# Integration of *Tringo* Concept Ki Hadjar Dewantara in Development of Islamic Education Learning Evaluation

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**ABSTRACT:** *This study focuses on integrating the Tringo Ki Hadjar Dewantara concept into the evaluation of Islamic education learning, aiming to enhance the educational function of assessing students' abilities in the learning process. The Tringo Ki Hadjar Dewantara concept is identified as a suitable framework for integration into the independent curriculum's learning evaluation. The research employs a literature study approach to elucidate these two aspects. The study uses content analysis and interpretation for data analysis, drawing from primary and secondary data sources. Using a deductive approach, the author collects and synthesizes relevant literature to contextualize the research discussion. The research addresses a crucial need due to the adaptable nature of the independent curriculum, requiring concept comparisons and adjustments, particularly in the realm of Islamic education. The study's novelty lies in integrating the Tringo Ki Hadjar Dewantara concept into the development of Islamic education learning evaluation. This uniqueness stems from the need for prior research on this concept's connection with learning evaluation. While existing studies have explored the Tringo concept's application in various educational contexts, they have yet to examine its integration into the assessment of Islamic education. Therefore, this study addresses an unexplored area within educational practice. By integrating the Tringo concept, educational practitioners can conduct comprehensive checks encompassing cognitive, affective, and psychomotor domains. These innovative evaluation approaches can be effectively implemented in Islamic education, leading to more impactful and engaging learning experiences.*

Penelitian ini fokus pada pengintegrasian konsep *Tringo* Ki Hadjar Dewantara ke dalam evaluasi pembelajaran pendidikan Islam, bertujuan untuk meningkatkan fungsi pendidikan dalam menilai kemampuan siswa dalam proses pembelajaran. Konsep *Tringo* Ki Hadjar Dewantara diidentifikasi sebagai kerangka yang cocok untuk diintegrasikan ke dalam evaluasi pembelajaran kurikulum mandiri. Penelitian ini menggunakan pendekatan studi literatur untuk menjelaskan kedua aspek tersebut. Penelitian ini menggunakan analisis isi dan interpretasi untuk analisis data, yang diambil dari sumber data primer dan sekunder. Dengan menggunakan pendekatan deduktif, penulis mengumpulkan dan mensintesis literatur yang relevan untuk mengontekstualisasikan pembahasan penelitian. Penelitian ini menjawab kebutuhan krusial karena sifat kurikulum independen yang mudah beradaptasi, sehingga memerlukan perbandingan dan penyesuaian

konsep, khususnya di bidang pendidikan Islam. Kebaruan penelitian ini terletak pada pengintegrasian konsep *Tringo* Ki Hadjar Dewantara ke dalam pengembangan evaluasi pembelajaran pendidikan Islam. Keunikan ini bermula dari perlunya penelitian terlebih dahulu mengenai keterkaitan konsep ini dengan evaluasi pembelajaran. Meskipun penelitian yang ada telah mengeksplorasi penerapan konsep *Tringo* dalam berbagai konteks pendidikan, namun belum ada yang meneliti integrasinya ke dalam penilaian pendidikan Islam. Oleh karena itu, penelitian ini membahas area yang belum dijelajahi dalam praktik pendidikan. Dengan mengintegrasikan konsep *Tringo*, praktisi pendidikan dapat melakukan pemeriksaan komprehensif yang mencakup ranah kognitif, afektif, dan psikomotorik. Pendekatan evaluasi inovatif ini dapat diterapkan secara efektif dalam pendidikan Islam, sehingga menghasilkan pengalaman pembelajaran yang lebih berdampak dan menarik.

**Keywords:** *Tringo Concept, Learning Evaluation, Islamic Eduaction.*

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## I. INTRODUCTION

Education is one field that will give birth to quality human resources. Therefore, according to (Rulyansah & Wardana, 2020), education in a country must be considered in terms of planning, implementation, and assessment of learning outcomes. Evaluation of learning in the currently implemented curriculum structure has a role in monitoring student learning progress in attitudes, knowledge, and skills (Baswedan, 2015). Even more, (Tamam & Abu Bakar, 2022) states that self-evaluation and evaluation of others, the lifeblood of learning evaluation in Islamic education, must be applied appropriately to achieve the evaluation objectives in Islamic religious education.

