

# IMPLEMENTATION OF MERDEKA CURRICULUM IN PAI LEARNING AT JUNIOR HIGH SCHOOL

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## **Abstract**

*The purpose of this study was to analyze the implementation of the self-study syllabus in Islamic religious learning (PAI) at the junior high school (SMP) level. The Independent Learning Curriculum (ILC) is the government's effort to reform learning in Indonesia by providing space for schools to perfect the curriculum according to students' needs. This study used an in-depth qualitative method with a case study approach. The data were collected through observations, interviews, and documentation related to curriculum and learning. Respondents in this study consisted of PAI teachers in Sidoarjo Islamic Middle School who implemented the independent study syllabus. The results of the study show that the application of the independent learning syllabus for Islamic religious studies (PAI) in Sidoarjo Islamic junior high schools has several advantages. First, teachers can adapt assessment techniques to students' learning styles, developing their engagement and understanding. Second, teachers can choose materials according to the needs of students and local conditions, developing the meaning of education. Third, the teacher has the freedom to assess the progress of students by using an assessment method that is appropriate to the nature and needs of students.*

**Keywords:** *Free Learning Curriculum, Islamic religious education, junior high school*

## **A. INTRODUCTION**

Assessment is the most important process in human life, and it involves the transmission of understanding, fields, and plans from one force to the next. This works in systematic personal and institutional education and people in a whole manner. To increase ability, one prepares activities every day and pushes social, economic, and cultural growth<sup>1</sup>. In every country, law education is based on guaranteeing the safety, quality, and fairness of education. Laws create a framework from which institution education must process the educational process; besides that, education laws also regulate the rights and obligations of participant students, teachers, parents, and institutions of education. For

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<sup>1</sup> Nariratih Anggraeni and Budi Haryanto, 'Factors Enhancing Islamic Value-Based Character Education in Indonesia: Literature Review', *Edumaspul: Journal of Education*, 6.1 (2022), 489–96.

example, in Indonesia, law-related education, elementary and intermediate education, is arranged in the National Education System Law No. 20 of 2003<sup>2</sup>.

Islamic Religious Learning (PAI) is an important lesson in form learning in the majority of Muslim countries. Islamic religious studies at schools describe four proficiency levels: creed, morals, the Qur'an hadith, fiqh, and Islamic history and culture. On the other side, Islamic religious learning (PAI) in schools developed only one direction, that is, Islamic religious teachings and customs istiadar<sup>3</sup>. kindly common view, Islamic religious studies aim to develop faith, understanding, and insight, and professional religious learning, as a result, to create people who love Islam and Allah SWT. The objective of Islamic religious education is to develop interpretation, faith, research, and expertise among students about Islam and unify morals noble, friendship, nation, and people<sup>4</sup>. Principles of Islamic religious education (PAI): (1) the principle of monotheism: the principle that emphasizes the importance of understanding and internalization of the concept of monotheism (belief and oneness of Allah SWT) as the base central Islamic religious teachings; (2) principles of sincere: the principle that emphasizes importance sincere intentions in the study of Islam, that is only looking for the pleasure of Allah SWT, (3) principles cohesiveness: the principle that emphasizes importance integration Islamic religious teachings in everyday activity, (4) principles sustainability: the principle that emphasizes the importance of Islamic religious learning as a continuous process throughout someone's life<sup>5</sup>. Creating values of Islamic meaning, making the points included in daily life, and putting them in daily activity. In the school area, includes plans for all parts that influence school activity, respectively, religious student<sup>6</sup>.

Experts in the field development curriculum have understood the curriculum from formerly. There are lots of variations in interpretations according to the opinion of experts and customized with a focus on leading expert research<sup>7</sup>. The syllabus can also be defined as a plan that concerns objective learning, skills that are achievable, materials as well as results, and expected learning as the basis and direction for realizing the ability basis and purpose of education. Etymologically, "syllabus" is stated to be a derived word from the Latin language, that is, Curro, or defined currently \_ as a "course," is a racetrack horse, distance for a foot race, race for racing, and others<sup>8</sup>. Throughout the story, since 1945, the syllabus has changed in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, and 2006.

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<sup>2</sup> Tajuddin Noor, 'Formulation of National Education Goals Article 3 of the National Education System Law No. 20 of 2013 Through the Values Approach Contained in Paragraph 30 of Surah Ar-Ruum and Paragraph 172 of Surah Al-'Araaf', Singaperbangsa Karawang University, 20, 2018, 123–44.

<sup>3</sup> Masruroh Lubis, Dairina Yusri, and Media Gusman, 'E-Learning Based Islamic Religious Education', *Fitrah: Journal of Islamic Education (FJIE)*, Vol. 1 No. 1 July 2020, 1.No.2 (2020), 1–18 <<http://jurnal.staisumaterra-medan.ac.id/index.php/fitrah>>.

