



The Development of Authentic Assessment Instrument of Hajj Manasik Practices of IX Grade of SMP PGRI 10 Candi in Sidoarjo Regency

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Abstract

The objective of this study is to develop authentic assessment instruments for Hajj manasik that are valid, reliable, and practical in IX grade of the SMP PGRI Candi. This research was a development research with Borg & Gall model without stages of dissemination and implementation. The validity of the contents of the instrument was tested on four experts in their fields. The score given by the expert was calculated using the V Index to determine the value of its validity and with the ICC to find out the reliability score. The instrument was tested on 100 students, construct validity with Exploratory Factor Analysis (EFA), and reliability with alpha cronbach. The results obtain that 27 valid items from expert validation with the reliability of 0.824. Construct validity obtained KMO score of 0.812 with a significance of 0.000, while the value of MSA > 0.5 for 27 items that form 2 factors in accordance with the dimensions of Hajj manasik. Practical test, from 3 teacher respondents stated that it is practical to be used with a score of > 50%.

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INTRODUCTION

Assessment is an important component in the implementation of education. Efforts to improve the quality of education can be done by improving the quality of learning and the quality of the assessment system. Both are interrelated. A good learning system will produce good quality learning. The quality of good learning can also be seen from the results of its assessment (Mardapi 2016: 12).

Nizar (2016: 22) explains that the relevance of assessment in learning and its results, in the history of Islamic education has been explained by the Prophet Muhammad through the learning process with his companions. An example of evaluating the results of learning about prayer performed by prophet's companion who has not yet understood is to have him a remedial, it is explained in the authentic hadith of Bukhari number: 757 and authentic hadith of Muslim number: 99, the chapter must read QS. Al-Fatihah (Antonio 2010: 79). While giving the remedial to the success of students is explained in the hadith narrated by al-Baghawi about sending Mu'ad bin Jabal to Yemen as a Judge (Khallaf 2003: 15).

Antonio (2010: 74), practices in Islamic Education and character are part of the competencies that must be assessed. Teachers need to apply comprehensively in assessing the success of practical learning. Practice in the learning process will make it easier for students to understand the material being taught. In addition, they will also easily solve the tested questions.

Other than that, they will also easily solve the tested questions. Practice methods have the advantage of other learning methods, because this method involves the emotional side of students so that the material taught enters into their long-term memory (Chan & Yuan.2014).

Based on the Decree of the Minister of Religion Number 39 of 2015, one of the missions of the Ministry of Religion is to improve access and quality of religious education to public education units. Islamic Education in the general education unit seeks to improve the quality of graduates of the

Islamic Education field and develop the interest of students to love, explore, and practice the religion of Islam and provide psychological impact to students.

Speaking of the Hajj, not just talking about the implementation of the pilgrimage. Hajj is a worship that has harmony in contrast to other Islamic worship, which is to carry out a ritual of travel in which the place and time have certain rules (Choliq, 2018). The pilgrimage it self is held for approximately 40 days (in the Indonesian context). one implementation of improving the quality of students. The demonstration of the Hajj rituals of the students can get knowledge about the obligatory pilgrimage, the pillars of the Hajj, the way to dress Ihram, how to stay in the ways, tawaf, the way of sa'i, and the way of tahallul as if performing a Hajj and can have a good impact on the development of students' psychology to love the teachings he believes in and have a good impact on his academics (Arhin, 2015).

Mansur (1997: 3), explains that Hajj is the fifth pillar of Islam. Hajj is an annual ritual for Muslims who are able to materially, physically, and scientifically with a pilgrimage to the House and carry out several activities at a predetermined time, namely in the month of Dhul-Hijjah, have conditions and harmony that must be done perfectly.

The practice of Hajj rituals is teaching material in schools and the assessment of the practice of Hajj rituals should use authentic assessment so that it can produce good information. The assessment instrument must have a good level of validity and reliability.

According to Iannone & Simpson (2015), a good assessment instrument is an assessment instrument that has a level of validity and reliability that the instrument is able to measure what should be measured.

According to Mueller (2005), authentic assessment is an assessment where students are asked to do real-world tasks that show meaningful applications of both knowledge and skills.

According to Burton (2011), authentic assessment is an assessment that connects knowledge with practice directly.

