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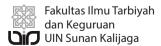
PROCEEDING

International Seminar

" EDUCATION TRANSFORMATION TOWARD EXCELLENT QUALITY BASED ON ASEAN COMMUNITY CHARACTERISTICS"

"EDUCATION TRANSFORMATION TOWARD EXCELLENT QUALIT BASED ON ASEAN COMMUNITY CHARACTERISTICS"

Islamic State University Sunan Kalijaga
Faculty of Tarbiya and Teacher Training

"EDUCATION TRANSFORMATION TOWARD EXCELLENT QUALITY BASED ON ASEAN COMMUNITY CHARACTERISTICS"

PREFACE

The main theme of the international seminar conducted by *Faculty of Tarbiyah and Teaching State Islamic University Sunan Kalijaga* Yogyakarta, Indonesia, is '*Education Transformation Toward Excellent Quality Based on ASEAN Community Characteristics*'. The background of the seminar is the lags of education quality in almost ASEAN countries in comparation with the universities in developed countries. The discussion will be focused on the way how to transform the education model in ASEAN toward excellent quality based on local wisdom. To elaborate the main theme, the organiser of seminar created three sub-themes: 1) globalizing education values based on ASEAN community Characteristics, 2) transforming education toward new paradigm, and 3) building religious next generation. The first theme is to offer the participants to write how to promote the quality of education to global level based on local culture. The second theme is to ask education experts to elaborate the new paradigm in the context of transforming education practise. The third is to give the opportunity to everyone of educator to present his research or experiences in promoting the education model.

Proudly, the organizer of the seminar presents the outstanding speakers from various universities of ASEAN, namely: Faculty of Education University of Malaya (UM), University of Dato Hussen Onn Malaya (UTHM), Faculty of Education University of Brunei Darussalam, Faculty of Eduction Thaksin Universisty Thailand, and last but not least from UIN Sunan Kalijaga Yogyakarta, Indonesia.

Rosmawijah Jawawi, from the Sultan Hassanal Bolkiah Institut of Education (SHBIE) at University of Brunei Darussalam wrote the transformation of teacher education in University of Brunei Darussalam. The title is '*Teacher Education in Brunei Darussalam: Transforming tomorrow's Generation through Teacher Education today*'. She mentioned in her paper that since 2009, the Sultan Hassanal Bolkiah Institute of Education (SHBIE) at Universiti Brunei Darussalam has transformed into a graduate school of education. The Institute of Education which previously offered undergraduate programmes, has undergone a complete overhaul over the past couple of years to focus more on graduate programmes in research and evidence-based practices. SHBIE as a graduate school offers innovative graduate programmes which include Master of Teaching (MTeach), Master of Education (Med) and Doctorate of Philosophy (PhD). Part of the rationale behind this transformation, as in other countries, was a desire to enhance the professional status of teachers in the nation by (i) having a policy that all teachers should in the long-term be qualified to masters level and (ii) ensuring that the education teachers receive provides them not only with basic teaching strategies, but also with the skills to engage in on-going, evidence-based improvements in their teaching throughout their career. This paper will discuss the transformation of SHBIE in the pursuit of better teacher quality that aims to upgrade the teaching profession in Brunei Darussalam.

The challenge for Brunei is that with a small population, Brunei is heavily dependent on a non-renewable resource for growth and stability. Education, therefore plays a critical role in equipping the country with the human resource needs to support its economic diversification agenda and enhanced well-being of people. The needs for economic diversification has made it imperative for the Ministry of Education to take on reformation and restructuring efforts with respect to education policy, structure, curriculum, assessment and qualifications, and professional development in support of the nation's drives to achieve Brunei Vision 2035 (Wawasan Brunei 2035).In realising

this, SHBIEtransformed itself into a graduate school of education in 2009 with to produce educators as high quality professionals with integrity and core values.

In relation to Rosmawijah Jawawi's paper, Sittichai Wichaidit from Thaksin University wrote the specific transformation in the classroom under the title '*Science Teaching for the 21st Century: Transforming Classrooms for The Next Generation Learners*'. His conclution is that educational policy concerns regarding to how science teachers can support students to develop skills needed to be effective citizens in the 21st century. Several skills are considered as the learning objectives of science teaching including critical thinking and problem solving, creativity, collaboration, and communication. People living in this century are expected to master those skills for success in today's world. Yet, it is not clear how to change classrooms from passive learning to be more active and how to provide the context for students to develop those essential skills. The instructional strategy for developing the 21st century skills is proposed in this article. It is developed from the current understandings of how students learn and how scientific inquiry can be organized in science lessons. The strategy was implemented in the learning activities which were parts of the science camp for Thai high school students to develop 21st century skills. After participating in the activities, most students agreed that the activities provided opportunity for them to practice critical thinking and problem solving, creativity, collaboration, and communication. The example of learning activities is presented and there is also the implications of this strategy for science teachers.

The paper elaborated the transformation of education in more specific than before is what was written by Hafsyah Siti Zahara, et all, Departement of Chemistry Education, Faculty of Science and Technology, Islamic State University (UIN) Sunan Kalijaga Yogyakarta '*The effectiveness of Jikustik Learning Model in Student's activity and learning achievement*' According to the witers, that based on the data analysis, it can be concluded:

1. There is a difference in students' activity between the experimental class and control class, then it can be said that *Jikustik* learning model affects the students' activity.
2. There is no difference in student achievement between the experimental class and control class, so that *Jikustik* learning model has no effect on student achievement.

Based on the results, it can be expected to put forward some suggestions that can be applied in the development of science and education policy. Researchers advise as follows:

1. In order to enhance the activity and student achievement, especially chemistry, teachers as educators need to implement active learning model that can stimulate students to be able to increase its activity during learning, so understanding and knowledge gained can retain for longer time.
2. The mixed-model sometimes needs to be done in order to complement each other. By using the mixed-model, students competencies can be emerge.

Hopefully, this seminar would play the role in attaining the goal of transforming education toward excellent quality in ASEAN through the university. The university can support or add on to the state education development program, enhancing the quality of education, building linkages in education system, ensuring access to education, building bridge with development program as well.

Yogyakarta, November 2014

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CONTENTS

TRADITIONAL ISLAMIC EDUCATION IN JOHOR RIAU
(Educational Transformation at Johor Riau in 1820-1950)

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ABSTRACT

Islamic education is the foundation of the establishment of human civilization. In Islamic society of Malay especially in Johor Riau, there are some forms of sciences which are inherited from generation to generation. It includes traditional Islamic education which covers the study of classic books and study based on manuscripts of yellow books and jawi books written by the theologians around Johor Riau. These books will reveal various disciplines of Islamic science like the book of fiqh, aqeeda, mysticism, sharia, muamalat, etc. In this long period, the process of Islamization of science emerges many Malay Islamic figures, the growth of Islamic sects like tarikat and emerges many Islamic institutions that produce the Islamic figures and theologians in Johor Riau which later spread in Indonesia and Malay territory. This elaboration will focus more on the traditional Islamic education in Johor Riau especially in the Malay territory in general.

Keywords : Islamic Education, Classic Books, Traditional Study, Malay Islamic figures.

1. Introduction

Islam is the universal religion which comes from Allah SWT for all mankind. Islam gives the enlightenment to people in shaping civilization toward perfection which is based on the guidance of divine revelation, besides, it does not put aside the role of human's mind. The enlightenment of Islam is also experienced by the people of Malay territory when the spreading of Islam is started there. This effort results in something which can be witnessed till today because the task for spreading Islam is burdened to every Islamic fellows, regardless to the races, skin color, descendants, and positions. In the contrary, now all Muslims around the world consist of various races and skin colors.

The arrival of Islam has brought a new renewal to the life of Malay society which is totally different from the previous society and this renewal is the establishment of new civilization based on Islam. In the era of traditional Islamic education in Johor Riau District, only in the government of the Raja Ali, the son of the Raja Jaafar Yang Dipertuan Muda Riau 8th, the religion is studied deeply. The king has built a lot of Islamic educational center and invites many theologians for teaching in Riau. He also often asks for advice to his cousins which are expert at religious science especially Raja Ali Haji, the son of Raja Haji Ahmad Ibni Raja Haji.

2. The Problems of the Study

Elaboration about traditional Islamic education toward Johor-Riau district is done for understanding the development of Islam in Johor Riau. The influence of Raja Ali Haji has been spread vastly to the whole archipelago especially to the government of Johor which has become its "twin government". It is proved by Tumenggung Abu Bakar's act that sends Engku Haji and Bentara Johor to the Penyengat

Island for asking for Raja Ali Haji's opinion whether he can bear the name of Sultan or not.

