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Differences between the 2013 Curriculum and the Independent Curriculum On Islamic Religious Education at Madrasah Ibtidaiyah

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ABSTRACT :

The Islamic Religious Education Curriculum the Covid-19 pandemic, which previously referred to the Decree of the Minister of Religion (KMA) Number 183 of 2019 concerning the PAI and Arabic Language Curriculum in Madrasas, now becomes the Directorate General of Education Decree No. 3211 concerning PAI and Arabic Learning Achievements. This research aims to analyze the differences between the 2013 curriculum and the independent curriculum in Islamic religious education, especially at the madrasah ibtidaiyah level. This research uses qualitative methods with a literature study approach. Data collection uses documentation. Data analysis used content analysis. The results showed that there had been several changes from the 2013 curriculum to the independent curriculum in Islamic religious education. There were differences in terms of objectives, characteristics, and editorial changes starting from aspects that changed to elements, core competencies changed to learning outcomes that were integrated into Profile of Pancasila student Rahmatal Lil Alamin. Basic competencies are the lesson objectives. The syllabus becomes the flow of learning objectives. RPP becomes a teaching module. Assessments are diagnostic, formative, and summative assessments. In preparing the flow, the flow is almost the same, only there are editorial changes. If the 2013 curriculum it starts with identifying core competencies, and basic competencies and then compiling the syllabus and lesson plans, then in the independent curriculum the flow starts with analyzing learning outcomes, and new learning objectives, developing a flow of learning objectives and teaching modules.

Key words: *Curriculum 2013; Independent Curriculum; Madrasah Ibtida'iyah.*

INTRODUCTION

Curriculum is one of the fundamental components that must exist in educational institutions. The curriculum has an important role in improving the quality of education because the curriculum is the heart of education (Utomo, S. T., & Ifadah, L., 2020). Without a curriculum, educational institutions cannot run well. In the National Education System Law Number 20 of 2003, article 1 paragraph 19 explains that the curriculum is a set of plans regarding content, objectives, and learning resources that become a reference for achieving national education goals. Apart from that, it helps teachers choose the right strategies, methods, techniques, media, and assessments to apply in the learning process.

The curriculum continues to change, especially during the Covid-19 pandemic. The Islamic Religious Education Curriculum, which previously became Minister of Religion Decree (KMA) Number 183 of 2019 concerning Islamic Education and Arabic Language Curriculum in Madrasas, has now also undergone policy changes to become Directorate General of Education Decree No. 3211 concerning PAI and Arabic Learning Achievements. This allows new changes to occur from previous policies. The latest curriculum perfects KMA 165 of 2014 which has changed the material and learning process adapted to the 21st century (Nirwana, R., & Khoiri, Q., 2023).

Previous research by Patricia, et. al., (2023) shows the general differences between the 2013 curriculum and the independent curriculum through aspects of objectives, characteristics, curriculum structure, competencies, and assessment. Furthermore, Zakariyah, and Arif's research. M, & Faidah. N., (2022) explained that the core design model for the Islamic religious education curriculum in the 21st century wants to give it a new color without changing the initial foundation where the curriculum must be able to combine with technology and create a two-track education, namely a relationship with God and humans. Meanwhile Anas, et. all., (2023) analyzed the implementation policy of the independent curriculum at Madrasah Ibtidaiyah which has been supported by the independent learning platform.

Based on several previous studies, there has been no research comparing the 2013 Islamic religious education curriculum with the independent curriculum, so the novelty of this research lies in Islamic religious education in the independent curriculum. This is important to explain so that madrasahs can understand existing policy changes. Apart from that, madrasahs can also prepare themselves so they can adapt and develop the existing curriculum with innovations according to the characteristics of each institution. Therefore, this research intends to establish the old regulations on the Islamic religious curriculum in KMA 183 of 2019 with the latest regulations on the independent curriculum.