According to (Febriana, 2021), the compiled learning evaluation component must reflect a comprehensive assessment of the field of study that characterizes the output quality of education implemented during the learning process. Therefore, it is common to say that the evaluation aspect of learning is the pinnacle indicator of determining Islamic religious education learning objectives. Learning evaluation can also see the work ethic and level of teacher proficiency in managing the learning process, especially in learning Islamic religious education (Fauziah et al., 2020);(Kholis & Murwanti, 2019).

In the context of the independent learning curriculum, the curriculum has been restructured to develop education in a more modern direction (Setiadi, 2016). The structuring in question is based on three aspects: philosophical, juridical, and psycho-pedagogic. The intellectual element refers to the basis of noble values, namely academic values and the needs of students and society. This philosophical aspect is essential because, in the 21st century, students are encouraged to analyze a problem with the help of technology or information they find by learning a particular skill, exceptional ethics, and intellect (Kuipers et al., 2019);(Silber-Varod et al., 2019);(Tozer, 2022).

One of the learning concepts that can be integrated with the evaluation of learning, according to (Kuswandi et al., 2022), is the *Tringo* learning concept, which means to understand, feel, and do. This concept is the concept of Ki Hadjar Dewantara's thought, which can be integrated as a learning strategy, tool, or evaluation (Diana et al., 2019);(Nufus & Irnawati, 2020). The entire process created in the *Tringo* concept can be reflected starting from the lesson plan and the learning process to the evaluation stages, which have their respective roles which will strengthen the rate of progress towards Islamic education and the desired educational goals in the learning process of Islamic teaching.

The learning objectives applied in today's learning world are basically or even the same as the thoughts of *Tringo* Ki Hadjar Dewantara (McKnight et al., 2016). This can be seen from the aspects achieved, namely cognitive, affective, and psychomotor, which are also reflected in *ngerti, ngrasa*, and *nglakoni*. The understanding component means that students can understand in depth every material and process they do (deep understanding) (Thaariq et al., 2021);(Tozer, 2022). Meanwhile, according to (Nafi'a et al., 2022), the concept of feeling means that students can make the knowledge they have gained their own and then perceive the meaning of what they have learned to make the learning process meaningful. Moreover, the concept of *nglakoni* means that students can represent the knowledge that has been obtained through the process of meaning to face and solve problems in their lives (Az-Zahroh et al., 2019);(Kuswandi et al., 2017). Therefore, this concept aims to shape students into individuals who are active in responding to changes and problems around them, independent and able to adapt to world development.

Based on the explanation above, the author intends to frame the discourse on integrating *Tringo* Ki Hadjar Dewantara's concept in developing Islamic education learning evaluation as an essential matter for educators to master. This is because evaluation is the final stage of assessing the results of the learning process carried out by students in an Islamic religious education learning environment. Through this discussion, it is hoped that the developed learning evaluation can optimize in assessing and measuring students' ability carefully and deeply in the learning process so that students can understand and implement their knowledge in real life as part of society.

Research on Ki Hadjar Dewantara's *Tringo* concept has been conducted by several researchers, such as Kuswandi et al., 2022) (Nufus & Irnawati, 2020), who applied the *Tringo* concept to developing learning designs. In addition, (Az-Zahroh et al. 2019);(Indarti 2019) integrated the *Tringo* concept into the development of learning games (Diana et al., 2019);(Rizka et al., 2022);(Wijayanti & Widowati, 2019) integrated the *Tringo* concept into the curriculum development model. Based on the literature study conducted by the author, research has yet to be found that applies the idea in the context of PAI learning evaluation development. Therefore, it becomes a novelty in this research, so it is expected to be a reference for various parties in integrating Ki Hadjar Dewantara's Tringo concept in the context of learning.