He wrote two books in the field of Malay law and customs which entitles "Muaqaddimah fi Intizam al-Waza'ir al-Mulk" and "hamarat al-Muhimmah Diyafah li al-Umara 'wa al-Kubara'i ahl al-Pengadilan". Those writings show us that he is a scholar and knows a lot of Malay custom and Islamic law, especially which relates with constitution. In the production of both writings, he mostly used sources from Al-Quran and also Islamic theologian's works.

Additionally, this research is also conducted for understanding how Islam is spread in Johor-Riau and archipelago. The glorious era of Johor Riau sultan has brought some figures in the Islamic culture and one of those which is renowned is Raja Ali (1809-1870M). He is not only an expert in the field of history and language, but is also renowned as an expert of Islamic law and Malay customs. His presence in that period has made Johor wake as the center of the spreading of Islam in the archipelago which replaces the era of Islamic kingdom of Aceh. The glory of Johor Riau kingdom is known as the golden era of the Islamic literature in Malay Archipelago.

For that reason, Islamic educational study is really important because the arrival of Islam has inculcated the act that invites all Muslim for seeking science. Islamic education has also been spread vastly in Johor-Riau district.

3. Objectives of Study

This elaboration is conducted for observing the history of the early education of traditional Islam in Johor-Riau. We have been ready to know that the arrival of Islam in the Malay territory, Johor-Riau and the Malay Archipelago territory had been spread long ago. The establishment of Islamic education or Islamic sermon is linked to some theologians who do their activity or spreading Islam in Johor Riau districts especially which include the whole archipelago.

This research is conducted for understanding how the early Islamic education arrives in Johor Riau and the archipelago in era of colonialism. It is important because the rapid growth of spreading Islam happens in this era. The arrival of Islam in Johor Riau has changed the monarchial system in that era where it focuses on conducting the Islamic law which before has been influenced by the Hinduism and Buddhism that conceptualize at their gods.

This research will be used for reviewing the role that is conducted by the theologians who are responsible for spreading Islam in Johor Riau. Every theologian which is involved has their own role in developing the Islamic education or Islamic sermon in Johor Riau especially which includes the Malay Archipelago.

It is used for understanding the development of Islamic education which happens in Johor Riau especially the Malay Archipelago. As what has been known between the developing factors of Islamic education, the Kingdom itself is the institution which has the strong relations with theologians. The government will often ask for advices from theologians for the problem which they face.

This elaboration is also conducted for clearer identifying the figures and theologians who have roles in developing the Islamic education in Johor Riau and the Malay Archipelago. They have their own ways and thoughts for developing Islamic education in the Malay Archipelago. The members of theologian and other figures also write books which relate to the Islamic education which will be listed in this research.

4. The Purposes of Study

The purposes of this research is for bringing a level of understanding about how the beginning of the development and spreading of Islamic education or Islamic sermon in Johor Riau especially the whole Malay Archipelago itself. Additionally, it is conducted for identifying the figures and theologians who have roles in the early traditional Islamic education in Johor Riau.

5. The Scope of Study

The scope of the study directs to the Islamic government in Johor Riau. Factors and effects toward the methods of Islamic education in Johor Riau are included. The scope of study is focused on the Islamic government in Johor Riau because most of them understand about how the Islamic education arrives at Johor Riau and the Malay Archipelago in the colonialism. For that reason, the spreading of Islam happens rapidly in that era. The arrival of Islam in Johor Riau has changed the monarchial system where it focuses on the Islamic law which before the monarchial system has been influenced by the tradition of Hinduism and Buddhism which conceptualize at their gods-kings. This scope is also focused in the role of figures and theologians who have roles in developing the Islamic education in Johor Riau especially in the Malay Archipelago and also the books that have been used.

6. Traditional Islamic Education/Study Of Johor Riau In The Colonialism.

Based on the research, the history finds that Islam has rooted and developed in the Malay society for a long time. The arrival of Islam has brought a renewal toward the life of Malay society which is totally different from the previous custom and that is the rise of the new civilization based on Islam. The influences of Islam do not only success in changing the belief but also change the Malay society's socio-culture from the perspective of government, education, and culture. Religious school in Johor kingdom is made with the Duli Yang Maha Mulia Sultan Johor's order and Almarhum Sultan Abu Bakar is asked to give religious education to the Islamic children in Johor using the Malay language as the medium and it is done for free for ensuring that Muslim children in Johor Riau get regular, perfect, and controlled by government religious education.

The arrival of Islam in the Malay Archipelago is forced to face the competition from Hinduism which has been dwelled for about 13 century. But, all aspects of Islam lesson have its superiority which causes

Islam easily to be accepted by the people of archipelago. One of the advantages of Islam is that it is easy to be understood, is not contrary to the conscience, and is always rational and social. Islam teaches that all mankind are equal and are the most respectful creature in the front of Allah SWT when they become the most faithful. Additionally, Islam gives guarantee and social justice which emphasizes on the fraternity of Islam which is universal, cooperative, respectful, unified, etc.

In the beginning, Islam is brought by the dealers from Arab to India and Indian Islam has been spread to the Malay society in the 15 century. Since that time, many Malay people have joined Islam. Malay people have fought many battles against the power of colonialism, Portuguese and Holland, for the sake of defending their nation along with defending Islam. Whereas the colonialist troops want to strengthen their trading position, their main purposes are spreading the Christian in the Malay society.

The Development of Islam in Johor gets stronger after the fall of Malaka to the hand of Portuguese in 15th August 1511. After Sultan Mahmud Shah and his son, Sultan Ahmad Shah are killed in the war against Alfonso D'Albquerqe, he and the son of the kind retreat to Bertam, then continue to the Sungai Muar and then they retreat again to Pagoh. After Pagoh being attacked, Sultan Mahmud retreats to Pahang. After relocating to many places, at last, Sultan Mahmud stays in Bentan from 1521-1526 M. Once more, Bentan is attacked in the 23rd October 1526, Sultan Mahmud retreats to Kampar and in 1528M, he died and is called as Marhum Kampar.

The position of Sultan Mahmud is replaced by Sultan Muda, who is the son of Sultan Mahmud and Tun Fatimah. Sultan Muda inherits the throne using the name of Sultan Johor Ala'uddin. After taking over the throne, Sultan Alauddin retreats to Pahang, and at last, he returns to Johor. Then, Sultan Alaudding builds the center of government in Sungai Johor near Sayong 25.

As the conclusion, Johor has received the arrival of Islam earlier than the rise of Malay Melaka Kingdom. But, the development of Islam in Johor grows rapidly when Johor is conquered by the Malay Melaka kingdom. Islam develops well in Johor, after the government of Malay Johor is established in 1528M. Islam is declared through many methods and ways which are adapted from the early directions from the Malay Melaka kingdom.

7.   The Theory Of The Arrival Of Islam

7.1. Theory from India

It is found by Snouck Hugronje that: "As if a half of Indian is Muslim, then Muslims in India also take part in the transportation and emigration in the Malay Archipelago, and they are those people who bring Islam to the archipelago territory." Then this statement becomes popular and most of orientalists agree to it like RO Winstedt, B. Harrison, and the others. The reason of the declaration of this theory is the early tombs which are found in the Malay territory have been imported to Kambay (Kembayat) Gujarat.

The important roles are taken by the traders from Gujarat in the Malay Island and the impact is in the spreading of Islam.

The tradition of Malay literature more resembles to Indian Islamic tradition in the notes from Marco Polo and Ibn Batutah which ever visit Malay in the 13 century and 14 century M. It is found the grave of the Sultan Malik Al-Salleh or the government of Pasai which is mentioned in the Malay history and the Tales of the Kings of Pasai as the firt government in Malay Archipelago. The stiffness of the Islamic theory is only spread around the 13 century M. The weakness of this theory is: the sophisticated elaboration – the relation between the Malay and the Arab before the rebirth of Islam. It is not appropriate if it is said that the tombs which are found resembling India because it could mean that Islam is from India.

It is not only Indian traders which have a business in the Malay territory, but also traders from other place like china. The Arabian traders who go to Canton also visit Malay territory at least for getting the supply or waiting for the right wind for continuing their sail and now, those are what they use for trading. The literary tradition starts to develop far after Islam has stepped foot and flourished vastly in India.

7.2. Theory from China

Prof. S. Q. Fatimi – the great move of Muslims from Canton 876 (or 878) as the effect of the rebellion which happens and consumes up to 100.000 – 150.000 Muslim victims makes them move to Malay territory which among it, as what is said by S. Naquib, they went to Kedah and Palembang. Additionally, they went to Champa, brunei, Tanah Melayu east coast (Patani, Kelantan, Terengganu, and Pahang) and in east Java. The proof from the tomb of Syeikh Abdul Qadir in mosque in Kedah, that is a stone written in Phangrang in Cambodia, the tombs of Pahang and stones written with Terengganu 1303M. The influence of China is proved in the shape of mosque in Malaka and Java like pagoda.

