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Islamic learning portfolio assessment at islamic senior high school

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ABSTRACT

Islamic education plays a crucial role in shaping the character and faith of young Muslims. This study aims to understand portfolio assessment on Islamic religious learning in Islamic Senior High School after Covid-19 as an alternative to developing an authentic and holistic student portfolio assessment implementation model. Researchers analyze related to the implementation of portfolio assessments in Islamic religious learning conducted by Islamic religious teachers, and academic supervisors in Islamic Senior High School. This research uses qualitative research methods with a type of case study research with a constructivism paradigm. This study shows that the implementation of portfolio assessment in Islamic religious learning is carried out by organizing the assessment of the indicator stage, and the assessment of the artifact stage. Several problems were found in the implementation of portfolio assessment, namely (1) the formative indicator assessment stage; (2) the programmatic task assessment indicator stage; (3) the indicator stage of assessment of supporting activities; (4) the stage of attitude and personality assessment indicators; (5) the collection stage of the work; (6) the selection stage of the work; (7) the reflection stage of the work; (8) the exhibition stage (connection) of students' work, and (9) the problem of general aspects related to Madrasah management. Thus, portfolio assessment should interact with the learning process, both at the beginning and at the end of the assessment.



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Introduction

Islamic education plays a crucial role in shaping the character and faith of young Muslims. Madrasah Aliyah as an Islamic educational institution offers a specialized environment for in-depth and holistic religious learning. In this growing and complex era, assessment of learning in Madrasah Aliyah has become a crucial aspect to ensure the effectiveness of Islamic teaching and learning. Portfolio assessment is one of the growing assessment methods in the educational context. Through portfolios, students can demonstrate their achievements in various aspects of learning. However, in the context of Islamic learning in Madrasah Aliyah, the implementation and use of portfolios still require further research.

The assessment of student portfolios on Islamic religious learning in Madrasah Aliyah after the Covid-19 pandemic is faced with various challenges, including moral, personality, and quality crises. These challenges are influenced by several events in various electronic media, print media, and the tendency of children to

promiscuity. The quality crisis is marked by the low quality of human resources which affects the quality of the work of the nation's children which tends to decline. Faced with such complex conditions, a paradigm is needed that frames the total learning of Islam as a whole, effective and efficient. The process of learning Islam in Madrasah Aliyah, on the other hand, so far, seems to have not been accompanied by an authentic and holistic-based learning assessment system. This is where portfolio-based learning assessments are needed. Portfolio assessment is recognized as having an important position in the educational process, especially in learning assessment. Departing from the student portfolio-based learning assessment, teachers and students as learning actors can be considered for improving learning activities to make them more constructive, meaningful, and dynamic ((Jailani, 2012); (Joshi et al., 2015); (Nurjanah, 2018); (Prasetya & Harjanto, 2020)).

Portfolio assessment from the perspective of Islamic teachings is an important task in the series of educational processes carried out ((Arif, 2015); (Mas' ud, 2019); (Peters, 2010)). This can be understood from Surah Al-Baqarah verses 31-32 which give some hints. First, the existence of Allah has acted as an educator who gave lessons to the Prophet Adam as (Tambak et al., 2021) Second, the Angel did not receive the lesson that Adam received, so he could not mention the content of the lesson given to Adam; Third, God asked Adam as to demonstrate the lessons he received before the Angels ((Esposito, 1998); (White, 2018)) Fourth, it indicates the need for assessment to be carried out systematically, consistently and in accordance with the material taught.

The development of the assessment concept currently provides sufficient room for improvement in improving the quality of learning, (Masino & Niño-Zarazúa, 2016), the direction of assessment in the current era includes a holistic view covering four aspects. First, assessment is not only oriented towards predetermined educational goals but rather leads to their implications; Second, assessments that tend to be carried out through measuring student attitudes, become oriented towards a more comprehensive scope of coverage, both input, and output (Phillips & Phillips, 2016). Third, assessments that tend only to determine whether or not the learning objectives set are achieved, become oriented to find out whether the learning objectives are in accordance with student needs and how students can obtain them; Fourth, the instruments used in assessment vary greatly according to their characteristics (Arnesen et al., 2019).