## II. METHOD

Research methods and discussions in this research use a type of literature research with a qualitative approach. The main objects in this study are library books, journal articles, conference proceedings, and other literature. Data sources in this study are divided into primary and secondary sources. Primary sources become sources that

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discuss the subject matter under investigation. Secondary sources are obtained from sources that do not come from primary sources (Sugiono, 2017). After the data is collected, it is selected and arranged into a relationship of facts by looking at the existence of a relationship and regularity of the data to form a pattern outlined in the form of analysis.

All data that has been collected is then selected and compiled by relating facts that are seen in a data relationship or existing data regularity. It aims to form a pattern that can then be described through analysis. As for the study, the author uses a deductive method of thinking. The reasoned approach is implemented by filtering and clarifying data from various literature in the research context (Sidiq et al., 2019). This method is used because it can help researchers provide an overview of data related to the development of Islamic religious education learning evaluation tools with the integration of *Tringo* Ki Hadjar Dewantara's concept. The author uses content analysis techniques by interpreting data, adding explanations, and drawing conclusions.

## III. RESULT AND DISCUSSION

### Evaluation of Islamic Religious Education Learning

Generally, learning evaluation at the educational unit level is carried out in one direction. Subjects assessed were students with the object of assessment relying on three things: attitude (affective), knowledge (cognitive), and skills (psychomotor). According to (YuekMing & Abd Manaf, 2014), knowledge is integrated with skills and attitudes to support Islamic religious education holistically and comprehensively. In addition, the evaluation of learning in the 21st century is carried out with the hope that students will be able to build knowledge, skills, and attitudes to change and improve the dignity of human life (Andrian & Rusman, 2019);(Darmawan & Sujoko, 2019).

This one-way assessment can assist educators in measuring learning outcomes carried out through the evaluation instruments and devices used. Education concept. In particular, Islamic Religious Education is a door for the birth of the maximum potential of students so that they become productive people and adhere to the development of human character to educate quality human beings who will adapt to world changes so that they are expected to become leaders in the future (Shodiq, 2019).

Implementing an assessment that focuses on students' affective, cognitive, and psychomotor aspects experiences many obstacles that affect the ideal conditions for carrying out the evaluation when faced with the actual reality. As (Winata et al., 2020) stated, the imbalance between the ideality of the evaluation concept and the realm of praxis faced by educators in their respective educational units. Their research (Friantary & Martina, 2018) stated that there needed to be a gap between the implementation of the assessment of learning outcomes carried out by the teacher and the absolute standard of performance. Research results (Riana et al., 2016);(Razali et al., 2021) also highlight the imbalance in the ideality of learning planning through RPP with its implementation by educators in educational units.

Through some of these studies, the evaluation tool in the curriculum ideally has covered all three aspects of student assessment. However, this ideal condition encounters obstacles when it intersects with the technical-implementation elements of

the field. According to (Krissandi & Rusmawan, 2015), this is felt by the educators themselves as the motor of learning in the classroom. For example, in assessing attitude aspects, a daily journal instrument accommodates assessments of students' behaviour in their daily activities at school. An educator, in his capacity as an assessor or learning evaluator, should record every behaviour (both positive and negative) of his students individually. Therefore, one can imagine the density of an educator's activity in assessing aspects of attitude. What is more, this condition will be significantly felt if the capacity of educators still needs to be proportional to the number of students (Imtihan, 2017).

According to (Lee et al., 2022), this is also in assessing students' knowledge and skills, which can be seen in the curriculum structure, which has formulated instruments that educators must understand and implement. The formulation (Aripin & Daud 2014) aims to support every aspect of student learning development, especially in cognitive and psychomotor aspects. Based on these constraints, in the end, a question arises whether the ideality of the curriculum has been integrated with educators' readiness in their respective educational units. After that, a discussion will emerge about whether the integration can adapt to the increasingly dynamic development of information technology in this era of disruption (Kholis, 2020).

Seeing the focus of these problems, the integration of learning evaluation developed can improve quality in terms of evaluation and assessment of learning, especially in Islamic religious education. This is so that the gap in the world of Islamic education can be reduced slowly, including the term "deviation in evaluations" (Sukriyatun et al., 2023). The period follows Miller IV (2017), which refers to the inability of an assessment instrument to measure students' abilities as they should. In other words, the ideal quality of student assessment is expected to be measured clearly and concretely following actual conditions, even though using assessment instruments that vary according to the existing curriculum.