More submitted proof is more persuading but it does not mean that Islam has just been introduced in that time in Malay territory because there have been Islamic houses in the early dates especially in the North Sumatera.

7.3. Theory from Arab

This theory gets so many supports:

Hamka – there are proofs that Arabian has sailed to Indonesia before the birth of the Great prophet Muhammad SAW for buying spices and camphor which only exists in Sumatera. The map/location of Malay territory has long existed in the Arabian's mind. In the 7 M, Islam had arrived in Sumatera when Muawiyah bin Abi Sofyan sent messenger to the King of Sriwijaya. As well as Umar bin Abd Aziz had held sermon and business in Malay territory.

The government of the Sulaiman bin Malik caliph sent 35 fleets to Muara Sabak, Jambi. These fleets are those who depart from Ceylon to Palembang in 717 M before went to china.

Arabian traders have traded in Malay territory long before Islam comes. It happens because they have joined Islam and there, Islam starts to come in Malay territory. Most of traders come from Yamani, Hadramaut, and Oman. The Islamization of Yamani which is conducted by Ali bin Abi Thalib havs the implication toward the Islamization in Malay because those people are the spreader of Islam when they stay in Malay territory.

The noted proof about the history of the Malay kings' islamization is conducted by the representation from Middle East. For example, Caesar Drebar II who governed Kedah in 1136 M has joined Islam from S. Abdullah bin S. Ahmad from Yamani and bears a new name called as Sultan Mufazar Shah. Parameswara also join Islam through Syekh Abdul Azis from Jeddah and changes his name to Sultan Muhammad Syah.

Islam has arrived since the first Hijrah (7th century M) and it is proved by the Islamic village in the north Sumatera which is known as Ta-Shih.

The influence of Arab exists in Malay language like books, letters, papers, etc. As well as the name of Malay people, it adapts the Arabic name. From the three theories, it can be concluded that actually, Islam has come to Malay territory since the 7th century M. But, it had started to develop and flourished in Malay territory since the 11 – 15 century M and that was the rise of the Islamic Kingdom in Malay territory which had an important role in spreading Islam to the entire Malay Archipelago.

8. Figures And Theologians Which Participates In Developing Traditional Islamic Education In Johor Riau

8.1. Habib Syed Hassan Al-Attas

His full name is Syed Hassan bin Ahmad bin Zain Al-Attas. His consanguinity is linked to the Prophet Rasullullah SAW. He is a theologian in his era as well as his grandfather Habib Zain. The history of his family's arrival started in the 18th century when his grandfather moved to Malay territory. Then his Datuk lives in Pahang and befriends with the relatives of Pahang Kingdom. He does many virtues toward the people and society there. In the 1832, Habib Hassan was born in the Maulana Village in a house near the Tun Ali Palace (Pahang).

In his time, he is known as a theologian, preacher, and also entrepreneur who have done many services. There he established the first Madrasa Al-Attas in Pekan Pahang. After the migration, he stays in Johor and then he builds one more madrasa which is also named with Madrasa Al-Attas. He does not only delight the society, but always associates well with the Malay Kings just like what he does in Pahang and Johor. In Johor, he becomes a good friend with Sultan Johor who is VOA so that he is invited by Sultan to stay at Johor. In Johor, he lives in Habib Hassan Vilage (now known as Wadi Hassan Village). He has established two important institutions for ensuring the inheritance of Islamic education arranged and can be inherited in Johor Darul Takzim. A low level Arabic and Malay madrasa was established in 1913 in the Deputi Hill and one more middle class madrasa which is Al-Attas College in t1932. In the same year, he is chosen to lead the groups of theologians of South-east Asia to attend the world's Islamic Congress in Egypt. His talent in leading which is skillful makes him get some legal or formal position in government like Johor Police Commissioner (1913), District Representation of Johor 91916) and labor in Kluang district.

8.2. Syed Syeikh bin Ahmad Al-Hadi

Syed Syeikh bin Ahmad Al-Hadi was born in Kampung Hulu, Melaka. He gets basic education of Arabic language, religion, and writing and reading in his own house. in 1874, he and his family moved to Penyengat Island, Riau for the demand of Riau government which has strong family bloodlines with the upper class in Melaka, includes the Syed group. His intimacy with the royal family of Riau gives him a name 'Engku Anum' as the exchange for his real name. After graduated from Riau, Syed Sheikh is sent to a Islamic boarding school in Kuala Terengganu for deeper understanding toward religious science and Arabic language. In that time, individual study is considered insufficient without following the learning in Islamic boarding school.

Education

Islamic boarding school institutions train learning method in Hafazan. This tradition causes Syed Sheikh to feel indifferent for continuing his study. Syed Sheikh is really known as someone who does not easily accept lesson which is contrary to the logic and his principles. The damages in the system and Islamic boarding school institution make him feel determinate to return to Penyengat Island.

After returning to Penyengat Island, he learns deeper about Malay language and literature and also the religious science from Raja Ali Kelana who also brings him to Arabian nations for enlarging science and experience. Syed Sheikj also gets a chance for learning Arabic language and Malay language from theologians who visit Penyengat Island. Additionally, many texts, books, magazines, and newspapers in Malay and Arabic language enable him to learn about Fiqh, Interpretation, Mysticism, philosophy, and Al-Quran. Syed Sheikh has big influence in the Riau Palace and he is also given with trust for accompanying the sons of Riau Kingdom to Egypt, Mecca, and Beirut for learning about their religion there. This chance is used for improving his understanding in religion and Arabic language. He gets a chance for learning from some renowned theologians from Malay

territory in Mecca like Syed Abdullah al-Zawawi and Sheikh Wan Ahmad al-Fatani. Tasks and the sermon of Syed Sheikh in Egypt end when he decides to marry and stay in Penyengat Island in 1891.

After getting married, Syed Sheikh still gets a chance for visiting Mecca and Egypt for a few times. Syed Sheikh's visit to Egypt has lead him to the idea and the movement of reformation which is led by Muhammad Abduh who he met firstly in the 1895 when he accompany Sheikh Ahmad Al-Fatani and Raja Ali Kelana to Turk. Even Syed Sheikh often sends letters to each other with Rashid Reda, the replacement of Muhammad Abduh and the content of the letter concentrates at Al-Manar magazines which consist of the idea for renewal. The influence of Abduh thought to Syed Sheikh is explained through the republication of Abduh's writing in the magazines which is made by Syed Sheikh, namely, Al-Iman and Al-Ikhwan.

As Writer

Syed Sheikh does his duty for writing important articles whereas the position as writer is conducted by Sheikh Muhammad Tahir because his business in managing a bricks factory in Batam (Batam Brickworks Company) owned by Raja Ali Kelana. Although he successes in attracting reader from the outside of Malay territory, the publication of Al-Imam ends in the late of 1908 because of continual financial problem. In the early 1908, Syed Sheikh established Madrasa Al-Iqbal Al-Islamiyyah in Singapore. His effort reflects his concern toward the spreading of science and the role of education in developing Malay people in particular and Muslim in general. This madrasa applies the educational system of religion which is modern with combining his works with secular science.

8.3. Syekh Tahir Jalaluddin

Syekh Tahir Jalaluddin was born in 7th November 1869 in Ampek Angkek, Bukit Tinggi, West Sumatera. He birth from the Malay Minangkabau bloodlines. His real name is Muhammad Tahir bin Syekh

Muhammad. His father a Malay Minangkabau person and for that reason, among the people of Minangkabau, Syekh Muhammad is better known with Tunku Muhammad or Tuanku Cengking who is the son of Tuanku Ahmad Jalaludin. Since childhood, Syekh Muhammad Tahir has become an orphan. He has been raised by family in his mother side till the age of 12 years old.

Like other children, Muhammad Tahir is given with a chance for learning. He sails to Mecca after 12 years old for comprehending religious study. In Mecca, he lives with his cousin Syekh Ahmad Khatib who, in that time, becomes the leader of Imam Shafi'i ways in Masjidil Al-Haram.

In 12 years, Muhammad Tahir stays in Mecca and he gets a chance for learning deeper about religious science. In 1893, he sails to Egypt for continuing his study in Al-Azhar in the field of Falak. He successes in placing himself as one of the Falak expert especially when he return to hometown. His incredible mastery in Falak science causes him to be known as Syekh Tahir Jalaludin al-Falaki. Other than Falak field, his skill in religious field is also unbeatable. This happens because of his effort and persistence when he learns in Mecca and also because of the divine gift which exists in him. His primary teacher in Mecca is Syekh Ahmad Khatib. The virtue of Syekj Ahmad Khatib is undoubted. Besides being an Imam for the Shafi'is fellows in Masjidil Haram, he also becomes mufti to the followers of Shafi'i in giving all decision when problems appear among the followers of Shafi'i.