The reality on the ground shows that the assessment procedure is not carried out properly, the assessment process is more formality and cannot measure all aspects or potential of student development. Fajarini even found in the results of the study that teachers in some aspects of implementing learning assessment have not complied with authentic assessment guidelines. Assessment of psychomotor aspects was found not to be supported by the completeness of authentic or physical evidence of instrument files and psychomotor assessment rubrics. Assessment in the aspect of attitude, teachers seem to tend not to give students to assess themselves and their colleagues (Fajarini et al., 2021). This situation is the cause of the weak education assessment system that has been running so far, then raises contradictions in the results of educational assessments that disturb the community and weaken motivation and salute student learning creativity.

Another fact also shows that most Islamic teachers lack access to information related to the implementation of portfolio assessments, they do not get adequate opportunities to participate in various professional competency development activities (Wahyudi, 2012), both carried out by educational institutions and stakeholders, as a result, Islamic teachers do not have an adequate understanding of the implementation of portfolio assessments and has no consistency in applying the basic principles and standards of applying portfolio assessment in learning ((Hidayati, 2014); (Rumi & Appe, 2014)). Thus, portfolio assessment is an important assessment tool in the context of Islamic education in Madrasah Aliyah because it can reflect religious and Islamic aspects, enable comprehensive assessment, encourage deep understanding, and create a fairer assessment environment for students. Therefore, research on the use of portfolio assessment in this context has great relevance in improving the quality of Islamic learning in Madrasah Aliyah.

Departing from the above reality, this study was conducted as an effort to streamline the management of portfolio assessment to increase motivation and creativity in Islamic religious learning in Madrasah Aliyah by revealing about organizing, implementing, and the problems of portfolio assessment in Islamic religious learning. Although portfolio assessment has become a popular research topic in the context of general education, specific research on the use of portfolio assessment in Islamic learning at Madrasah Aliyah is limited. Therefore, this study can fill the knowledge gap by exploring the practice and effectiveness of portfolio assessment in the context of Islamic religious education. This research is expected to contribute to the development of an implementation model for student portfolio assessment in Islamic learning in an authentic and holistic manner. Based on the context of the phenomenon mentioned above, this study focuses on two aspects of problems related to the assessment of the portfolio of Islamic religious learning in Madrasah Aliyah formulated in the form of questions, there are (1) how to organize the portfolio assessment in Islamic religious

learning in Madrasah Aliyah after the Covid-19 pandemic?, and (2) what problems are the obstacles in implementing student portfolio assessment?

Method

This research approach uses a qualitative approach type of case study research with a constructivism paradigm ((Almalki, 2016); (David Silverman, 2020); (Taylor et al., 2015)). The object of his research was carried out at Madrasah Aliyah Negeri 1 Bojonegoro, Indonesia. The study of the case aims to understand the organization of portfolio assessments and problems in implementing student portfolio assessments in Islamic religious learning in Madrasah Aliyah after the Covid-19 pandemic. The selection of case methods used in this study is to explore the picture of portfolio assessment in Islamic religious education learning in Madrasah Aliyah in-depth and nature. Creswell states case study research as an inquiry strategy to explore in depth an event, program, and activity of one or more individuals ((Creswell, 2015); (Creswell & Poth, 2016)).

The subjects of this case were 5 Islamic teachers and 3 academic supervisors. The research subjects were selected based on their fields as implementers of portfolio assessments in Islamic religious learning in Madrasah Aliyah. Information from the research subject is expected to provide in-depth information related to organizing portfolio assessments and problems that are obstacles in implementing student portfolio assessments in Islamic religious learning in Madrasah Aliyah post covid-19. The collection of research data used is participatory observation, interviews, and documentation ((Creswell & Poth, 2016); (Flick, 2022); (Sugiyono, 2017)). The participatory observation technique in this study was carried out directly by participating in online Islamic religious learning for two months, namely February and March 2022.