Through multi-aspect assessment, it is hoped that all students' potential can be recorded while learning. To deliver students to become knowledgeable human beings who understand the meaning of learning. Embrace the statement of (Sailer et al., 2021), which states that indicators of the success rate of authentic assessment in this all-technology learning can be seen from the natural integration of knowledge, attitude, and skill. The integration of these three aspects can ultimately realize the character competencies of students who are creative, productive, and have skills and knowledge (Nafi'a et al., 2021).

Based on this explanation, one of the supporting elements in efforts to educate Islamic religion in the learning process in the curriculum in this century is the aspect of developing effective and efficient learning evaluation. This is seen as necessary by educators in carrying out their duties as learning evaluators, especially in learning Islamic education (Febriana, 2021). Therefore, assessing the affective, cognitive, and psychomotor aspects can be measured properly and thoroughly. Learning evaluation is a crucial thing to getting attention from educators in completing the learning process. The learning evaluation is essentially the final balance in assessing students' learning completeness ideally and must be linear and commensurate between concepts and reality using various approaches (Mina, 2019).

**Integration of the *Tringo* Concept in the Development of Islamic Education Learning Evaluation**

The currently used curriculum assessment standards emphasise the non-conventional pedagogic side of the learning process. The stages in implementing a learning assessment begin with planning the evaluation, implementing the judgment, analyzing and processing and the last step is presenting the assessment results. In this case, authentic assessment or authentic assessment is carried out at this stage to improve the quality of education, especially in Islamic religious education (Marfuah & Febriza, 2019). Therefore, learning evaluation should be carried out using various assessment tools or instruments, following the provisions contained in the applicable curriculum.

Aspects of knowledge (cognitive) are assessed using test instruments in the form of written and oral tests and PR (Homework) tools for assignment techniques. Meanwhile, the skill aspect (psychomotor) is assessed using practical difficulties in the form of demonstrations (performance) and project assessment. Moreover, the attitude (affective) aspect is estimated using a daily journal containing teacher notes and reviews from guidance and counselling teachers.

Through the three assessment aspects contained in the current curriculum system, according to (Setiadi, 2016), learning assessment can be carried out in two forms, namely formative assessment and summative assessment. Formative assessment is carried out during the learning process, both in and outside the classroom. This assessment is used to help identify the strengths and weaknesses of students. As expressed by (Marfuah & Febriza, 2019), the assessment can be used as a correction tool to improve the quality of student learning.

The second form of assessment, summative assessment, is usually carried out at the end of each unit or subject unit. Unlike the case with formative assessments, summative assessments are structured to provide information to educators about the achievement status of students at the end of each semester. Therefore, portfolio assessment is an example of summative assessment in the current curriculum system, especially in Islamic religious education (Sawaluddin, 2018).

In line with this explanation, it can be said that the direction of developing evaluations of islamic religious education in the present and the future requires integration with learning concepts in the 21st century, which can emphasize the ability to use various ways to understand an idea and information as a whole and can be applied in his life. (Hubbi et al., 2020) stated that learning concepts integrated with learning evaluation must support the achievement of the desired learning evaluation target holistically and comprehensively (cognitive-affective-psychomotor).

One thing that can technically be done is to integrate the concept of Tringo Ki Hadjar Dewantara in the development of learning evaluation, especially in Islamic religious education. This is the original concept of Ki Hadjar Dewantara thought, which can be used to develop various learning components, according to (Kuswandi et al., 2022). His concept is an abbreviation of *ngerti, ngrasa*, and *nglakoni*. This integration aims to help educators carry out thorough assessments, both from cognitive, affective, and psychomotor aspects, which are more innovative and can still be applied in 21st-century learning.

According to (Nafi'a et al., 2023), the *Tringo* learning concept shows an educational beauty that starts with understanding students to master. After that, live or feel what he

has learned. In conclusion, practising what he has learned in his life. The learning objectives applied in today's learning world follow or are even the same as the thoughts of *Tringo* Ki Hadjar Dewantara. This can be seen from the aspects achieved, namely cognitive, affective and psychomotor, which are also reflected in *ngerti*, *ngrasa* and *nglakoni* (Wijayanti & Widowati, 2019).

