

Application of Authentic Assessment in Various Learning Methods in Improving Student's Morals Through Religious Subjects

Nurzannah

University of Muhammadiyah Sumatera Utara,

Departemen of Islamic Religion

Jl. Mukhtar Basri No. 03 Medan, Sumatera Utara, Indonesia

nurzannah@umsu.ac.id

Abstract - This research was conducted in the background of morality condition of students in the first batch of Counseling Class B-1 Masters Semester FKIP UMSU, which less reflect the morals of mahmudah especially in learning in the School Year 2015-2016. In addition, assessment of learning outcomes during this tends to use cognitive tests alone, whereas authentic assessment can improve the existing assessment system. The purpose of this study is to improve students' morals in Prodi Counseling Class B-1 Morning Semester I FKIP UMSU TA. 2015-2016. This research is a classroom action research, conducted in three cycles, with research procedures: 1) Planning, 2) Implementation, 3) Observation, and 4) Reflection. Data collection techniques used to collect data on Student Morals is to apply the authentic assessment, Observation, Public Interview, and Portfolio, by applying it to the method of learning varies .. data analysis technique is descriptive interpretative. The results obtained from this study, in the last cycle of student morality reached 95.53% (with the category Very Good). The conclusion of this research is that the application of authentic assessment on various learning method can improve morality of first semester students Prodi BK 1B-Pagi FKIP UMSU TA. 2015-2016 in learning.

Keywords: *Authentic Assessment, Varied Methods, Increasing Morals in learning preliminary*

1. Introduction

1.1. Research Background

Currently we are surrounded by cultures that can instantly devastate aqidah and morals of human beings. Drugs of all kinds, cultures of all kinds have been able to destroy our eastern culture, including the joints of Islamization. Not to mention the polite and courteous that became the eastern culture and Islam, almost extinct. Moreover, corruption and abuse of authority of officials who have graced the news that we consume daily, either through print or electronic media, not behind rampant sex free. Thus, the concerns and concerns we must grow in order to anticipate these conditions and improve the morals of society, including the younger generation.

Behavior or morals is a good yardstick of bad personality of a person. With good personality, generally good also aqidahnya. Because morality a person that reflects his faith in Allah SWT. Ibrahim Anis in (Yunahar Ilyas, 2002) who says that: "Morals are the nature embedded in the soul, by which various actions are born, good or bad, without the need for thought and consideration". the matter is in substance similar to what was stated by Mansur (1998), Ya'qub (1996), Zainuddin dkk., (1991), and Al-Ghazali. (2012)

Lately so many people who daily appear and behave well (noble deeds), but it turns out to have the opposite behavior. It is widely displayed by the leaders and officials of this nation. So it is not wrong if the authors conclude that good morals or good behavior can be engineered, but not that which is called *akhlak*. Because morals are born based on the norms and rules of religion (Islam).

More specifically can be explained that; generally in the current class of teachers / teaching lecturers; learners tell stories, play HP, BBM's, WA, and Internetan, not to mention the late and dishonest in doing the mandated tasks, and so forth. In fact, various things that disrupt the learning process has been agreed in the contract to learn not to be done, the lecturer also repeatedly reminded that learners focus and not be able to tell and play HP and others in the classroom. This is contrary to Islamic morals that have been taught to learners since they have undergone basic and secondary education. However, still the behavior that makes the class is not conducive is eternal, which causes learners can not absorb the information submitted by teachers / lecturers well.

Authentic assessment, has been agreed by experts to have a meaningful and good benefits in assessing the process as well as learning outcomes. As mentioned that; the benefits of the assessment are: 1) supporting learners' learning, 2) identifying each individual whether problematic or special needs, 3) evaluating the program and monitoring the needs of learners and 4) as a manifestation of responsibility, (Fridani, et al., 2011). Especially according to Usman in (Web-1), assessment methods with poorly tested techniques illustrate the true achievements of the students. In addition the test is also not able to measure all aspects of learning because the test in general can only reveal students' ability on the cognitive aspect only. This opinion is in accordance with the Miskiyah and Murtopo (Web-2), statement Sujana (2013), Kunandar (2014).

Recognizing this, it is necessary to find an appropriate solution to measure students' actual capabilities both from the cognitive, affective and psychomotor aspects. And the way it deems appropriate to address the problem of a comprehensive assessment is to apply an authentic assessment.