The interview technique was used by conducting interviews directly to the subjects of this study in turn. The documentation techniques collected are in the form of learning planning tools, there are syllabi, lesson implementation plans, and assessment instruments. Next, data analysis using Yin model (Yin, 2011). First, collect research data into a formal data base by carefully organizing the original data; Second, exploration of research data into the data base by involving data coding procedures; Third, the installation of research data based on the researcher's understanding to see patterns that develop; Fourth, interpretation of research data installed to be collected again; Fifth, the conclusion of all research activities, then continued the preparation of research reports. Furthermore, to test the validity of the data, researchers use source triangulation techniques and triangulation data collection methods ((Bekhet & Zauszniewski, 2012); (Moon, 2019); (Triangulation, 2014)). Source triangulation, in which the researcher compares data sources from different subjects. Triangulation of data collection methods, researchers in this case compare back research data from the results of interviews, observations, and documentation (Yazan, 2015).

Results and Discussions

Some research findings related to the focus of this research, namely organizing the assessment of Islamic religious learning portfolios in Madrasah Aliyah after the Covid-19 pandemic and the problems faced in the implementation of Islamic learning portfolio assessments are described as follows:

Organizing Portfolio Appraisals

The implementation of the assessment of the Islamic religious learning portfolio is carried out in two stages, namely the assessment of the indicator stage and the assessment of the artifact stage (evidence of work). The assessment aspect of the indicator stage in organizing the implementation of the Islamic religious learning portfolio assessment in Madrasah Aliyah after the Covid-19 pandemic was carried out to assess the development of student learning abilities according to predetermined indicators. This is as revealed by the following research subject (MK, 8/2/2022): "The indicator stage in organizing the implementation of portfolio assessment after the Covid-19 pandemic in Madrasah Aliyah is carried out to assess the development of student learning abilities according to predetermined indicators. The assessment of the indicator stage is carried out through a formative or summative assessment process carried out at the end of each discussion unit. The type of assessment used for formative uses more types of written tests or oral tests. The assessment of the indicator stage is also carried out through programmed task assessments carried out on each face-to-face or after students complete the assignments given by religious teachers. This stage is carried out as part of the learning process, where each face-to-face religious teacher assigns an assignment to students to work on."

Continuing what was stated by the subjects of the study mentioned above, the researcher also confirmed with other research subjects stating that: "The programmatic task assessment, religious teachers have scheduled assessment activities every time they complete one discussion in learning. Often religious teachers arrange several discussions to be assessed at the end of the discussion which is also commonly referred to as block binding. This assessment is carried out to measure the achievement or completeness of learning, for

students who are considered incomplete, repetition will be carried out. As for students who are considered complete, material enrichment will be given as additional insight". Programmatic assignments are intended to explore teaching materials and relate them to real-life deepening. In programmed assignment activities, each student is required to work either individually or in groups. The programmatic assignment assessment process usually involves students assessing the work of friends under the guidance of the teacher directly in a series of learning processes." (NK, 10/2/2022).

Assessment of the indicator stage mentioned above, the assessment subject also conducts a portfolio assessment process in Islamic religious learning in Madrasah Aliyah which includes an assessment of supporting activities and an assessment of attitudes and personality. This is as stated by the following research subjects: "Assessment of supporting activities carried out once a month to assess reports of student activities carried out outside of learning hours, both in the school environment and at home. Every month, all students must report activities that support learning activities after that the teacher and students evaluate the activity report through techniques mutually agreed upon between students and their teachers. Sometimes students randomly present activity reports, then other students and teachers give their notes and there are times when students only report activities in writing, then the teacher gives notes of improvement and appreciation. While attitude and personality assessments are carried out once a month to recap and score students' attitude and personality records in the learning process or at home. Religious teachers have set criteria for students' attitudes and personalities that need to be assessed according to the results of teacher observations on their students' behavior" (AN, 15/2/2022).



Figure 1. Islamic Teacher Guiding Portfolio Assessment

What was revealed by some of the subjects above was reinforced by observations made by researchers as shown in figure 1. The figure above shows that the teacher conducted an indicator stage assessment in organizing the implementation of the Islamic religious learning portfolio assessment in Madrasah Aliyah. The results of these observations, it seems that teachers involve students directly to collect their best work and conduct analysis and reflection on their work as individual or joint experiences to reinforce learning to deepen. If students are proven to be able to display complete learning achievements, then appreciation is given by presenting the work in front of other students. However, if students are considered unsuccessful, they will be given special guidance through remedy learning to meet learning completeness standards as a basis for undergoing the next learning process.