Syekh Muhammad Tahir's chance for learning and staying with Syekh Ahmad Khatib has much affected him in religious field. Most of his preacher's lessons influence his soul. After spending two years for teaching in Mecca, he returned to homeland in 1899. There he starts his task in spreading the idea of Islamic reformation which he receives when he is in Egypt. Many tasks and positions have been taken since he return to homeland. Although facing many challenge from traditional theologians, he never feel desperate or disappointed with his struggle.

Personality

Syekh Tahir is someone who has strong conviction especially in the matters which relates to religion. His boldness is natural in his opinion because the reformation which is suggested does not aim at changing religion to something new, but correcting the Islamic lesson which has been misunderstood.

When he stayed in Muar, which is in 1924-1929, he had taught in Haji Taib school, Parit Jamil, Muar (the old Madrasa Haji Taib). In that time, that school only has 40 students in high grade and 18 students in low grade. But, all students come from many places and nations including Perlis. In teaching, he always uses black robe and fez. He also uses rattan which is provided specially for handling mischief students. This rattan is concealed in his robe and will only be used in urgent condition.

There are few times when his students is hit and sometimes whipped with rattan for the sake of teaching them. The purpose is clear because the next days, he teaches like something has never happened yesterday. This is one of the characters that are owned by Syekh Tahir who does not like to keep revenge. For that reason, although most of his students feel scared when they are learning, but they still love him. They will not escape from school because they know their teacher's anger will not last long. Syekh Tahir is also someone who keeps their promise well. He really keeps promises from the perspective of time, places, and etc. His relation with local people is also good. He even once never forbid the teenagers for playing football or other games for using long or short pants. It makes Muar people really respect him.

His piety also places him in the place which is really honored among the local society. He is also really thorough in every aspect especially in foods and beverages. Syekh Tahir is also a lover of science and loves to read books. He provides a special room for reading in his house. That room is protected well with net so even mosquitoes will not be able to enter and disturb. That is how he concentrates when he

preaches a lesson toward his children. He can wait his son Hamdan (Tan Sri Hamdan) reading and repeating lesson only using a petrol lamp. If it is possible, he wants his child to be an skilled theologian.

8.4. Ja'afar Mr Abu Bakar Lingga - Gembala Khazanah Kerajaan Riau-Lingga

His name is Haji Ja'afar bin Encik Abu Bakar Lingga. He gets the last education in Mecca at the same grade with the theologian of Malay Archipelago which is renowned like Tok Kenali. He gets a educational courses about administration and political personality along with the relatives of Riau-Lingga Kingdom. Although he comes from the Prague society, he is given with the trust by sultan in managing the important tasks of Riau-Lingga government.

He is an important theologian and figures in Riau-Lingga government which starts from the Penyengat Island to Singkep and Lingga Island which in the end, the writer has found a piece of document of Haji Ja'afar bin Enik Abu Bakar Lingga which is evenly important with other theologian and figures in Malay archipelago. In the existed document, at least, there are three things for placing this theologian as a wise figure of Malay archipelago, which is ever becoming the secretary of Rusydiyah Club and ever becoming the administrator to Sultan and Terengganu government. Haji Ja'afar bin Encik Abu Bakar gets his last education in Mecca, in the same grade with the theologians of Malay archipelago like Tok Kenali, Mufti Haji Abdullah Fahim, Kiai Haji Hasyim Asy'ari, and etc. Although Haji Ja'afar is not included with the bloodlines of Riau-Lingga Kindom, but because of his cleverness, he gets special education about administration and politic along with the relatives of Riau Lingga Kingdom in Pulau Penyengat Palace. Then, the importnat tasks of the government are trusted by Sultan or Yang Dipertuan Muda to him. Till the writing of this article, the writer has not recognize the other figures who does not come from the royal bloodlines which can give contribution to the Riau Lingga Kingdom like Haji Ja'afar.

The important notes are his books about Faraid Law, which is elaborated briefly by Abu Hassan Sham above. That book is finished in Baru Village, Daik, Lingga in 11th safar 1334 H with the assistant of his good friend, Haji Abdul Hamid Ibnu Isa lingga. The content is the resume of how to share the inheritance which is resumed in the Ghayatut Taqrib boos written by Syeikh Daud bin Abdullah al-Fathani and Al-Manhajul Masyru written by Syeikh Ahmad Khathib bin Abdul Lathif al Minankabawi. Those are printed by Mathba'ah Al-Ahmadiah, 101 Sultan Street, Singapore.

The other important notes are concerned with the phenomena when he start to stay in Terengganu and works as Sultan Terengganu's secretary. The notes are started in 1st Muharram 1337 H till 1st Rabiulawal 1341 H. In this note, we can recognize the very strong relation between Haji Ja'afar with the Sultan Terengganu and other class in Terengganu Palace other than Sultan. Additionally, there are a lot of important things which happen in that period, for example, the death of the theologian named Raja Haji Muhammad Sa'id bin Raja Haji Muhammad Tahir and the renowned Riau writer. Haji Ja'afar Lingga writes, 11th safar 1338 H, Tuesday night, at 9.00 pm, till the Singapore harbor.

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AN AUTHENTIC EVALUATION IN THE IMPLEMANTATION OF COMPETENCY-BASED CURRICULUM

Sri Sumarni

Abstract

Evaluation is one of the most important elements in the education process, because it can provide the important and accurate information that can be used as a basis for making educational decisions. Curriculum 2013 is a Competency-Based Curriculum, so the evaluation is designed by using the authentic assessment. Authentic assessment is the collecting process of the information by the teacher about the student development and achievement through a variety of techniques that are able to reveal, prove, or show exactly that the purpose of learning and ability (competency) have actually achieved. An authentic assessment emphasizes the ability of the student to demonstrate a competence attitude, knowledge, and skill which is possessed in a real and meaningful manner. These three competencies are expressed in a balanced way, so it can be used to determine the relative position of each student towards the established standards. Each competency also requires the use of different and varied techniques and instruments in order to obtain the accurate and comprehensive information for making educational decisions appropriately.

Keyword : assessment, authentic, curriculum, competency

A. Introduction

Curriculum, learning, and evaluation have an important relation to be considered in seeking the success of the student. As good as any curriculum, if it is not supported by adequate learning and evaluation, the success of the student will not be achieved. Similarly, if the learning is not guided by a good curriculum, there will be confusion in the implementation. While if learning is not supported by an adequate evaluation, it will cause some problems, for example: frustration, moral decline, indeed there will be occurred disorientation among students. Therefore, these three issues are important to be considered for the optimizing of the learners' result, particularly in answering the problems which are progressed right now.

Evaluation is one of the most important elements in the education process, because it can provide the important and accurate information in making educational decisions, such as: pass or not pass, grade or not grade, completed or not completed the study, and so on. Moreover, by the evaluation, the learning that has been formulated can be known its success. For the student, the evaluation is very important to do the remedial process, development, and guidance to enable them to achieve the learning result optimally.

Today, the curriculum used in Indonesia is Competency-Based curriculum (CBC), the Education Unit Level Curriculum (SBC) which was implemented in the school in 2006/2007 and replaced with Curriculum 2013 that began to be implemented on a limited basis in 2013. Competency-Based Curriculum putthe assessment on an important position. Assessment component is believed to give a real impact in the success of the student. The form and the manner of assessment in many cases provide the important implication for the learning process, how the teacher should teach and how the studentsshould learn really determining the achievement of the competency that is mastered by them.

The evaluation of the learning result is often only associated with the test, because it has become a habit all this time that has been more emphasis on the test technique with the achievement that is only on the intellectual aspect. It is certainly not relevant to the Competency-Based Curriculum which requires the successful of the studentcomprehensively, both on the realm of cognitive, affective, and psychomotor. Therefore, lately there are manycriticisms that appeartoward overemphasis on the testtechnique as the measurement that is less comprehensive with more attention on direct and comprehensive assessment which is often known as an Authentic Assessment through tasks and comprehensive observation to the studentcompetency.

B. The Essence of Authentic Assessment

An Authentic assessment is often expressed as a performance assessment or performance-based assessment. Meanwhile, in some literature states that an authentic assessment is equated with an alternative assessment (alternative based assessment). Whereas Mueller (2006) equates the term of authentic assessment with the term of direct assessment (Rustaman, 2006).

As the implicationform of the application SKL (Competency Standards), the process of assessment by the teacher, both formative and summative must be referred to the criteria. In essentials, the teacher must develop ongoing the authentic assessment that will ensure the achievement and mastery of the competence. An authentic assessment is the process of collecting the information by the teacher about the learning development and achievement of learner through a variety of techniques that are able to reveal, prove, or show exactly that the purpose of learning and capability (competency) has completely mastered and achieved.