The relation of authentic assessment, with the subjects "Religion" and improvement (quality) morals is, during this evaluation or assessment conducted by the lecturer generally is a cognitive measure, the results of MID and UAS plus the presence of students in the lecture.

Thus, the evaluation is done only to capture the cognitive aspects with the level of rote. Memory, especially for students often do not last long. Therefore, when they pass the comprehensive exam done in the fifth semester, the cognitive aspect they derive from the learning outcomes ever achieved is almost lost.

Authentic self-assessment is used to be more meaningful, when learning is done by varied learning methods. This is done so that the learning process runs more dynamically, so the application of authentic assessment in assessing student moral improvement more effective. Because, when compared with the use of limited learning methods, the learning process is not very dynamic and the implementation of authentic assessment will not be maximized.

1.2. Formulation of the problem

The formulation of the research problem is; What is the application of authentic assessments in various learning methods through religious courses can improve student morals "?

1.3. Research purposes

In accordance with the formulation of the problems presented above, the purpose of this study are: "To Form and improve the morals of students through religious courses using varied learning methods."

2. Research Methods

2.1. Planning

This research was conducted at Faculty of Teacher Training and Education UMSU, which is located at Jalan Mukhtar Bashri no. 3 Medan. This research was conducted for 6 (six months), from the preparation stage, to the reporting of research results, ie from September to February 2016.

The subjects of this study are Student Semester I, Counseling Guidance Study Program (BK) Faculty of Teacher Training and Education UMSU, School Year 2015/2016, which amounts to 45 people. The object of research is the application of Evaluation Learning using Authentic Assessment techniques in the course "Religion".

This research is in the form of Class Action Research (CAR), that is with repeated cycle (sustainable), until the research objectives are achieved. According to Suharsimi et al. (2011), (in each research cycle begins with planning, the next stage is the implementation (acting), observing (observing) and reflecting (and the four aspects of the action must run dynamically).

The procedure for the action of the cycle is illustrated in the following scheme recycling:

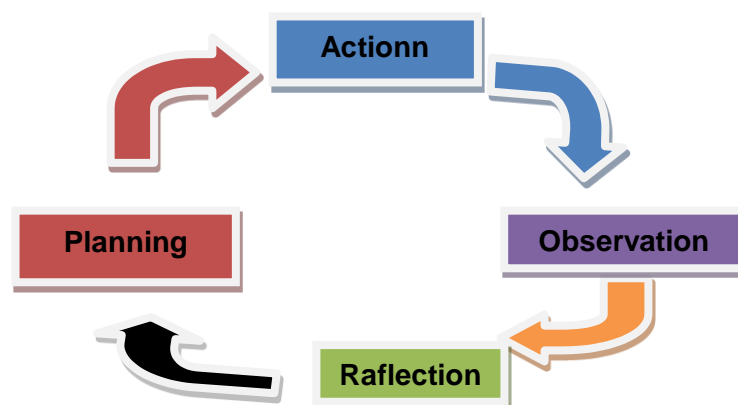
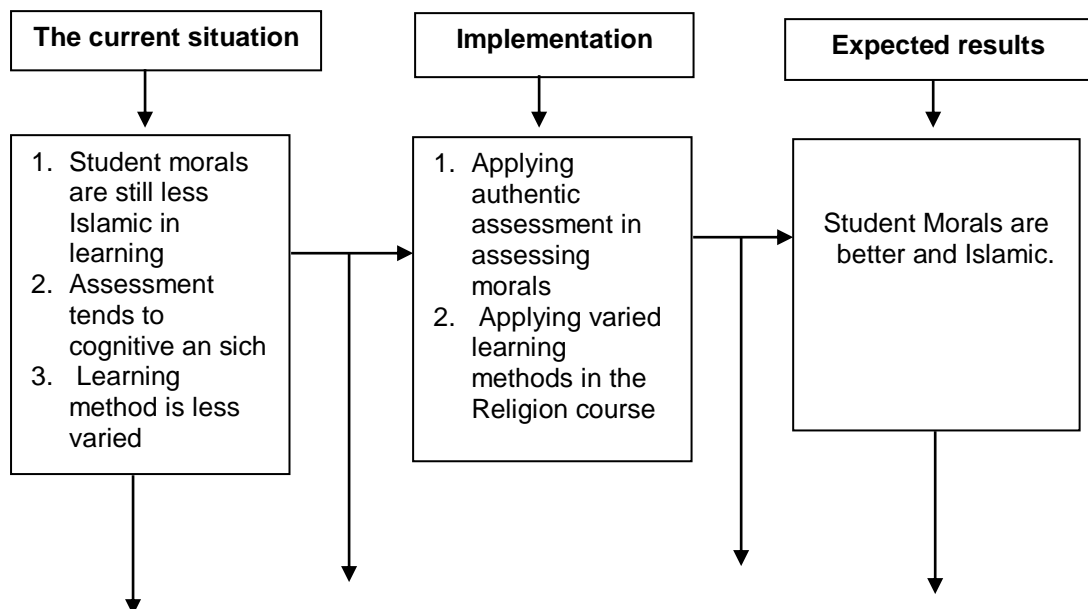