Based on some of the interviews, and the observations above, it can be understood that the assessment of the indicator stage in organizing the implementation of the Islamic religious learning portfolio assessment in Madrasah Aliyah after the Covid-19 pandemic provides interesting deepening because it involves students directly in a series of assessment activities. The assessment of the indicator stage is carried out to assess the development of student learning abilities according to the indicators that have been determined through four assessment processes, there are formative assessment, programmatic task assessment, assessment of supporting activities, and assessment of attitude and personality ((Dart et al., 2021); (Mitchell et al., 2017)).

Organizing the implementation of the assessment of Islamic religious learning portfolios in Madrasah Aliyah in the aspect of assessing the stage of student artifacts (evidence of work) is carried out once a month according to the agreed time between religious teachers and students through four stages of the assessment process, there are a) collecting evidence of work; b) selecting evidence of the work; c) reflection of works, and d) exhibition of works. The four stages of the assessment process are corroborated as revealed by the research

subject: "In this stage of assessment, religious teachers involve students who are considered capable as assistants to assist teachers in guiding students to the assessment process, this assessment process is carried out through four stages. First, the stage of collecting evidence of the work. Second, in the stage of selecting evidence of work, students are asked to choose works according to the indicators and criteria set. Third, the stage of reflection on the work. In the stage of reflection on the work, students are asked to provide an explanation of the best work selected and work that describes learning progress in writing, then presented in front of the class. Fourth, the exhibition stage of the work. Students in this stage are expected to be able to show the selected work to the public or to study friends in turn." (YSW, 10/2/2022).

Based on the results of interviews with research subjects, when religious teachers conduct artifact stage assessments, often involving students to assist teachers in calling students and selecting evidence of work given by the teacher, students feel happy to help teachers in assessing these works, students can see first-hand the good and interesting work as well as be an inspiration and spirit for better work in the future.



Figure 2. Teacher Guiding Artifact Assessment

The results of the observation are how in figure 2, the assessment of the artifact stage (evidence of work) of students in Islamic religious learning is carried out once a month according to the agreed time between religious teachers and students. In the artifact assessment stage, religious teachers involve students who are considered capable as assistants to assist teachers in guiding students through the assessment process, this assessment process is carried out through four stages: First, the stage of collecting evidence of the work; Second, in the stage of selecting evidence of work, students are asked to choose works according to the indicators and criteria set. Third, the stage of reflection on the work. At this stage students are also asked to explain the best work selected and works that describe learning progress in writing are then presented in front of the class. Fourth, the exhibition stage of the work. Students in this stage are expected to be able to show the selected work to the public or to study with friends in turn.

Aspects of artifact stage assessment as the results of the observations above, researchers also confirm to research subjects (P, 15/3/2022), that the artifact assessment process can be understood as stated by the following research subjects: The process of assessing artifacts goes through four activities. The first is to collect evidence of the work. At this stage, most students feel happy because students can find, choose, and present the best work as a representation of themselves during learning. This process is very meaningful for students to be able to appreciate the work that has been produced; Second, the stage of selecting evidence for this work, aims to give students the independence to choose the best work submitted to represent students as a reference for assessment according to mutually agreed provisions; Third, at the reflection stage, this student's work is intended to explore good experiences that are useful for being able to build skills and confidence in undergoing the next learning process; Fourth, the exhibition stage of the work. At this stage, students are expected to be able to show the selected work to the public or to study with friends in turn. At this stage, students are also allowed to give positive reviews of the works that have been exhibited. This activity can add to the communication experience and build students' confidence. (MK, 22/3/2022). The stages of artifact assessment as described in the subject above, show that the cycle of artifact assessment in Islamic religious learning in Madrasah Aliyah can be described as shown in figure 3 below:

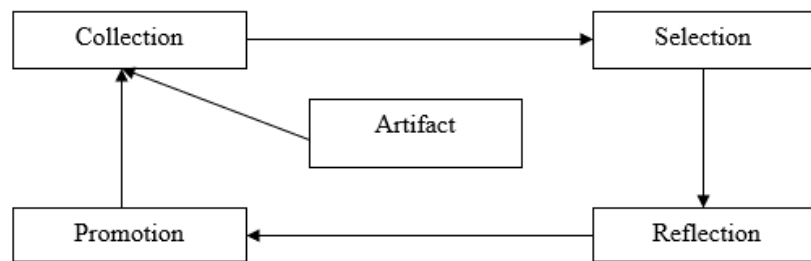


Figure 3. Artifact Assessment Cycle

Based on some of the results of interviews with the research subjects above, it can be understood that the assessment at the artifact stage involves students collecting their best work and conducting analysis and reflection on their work. This is corroborated, if the work is proven to be considered not good, then a special note is given to the standard of improvement. If the work is considered good, then a note of added value and excellence of the work is assessed to be used as a benchmark in the learning process at the next stage.

Problems in the Implementation of Islamic Learning Portfolio Assessment

The problems faced in the implementation of the portfolio assessment were found nine problems faced. The nine problems faced by teachers in the implementation of portfolio assessment in Islamic religious learning in Madrasah Aliyah are described as follows:

First, problems at the assessment stage of formative or summative indicators. Seven problems were found, namely (1) there are several Islamic teachers in conducting portfolio assessments in Islamic religious learning at Madrasah Aliyah which is still a formality; (2) there are religious teachers who are less creative in preparing portfolio assessments, and there is still a predominance of religious teachers' authority in assessing the implementation of student portfolios; (3) if it is related to the substance of the learning carried out, there are religious teachers in providing portfolio assessment materials appear to be inconsistent; (4) some religious teachers do not seem to have provided opportunities for students to express their potential and ability to participate in the portfolio assessment process; (5) there are religious teachers in conducting portfolio assessments who do not provide deepening of learning materials; (6) there are teachers in conducting assessments that do not foster pragmatic mentality for students, and (7) the assessment results obtained in learning do not have a match between the abilities and expectations of students.

Second, problems at the stage of programmatic task assessment indicators, including (a) teachers are not creative in developing tasks given to students; (b) teachers using only a few models of assignments that students are interested in; (c) low appreciation of teachers and students on programmed tasks; (d) students are less engaged to plan and develop assignments, and (e) student involvement in assessing tasks that have been completed is relatively less.

Third, problems at the stage of supporting activity assessment indicators, including problem goals, there are a) students lack sufficient opportunities in actualizing themselves in the implementation of portfolio assessment; b) some themes or types of activities still tend to be the authority of Madrasah institutions and religious teachers and tend to be less aspirational to the development of students' interests and needs; c) it is found that there is no provision of criteria related to student learning activities that must be followed; d) there is a lack of maximum related to the support of learning culture in the Madrasah environment; e) commitment between teachers to conduct coaching in extracurricular activities still tends to get less attention; f) the management of activities participated in by students has not been optimally managed properly, especially related to programs and supporting facilities; g) the assessment system of extracurricular activities still tends to be subjective from the coach.

Fourth, problems at the stage of attitude and personality assessment indicators, six problems were found, there are a) there are teachers who still tend to like to record negative behaviors, attitudes, and personalities of students; b) there are some teachers who lack persuasiveness and neglect of problem students; c) guidance and counseling institutions have not functioned properly to help students, especially students who have problems in learning; d) teachers tend not to be objective in paying attention to students; e) the teacher has not determined the provisions for the criteria for attitude, behavior, and personality that become the standard for student assessment; f) There is no standard assessment standard established.

Fifth, in the problem of assessing the collection stage of works, five problems were found, there are a) students are not used to collecting work files; b) there are still teachers who have not provided adequate storage of student work; c) the student's work file is too much; d) file management is disorderly and still

random, and e) low student responsibility. Sixth, the problem of assessing the selection stage of work results found seven problems, namely: a) the purpose of portfolio assessment is vague and still tends to be vague with the purpose of assessment; b) portfolio assessment criteria tend to remain confusing for students; c) the grading system is erratic and troublesome for students; d) the portfolio assessment time set by the teacher tends to be according to the teacher's perspective, while students just receive; e) teachers still doubt the involvement of study buddies to assess the work; f) the inclusion of works that students are interested in does not get attention from teachers, and g) some teachers still tend to ignore evidence of student work that is flawed, and teachers also do not provide correction and appreciation.