Methods

This research uses qualitative methods with a literature study approach. According to Zed (Adlini, M. N., et al., 2022), a literature study is a research method by collecting a variety of literature related to the topic being studied. The main source of research data was obtained through official Islamic religious education curriculum policy documents, namely 1) KMA Number 183 of 2019 concerning the PAI and Arabic language curriculum in Madrasahs, 2) Decree of the Directorate General of Education Number 3211 of 2022 concerning the learning outcomes of PAI and Arabic in the Independent Curriculum in madrasahs. Apart from that, it is also supported by accredited scientific journals related to the Islamic Religious Education Curriculum Policy.

Research data was collected by reviewing curriculum policy documents and searching journals in Moraref, Google Scholar, Sinta, and Garuda Journal in both Indonesian and English. The data analysis technique is through content analysis by selecting data, categorizing, comparing, and combining until relevant data is found according to the topic (Sari, M. & Asmendri, 2020). Researchers will check again by reviewing the data and considering the supervisor's comments.

Result

PAI Curriculum in KMA Number 183 of 2019

KMA Number 183 of 2019 is a replacement for KMA Number 165 of 2014 concerning the 2013 curriculum for PAI and Arabic subjects. This change occurs in terms of the substance of the subject matter which is adapted to life and the challenges of the 21st century. The challenges of the 21st century expect students to have the ability to think critically and solve problems, communicate, collaborate, create and renew, technological literacy and contextual learning. The scope of the PAI and Arabic language curriculum at madrasah ibtidaiyyah in KMA Number 183 of 2019 includes the basic framework of the PAI and Arabic language curriculum, graduate competency standards (SKL), content standards, learning, assessment as well as core competencies (KI) and basic competencies (KD) PAI and Arabic.

The basic framework of the 2013 PAI curriculum was developed with four foundations, namely philosophical, sociological, psycho-pedagogical, and juridical. The philosophical foundation is based on the original character of the Indonesian nation, a religion that unites practice with world endeavors, forms a clean heart, inherits the nation's culture, the example of teachers, and the Arabic language which is a tool for communicating and studying the Islamic religion. The sociological foundation was developed based on the need to meet the diversity of society, nation, and country so that students are socially sensitive and contribute to building the welfare of society. The psycho-pedagogical foundation adapts learning demands based on students' psychological and pedagogical developments appropriate to the times. The theoretical foundation was developed based on standards-based educational theory and competency-based curriculum theory. Standards-based education is adapted to the existence of certain standards as a reference, as well as a competency-based curriculum that expects students to have certain competencies.

Differences between the 2013 Curriculum and the Independent Curriculum in PAI Learning Graduate competency standards (SKL) are a reference for developing content standards, process standards, standards for educators and education personnel, assessment standards, infrastructure standards, financing standards, and management standards. Graduate competency standards are criteria for student abilities achieved after completing the study period. At Madrasah Ibtidaiyah, graduate competency standards are divided into three dimensions, namely attitudes, knowledge, and skills. The attitude dimension expects students to have an attitude of faith, honesty, caring, responsibility, learning, and physical and spiritual health. The dimensions of knowledge are that students are expected to have conceptual, factual, procedural, and metacognitive knowledge and relate their knowledge to life. In the skills dimension, students are expected to have critical thinking, creative, productive, independent, collaborative, and communicative skills.

Content standards are criteria regarding the scope of material and competency levels that are by graduate competency standards. Suitability, breadth, and depth of material are obtained from different processes. In the attitude dimension, through activities of receiving, appreciating, appreciating, carrying out, and practicing. The knowledge dimension includes the activities of understanding, knowing, applying, evaluating, and creating. Dimensions of skills through activities, observing, asking, trying, reasoning, presenting, and creating. Details of the content standards are contained in the objectives and scope of each PAI and Arabic language subject.

PAI learning in madrasas is a discipline-based learning pattern that includes the Al-Qur'an and Hadith, Aqidah Akhlak, Fiqh, Islamic Cultural History (SKI), and Tafsir. However, PAI learning in madrasas can be delivered using an integrated approach or integrated learning. For example, learning SKI or Tafsir, Hadith, and Fiqh in an integrated manner. PAI learning must prioritize the formation of religious attitudes and behavior through contextualization of religious teachings, habituation, acculturation, and the example of all madrasah residents. The relationship between teachers and students in the learning process is built with bonds of love and helping to work together to achieve the blessing of Allah SWT. Learning Arabic in madrasas is oriented to provide four language skills for students. Learning Arabic will be successful if students try to practice what they learn in real communication.

