, revealed that the main challenge comes from a partial understanding of the essence of formative assessment. As explained by Kunandar (2023) in his book "Authentic Assessment for Independent Curriculum," many teachers are

trapped in a technical, procedural understanding without considering the philosophy of assessment as part of the learning process.

As emphasized above, the successful implementation of assessment in the Independent Curriculum requires a fundamental paradigm shift: from assessment that only functions as a tool for measuring results (assessment of learning) to assessment as an integral part of the learning process (assessment for learning). Formative assessment must be designed to provide constructive feedback that enables continuous improvement of learning quality. At SMAN 3 Sampit, for example, teachers were still found to view assessment as merely an administrative obligation, not as a tool to improve the quality of learning. This finding reveals that curriculum transformation must be accompanied by a change in the mindset of all education stakeholders (Dewi et al., 2023).

CONCLUSION

The implementation of the Independent Curriculum-based PAI assessment at SMA Negeri 3 Sampit has been carried out through three main stages: planning (compiling KOSP and teaching modules), implementation (intracurricular learning and P5 projects), and evaluation (formative and summative assessments). Formative assessments focus on monitoring students' learning processes through observation techniques, portfolios, and project assessments, while summative assessments measure the achievement of final competencies with integrated case study tests. However, this implementation still faces major obstacles, including teacher readiness and mindsets that tend to adhere to conventional methods, as well as a limited understanding of the principles of holistic assessment. Nevertheless, adaptation efforts continue, including the preparation of assessment rubrics that cover cognitive, spiritual, and social aspects, demonstrating the school's commitment to realizing student-centered learning by the principles of the Independent Curriculum.

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