Figure 1: Research Flow Per One Cycle by Suharsimi

This research uses three sources, namely: 1) place and event, that is Assessment process with Authentic Assessment in Religious subject, 2) Informant, covering student of first semester I BK FKIP UMSU TA. 2015-2016 and lecturers in research class, and 3) documents, including: observation field notes during the implementation of learning, portfolio, and field notes of

interview result and anecdotal record, related to morals of students who have transcribed.

The treatment action plan on the subject of this study are as follows:



Discussion of troubleshooting ----- Implementation of authentic assessment
 Early assessment ---- Effect & mid assessment ----- Final Exam Assessment

2.2. Description of the Cycle

For each cycle (cycle 1 to cycle n), do the following:

2.2.1. Planning

In planning activities, the team collectively prepares:

- 1) Course Schedule Unit (SAP) for one cycle
- 2) Assessment instruments, in the form of; observation instruments, anecdotal record instruments, and interviews
- 3) Teaching materials to be presented
- 4) Instrument Test of learning outcomes

2.2.2. Implementation

Implementing the learning process in accordance with the steps Learning that has been designed in the Unit Events Lectures (SAP). The general steps in learning are as follows:

- 1) Opening Activity
- 2) Core Activities
- 3) Evaluation of learning outcomes
- 4) Closing Activity

2.2.3. Observation

At this stage, the lecturer as the presenter of the material as well as the researchers together with the collaborators to collect data by observing the process of implementation of learning to capture information about the behavior or morals of students and simultaneously carry out authentic assessment in learning, using assessment instruments that have been determined.

2.2.4. Reflection

The results of observations made during the learning process are gathered and analyzed and discussed together in teams, and should involve students in discussing the issues that need to be improved in carrying out authentic assessment.

If in the reflection found that the problem has not been resolved, it will continue in the next cycle, and so on until the research objectives can be achieved.

2.3. Data collection technique

Data collection techniques used: 1) observation, which is a careful observation during the learning process takes place, which aims to collect information about changes in behavior (morals) students on the course Aqidah Akhlak, 2) portfolio, which collects all data about students either tasks, notes, etc. 3) interviews, which is to give questions to students about the implementation of learning, and their morals 4) anecdotal record, that is by collecting various special note about morality student individually.

To test the validity of data used triangulation technique, which include: 1) triangulation method, that is technique to test truth by comparing data obtained from result of observation with data obtained from chek list, portfolio and interview result, 2) triangulation of data source, the technique used to test the truth by referring to the truth data obtained from one informant with another informant. In this research the researcher use document data source in the form of portfolio and field note, 3) triangulation theory, that is technique used by using perspective more than one theory in discussed problem studied.

2.4. Data Analysis Technique

The data analysis used was an interactive analysis model that was taken by: 1) data collection, namely collecting all research data, 2) data reduction, namely the process of simplifying data carried out through grouping selection and organizing raw data into meaningful information, 3) display data, which is an attempt to display data clearly and easily understood in narrative, graphic, or other forms of exposure, 4) conclusions, namely the retrieval of the essence of data presentation that has been organized in the form of short, concise and meaningful statements or sentences (Milles and Huberman 1992). In addition to the above techniques, in conducting data analysis is also used descriptive interpretative techniques, namely efforts to describe the data with the aim of finding the meaning of data collected to answer research questions, (Igak and Wihardit, 2012). data analysis techniques intended to describe the morals displayed by students in learning, in addition to describe the achievements of learning outcomes, which compared through predetermined achievement indicators.