The interview was conducted on February 22, 2017, in the teacher room of SMP 10 PGRI Candi Sidoarjo, Islamic Education and Character teacher. Based on the results of the initial interview in SMP PGRI 10 Candi Sidoarjo Regency, that in the practice of the Hajj rituals not yet using good instruments (makeshift) resulted in the poor final score of the teacher's assessment without being detailed from every aspect and stage in the practice of Hajj rituals. Assessments carried out by teachers without using good guidance will potentially result in unreliable evaluations that even seem subjective. Another problem in the field is that there is no opportunity for Islamic religion subject teachers to develop instruments for authentic assessment of the practice of the Hajj manasik because of the many tasks as educators and as the curriculum vice president.

The development of one's potential will not be realized if it is not pursued (Alfansuri, et al. 2018). In relation to the problems described, it is necessary to develop an authentic assessment instrument for the IX grade regarding Hajj manasik of SMP PGRI 10 Sidoarjo Candi which is valid, reliable. It is intended that the students are able to understand themselves and the teacher can see the extent to which students can apply the Hajj rituals. Furthermore, the teacher can organize learning with the appropriate learning model.

METHOD

This study was research and development. The development model used was the development of the Borg & Gall instrument. There were 10 steps in carrying out research and development according to Borg & Gall (2007: 271).

The general development of self-concept assessment instruments included several steps, they are: 1). Research and information collecting. 2). Planning. 3). Develop preliminary form of product. 4). Initial field test. 5). Revise the results of field trials. 6). Main field testing. 7). Operational product revision. 8). Operational field testing. 9). Final product revision.

This development research was carried out in the SMP PGRI 10 Candi in Sidoarjo Regency. The trial subjects in the study were 100 students of 10th grade of SMP PGRI 10 Candi. This research became important as a study in the process of product development, efforts to assist the development of instruments were an authentic assessment of the practice of Hajj manasik with construct validity. The instruments developed were tested for validity (content and construct), reliability and practicality, therefore, it produced a product that could be used.

RESULTS AND DISCUSSION

Instrument development is an activity to create new instruments or develop existing instruments following systematic development procedures (Rahmawan et al. 2016).

The form of authentic assessment instruments for Hajj manasik are developed, tested through expert judgment. The validators that are involved at this stage consist of 4 experts in their respective fields, they are experts in the field of instrument development, experts in fiqh education, and expert practitioners. Comments and suggestions from the validators are used to revise the instrument.

Data that are obtained from the results of validation to 4 experts, it is stated that the instrument is feasible to use and the data in the form of qualitative are in the form of advice. Based on these suggestions, information is obtained that some points that must be considered to be the basis for making repairs or revisions include: writing sentences and statement content must refer more to indicators.

Based on expert validation, the results of the analysis in Table 1 show that the 6 items of the material for the practice of Hajj manasik have validity scores above 0.3 so that it can be said that the items of the instrument show the material of the practice of Hajj manasik has good content validity.

Table 1. Results of Instrument Validator Assessment

N	Exper t 1	Exper t 2	Exper t 3	Exper t 4	Tota l	V Inde x
1	4	4	4	5	17	0.81
2	4	4	4	4	16	0.75
3	5	5	4	5	19	0.93
4	4	4	4	4	16	0.75
5	5	5	4	5	19	0.93
6	5	5	4	5	19	0.93

The level of agreement of reliability between the four validators can be explained by calculating the reliability coefficient between the rater or the assessor using the Intraclass Correlation Coefficient (ICC) analysis with the assistance of the SPSS 22.0 program. According to Suharsimi (2008: 75), the assessment instrument is said to be reliable if $r_{xx} > 0.6$. Based on the ICC calculation, the reliability of $r_{xx} = 0.824$ is obtained, thus, the authentic assessment instrument for the Hajj rituals at SMP PGRI Candi is said to be reliable and ready to be used as the trial.

The trial to test construct validity and instrument reliability. The construct validity test for authentic assessment instruments for Hajj manasik uses Exploratory Factor Analysis (EFA). Valid data based on exploratory factor analysis procedures, if the data meets the requirements of Keizer-Meyer-Olkin Measure of Sampling Adequacy (KMO MSA) > 0.5 and in Chi-Square the significance value is < 0.05 , then the data is feasible and can be continued to be tested validity. Based on the field data of large-scale trials, it is obtained the score of $KMO > 0.5$ which is 0.812 and Chi-Square value of sig 0,000. The test results can be seen in Table 2.