The concept of *ngerti* means that students can understand deeply what they learn from each learning material and activity. In other words, what is intended is to be able to process knowledge with deep understanding. At the same time, *ngrasa* has the meaning that students can perceive what they have learned by making the knowledge into their own and then being able to take meaning from each learning activity (meaningful). *Nglakoni* means that students can use all the knowledge and abilities they already have to face and even solve problems in real life, so this concept shapes students into individuals who are active in responding to changes and issues around them, independent and able to adapt to changes and developments in the world (Thaariq et al., 2021).

In the context of Ki Hadjar Dewantara's thought, learning that is carried out is not enough only to make students superior or bright in knowledge or cognition alone. Knowing that is carried out should be able to optimize the potential possessed by students, such as creativity, taste, and intention (Indarti, 2019). In its implementation, the three concepts must become a unified whole that synergizes and influences each other (Suwarto, 2018). This was further explained in the 2001 revision of Bloom's Taxonomy that each domain turns into an indicator presented in detail using operational verbs.

Implementing Bloom's Taxonomy with the *Tringo* concept can be applied in the curriculum of Islamic religious education. The revised Bloom's Taxonomy states that there are six levels: remembering, understanding, using, analyzing, evaluating, and creating. The taxonomy and the Islamic education curriculum have the same basis in terms of output, which includes Human relations with Allah, human connections with oneself, human connections with fellow human beings, human relations with other creatures and the natural environment around. (Suliswiyadi, 2020) states that the Religious Education curriculum at least contains subjects on Islamic Cultural History, Aqidah akhlak, Fiqih, and the Quran-Hadist, which have coherence with the cognitive domain of Bloom's taxonomy. This shows that from an Islamic point of view, Bloom's Taxonomy theory can be collaborated in designing education in Indonesia specifically (Kartini et al., 2022).

The understanding (*ngerti*) stage is arranged in stages that include remembering, understanding, using, evaluating, and creating. This cognitive dimension contains concepts, facts, procedures, and metacognition. The feel (*ngrasa*) stage is interpreted as a way of learning Islamic religious education learning objectives related to students' attitudes, values, emotions, and feelings by showing acceptance or rejection of a problem or statement (Wijayanto, 2017). Each of these levels is continuous with the affective process: receiving, responding, appreciating, organizing, and experiencing. The *nglakoni* (psychomotor) stage relates to students' motor skills, such as whole-body movements, coordinated movements, non-verbal communication, and speaking skills, which are learning goals. Thus, a learner who lives (*ngrasa*) something must first understand or understand that something (*ngerti*), and only then will he be able to demonstrate his ability to the results of his learning (*nglakoni*).

According to (Rizka et al., 2022), the *Tringo* concept has the conception that a learner is said to have learned as a whole and thoroughly (complete) if he can master information in the form of knowledge through in-depth understanding (*ngerti*). After that, it is followed up naturally in the form of appreciation or internalization of everything that has been understood and comprehended so that it is stored in the heart and becomes his own (*ngrasa*). The most important thing is to realise the knowledge that has been obtained in the form of changes in behaviour or abilities in the form of natural activities in his life, both for himself and the environment around him (Kuswandi et al., 2021).

Even more, Tariq et al. (2021) view that the concept of *Tringo* learning is related to critical thinking activities and collaborative and creative processes carried out consciously. Essential thinking activities can build comparative relationships by exchanging positions on an object or idea with other things or ideas. This system can connect something that was previously known (familiar) with something that is still unknown (foreign) so that it can create new ideas derived from ordinary statements into a creative process (Diana et al., 2019). This explanation is related to the function of developing learning tools that can encourage students to use and recognize new learning resources (digital) as a form of mastery of technology, communication and information.

Even though the *Tringo* learning concept is considered an old and classic concept when viewed from the existing components, this learning concept can still be applied in learning in this century. (Az-Zahroh et al., 2019) State that this learning concept, which has yet to be studied, can be used in various approaches and learning strategies in the classroom. As explained above, when the *Tringo* learning concept is applied in the learning and evaluation process, students can build a sense of sensitivity accompanied by concrete actions (Kuswandi et al., 2017).