Assessment of PAI and Arabic language learning in madrasas is the process of collecting and managing information to measure the achievement of student learning outcomes in madrasas. Assessment of PAI and Arabic learning outcomes must be carried out using authentic and comprehensive assessments. The assessment results must truly describe students' real abilities in the aspects of each subject. The assessment results are not only a final value that justifies it, but also initial data to be followed up in the form of feedback, coaching, and mentoring. 2013 assessment

Core competencies (KI) are competencies that are synchronized vertically and horizontally. Vertically synchronized with the same subjects in different classes. Horizontally synchronized between subjects in the same class. The core competencies are divided into four, namely KI-1 spiritual attitude competency, KI-2 social attitude competency, KI-3 knowledge competency, and KI-4 skills competency. PAI and Arabic basic competencies (KD) are the same as core competencies in terms of the aspects applied but contain more materials and competencies that students must achieve according to their scope. In this case, of course, each subject in the PAI curriculum and The 2013 Arabic language at Madrasah Ibtidaiyah is different as follows:

Table 1. 2013 PAI Curriculum

Differentiator	Subject	Independent Curriculum
Objective	Al-Qur'an Hadist	Provides basic skills in reading, writing, and memorizing the Al-Quran and hadiths such as letters and short hadiths according to tajwid and its contents.
	Fiqh	Understand and implement the provisions of Islamic law correctly about oneself, fellow creatures, and the environment.
	Moral Faith	Developing people who conform to the faith, have noble morals through experience and habituation in everyday life.
	History of Islamic Culture	Building awareness of the importance of Islamic foundations, values, and norms, time and place, appreciating historical heritage, and taking lessons from and imitating figures.
	Arabic language	Developing the ability to communicate in Arabic both verbally and in writing, growing the importance of the Arabic language and its connection with the breadth of culture.
Characteristics	Al-Qur'an Hadist	Emphasizes good and correct reading and writing skills, as well as understanding the meaning and content of the Koran and Hadith.
	Fiqh	Emphasizes understanding Islamic law and its implementation in worship and muamalah.
	Moral Faith	Emphasizes faith, practicing good deeds, noble morals, and obeying the law.
	History of Islamic Culture	Emphasizes the ability to draw lessons from history to solve present and future problems.
	Arabic language	The learning process uses Arabic, starting with listening, speaking, reading, and writing.
Aspect	Al-Qur'an Hadist	Basic skills: Reading and writing Al-Quran, memorizing short letters, understanding and practicing hadith.
	Fiqh	Fiqh of Worship and Fiqh of muamalah.
	Moral Faith	Aqidah (Faith), Morals and Exemplary

	History of Islamic Culture	Stories. History of pre-Islamic society, the apostolate of the Prophet Muhammad, events during the Khulafaurasyidin period and the history of wali songo
	Arabic language	Saved Dialogue about self-identity, madrasa life, family, hobbies, profession, home, religious activities, and the environment To err is human; to edit, divine.
Core Competencies & Basic Competencies	Al-Qur'an Hadist	<p>KI-1 -Classes 1-2 are the same, namely accepting and implementing the teachings of the religion they adhere to -Class 3-4 is the same with the addition of the verb appreciate.</p> <p>KI-2 -Class 1-2 is the same, namely accepting and carrying out behavior in KI-1 in interactions with family, friends, and teachers. -Grades 3-4 have extra contact with neighbors. -Grades 5-6 add neighbors and love of the country.</p> <p>KI-3 -Grades 1-3, namely understanding factual knowledge at home and madrasah, -Classes 4-6 have an additional play area.</p> <p>KI-4 -Classes 1-4, namely presenting factual knowledge in a logical language, aesthetic work, healthy movements, and behavior of faith and noble morals. -Grades 5-6 are not only factual but also conceptual.</p>

PAI Curriculum in DrijenPendis Decree Number 3211 of 2022

Directorate General of Education's Decree Number 3211 of 2022 is the latest policy that discusses the learning outcomes of PAI and Arabic in the independent curriculum in madrasas. An independent curriculum is a curriculum that provides differentiated learning, meaning that learning is varied according to students' needs and level of understanding. It is hoped that the independent curriculum developed after the Covid-19 pandemic can restore learning from learning loss. The independent curriculum is of course simpler and deeper because it focuses more on essential material. Apart from that, it is also more independent for educational units, teachers, and students. Not only that, the independent curriculum is also more relevant and interactive through project-based learning and Pancasila student profiles.