An authentic assessment emphasizes the ability of the student to demonstrate knowledge which is possessed in a real and meaningful. The assessment activities do not only ask or tap the knowledge that has been known by the student, but the real performance of the

attitudes, knowledge, and skills that have been mastered. As Mueller (2008) stated that authentic assessment is a form of assessment in which the students are asked to perform the real-world tasks that demonstrate meaningful application of essential knowledge and skills. So, an authentic assessment is a form of task that requireslearner to demonstrate the performance in a real world meaningfully which is the application of attitudes essence, knowledge and skills. According to Stiggins (via Mueller, 2008), an authentic assessment is an assessment of performance which requiresthe studentsto demonstrate a certain skill and competency which is the application of knowledge that they master. When it is viewed from the standpoint of the Bloom's theory --a referenced model of authentic assessment development- the assessment should include the realms of cognitive, affective, and psychomotor.

The problem of performance or demonstration, or whatever the term, is certainly in termbased on the characteristics of each subject. Each subject would have theperformance characteristics that are not necessarily the same as the other subjects. The performance of the Islamic Education learning resultis not necessarily the same as the result of mathematics learning, automotive engineering, fashion, music art, and others. Although each subject has the different characteristics, both of which belong to the category of exact sciences and humanities and social, but according to the characteristics of Competency-Based Curriculum, all of them have to implement a model of authentic assessment.

An authentic assessment concerns with the assessment process and the result at once. Thus, the entire performance of the learners in the learning activities can be assessed as a whole, just the way it is, and it is not solely based on the final result (product) only. It considers that there are many studentperformances that are shown during the learning activities, so the assessment should be performed during and in line with the learning process. That is why the authentic assessment is also called the direct assessment. When assessing, many activities are more obvious when it is assessed directly, for instances,the skill of expressing

the opinions clearly, the ability to pray in an orderly manner, the ability to behave commendable, and so on. Therefore, the authentic assessment requires used a variety of the assessment methods; it can use non-test and test models at once, and it can be done anytime in coinciding with learning activities. However, it should still be well planned. For example, by giving the daily test, in-class exercises, assignments, interviews, observations, questionnaires, field notes/daily, portfolio, and others. The assessment that is done through various ways or models, involving a variety of realms, and covering this process and product is then called as an authentic assessment. An authentic assessment can mean and simultaneously guarantee: an objective, tangible, concrete, actually the result of the studentperformance, accurate and meaningful.

In the appendix of the Regulation of the Minister of Education and Culture (*Permendikbud*) No. 66 of 2013 on Standard Assessment of Education has been explained that educational assessment is the process of collecting and processing information to measure the achievement of learners competence that includes: authentic assessment, self-assessment, portfolio-based assessment, test, daily tests, midterm, final examination of the semester, the exam of competence level, the examination of competency quality level, national examination, and school/Islam school (*madrasah*) examination.

From the description above, it can be emphasized that an authentic assessment has the following characteristics:

1. Assessment which is integrated with learning activities;
2. Using a variety of ways and criteria;
3. Comprehensive (full competence reflects the attitudes, skills and knowledge);
4. Emphasizing on demonstrating the knowledge, attitudes, and skills in a real and meaningful;
5. Direct, both inside and outside of the class;
6. Improving: objectivity and accuracy of the assessment;

7. Adjust the characteristics of each subject;

8. Very relevant to the Competency-Based Curriculum.

There are several benefits of using an authentic assessment, as Mueller (2008) stated as follows. First, it improves the objectivity, because educators can see the learning result directly. The assessment that that only measure the knowledge achievement, indirect, and it cannot measure the actual results. Second, authentic assessment providesthe opportunity for learner to construct the learning result through the independent assignments. The assessment should not merely requirelearners to repeat what they have learned because it just trains them to memorize and remember, so it is less meaningful. With the authentic assessment, learners are trained to construct what has been achieved when they are confronted with the concrete situations. By this way,learners will select and prepare the answers based on the knowledge that is possessed and the situation analysis which is done in order to the answer is relevant. Third, an authentic assessment allows the integration of learning activities, learning, and assessment activities into one integrated package. It is important for the educators to make improvements to the learning result of the learners who have not completed, both from the aspect of knowledge, skills, more so their attitudes. Remedial process and the other tutoring do not have to wait until the completion of the study for one semester.

C. Authentic Learning and the Educator

Authentic educator is an educator who is able to implement an authentic learning. Authentic learning is a learning that is able to developthe student competence through a variety of strategies and models which are supported by the availability of a variety of learning resources in a comprehensive, factual, and in accordance with the characteristics of the students, and integrating the assessment during the learning process is going on. To support the authentic learning, the authentic educators or teachers are the teachers who understand about who their students are and master about how to customize it

with a variety of strategies, methods, and learning media, mastering the academic knowledge that supportsthe mastery of student competencies, capable how to evaluate it, and able to be the guide for their students. When referenced regulations about competencies required by the teachers as can be seen in the Regulation of the Minister of National Education No. 16/2007 which includes pedagogical, professional, social, and personality. Meanwhile, according to the Regulation of the Minister of Religious Affairs No. 16/2010 is the fourth competency which is added by one competency, it isleadership competency.

An authentic teacher or educatorwill design and implement the authentic learning. He will interact well with the students and apply a variety of learning methods that are relevant to the learning styles and the developmental levels of learners. Furthermore, if there is astudent who behave less commendable or often do not do the work, he will find out what the cause, is he guided by his parents in studying at home, how the educational background, economic, cultural parents, and so on, so the error or the lack that is experienced by student is not directly inflicted upon him, but seeks to find out what is behind the behavior of their students. Furthermore, he will also find out how the characteristics of their students, learning styles, and habits, so it can be an important substance to educate or guide them. Anauthentic educatorwill establish a good cooperation with their parents, colleagues and boss, so every problem can be resolved immediately.

An authentic teacheris also required to master and continue to update his academic knowledge through lifelong learning activities wherever helives. Science and technology develop rapidly. A teacheris required to continue to follow through active participation in various scientific activities, such as seminar and workshop about his scientific field. With this mastery, the teacher does not get the difficulties if the demands presenting the learning object of study for the students in a comprehensive and factual manner in which the demand of the Competency-Based Curriculum. Included in this context is the support

of ICT for displaying various learning objects of the student playing a very important role to support the authentic learning process.

In addition, an authentic educatoris also required to be able to become the example for his students. All speeches, attitudes, and actions always become a good example for the students and the widesociety. A teacher should not be blamable at all. He is always in charge of keeping the wicket for the character values his students. He must have anabundant mental, well liked and respected, indeed his presence is always awaited by his students and colleagues.

In the authentic assessment, the duty of the educators is doing the process of collecting, processing and usingthe information, both objective quantitative and qualitative, comprehensive, and accurate through a number of evidence to determine the achievement of the learning result/the students competency, both during the process and the end of the study. An authentic assessment can be made by the teacherhimself, the team of teachers, or teachers working with the students. In determining what techniques and instruments that will be used in this study,teacher can discuss to arrange it, for example in MGMPs forum, so the teacherhas anadequate instrument treasury of the authentic assessment.

In the authentic assessment, often involving students in the learning is essential. The assumption, the students can do their learningactivity better when they are involved in the learning activities, and they need to be told that during the learning process is going on, they will be assessed. Students are asked to reflect on and evaluate their own performance in order to increase a deeper understanding of the learning objectives and encourage the higher learning ability.

D. Authentic Assessment in the Curriculum 2013

Curriculum 2013 is a Competency-Based Curriculum, soits evaluation is designed by using an authentic assessment. In the 2013 curriculum, the assessment of student competence achievement

includes the competency of attitudes, knowledge, and skills that are performed in a balanced way, so it can be used to determine the relative position of each studenttowardthe established standard. An authentic assessment has a strong relevance to the scientific approach in learning based on the demands of Curriculum 2013. The assessment is able to describe the increase of student learning result, both in order to observe, ask, think, associate, and communicate. The assessment is also very relevant to integrated thematic approach in learning, especially in the level of elementary school or for the appropriate subject.

1. **Attitude Competency Assessment**

a. **The Explanation of AttitudeCompetence**

Attitude is begun from the feeling that is related to a person's tendency to respond something/objects. Attitude is also as an expression of the values or the way of a person's life. Attitude can be formed, resulting in the desired behavior or action. Attitude competence in curriculum 2013 is more appropriate called the behavior because the attitude of a person agree or disagree is not necessarily manifested in the good act or bad act.