The indicators of moral change to be better are:

- 1) 85% of students show good self-discipline
- 2) 85% of students showed high motivation with a focus on attending lectures
- 3) 85% of students do not speak (which is out of place) in the classroom and do not use smart phones in the classroom, unless there is lecturer instruction, (polite / polite)
- 4) 85% of students do various tasks mandated (responsible)
- 5) 85% of students are dressed in Islam

6) 85% of students do the tests / exams and independent tasks honestly

In the implementation of this research, the mechanism of action is realized in 3 cycles, each cycle consisting of 4 activities, namely (1) planning, (2) implementation, (3) observation and interpretation, and (4) analysis and reflection. Where, in each cycle is always done improvements to perfection next action, through data reflection.

3. Results and Discussion

The results obtained on improving student morals after going through 3 cycles of improvement research can be seen in the following table summary:

Table 1. Summary of data recapitulation improvement of morality of students Semester I Department BK B1-Pagi FKIP UMSU TA. 2015/2016

No.	Morals in Learning	Pra Cycle (%)		Cycle 1 (%)		Cycle 2 (%)		Cycle 3 (%)	
		CATEGORY							
		SB	B	SB	B	SB	B	SB	B
1	Discipline	2.2	64.4	28.9	46.7	44.4	40	66.7	28.9
2	Responsible	0	68.9	55.6	33.3	55.6	33.3	62.2	33.3
3	Focus	0	26.7	53.3	26.7	53.3	26.7	71.1	26.7
4	Honesty	2.2	0	64.4	24.4	64.4	24.4	64.4	24.4
5	Politeness	6.7	35.6	53.3	44.4	53.3	44.4	77.8	22.2
6	Islamic Dress	0	91.1	2.2	88.9	44.4	51.1	44.4	51.1
Jumlah		8.89	154.3	257.5	226.6	315.4	219.9	386.6	186.6
Rata-rata		1.48	25.72	42.92	37.77	52.67	36.65	64.43	31.10
Jumlah Kategori SB & B		27.2		80.62		89.32		95.53	

The results of the recap in the table above shows that the development since the pre cycle, cycle, 1, up to cycle 2 related to morality of students in learning, has reached the target, where the categories that have been set for 6 aspects of morals (discipline, responsible, focus, honest, / politeness and Islamic dress), each 85%, has exceeded the target to Good category, which is an average of 89.32%.

From this explanation, it can be stated that the results of the analysis of the three research cycles that have been carried out indicate that the application of authentic assessment with various methods (lecture, Question and Answer, Panel Discussion, Cooperative Jigsaw, and Two-Paired-Chain) to improve student morals through religious subjects. declared effective, and produced maximum results. This is consistent with the results of research conducted by I Wayan Suastra, (Web-3), which found that; authentic assessment systems that are developed through innovative learning models (guided inquiry models, problem-based learning, and starter experiment learning approaches) are quite effective in improving students' basic physics competencies.

This is in accordance with the main function of the authentic assessment, which helps students in achieving the expected competencies and know the level of achievement of these competencies; as suggested by Arend (2000), Doran (1998), Hart (1994), and Depdiknas (2005) that the benefits of authentic assessment include encouraging students to be actively involved in solving

problems and working meaningfully in increasingly complex day-to-day tasks enables students to effectively utilize their knowledge to solve real-life-relevant problems.

Student activities in learning, both in dealing with various problems, doing everyday tasks, and working meaningfully are the means for this study to see and assess the morals of students during learning.

The above data and information are very relevant to various references on the application of authentic assessment in increasing student morals, as expressed by Goodwin (1982, in Wortham) which was cited again by Lara Fridani et al. (2011) that assessment or measurement as a process to determine (through observation and tests) trait or behavior. Likewise the opinion (American Librabry Association, in Syofiana, 2010), in [http:// earlychildhoodwikastuti](http://earlychildhoodwikastuti). (25-01-2016) In addition, to assess the morality of students, it cannot only be done with a test, but must use authentic assessment, so that it is more meaningful..

4. Conclusions and Suggestions

4.1. Conclusion

Based on the findings of this study, it can be concluded that the application of authentic assessment on various learning methods can improve students' morals

The achievement of students' morality to better morality (95.53) can be done by applying various learning methods..

4.2. Suggestion

Based on the findings and conclusions of this research, it is suggested to lecturers who teach religion to be able to:

- 1) Applying authentic assessments in assessing morals, because it can improve students' related morals: discipline, responsibility, focus, honesty, polite / polite and dressed in Islam.
- 2) If you apply authentic assessments in Religion courses, you should develop them through various methods
- 3) In applying authentic assessments, the group of students formed should not exceed 5 people
- 4) This research is still done in a limited way, it is suggested that this research can be continued by applying it in a wider scope and testing it done with quasi experiment.

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