The PAI independent curriculum in Drijen Pendis Number 3211 of 2022 contains subject rationality, subject objectives, subject characteristics, elements, and learning outcomes spread across each phase, such as phase A classes I and II, phase B classes III and IV and phase C

classes V and VI. In this case, of course, each subject in the PAI independent curriculum at madrasah ibtidaiyah is different as follows:

Table 2. Independent PAI Curriculum

Differentiator	Subject	Independent Curriculum
Objective	Al-Qur'an Hadist	Loves the holy book, studies and practices the values of the Koran and hadith
	Fiqh	Preparing students who understand Islamic laws.
	Moral Faith	Forming students to behave in a commendable manner and uphold Islamic brotherhood, Wathoniyah, and Bashoriyah.
	History of Islamic Culture	Building awareness of the importance of Islamic foundations, values, and norms, time and place, appreciating historical heritage, and taking lessons from and imitating figures.
	Arabic language	Preparing students to have Arabic language skills as a global communication tool and a tool to deepen their religion.
Characteristics	Al-Qur'an Hadist	The material relates to the ability to read, write, and memorize letters and short hadiths according to recitation and habits in life.
	Fiqh	Emphasizes understanding Islamic law and sharia as well as relationships with Allah, fellow humans, and other creatures.
	Moral Faith	Instill faith and monotheism and shape character with noble morals
	History of Islamic Culture	Turning past events and past figures into examples and inspiration,
	Arabic language	Language competence is by its elements, including sounds, vocabulary, and language rules. Competence in oral and written communication and cultural communication
Elements	Al-Qur'an Hadist	Knowledge of tajwid, Al-Quran, hadith.
	Fiqh	The Fiqh of Worship and the Fiqh of Muamalah.
	Moral Faith	Akidah, morals, manners and exemplary stories,
	History of Islamic Culture	Rasullullah Period, Khulafaur Rosyidin Period and Islamic Period in the Archipelago
	Arabic language	Listening, Speaking, Reading and Viewing, Writing and Presenting
Learning Access	Al-Qur'an Hadist	Start phases A, B and C
	Fiqh	Phase A and jurisprudence of worship, Phase C jurisprudence of muamalah

Moral Faith	Start phases A, B and C,
History of Islamic Culture	Start phases B and C
Arabic language	Start phases A, B and C

Discussion

Differences between the 2013 Curriculum and the Independent Curriculum in PAI Learning

The Islamic Religious Education curriculum at Madrasah Ibtidaiyyah is still separated into several subjects, namely Al-Qur'an Hadith, Aqidah Akhlaq, Fiqh, and History of Islamic Culture. In the 2013 curriculum and the independent curriculum, several differences were found in each subject. Based on data from the previous table, it was found that the differences between the 2013 curriculum and the independent curriculum in PAI learning lie in terms of objectives, characteristics, aspects that turn into elements, and KI-KD that turn into Learning Outcomes.

The aim of each subject in the 2013 curriculum places more emphasis on imparting knowledge and concepts to students, while the independent curriculum places more emphasis on forming, practicing, and improving students' abilities. In terms of the characteristics of each subject, the emphasis seems almost the same, but there are several developments such as habituation, character formation, role models, and communication skills. This is in line with that the independent curriculum brings students towards the desired changes and assesses the desired changes. Merdeka Indonesia is still influenced by the Dutch and Japanese colonial education systems and the Merdeka Merdeka Learning Curriculum is interpreted as a learning design that provides students with the opportunity to learn in a relaxed, calm, stress-free, happy without stress and pay attention to nature. students' talents.