Table 2. The Results of Data Test of Validity Construct

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.812
Bartlett's Test of Sphericity	Approx. Chi-Square Df	3474.03 351
	Sig.	.000

The results of the SPSS data coefficient Measure of Sampling (MSA), the correlation number marked "a" (diagonal direction from top left to bottom right) from the results of Anti-Image Correlation analysis found no items that have a correlation value below 0.5 with the criteria $MSA > 0.5$ this shows that the results of the trial data are declared feasible to be followed by exploratory factor analysis.

Output factor analysis consists of 4 main parts that must be considered, they are: (1) Total Variance Explained; (2) Scree Plots; (3) Component Matrix; (4) Rotated Component Matrix. Based on the total variance explained, the number of factors formed is 2 factors. The number of factors is determined by the value of eigenvalues which is still above 1.

In addition to looking at the Total Variance Explained table, the number of factors can also be done by looking at the Scree Plots that can be seen in Figure 1.

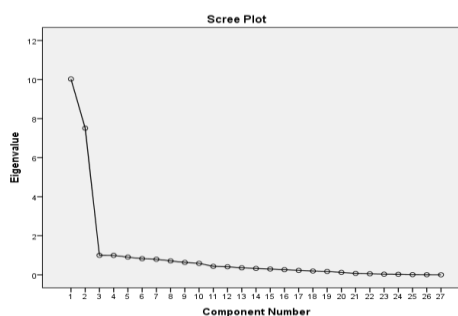


Figure 1. Scree Plot Analysis of Hajj Manasik Factors

Based on the Scree Plot, it appears that from factor 1 to 2 decreases eigenvalues are still above number 1, while from factor 2 onwards eigenvalues are already below 1, so the number of factors is 2.

The component factor score must be ≥ 0.3 , if there is a component factor that is equal to ≥ 0.3 then the biggest one is taken. The results of component matrix if there is no distribution rotation and the rotation of spark plug distribution has shown the same results, then the 27 items entered in the analysis results are as follows: Items 1, 2, 3, 4, 5, are included in the component 1 factor and Item 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26 and 27 are included in the component factor 2

The results of the Cronbach Alpha reliability measurement, it is obtained the instrument reliability coefficient score of 0.928. The results of the analysis on SPSS version 22.0 output for limited reliability testing can be seen in Table 3.

Table 3. Test Reliability Analysis Results

Cronbach's Alpha	Cronbach's Based on Standardized Items	Alpha of N Items
.928	.928	27

Good reliability is if the index size is equal to or greater than 0.70 (Mardapi, 2016: 115). The results of this analysis can be concluded that the self concept assessment instrument has a good level of reliability in large-scale trials.

Research by Sumaryatun et al. (2016), revealed that to find out whether performance assessment instruments can be used to assess scientific literacy in Biotechnology materials. This research was conducted using the Research and Development method. The results of the data analysis of the performance assessment instruments developed were feasible to be applied with the results of validation with very good categories for skills assessment observation sheets.

The results of the study on the development of an authentic assessment instrument for the practice of Hajj rituals have been obtained with 2 factors out of 27 statements. The first factor The reading of the

Hajj rituals has five points, the second factor is the harmonious movement and the Sunnah of the Hajj rituals has 25 statements.

The results of the teacher's response to the practicality of the assessment of authentic Hajj manasik, it is obtained information that the assessment instrument for all aspects have the lowest practicality score of 86% and the highest is 88% of the 3 teacher respondents. Based on the practical score criteria made by the researcher that is if the score is $> 50\%$, it can be concluded that each respondent assesses the instrument's assessment of authentic Hajj manasik is practical.

In the guideline/assessment criteria, authentic assessment requires two components, they are (1) authentic tasks and (2) rubrics. This is a requirement because most educators only give assignments to students, but not necessarily those tasks show authentic assignments, and in scoring assignments given, it does not necessarily use the rubric (Masrukan 2014: 20).

These two components constitute a unity that cannot be separated in authentic assessments such as harmony and conditions in a worship. If only one of them is fulfilled, given a score, without assignments, what appears is a limp, or vice versa. given a task, but do not know how to score, students and teachers will feel confused. This means that the standards for authentic assessment must be authentic and rubric.