Seventh, the problem of the reflection stage of the work, five problems were found which include: a) some teachers tend to still ignore the work of students who have been given notes from the teacher; b) the teacher did not correctly select the reflection techniques that students need to perform; c) teachers often ignore the content of reviews made by students (it is important to make reviews); d) the involvement of students' study friends in reflecting on the work seems to still tend to be formal, and e) students are less given the opportunity to replace the work that has been collected to the teacher with other works. Eighth, in the problem of the exhibition stage (connection) of student work, six problems were found which included: a) teachers lack respect to exhibit student work; b) teachers cannot take advantage of the momentum of the end of the semester or the big day; c) the difficulty of finding time to hold effective exhibitions; d) students lack the confidence to perform their work; e) there is no habit of exhibiting student works in the Madrasah environment, and f) existing media both wall magazine or Madrasah bulletins and libraries have not been used properly to exhibit student works, especially works that have good quality.

Ninth, the problem of general aspects related to Madrasah management which includes: a) the practical orientation of teachers has shifted the paradigm of assessment carried out; b) the shackling of the teacher's insight with the routine habits carried out; c) the creativity of religious teachers is not well developed, teachers are busy with routine tasks that take up a lot of time; d) still shows the low motivation and purpose of teachers in conducting portfolio assessments of student work. This can be seen in the habit of formality with a complete origin orientation; e) the structural policies implemented are half-hearted; f) the cultural environment of the Madrasah has not provided a dynamic environment; g) there are responses from parents who tend to be inattentive, and h) weak teachers to adjust new paradigms. Some of the problems in the implementation of student portfolio assessment in Islamic religious learning in Madrasah Aliyah above were found problems in nine stages of implementation, there are 1) the formative indicator assessment stage; 2) the programmatic task assessment indicator stage; 3) the indicator stage of assessment of supporting activities; 4) the stage of attitude and personality assessment indicators; 5) the collection stage of the work; 6) the selection stage of the work; 7) the reflection stage of the work; 8) the exhibition stage (connection) of students' work, and 9) the problem of general aspects related to Madrasah management.

Based on research findings on organizing portfolio assessments in Islamic religious learning in Madrasah Aliyah includes four stages, there are a) assessment planning; b) the conduct of assessments; c) collection of assessment results, and d) the use of assessment results. This is by the concept of portfolio assessment as a form of activity to collect student work in written form, artwork, and various student performances stored in recorded form, then selected and arranged according to the purpose of portfolio assessment.

The portfolio assessment places assessment activities in a relationship that is not separated from the learning process. This is because, portfolio assessment includes an assessment of work processes and results, so the application of the portfolio assessment model can function as a formative assessment and summative assessment to determine the effectiveness of learning ((Bhat & Bhat, 2019); (Dixson & Worrell, 2016); (Lestariani et al., 2018)). Therefore, to be able to conduct portfolio assessments that have high validity and reliability, assessment indicators are needed, there are anecdotal notes, checklists or checklists, assessment scales, student responses, and screening tests.

Muna (2017) noted that portfolio assessment is an assessment system to measure students' abilities in aspects of knowledge, attitudes, and skills. Departing from this, portfolio assessment provides a practical strategy to collect student work and organize student learning progress data systematically in these three aspects, so that the results have advantages compared to other assessment models. Affirming this Stufflebeam stated that assessment using comprehensive data will produce a more precise and real depiction of the existence of object values when compared to assessment results that only use limited data and information ((Jailani, 2012); (Stufflebeam et al., 2012)).

Researchers found that portfolio assessments in Islamic religious learning in Madrasah Aliyah were carried out on each indicator in the same way, involving students to assess their work and the work of study friends. This model is an effective way to assess student progress, on a competency, using a diversity of methods.

Departing from this, in the implementation of portfolio assessment in Islamic religious learning, teachers from the beginning of learning have prepared the format of assessment documentation. Then the documentation format is filled in at the end of each assessment of indicators or artifacts. Furthermore, at the end of each month, teachers and students agree on time and place, to carry out the assessment process of all indicators and files of work collected ((Dewi & Poerwanti, 2017); (Nuzzolese et al., 2019); (Patandean, 2014)).