<sup>4</sup> Andi Abdul Razak, Fathul Jannah, and Khairul Saleh, 'The Influence of Islamic Religious Education Learning on Student Behavior at Samarinda Health Vocational School', *El-Buhuth: Borneo Journal of Islamic Studies*, 1.2 (2019), 95–102 <<https://doi.org/10.21093/el-buhuth.v1i2.1582>>.

<sup>5</sup> Lubis, Yusri, and Media Gusman.

<sup>6</sup> Anita Puji Astutik, 'Implementation of Spiritual Intelligence Learning to Actualize Islamic Values', *Halaqa: Islamic Education Journal*, 1.1 (2017), 9–16 <<https://doi.org/10.21070/halaqa.v1i1.818>>.

<sup>7</sup> Abdul Wafi, 'Http://Journal.Umg.Ac.Id/Index.Php/Tamaddun/Article/View/88Basic Concepts of Islamic Religious Education Curriculum', *Edureligia; Journal of Islamic Religious Education*, 1.2 (2017), 133–39.

<sup>8</sup> Syamsul Bahri, 'Basic Curriculum Development and Its Purpose', *Futura Islamic Scientific Journal*, 11.1 (2017), 15 <<https://doi.org/10.22373/jiif.v11i1.61>>.

The impact is shifted from political, social, cultural society, economy, knowledge, and the state. This is because the syllabus, as a whole matter, must develop in a dynamic manner in accordance with the needs and transitions of society.<sup>9</sup>

An improvement syllabus is a systematic development of a plan and an organized syllabus with such likeness so that the syllabus can be created as teaching materials, and so on to reach education objectives. Objective development syllabus must be handled in enhancement learning going to standard education clear and measurable goals as well as a culture that can be achieved.

Learning applied independently in education has meaning and influences good teachers or students. Some literature on the importance of independent learning, that is, freedom of thinking, freedom of innovation, freedom to learn independently, as well as creative<sup>10</sup>. Meaning that independent learning is a scope room, thinking of students and teachers. Freedom to learn can form personality and passion for teachers and students. They can share and have fun as well as learn and understand knowledge, attitudes, and skills<sup>11</sup>. The objective of independent learning is to lift the importance of learning. First of all, it is important that the purpose of this agenda is not to represent the existing agenda, but the objective is mainly to increase the existing system. Learning facilitated with freedom initiated learning Ministry of Education and Culture (Kemendikbud). Adit defines simplification application assessment as follows: (1) RPP (lesson plan) is a must hold as well as more congested from origin before, (2) form pervasive planning for accepting student new that has walked during a number of years, still experience progress, however, implementation more flexible, (3) Year 2021, national exam (UN), has replaced by minimum criteria and tests personality, (4) school exam, as a portfolio<sup>12</sup>.

In 2019, the Minister of Education and Culture, Nadhiem, made k13 an independent syllabus<sup>13</sup>. Change learning into independent learning<sup>14</sup>. Pancasila profile students have sixth-created abilities as central. The sixth question is related to each other as well as each other set, to build a profile; Pancasila students need to enhance all six dimensions at once, not in pieces. Pancasila profile students include a number of parts, as follows: (1) piety to Almighty God, (2) a moral personality, (3) love of the Motherland and Nationalism, (4) awareness of law and democracy, (5) Communication skill and Leadership, (6) justice and Empathy<sup>15</sup>.

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<sup>9</sup> Syaikhuna Al-asyhi, 'Historical Perspective of Curriculum Transformation in Indonesia', *Islamic Studies Journal* , 2 (2014), 140–47 <Dicky Wirianto Historical Perspective of Curriculum Transformation in Indonesia.pdf>.

<sup>10</sup> Agustinus Tangu Daga, 'The Meaning of Free Learning and Strengthening the Role of Teachers in Elementary Schools', *Journal of Educatio FKIP UNMA* , 7.3 (2021), 1075–90 <<https://doi.org/10.31949/educatio.v7i3.1279>>.

<sup>11</sup> Nani Sintiawati and others, 'Participation of the Academic Community in the Implementation of Independent Campus Independent Learning (MBKM)', *Basicedu Journal* , 6.1 (2022), 902–15 <<https://doi.org/10.31004/basicedu.v6i1.2036>>.

<sup>12</sup> Heroza Firdaus and others, 'Analysis of Program Evaluation of the 2013 Curriculum and the Independent Curriculum', *Journal of Education and Counseling* , 4.4 (2022), 686–92 <<https://core.ac.uk/download/pdf/322599509.pdf>>.