Instrument development by Alsolami et al. (2016), data were analyzed using SPSS for descriptive analysis and AMOS for Structural Equation Modeling (SEM). The internal consistency of the research instruments developed, Kaiser-Meyer-Olkin measuring the adequacy of sampling and exploratory factor analysis revealed that the research instrument was suitable for measuring the influence of personal factors on the Haji's perception of the African Pilgrim Group in Mina.

According to Baek & Hwang. (2005), the purpose of performance assessment can increase the value of education in teaching. Whereas, according to Palm (2008) Performance assessment and authentic assessment are two assessments that have similarities and differences in concept and practice.

The purpose of performance assessment can increase the value of education in teaching in the learning process at all. There are also influences in the form of high motivation from students, self-regulation and willingness to work in groups such as the demonstration of Hajj rituals (Fastre et al. 2010).

The order of the pilgrimage comes from the Quran, QS. Al-Baqarah 2: 196

Meaning: "Hajj is a human obligation to God that is for people who are able to travel to Baitullah' (Al-Mahalli 1998: 107).

QS. Ali Imron 3: 97

Meaning : "And it is an obligation for humans to worship the Hajj to the Ka'bah, namely those who are able to visit it among them' (Sabiq 2014: 43).

Al-Shon'ani (1991: 719) explains that the two verses are general in nature, meaning that the obligation to do the pilgrimage is for men and women, only women must be with mahromas. Therefore, as a learning material as early as possible, the students must have known the Hajj. The instrument of the Hajj ritual for students will be appropriate as a deepening of the material regarding the Hajj according to its reading, movement, and sunnah. Sucipta et al. (2016) show that the application of an Android-based Hajj guide can be used to guide the Hajj manasik.

The perfection of Hajj is the dream of every Muslim while it is not easy to realize. Because each congregation is required to be able to understand every provision of worship both in the obligatory, mubah, even those prohibited in the Hajj. But the reality on the ground shows that Muslims still have a weak level of understanding of some of the provisions of the Hajj and excessive concerns. Therefore the pilgrimage guidance is best done early so that it starts to empower the community, especially in the junior high school environment. Including the need for mentoring elderly Hajj pilgrims to be helped and mentally guided (Kholilurahman 2017).

Empowerment in the development of the Islamic community is a learning to the community with the aim that the community independently make efforts to improve the quality of themselves

and prosperity in the world and salvation in the hereafter (Matthoriq et al.2014).

Jim life in the experience of the Qur'an, said that empowerment is an effort to provide resources, opportunities, knowledge and skills for the community to increase their capacity so that they can find a better future. This empowerment is needed because of the moral degradation of the Islamic community now it is very concerning (Jaelani, 2014).

According to Istianah (2016), in essence the Hajj is an act of mujahadah (an earnest effort of the soul) to obtain an awareness of worship (witnessing).

CONCLUSION

This study produceS an authentic assessment instrument for the Hajj manasik of IX grade of SMP PGRI Candi with 27 valid and reliable instruments. The assessment instruments for the practice of Hajj manasik are developed by compiling instrument specifications, which included, concepts and theories of Hajj manasik, instrument content outline, indicators developed, determined rating scales, and assessment techniques on instruments.

Validation of instruments with expert judgment is analyzed using aiken's V , it is stated that all 27 items were valid with scores of each item > 0.3. Construct validity with Exploratory Factor Analysis (EFA), it is obtained KMO > 0.5, it is 0.812 and Chi-Square value sig 0,000 while Measurement of Sampling (MSA) coefficient from Anti-Image Correlation analysis found no items that have a correlation value below 0.5 with MSA criteria > 0.5, this shows that the data from the trial results are declared feasible to be followed by exploratory factor analysis.

The reliability test of the assessment instrument for the Hajj manasik practice with Intraclass Correlation Coefficiency (ICC), it is obtained a reliability coefficient of 0.824 which is classified as high. Reliability of the instrument trial using alpha cronbach, it is obtained a reliability coefficient of 0.928 which is classified as high.

Based on the data on the practicality of the instrument assessment of the practice of Hajj

manasik in SMP PGRI 10 Candi Sidoarjo Regency by three teachers of Islamic religious subjects, the scores are obtained with a percentage of 88%, 87%, and 86% which are practical to use.

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