The portfolio assessment process in Islamic religious learning in Madrasah Aliyah was found to have carried out four stages, there are i) collection of all evidence of works based on agreed indicators and criteria; ii) conducting a selection process of collected works into three categories, there is best work category; categories of works that show learning progress, and categories of works that students are interested in; iii) provide reviews; Works that are included in the best category are then given reviews, and iv) then an appraisal of selected works through exhibitions of works.

Based on the explanation above, it can be concluded that the organization of portfolio assessment in Islamic religious learning in Madrasah Aliyah is carried out in two stages, there are the indicator assessment stage and the artifact assessment stage. The creativity and sincerity of religious teachers to organize portfolio assessments in learning greatly determine the quality of the learning assessment process and results that have been carried out ((Harlen, 2007); (Mahmudah et al., 2021); (Mulyasa, 2016); (Wahyudi, 2012)).

The weakness of the portfolio assessment method mainly stems from the unconducive conditions of classes and madrasahs in implementing the assessment of Islamic religious learning portfolios which include various aspects of assessment related to students. Wahyudi emphasized that no longer use traditional methods that hinder the success of education as a whole and obscure the meaning of assessment because of the ineffectiveness of the assessment tools used (Wahyudi, 2012) Portfolio assessment requires effective interaction between teachers and students, both in assessing indicators and assessing evidence of work. Effective interaction in portfolio assessment has a dual nature, namely understanding and directing the development of student learning abilities ((Hidayati, 2014); (Kusuma, 2017); (Robichaux & Guarino, 2012)). Furthermore, to make portfolio assessment effective, religious teachers need to present a dialogical, interactive, intensive, and effective atmosphere in student portfolio assessment (Harun, 2013).

The weakness of portfolio assessment about students, who lack the skills to make journal notes about the works created, will find it difficult to prepare a comprehensive portfolio, this will prevent teachers from understanding carefully about themselves and the development of students' learning abilities ((Grellet, 1981); (Kurniawan, 2012)). Portfolio assessment requires relatively more time compared to other types of formal assessment, especially the need for a special time for students to present their work in front of teachers and friends ((Kurniawan, 2012); (Pranata, 2004)). The completeness factor of facilities can also be an obstacle to the use of portfolio assessment methods, especially facilities related to the presentation and storage activities of works collected by students ((Patandean, 2014); (Pranata, 2004)).

Based on this presentation, it can be concluded that two problems are obstacles to the implementation of portfolio assessment in Islamic religious learning at Madrasah Aliyah Negeri I Bojonegoro. First, systemic problems related to all aspects, indicators, and criteria of portfolio assessment must be implemented consistently. Second, technical problems, which involve the ability and creativity of religious teachers and students to undergo the assessment process well, these technical problems will become obstacles if teachers and students are not trained or familiarized.

Furthermore, to make effective portfolio assessments need to be used in the Islamic learning process, religious teachers need to think about factors that can affect student ability and achievement ((Botifar & Wanto, 2023); (Pranata, 2004); (Sukenti & Tambak, 2020)). The alternative solution is to solve the problem of formative or summative indicator assessment which is carried out with several alternatives: a) it is necessary to sharpen the vision and mission of the assessment; b) students need to be engaged from start-to-end; c) assessment systems and tools should be as needed; d) give students the freedom to self-actualize; e) make assessment a learning process for students; f) develop assessment tools and systems that are valid, reliable and ensure fairness, and g) develop process-oriented assessment systems and learning outcomes. ((Firdaus et al., 2018); (Legowo, 2017)).

Religious teachers are strived to have the ability to solve problems by assessing the level of programmed task indicators, through a) fostering teacher creativity; b) teachers need to be introduced to the appropriate variety of models and types of tasks; c) students need to be nurtured and directed to have an awareness of work; d) involve students in the assessment process, and e) reduce the concentration of learning activities in the classroom. Religious teachers also need the ability to solve problems in assessing indicators of supporting activities; a) improve coordination with parents and supervisors of supporting activities; b) establish activity criteria tailored to the characteristics of the material and learning objectives; c) create public opinion to

increase participation and cooperation in developing productive activities for students in the community; d) build commitment and trust with the coach of learning support activities; e) develop patterns and systems for coaching extracurricular activities, and f) develop applicable assessment guidelines as assessment guidelines(Pranata, 2004).