The assessment of attitude competence in learning is a series of activities designed to measure the student attitude as the result of the learning program. The attitude assessment is also an application of a standard or system of decision-making on attitudes. The major use of the attitude assessment as a part of a learning is a reflection of understanding and the progress of the studentattitude individually.

b. **The Scope of Attitude Competence**

The curriculum 2013 divides theattitude competency into two competencies; they are*spiritual attitude*which is related with the formation of the faithfuland pious student, and *social attitude*which is related with the formation of the noble student, independent, honest, caring, democratic, and responsiblestudent. Spiritual attitude is as amanifestation of the strength of the vertical interaction with Almighty

God, whereas social attitude is as a manifestation of the existence of the consciousness in an effort to realize the harmony of life.

In SMP/MTs (Junior High School),for example,the competency of spiritual attitude refers to KI-1: *Respect and appreciate the teaching of their religion*, whereas the competency of social attitude refers to KI-2: *Respect and appreciate the honest behavior, discipline, responsible, caring (tolerance, mutual cooperation), polite, confident, in interacting effectively with the social and natural environment in a range of the social and the presence.*

Based on the formula KI-1 and KI-2 above, for example, the assessment in SMP/MTs includes:

Table 1. The Scope of Attitude Assessment

The Assessment of Spiritual Attitude	Respect and appreciate the teaching of their religion
The Assessment of Social Attitude	1. honest 2. discipline 3. responsible 4. tolerance 5. mutual cooperation 6. polite 7. confident

c. **The Assessment Technique and the Instrument Form**

The technique and the instrument of the authentic assessment towardthe student attitude competence can be done among others, by:

1) Observation Technique

Observation is anassessment technique that is done continuouslyby using the senses, either directly or indirectly by using an instrument that contains a number of behavior indicators that are observed. Direct observation is carried out by the teacher directly without intermediary the others. Whereasindirect observation is carried out by the help of the others, such as other teachers, parents, students, and school employees.

The form of instrument used for observation is a guidance observation that is a check list or rating scale accompanied by the rubric. Check list is used to observe whether there is an attitude or behavior. Whereas the grading scale determines the position of the student attitude or behavior in a range of attitude. A guidance observation generally contains the attitude or behavior statement that is observed and the result of the attitude or behavior observation is according to the reality. The statement contains a positive attitude or behavior or negative is according to the indicator of the attitude description in the core competence and the basic competence. Range scale of the observation result such as:

a) Always, often, sometimes, never

b) Very good, good, good enough, not good

2) Self-Assessment

Self-assessment is an assessment technique by asking the students to express their advantages and disadvantages in the context of the competence achievement. The instrument that is used is a self-assessment sheet using the checklist or rating scale that is accompanied by a rubric. Grading scale can be arranged in the form of Likert scale or semantic differential scale. Likert scale is a scale that can be used to measure the attitude, opinion, and the perception of a person or a group about a symptom or phenomenon. While semantic differential scale is a scale to measure attitude, but the shape is not a multiple choice or a checklist, but arranged in a continuum line in which the very positive answer is located on the right line, and a very negative answer is located on the left side of the line, or the opposite. The data obtained through the measurement of the semantic differential scale is interval data. This scale form is usually used to measure a certain attitude or characteristic of a person.

3) Interagency Assessment of the Students

Interagency assessment of the students is an assessment technique by asking the students to assess each other relatedwith the competence achievement. The instrument used for the interagency assessment of the students is a check list and rating scale with class-based *sosiometri*technique. The teacher can use one of the two or use both of them.

4) Journal

Journal is an educator notes inside and outside of the classroom that contains the information of the observation result about the strengths and weaknesses of the students related tothe attitudes and behavior.

The advantage of the journal is the event/incident is recorded immediately. Thus, the journal is original and objective and it can be used to understand the students with more precise. Meanwhile, the weaknessesof the journal are the reliability that is held is low, requiring a lot of time, need a patience in waiting for the emergence of the events, so it can disrupt theteacher's attention and duty, if the recording is not done immediately, then the objectivity is reduced.

Associated with the journal entries, teachers need to know and observe the students behavior both in the classroom and outside of the classroom. The aspects of the observationare determined first by the teacher in accordance with the characteristics of the subject which is held. The aspects of the observation that have been determined are then communicated to the students first at the beginning of the semester.

2. **Knowledge Competency Assessment**

a. **The Explanation of Knowledge Competency Assessment**

The assessment of knowledge can be defined as the assessment of intellectual potential consisting of the stages of knowing, understanding, applying, analyzing, synthesizing, and evaluating

(Anderson &Krathwohl, 2001). An educator needs to conduct an assessment to determine the knowledge competency achievement of learners. The assessment of the learners' knowledge can be done through a written test, an oral test, and assignment. The assessment activity toward the knowledge can also be used as a mapping of the student learning difficulties and the remediallearning process.

b. The Scope of Knowledge Assessment

The Regulation of the Minister of Education and Culture No. 66 of 2013 about Standard Assessment in Education in the appendix writes that for all subjects in SMP (Junior High School), the core competency that should be possessed by the students in the realm of knowledge is to understand the knowledge (factual, conceptual, and procedural) based on the curiosity about science, technology, art, and culture related to the visible phenomena and the events.

1) Factual Knowledge

The factual knowledge containsconvention (agreement) of the basic elements in the form of terms or symbols (notation) in order to facilitate the discussion in a field of disciplines or subjects (Anderson, L. &Krathwohl, D. 200). It includes the aspects of the terms knowledge, specialized knowledge and the elements regarding with the knowledge of events, locations, people, dates, information resources, and so on. As an example of the factual knowledge is as follows:

a) knowledge of the sky, the earth, and the sun;

b) knowledge of the facts about the culture and social institutions;

c) knowledge of the scientific papers in the form of book and journal;

d) knowledge of the symbols in the map;

e) knowledge of the sun that emitsthe heat ray;

f) knowledge of the essential facts in the field of health; and so on.

2) Conceptual Knowledge

The conceptual knowledge includes an idea in a discipline that allows people to classify the object in which it the sample or not, also classify (categorize) the objects. It includes the principles (rules), laws, theorems, or formulas that are interrelated and well structured (Anderson, L. &Krathwohl, D. 2001). The conceptual knowledge includes the classification and the categoryknowledge, the basic and the general knowledge, the knowledge of theories, models, and structures. The examples of the relevant concept development are as follows:

a) knowledge of the theory of the earth evolution and rotation;

b) knowledge of the kinds of interaction and social systems;

c) knowledge of the correct sentence structure and the parts;

d) knowledge of the function of maps in geography;

e) knowledge of the basic laws of physics; and so on.

3) Procedural Knowledge

The procedural knowledge is a knowledge about how the sequence of steps in to do something. It includes knowledgefrom the general to the specific and algorithms, a particular method and technique knowledge andknowledge of the criteria for determining the appropriate use of the procedure (Anderson, L. &Krathwohl, D. 2001). The examples of the procedural knowledge are as follows:

a) knowledge of the solar thermal utilization procedures as an energy source;

b) knowledge of procedures for establishing a social organization;

c) knowledge of the words meaning based on the analysis of the sentence structure;

d) knowledge of the steps to create a map image;

e) knowledgeof the steps to measure the electrical voltage; and so on.

c. The Assessment Technique and the Instrument Form

The assessment technique of knowledge competency is conducted by written tests, oral tests, and assignments. Each of these techniques is done through the relevant specific instrument. The technique and theinstrument form of knowledge competency assessment can be seen in the following table:

Table 2. The Technique and the Form of the Instrument Assessment

The Assessment Technique	The Instrument Form
Written test	Multiple choices, blank, short answer, true -false, matching, and description.
Oral test	The question list
Assignment	Homework Assignment and / or the task to be done individually or in groups according to the characteristics of the task.

3. The Assessment of the SkillCompetence Achievement

a. The Explanation of the Assessment of the Skill Competence Achievement

The assessment of the skill competence achievement is the assessment which is conducted on the students to assess how far the achievement of SKL, KI, and KD specialized in the skill dimension. SKL skill dimension for the education level of SMP/ MTs/SMPLB/ Package B is a graduate that has the ability qualification to think and the effective and creative act in the realm of the abstract and the concrete according to have been studied in the school and the other similar sources (*Permendikbud* 54 of 2013 about SKL). This SKL is a minimum competency claim after the students study for 3 years or more and passed.

b. The Scope of Skill Competency Assessment

The scope of skills competency assessment includes the student skill which is learned in the school and the other similar sources in the

sameview/theory. These skills include: the skillof trying, processing, displaying, and reasoning. In the realm of the concrete skill includes the activity of**using, describing, composing, modifying, and creating**. Meanwhile, in the realm of the abstract, this skill includes the activity of **writing, reading, counting, drawing, and authoring.**

KD Group (Basic Competence) the skill is formulated to achieve the core competence of the skill (KI-4). The formulation of the basic competence is developed by consideringthe student characteristic, the initial capability, and also the characteristics of a subject. The skill realm is acquired through the activity of observing, asking, trying, reasoning, displaying, and creating.

c. **The Formulation and the Example of the Achievement Indicator of Skill Competency**

The indicator of skill competency achievement is a measure, characteristic, trait, making or a process that contributes/demonstrates the achievement of a certain basic competency that becomes the reference of the subject assessment. It is developed by the teachers of KI and KD by considering the development and the ability of each student. Each core competency can be developed into two or more indicators of the skill competency achievement; this is in accordance with the breadth and the depth of the basic competence. The indicators of learning competency achievement from every basic competencyare the reference that is used to make an assessment.