At points, aspects turn into elements. The material which was originally separated into each class from grades 1-6 was simplified into phases, phase A class I & II, phase B class IV & V, and phase C class V & VI. This is relevant to the Minister of Education and Culture's decision regarding curriculum structure. Syafi'e in Wijayanti, Inggit & Intan (2023) also stated that there were changes in the structure of the independent curriculum. Core Competencies in the 2013 PAI curriculum have changed to learning outcomes. KI-1 and KI 2 are integrated into the Pancasila Rahmatil Lil Alamin student profile. Rahmatil Lil Alamin's student profile is divided into several themes that can be chosen to strengthen the student's character. This is in line with Idayanti (2023) that the Rahmatil Lil Alamin student profile will help students love peace, reason critically, be creative, and maintain the safety of all Allah SWT's creatures. The themes of Rahmatil Lil Alamin's student profile include deliberation, tolerance, cooperation, civility, dynamic, innovation, equality, straight, firm, balanced, taking the middle path, exemplary, civility, citizenship, and nationality (Mufid, M., 2023).

KI 3 and KI 4 are described in learning outcomes with more essential material content because it is only the main material and is measured based on operational verbs separated by commas. Meanwhile, basic competencies turn into lesson objectives. The syllabus turns into a flow of learning objectives. RPP turns into a teaching module. The pretest assessment turns into a diagnostic assessment. Daily, mid-semester, and end-of-semester assessments change to formative and summative assessments. Not only that, in the independent curriculum the minimum completeness criteria (KKM) have changed to the criteria for achieving learning objectives (KKTP). This is in line with Yniasari (2023) and Nurmaliyah (2023) that PAI in the 2013 curriculum still uses assessments in cognitive, affective, and psychomotor aspects.

Thus, the flow of changes to the 2013 curriculum for Islamic religious education subjects starts from determining core competencies, basic competencies, syllabi, and learning

implementation plans. Meanwhile, in the independent curriculum, the flow starts with identifying learning outcomes, determining learning objectives, then the flow of learning objectives then developing teaching modules.

Conclusion

The basic framework of the 2013 PAI curriculum was developed with four foundations, namely philosophical, sociological, psycho-pedagogical, and juridical. The philosophical foundation is based on the original character of the Indonesian nation, a religion that unites practice with world endeavors, forms a clean heart, inherits the nation's culture, the example of teachers, and the Arabic language which is a tool for communicating and studying the Islamic religion. The sociological foundation was developed based on the need to meet the diversity of society, nation, and country so that students are socially sensitive and contribute to building the welfare of society. The psycho-pedagogical foundation adapts learning demands based on students' psychological and pedagogical developments appropriate to the times. The theoretical foundation was developed based on standards-based educational theory and competency-based curriculum theory. Standard-based education is adapted to the existence of certain standards as a reference, as well as competency-based curriculum which expects students to have certain competencies. Based on research findings, it can be concluded that the difference between the 2013 education curriculum and the independent curriculum in Islamic religious education at madrasah ibtidaiyah lies in terms of the objectives of each subject. Lessons in the 2013 curriculum place more emphasis on imparting knowledge and concepts to students, while the independent curriculum places more emphasis on forming, practicing, and improving students' abilities. In terms of the characteristics of each subject, the emphasis seems almost the same, but there are several developments such as habituation, character formation, role models, and communication skills. At this point, the aspect turns into an element. Separate material for each class from grades 1-6 is simplified into phases, namely A, B, and C. Core Competencies turn into learning outcomes. KI-1 and KI 2 are integrated into the Pancasila Rahmatul Lil Alamin student profile. Basic competencies are the lesson objectives. The syllabus becomes the flow of learning objectives. RPP becomes a teaching module. Assessments are diagnostic, formative, and summative assessments. In preparing the flow, the flow is almost the same, only there are editorial changes. If the 2013 curriculum it starts with identifying core competencies, and basic competencies and then preparing the syllabus and lesson plans, then in the independent curriculum the flow starts with analyzing learning outcomes, and new learning objectives, developing a flow of learning objectives and teaching modules.

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