Religious teachers in solving problems in assessing attitudes and personalities can do several ways in implementing portfolio assessments, there are 1) all aspects of assessment must be recorded in records compiled systematically; 2) use alternative methods that can reveal the development of students' attitudes and personalities; 3) optimize the functions and roles of guidance and counseling institutions; 4) develop effective approaches and methods; 5) it is necessary to establish assessment criteria on each aspect of students' attitudes and personalities, and 6) establish quantitative and qualitative standards as a reference for assessing attitudes and personalities(Pranata, 2004). Religious teachers can also solve the problem of assessing student work at the collection stage by doing several approaches, there are 1) familiarizing students to collect work files; 2) using the existing space to store the work; 3) the teacher determines the criteria for the work file to be collected; 4) prepare specific guidelines for the organization of student work, and 5) familiarize students with various activities related to the award of works.

Solutions for religious hunting in solving the problem of assessing works at the student work selection stage, there are a) affirmation of assessment objectives needs to be made at the beginning of each lesson; b) clarify the assessment criteria; c) establish a grading system; d) set the assessment time; e) provide insight and shape students' attitudes; f) establish a clear operational standard, and g) find a substitute for evidence of work. Religious teachers must solve the problem of assessing work at the reflection stage, there are 1) students are expected to be able to review the best work and works that describe learning progress; 2) reflection can be done in writing or orally, then presenting the work in front of teachers and study friends or the public; 3) the content of the reflection of the student's work at least explains the advantages and disadvantages of the work; 4) it needs to be instilled in students about the importance of the vision and mission of the assessment undertaken, and 5) familiarize students to be able to understand their shortcomings and strengths((Kurniawan, 2012);(Pranata, 2004).

Based on the four basic abilities possessed by students, operationally the assessment of the Islamic religious learning portfolio can be described and can reach several aspects of development. First, the extent of the student's loyalty and sincerity in dedicating himself to God; Second, students have behavior that refers to faith, perseverance in worship, and practical ability in doing Islamic law sincerely; Third, as a generation resulting from the process of Islamic education, students can apply Islamic values in social life and keep away all reprehensible qualities; Fourth, students can manage, maintain and adapt to the surrounding nature; Fifth, as a generation of Muslims students can see themselves as a whole as servants of God who must live to face reality in a society of various cultures, tribes and religions and characters(Adidrana et al., 2013).

The implementation of portfolio assessment in learning has been carried out at many levels, from individual, homogeneous classes and classes that have high heterogeneity in regional, national, or international areas. This shows a fundamental change in attitudes about the role of assessment in education, teachers who have carried out portfolio assessments, have tried to improve student achievement. Through exploratory and self-reflective feedback, emphasizing cognitive, affective, and psychomotor balance, making portfolio assessment models an alternative that can be developed to realize a future of education of superior quality.

Conclusions

Portfolio assessment is an alternative promising model and is effectively applied in the classroom learning process. A teacher can use the data collected from the assessment process to streamline the learning process. Portfolio assessment should interact with the learning process, both at the beginning and end of the assessment. The problem of portfolio assessment in Islamic religious learning is related to systemic problems that cover all aspects, indicators, and criteria of portfolio assessment that must be carried out consistently as well as technical problems about the ability and creativity of religious teachers and students to use various techniques and tools and approaches to undergo portfolio assessment in religious learning. Based on the problems of implementing portfolio assessment in Islamic religious learning in Madrasah, religious teachers are recommended to religious teachers, including 1) religious teachers need to have a commitment and establish the right vision, with the paradigm and principles of portfolio assessment; 2) religious teachers need to gain useful experience to make effective use of portfolio assessments; 3) religious teachers need to understand and master correctly the indicators and criteria for portfolio assessment used, and 4) religious teachers need to establish cooperation, with all madrasa residents, both with teachers of other subjects.

Furthermore, further research is recommended, including developing research on the ability and creativity of religious teachers in implementing student portfolio assessments and portfolio assessment models.

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