The indicators of the skill competency achievement are formulated by using the operational verb that can be observed and measured, they are: identifying, counting, differentiating, concluding, retelling, practicing, demonstrating, describing, and so on.

d. **The Assessment Technique of Skill competency**

According to the Regulation of the Minister number 66 of 2013 about Standard Assessment, the educators assess the skill competency through the performance assessment that is the assessment requiring

the students to demonstrate a particular competency by using the practice test, project, and portfolio assessment.

1) **Practice test** is an assessment which requires a response in the form of the skill doing an activity or behavior based on the skill competencydemand.It is done by observing the student activity in doing something. The assessment is used to assess the competence achievement demandingthe students to perform a certain task such as: practice in the laboratory, practice of praying, practice of sport, playing the role, playing musical instrument, singing, reading a poetry/recitation, and so on. To be able to fulfill the planning quality and the implementation of practice test, the following is a technical guidance and reference in planning and conducting the assessment through practice test.

a) The Planning of Practice Test

Here are some steps to be done in planning a practice test.

(1) Determine the essential competency to beassessed the through a practice test.

(2) Establish the indicators of the learning result based on the competency based to be assessed.

(3) Describe the criteria that demonstrate the achievement indicators of the achievement competency result.

(4) Arrange the criteria to the assessment rubric.

(5) Establish a task in accordance with the assessment rubric.

(6) Test the task if it concerns with the practical activity or the using of the tools.

(7) Fixing based on the test result, if conducted the trials.

(8) Establish the criteria/passing boundary/ the minimum standard boundary of the studentscompetence achievement.

b) The Implementation of Practice Test

Here are some steps that must be performed in carrying out the practice tests.

(1) Introduce the rubric to the students beforethe implementation of the assessment

(2) Provide a common understanding to the students about the assessment criteria.

(3) Deliver the task to the students.

(4) Check the availability of the tools and the materials that is used for the practice test.

(5) Carry out the assessment for the planned timeframe.

(6) Compare the studentperformance with the assessment rubric.

(7) Conduct an assessment which is done individually.

(8) Record the result of the assessment.

(9) Document the result of the assessment.

In the curriculum 2013, there is a meaning expansion of the skill. When the previous curriculum is referred as the realms of cognitive, affective, and psychomotor, then in the curriculum 2013 it is referred as the attitudes, knowledge, and skills. The term skill in the curriculum 2013 is not commensurate with the psychomotor realm of Bloom's theory, but it is expanded to include the skill to apply the knowledge that is not always purelythe physical motion aspects.

E. Conclusion

There are several conclusions that can be drawn from the description above, they are:

1. An authentic assessment is a curriculum package of 2013 that needs to be pursued its implementation by the teachers (educators). As the implication of the application form of SKL (Competency Standards), the process of assessment by the teachers should be based on the criteria and develop a continuous authentic assessment. In this case, the duty of the educators is doing the process of collecting, processing and usingthe information, both quantitative and qualitative objective, comprehensive, and accurate

through a number of evidence to determine the achievement of the learning result/the students competency, both during the process and the end of the study.

2. In the curriculum 2013, the assessment of the student competency achievement includes the competency of attitudes, knowledge, and skills that are performed in a balanced way, so it can be used to determine the relative position of each learner student toward the established standards.

3. The authentic assessment should use a variety of measures, criteria, techniques, and instruments in accordance with the characteristics and the essence of the student learning experience, both for the competency attitudes, knowledge, and skills.

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THE IMPLEMENTATION OF INTEGRATED CHARACTER BUILDING ON SCIENCE LEARNING IN ISLAMIC PRIMARY SCHOOL (MADRASAH IBTIDAIYAH) OF YOGYAKARTA SPECIAL REGION PROVINCE

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ABSTRACT

This research has two main objectives. It is to find out supporting and inhibiting factors faced by teacher to implement of integrated character building on science learning in Primary School *(Madrasah Ibtidaiyah)* of Yogyakarta Special Region Province.

It is a survey research conducted on several Islamic schools (*madrasah*) in Yogyakarta Special Region Province. Sample selection is carried out by stratified purposive sampling technique based on area coverage of 4 regencies (Bantul, Sleman, Kulon Progo and Gunung Kidul) and Yogyakarta city. While the data collection technique used is observation, questionnaire and in-depth interview. The observation is conducted by observation sheet about school condition

towards implementation of character educational. And then the questionnaire is completed by questionnaire sheet which is closed questions list to school principal / headmaster, teachers, and students about socialization, implementation and obstacles faced by Islamic school (*madrasah*) related to implementation of character educational.

The supporting factors of primary Islamic school (*Madrasah Ibtidaiyah*) in Yogyakarta Special Region Province concerning implementation of integrated character building on science learning is medium and infrastructure, parents / societies, RPP syllabus and teacher's skill. While the inhibiting factors faced by teachers of primary Islamic school (*Madrasah Ibtidaiyah*) in Yogyakarta Special Region Province related to implementation of integrated character building on science learning is parents/ societies, learners / students, visual aids, material and teacher's skill.

Keywords : implementation of character building, science learning.

A. INTRODUCTION

Today, character building is considered as one strategic solution to overcoming matters about national morality. Moral crisis is result in so many imbalances in the societies which it will make them in unhappy condition for sure (Anis Matta, 2003). Therefore, the appropriate solution for this issue is only one; it is back to take on Allah's way, back to Islamic path. "And whomever following My-directions, surely there is no anxiousness over them and they are not in heart's sadness." (QS. Al-Baqoroh : 38). It is consistent with The Constitution 1945 mandate on article 31 clause (1) which it is stated that each citizen is have right to obtain education, and clause (3) which is confirmed that Government have to attempt and carry out one national educational system that improving faithfulness and pieties

as well as great moral in order to creates intelligent nation life regulated on Acts. It implies that, in essence, education is aimed to build student's character. In order to achieve it, it is not an easy effort. Of course, it is not only teacher's responsibility as learning activities executor, but it also need support of stakeholders and parents. Educational Unit Level Curriculum (KTSP) is remaining have learning burden in high enough, even though the expected achievement is skill/competence mastering includes competence related to character/values.

Some following hadits indicated that how important our schools pay attention on moral building matters on their learners. "*Innama bu'itstu liutamima makaarimal akhlaaq*". In truth, I am delegated only for improves human moral (HR Malik). "Each child is born on pure condition and their parents hold responsibility to create them as Jewish, Christian, or Majusi." School is a strategic place, even the main place after family to build student's moral/character. Even, each school should positioned moral/character quality as one of *Quality Assurance* which must be owned by its each alumnus. Of course, we expect that educated children in our school will be Allah's servants who in faithful condition as our government stated on Article 3 Acts No 20/2003, that "national education is aimed to develop student's potential, thus they will be faithful and pieties human to The Holy One Lord, have great moral, healthy, knowledgeable, skillful, creative, self-regulated, and as democratic citizenship and responsible person". According to following hadits, it is stated that "The faithful person who has the most perfect faithful is person who have greatest moral among them." (HR Tirmidzi from Abu Hurairoh). If good moral makes someone have perfect faithful, thus there is no reason for our school to makes building efforts of moral/character in second place than pursuit technology's sophisticated. Even, be confident, if our students have good moral/character, by God-willing, they will easier to be encouraged for pursuit other achievement.

This research is focused on implementation of character education in *Madrasah Ibtidaiyah* of Yogyakarta Special Region Province. The

results will be used as proposal material for related stakeholders in order to overcoming difficulties on implementation of character education in *madrasah* and to analyze PTAI role towards current issues in education world as well.

Based on description above, it is formulated as follows: what the supporting and inhibiting factors faced by *Madrasah Ibtidaiyah* in Yogyakarta Special Region Province related to implementation of integrated character building on science learning.

B. RESEARCH METHOD

Based on data source, this research type is qualitative descriptive field research with qualitative method. It is conducted on several Islamic schools (*madrasah*) in Yogyakarta Special Region Province which is consists of four MIs in Bantul Regency, three MIs in Sleman Regency, three MIs in Kulon Progo Regency, three MIs in Gunungkidul Regency and one MI in Yogyakarta city.

This research subject is science teacher of MI in Yogyakarta Special Region Province and documents and archives in MI which supports main data source. And the research object is implementation of integrated character building on science learning in Islamic Primary School (*Madrasah Ibtidaiyah*) of Yogyakarta Special Region Province.