<sup>13</sup> Sherly, Edy dharma, and Humiras Betty Sihombing, 'Freedom to Learn: Literature Review', *UrbanGreen Conference Proceeding Library* , 1 (2020), 183–90.

<sup>14</sup> Rendika Vhalery, Albertus Maria Setyastanto, and Ari Wahyu Leksono, 'Independent Curriculum for Independent Campus Learning: A Study of Literature', *Research and Development Journal of Education* , 8.1 (2022), 185 <<https://doi.org/10.30998/rdje.v8i1.11718>>.

<sup>15</sup> Dini Irawati et al, 'Profile of Pancasila Students as an Effort to Realize National Character', *Edumaspul*:

Learning at school offers challenges and opportunities for novelty, inspiration, and development of the individual as well as participant learning and flexibility in searching for great and discoveries news based on facts and topics, for example, soft skills, real problems, social interaction, cooperation, self-management, self-performance, goals performance<sup>16</sup>.

According to the views of Friedrichs, gives show examples of fundamentals that are at the heart of the debate that should be investigated<sup>17</sup>. According to Ritzer (1975), knowledge motivates social growth in a manner that the profound development model studies learning. Development models learning covers integrity syllabus, leadership, management source power, management class, and development strategy instructional. Characteristic behavior social realizes pattern behavior. The implementation of education in the learning agenda was independently postponed until 2019. Freedom program students protested the real thing that was done by Sidoarjo Islamic Middle School, which gave a response to the replacement syllabus because there are constraints in the application syllabus: study independently.

Description of mobility change and motivation development knowledge understanding (the world of education) is very fast, dynamic, innovative, and expected to answer the challenge related to the implementation of learning programs independently at the school. The explanation based on the government is required to describe, know, and uncover the implementation of the independence agenda studied at Sidoarjo Islamic Middle School as well as incorporate learning agendas in Sidoarjo Islamic Middle School.

## **B. RESEARCH METHOD**

This study used a case study. Various analyses apply qualitative events, processes, and functions analysis to gather information, including details of various methods of data collection and time hold. In data collection analysis, qualitative methods are used, such as monitoring, interviews, and documentation. There are three parties investigated: the head of school, the vice the head of school who manages the syllabus, the supervisor, and the student. Based on the research objectives, the researcher wants to know what motivates participants to use the independent learning curriculum.

The objective of the qualitative study is to clarify the depth of data collection, which determines the depth of the data under study and the meaning specifications. In the investigation here, the materials obtained from books, journals, and sources related to the studies were analyzed, especially from the perspective of syllabus-independent learning<sup>18</sup>.

## **C. FINDINGS AND DISCUSSION**

The independent learning curriculum is a draft introduced in Indonesia as part of the reform of education. This draft aims to give students leniency and breadth in designing

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*Journal of Education* , 6.1 (2022), 1224–38 <<https://doi.org/10.33487/edumaspul.v6i1.3622>>.

<sup>16</sup> Deni Solehudin, Tedi Priatna, and Qiqi Yuliati Zaqiyah, 'The Concept of Prototype Curriculum Implementation', *Basicedu Journal* , 6.4 (2022), 7486–95 <<https://doi.org/10.31004/basicedu.v6i4.3510>>.

<sup>17</sup> Ahmad Taufiq, 'A New Paradigm of Higher Education and the Meaning of College for Students', *Journal of Chemical Information and Modeling*, 10.1 (2018), 40 <<http://www.e-jurnal.unisda.ac.id/index.php/MADANI/article/view/938>>.

<sup>18</sup> Hoffmann, 'Research Methods', *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis*, 53.9 (2009), 1689–99.

personal learning and improving talents and interests. There are three main pillars: a pillar of active learning, a pillar of strengthening character, and a pillar of upgrading quality teachers.

Teachers of Islamic religious education who know the free learning curriculum can adopt an approach when teaching knowledge study of the Islamic religion. They can share freedom with the students for more active learning, encouraging them to adapt actively, setting objective learning, and giving room to participants to educate them to fulfill their abilities. However, it is very important for every teacher of Islamic religious education to know the directions and guidelines from the Ministry of Education and Culture about the implementation of the independent learning curriculum program (KMB). With deep understanding, teachers of Islamic Religious Education (PAI) can apply principles of the Independent Learning Curriculum (KMB) to the knowledge of Islamic religious studies (PAI), make it effective as well as beneficial for students.

In implementing the syllabus, independent learning for Islamic religious learning (PAI) at the level of intermediate (junior high school), using centralized approach freedom, breadth, choice of material, and appropriate assessment with necessity as well as the interest of students. Students are given leniency to make decisions about which lesson is most suitable for them to learn. The teacher must provide the material of Islamic religious studies (PAI) and be directed in the same direction with interest as well as relevant to attraction and participant life. It can be achieved through creative and innovative learning, such as role play, simulation, and media.