Kuswandi (2018) believes that applying the *Tringo* concept has direct and indirect learning impacts. The immediate effect that can be felt is that students can get the opportunity to express themselves in the learning process, which can be contained in the form of learning outcome documents. In addition, learning management can be carried out through group, individual, and classical activities. The indirect impact of implementing this concept is the beauty of learning rooted in learning awareness by students. The attention aims to understand what he knows, feel what he has learned in his heart and mind as a manifestation of his learning results, and then implement the results of his learning in real life and the surrounding environment.

Integrating the Tringo concept with the development of islamic religious education learning evaluation can also provide freedom and independence for students to determine their own learning styles and learning resources. This aligns with the "*Merdeka Belajar*" concept, as promoted by the Minister of Education of the Republic of Indonesia. The learning process must provide students with independence of thought to facilitate the formation of an evident spiritual character (*insan kamil*). This is vital because it allows students to explore their environmental insights, previously studied only through book material (Ainia, 2020). Furthermore, independence in learning can also facilitate the formation of environmentally friendly thoughts because students can learn directly through practice, which makes students more adaptable and have confidence in the community environment, which is also in line with the spirit of

Islamic religious education in learning. Essentialism educational concept framework (Novita & Bakar, 2021).

The author views the currently implemented independent learning curriculum as a form of adaptation from the concept of the independent spirit of Ki Hadjar Dewantara, as previously described. Through proper understanding and implementation, the learning assessment tools for Islamic religious education can essentially be taught in Islamic religious education by integrating appropriate learning evaluation concepts. Through integrity between the assessment of Islam religious education and the *Tringo* Ki Hadjar Dewantara concept, it is hoped that it will be able to support and increase the efficiency of evaluating Islamic education learning thoroughly. The following is a framework for integrating Tringo Ki Hadjar Dewantara's concept into the essential learning evaluation of islamic religious education.
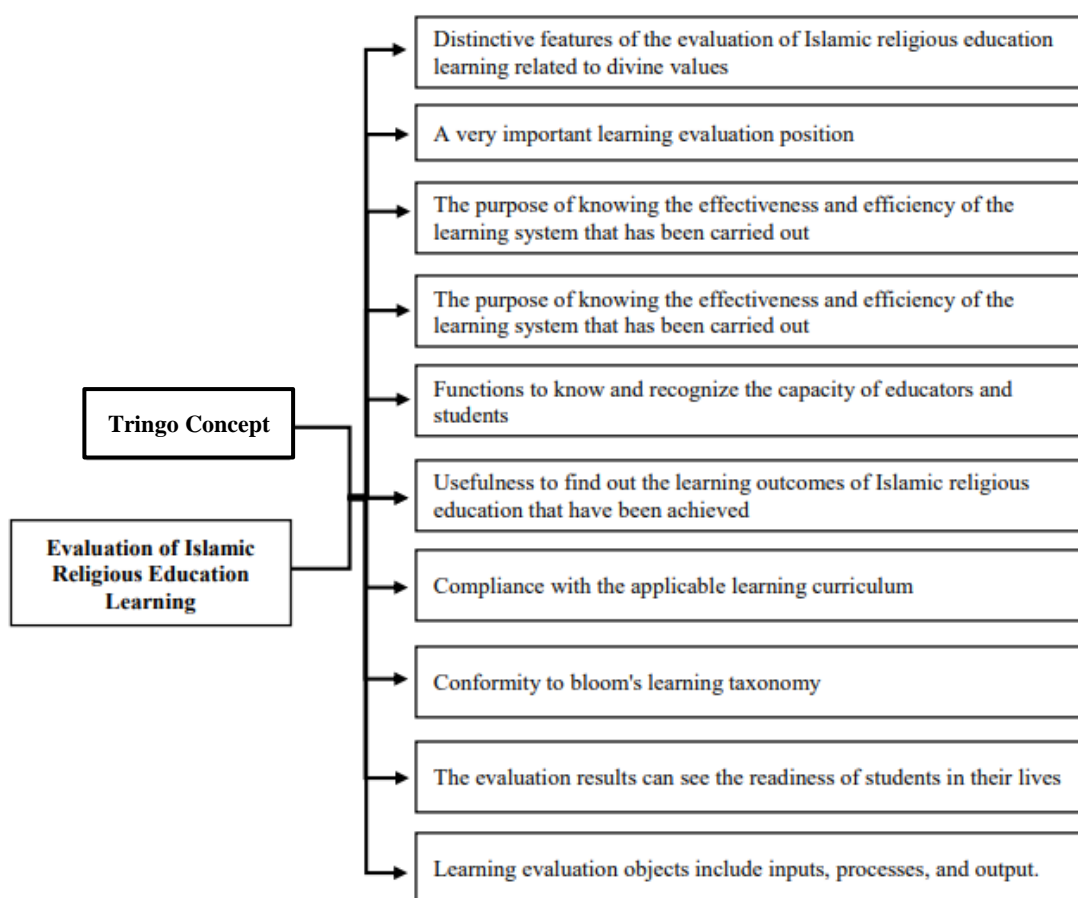