The required data is collected from following methods:

1. Observation

    Observation in this research is aimed to obtain data about science learning condition with integration of character education implemented by the teacher. The observation method is also used to find out school facilities and infrastructure, environment, cultural and integration process conducted in MI.

2. Interview

    Interview is carried out by quasi-structured interview which the researcher is conduct interview in consistent with interview guideline. Its objective is to interview science teacher in order to

obtain data about integration of character values implemented by them.

3. Documentation

The documentation type used is learning activities photos and other important documents that support this research. Documentation method is also used to collect documenter data, such as integration implementation of character education on science lesson includes learning syllabus, RPP and learning documentation related to integration process of character education on learning or integration process of character education in school environment and cultures.

4. Questionnaire

This research questionnaire type is closed-question. It is used to find out integration process of character education on science learning.

C. RESEARCH RESULT AND DISCUSSION

In order to see how to implement Character Building integrated in science learning at Islamic Primary School (Madrasah Ibtidaiyah) of Yogyakarta Special Region Province,one of them was by giving closed questionaire to science teacher consisting 6 aspects. While the finding result in the field for each aspect were:

Table 1 : Policy and Administration Support towards Character Education Implementation in the Learning at MI

No	Statement	Yes		No	
		Σ	%	Σ	%
1	Having visson and mission on character education.	14	100	0	0
2	Performing continous socialization to parents who emphasize that children's character education should be developed at home or madrasah.	14	100	0	0

3	Having significant data or document on character education at madrasah. .	11	78.58	3	21.42
4	Presenting particularly that madrasah management and teachers understand character education significance.	14	100	0	0
5	Having obstacle list data experienced by madrasah for the development and learning of character education on children and how to overcome it. .	7	50	7	50
6	Having relationship with the society and giving opportunity to exchange ideas or knowledge with the society for the creation of positive change in implementing character education.	13	92.86	1	7.14

Table 2 : The Enviromental Condition of Islamic Primary School (Madrasah) in Supporting Character Education

No	Statement	Yes		No	
		∑	%	∑	%
1	Having facility that fullfills learners' neccesities to develop character education such as ablution and mosque	14	100	0	0
2	Having clean, healthy and opened environment.	14	100	0	0
3	Having honesty cafetaria.	4	28.57	10	71.43

Table 3 : Teacher's Knowledge on Character Education Implementation

No	Statement	Yes		No	
		∑	%	∑	%
1	Able to explain the meaning of character education and implement character education learning at madrasah.	14	100	0	0
2	Knowing how to make planning that has character education knowledge.	13	92.86	1	7.14
3	Being involved in the making of learning set that has character education knowledge.	11	78.58	3	21.42

4	Being invloved in the making of syllabus and Lesson Plan (RPP) that has character education knowledge.	13	92.86	1	7.14
5	Able to explain components in the character education.	13	92.86	1	7.14
6	Recogniqing how to make syllabus and Lesson Plan that has character education knowledge	13	92.86	1	7.14
7	Teacher has assessment instruments to asses knowledge, skill, and attitude of learners and does not only rely on test result.	14	100	0	0
8	Having teaching material that helps character education learning.	14	100	0	0
9	Knowing the procedures of character education learning implementation.	13	92.86	1	7.14
10	Knowing value aspects in the character education.	13	92.86	1	7.14
11	Knowing the learning objective of character education.	14	100	0	0

Table 4 : The improvement of Teacher's Competence
in Implementing Character Education

No	Statement	Yes		No	
		Σ	%	Σ	%
1	Actively attending training on charaacter education learning.	8	57.14	6	42.86
2	Giving explanation to other teachers, parents, and society members on character education learning development.	13	92.86	1	7.14
3	Developing knowledge in understanding lesson content and integrating it into character values.	14	100	0	0
4	Improving teacher's knowledge ability to develop the material.	13	92.86	1	7.14
5	Having work room so that they are able to prepare lesson material and exchange knowledge on character education learning.	13	92.86	1	7.14

| 6 | Implementing seminar or debriefing towards the implementation of chracter education learning. | 5 | 35.71 | 9 | 64.29 |

Table 5 : Curriculum Content utilized by Islamic Primary School (Madrasah)

No	Statement	Yes		No	
		∑	%	∑	%
1	Curriculum content contains of daily experience of all learners at Islamic Primary School (Madrasah) by embeding character values at Primary School	14	100	0	0
2	Curriculum integrates reading, writing, calculating and life expertise of all lesssons and character values.	14	100	0	0
3	Curriculum develops attitudes such as respecting, honouring others,tolerance and knowledge on all character value that should be reached.	14	100	0	0

Table 6 : Support of Society on Character Education Implementation

No	Statement	Yes		No	
		∑	%	∑	%
1	Parents and society know and are ready to help the implementation of character education learning in livelihood envionment. .	13	92.86	1	7.14
2	Society helps islamic primary school (madrasah) to give counceling to all children to grow character value in daily life.	11	78.58	3	21.42
3	Parents cooperate with Islamic Primary School to assert character education on learners.	13	92.86	1	7.14

The interview was conducted after the researcher received questionaire result that had been filled by previous teachers. The interview was done to make cross check with questionaire content. The following is the interview result done by the researcher.

a. What are supporting factors of the implementation of character education integration in Science learning?

RESPONDENT	ANSWER
MIN Pajangan	Facilities and Infrastructure of MIN Pajangan.
MI Giriloyo	Parents and society
MIN Kebonagung	Support and assumption of Society. Graduates of MI Kebonagung are viewed more superior by the society than other public school graduates so that it becomes a trigger of school community to develop good character building.it is not only to shape smart but also sholeh student.
MIN Jejeran	Since children are accustomed with fairy tale or story, so fairy tale can be fulfilled with character education aspect. Technology available at MIN Jejeran helps in the development of character education.
MI Ma'arif Sendang	Factor that support facility and infrastructur, lesson plan (RPP), Syllabus etc.
MIN Ngestiharjo	Factors that support the implementation of integration is the availability of sufficient facility and infrastructure.
MI Ma'arif Bojong	Lesson Plan Supporting Factor
MIN Ngawen	Lingkungan, jika membutuhkan alat peraga yang bisa dibuat sendiri maka guru akan membuat sendiri.
MI Yappi Natah	The students are enthusiastic because it is about nature, most of them do not need to read book. The teacher is also able to use the provided technology, such as Internet. Teacher's creativity that has been initiative to make properties to help learning process..
MI Muhammadiyah Pengkol	Properties.Media is learning support factor
MI Wahid Hasyim	Related material. The learning media, teacher's skill, and properties.
MIN 2 YK	Related material, competent teacher, students' curiosity.
MI Ma'arif Candran	Students and teachers are moslems, cooperation with foundation and school commitee.
MI Ma'arif Gerjen	The supporting factors are learning media such as image, for example mountain image.

b. What are factors hamper the implementation of character education in Science learning?

RESPONDENTS	ANSWER
MIN Pajangan	Support from parents, because parents more focuss on work, so the intensity of communication between parents and children are less.
MI Giriloyo	Students' development and the lack of information given to parents.
MIN Kebonagung	students are too cool or ignore all activities given by teacher. The lack of attention from parents Students' character that has been shaped since they're at home.
MIN Jejeran	Permisive parents, sometimes they ask students to bring cellphone secretly.
MI Ma'arif Sendang	The obstacle factors come from outside the school, such as students'parents and society
MIN Ngestiharjo	The factor hamepred are the student themselves to spent time to do counceling
MI Ma'arif Bojong	Facility and instrasctructure and supporting books
MIN Ngawen	Inadequate properties
MI Yappi Natah	Do not have many properties. Sometimes they make their own property, such as grade vi that is leearn about spring will use their handmade slingshot.
MI Muhammadiyah Pengkol	Inadequate properties.
MI Wahid Hasyim	Based on my experience, hyperactive children will very influence because they hamper learning in the class.
MIN 2 YK	In my opinion, it does not many obstacles, h owever the material scope is too broad.
MI Ma'arif Candran	Expensive tuition, the students' parents' background is from middle-lower family
MI Ma'arif Gerjen	The obstacle factors are teachers have not understood character education.

The researcher also conducted direct observation on matters which supported character education integration process in school environment such as the availaibility of dust bin, clock, slograns on character that are readable by learners and school rules were adhered on strategic spots to support character education implementation.

D. CONCLUSION

Factors that supported Madrasah Ibtidaiyah in Special Region of Yogyakarta in implementing integrated character building in science learning were infrastructure, parents/society, Syllabus- RPP and teacher competence, while obstacles faced by teachers of Madrasah Ibtidaiyah in Special Region of Yogyakarta in implementing integrated Character

building in science learning were: parents/society, learners, properties, material and teacher's competence.

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