There are several possible challenges when applying the syllabus of independent learning for Islamic Religious Studies in the first year of junior high school:

1. Curriculum and materials learning: One possible challenge is to make an appropriate curriculum with principles of the Learning Curriculum (KMB) fixed to maintain the nature of comprehensive Islamic Religious Education (PAI). Besides that, the assessment of Islamic Religious Education (PAI) should also be made so that it fits the needs and interests of the participants.
2. Development of qualification teacher: teachers of Islamic Religious Education (PAI) must have a view as well as skill for implementing an Independent Learning Curriculum (KMB). They must be capable of designing learning to fulfill the needs of participants, allow independent learning, and give proper guidance.
3. Testing and assessment: An independent Learning Curriculum (KMB) emphasizes evaluation in a holistic manner, encompassing various forms and methods of appraisals. The challenge is to increase the proper judgment for approaching learning and by effectively measuring the ability of participants to be educated in the Islamic religion.
4. Support infrastructure and technology: implementation of an independent learning curriculum (KMB) may need infrastructure and adequate technical support, such as stable internet connection, electronics and platforms devices for online learning. This can become a constraint, especially in regions with limited infrastructure and technology.

To overcome these, teachers of Islamic Religious Education must apply several schemas, such as:

1. Interpretating syllabus of independent learning: teachers of Islamic religious studies

(PAI) at the level of Intermediate (junior high school), accept demands to interpret the related syllabus of independent learning, deliver coaching as well as seminars organized by the school.

2. Maximizing the classroom and the infrastructure: Teachers of Islamic religious studies (PAI) can utilize techniques for maximizing the classroom and the infrastructure, such as books, teaching materials, references, and other sources for material of learning.
3. Managing duration of learning wisely: In the level of middle school, teachers of Islamic religious education (PAI) can arrange a time and determine suitable material, so that they are capable of balancing the duration of learning with the lesson.
4. Using the appropriate method of assessment: High-level middle school, teachers of Islamic religious education (PAI) can use a proper method of evaluation to evaluate the proficiency of students in a comprehensive manner, such as a portfolio, project, or test skill<sup>19</sup>.

Possible strategies applied to teaching Islamic religious education (PAI), among others, are:

1. Application formative evaluation: Teachers of Islamic religious education can use an evaluation to monitor the progress of participants' education in a manner that keeps going continuously. By giving constructive feedback, the teachers can help students awaken their knowledge about religion.
2. Offer various sources of learning: Teachers of Islamic religious education (PAI) provide various sources of learning, such as books, texts, additional material, and online sources. By letting participants learn about religion from various sources, teachers can develop an understanding of participants about religious concepts.
3. Cooperation with parents: Teachers of Islamic religious education (PAI) can develop close connections and work with parents and students. Through open communication and good cooperation, teachers can also accept information about the needs and developments of students from outside of the school environment. Parents can also support religious education at home.
4. Do conversation and discussion: Discussion and debate in the classroom of Islamic religious education (PAI) can help students understand religious concepts more deeply. Teachers can design questions or challenging topics as well as develop students to think critically as well as put forward their opinions. Discussion is also possible to develop the involvement of participants in learning<sup>20</sup>.

Change can impact Islamic religious studies (PAI) in the first year of junior high school, for example, by understanding Islamic participant learning and experience study, and increasing the evaluation of active and fun-based expertise students. Naturally, replacement also requires planning and adaptation from teachers and schools applying it regularly.

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<sup>19</sup> Evi Susilowati, 'Implementation of Free Learning Curriculum in Islamic Religious Education Subjects', *Al-Miskawaih: Journal of Science Education*, 1.1 (2022), 115–32 <<https://doi.org/10.56436/mijose.v1i1.85>> .

<sup>20</sup> AI Permana, N Nurhafizah. 'Strategies for Developing the Religious and Moral Aspects of Early Childhood', ... *Scientific Education* ... , 5.2 (2022), 111–29 <<http://ejournal.radenintan.ac.id/index.php/al-athfaal/article/view/13970>>.

## D. CONCLUSION

Implementing the syllabus on the study of Islamic religion (PAI) at the junior high school level provokes the freedom of teachers and students to determine methods, materials, and suitable assessments similar to the conditioned nature. Several challenges need to be faced in implementation, among others: lack of understanding to design the syllabus of independent learning, limitations, and criticism of its application. Facing this, it need huge efforts from all parties, including the government, schools, teachers, and community groups. The implementation of the independent learning syllabus means a lot for Islamic religious studies at schools. The junior high school wants to develop priority learning and characteristics of the students and create more imaginative and independent human resources for future.

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