*Figure 1. Integration of the concept of Islamic education*

Evaluation of Islamic education learning is a process that involves assessing three main aspects, namely the attitudes (affective), knowledge (cognitive) and skills (psychomotor) of students. The aim is to create a holistic and comprehensive education supporting change and human life improvement (Hinta et al., 2020). These evaluations are expected to help learners build knowledge, skills and attitudes that support the goal of social change. While this kind of evaluation has strong potential, its implementation in the field is often constrained by the difference between the ideal concept and the reality of practice in schools (Marfuah & Febriza, 2019);(Villarroel et al., 2018). This gap involves both the teaching and implementation of evaluation

instruments. In addition, there is a gap between lesson plans and school educators' performance.

Integrating Ki Hadjar Dewantara's *Tringo* concept in developing PAI learning evaluation is one of the proposed solutions. The *Tringo* concept emphasizes three essential steps: *ngerti* (understanding), *ngrasa* (absorbing), and *nglakoni* (applying). This means that learners must understand and internalize knowledge before using it daily. This concept reflects a learning approach that combines deep understanding with practical application and emphasizes the development of critical, collaborative and creative thinking (Silber-Varod et al., 2019). Integrating the *Tringo* concept in PAI learning evaluation can help address some of the problems in the current review. This includes a more comprehensive assessment of all three aspects: cognitive, affective, and psychomotor. This integration also allows the use of various assessment instruments that align with the curriculum and an emphasis on the active involvement of learners in learning (Milner IV, 2017);(Nurbekova et al., 2020).

By integrating the *Tringo* concept, learning evaluation can produce more knowledgeable individuals with positive attitudes and skills that can be applied in everyday life. In addition, this approach also supports efforts towards a more independent and creative education by the spirit of learning in the 21st century. Integrating the *Tringo* concept can help bridge the gap between the ideal image and the practice of evaluation in education.

## IV. CONCLUSION

Islamic religious education learning assessment within the current curriculum framework requires educators to develop students' competencies in three aspects proactively. The concept of education, especially in learning Islamic religious education, can be a door for the maximum potential of students to become so that they become productive people who stick to the development of sound human character. To achieve the synergy of these educational goals, the learning evaluation of islamic religious education must utilize the concept of education that can assess students as a whole and make students become individuals who can apply what they learn in everyday life. Among these forms of integrity is to use the Tringo Ki Hadjar Dewantara learning concept. Ki Hadjar Dewantara's Tringo learning concept can be implemented in the evaluation of Islamic Religious Education learning by adopting the principles proposed by Dewantara to enrich students' learning experience. By integrating these principles in the assessment of Islamic Education learning, we can create a more meaningful, profound and inspiring learning experience for students and ensure their understanding not only in the knowledge aspect but also in the application of religious values in their lives. The integration implies that it helps educators to conduct a complete assessment, both from the cognitive, affective and psychomotor aspects, that are more innovative and can still be applied in Islamic religious education learning.

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