

IMPLEMENTATION OF THE INDEPENDENT CURRICULUM IN LEARNING ISLAMIC RELIGIOUS EDUCATION AT THE DRIVING SCHOOL IN SDN SUB-DISTRICT BINAMU DISTRICT JENEPONTO

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Abstract

The purpose of this study is to describe the teaching modules that have been compiled by Islamic Religious Education teachers. by Islamic Religious Education teachers under the Merdeka Curriculum at Mover School in SDN Binamu District, Jeneponto Regency. To describe the learning process carried out by Islamic Religious Education teachers by the Merdeka Curriculum at the Movers School in SDN Binamu District, Jeneponto Regency. SDN Binamu District, Jeneponto Regency. To describe the assessment of learning carried out by the Islamic Religious Education teacher following the Independent Curriculum at the Movers School in SDN Binamu Subdistrict, Jeneponto Regency. Jeneponto Regency. This study aims to identify the Merdeka Curriculum implemented in Islamic Religious Education learning at the Movers School, and to evaluate the effectiveness of implementing the Merdeka Curriculum in improving the quality of Islamic Religious Education learning, as well as its impact on student learning outcomes, to find out the factors that support and hinder the implementation of the Merdeka Curriculum in the context of Islamic Religious Education learning in these schools, as well as to provide recommendations to schools, educators, and other related parties regarding steps that can be taken to improve the implementation of the Merdeka Curriculum.

Keywords: Implementation, Merdeka Curriculum, Driving School

Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan modul pembelajaran yang telah disusun oleh guru Pendidikan Agama Islam. oleh guru Pendidikan Agama Islam dengan Kurikulum Merdeka pada Sekolah Penggerak di SDN Kecamatan Binamu Kabupaten Jeneponto. Untuk mendeskripsikan proses pembelajaran yang dilakukan oleh guru Pendidikan Agama Islam dengan Kurikulum Merdeka pada Sekolah Penggerak di SDN Kecamatan Binamu Kabupaten Jeneponto. SDN Kecamatan Binamu Kabupaten Jeneponto. Untuk mendeskripsikan penilaian pembelajaran yang dilakukan oleh guru Pendidikan Agama Islam dengan Kurikulum Merdeka pada Sekolah Penggerak di SDN Kecamatan Binamu Kabupaten Jeneponto. Kabupaten Jeneponto. Penelitian ini bertujuan untuk mengidentifikasi Kurikulum Merdeka yang diterapkan dalam pembelajaran Pendidikan Agama Islam pada Sekolah Penggerak, dan untuk mengevaluasi efektivitas penerapan Kurikulum Merdeka dalam meningkatkan kualitas pembelajaran Pendidikan Agama Islam, serta dampaknya terhadap hasil belajar peserta didik, untuk mengetahui faktor-faktor yang mendukung dan menghambat penerapan

Kurikulum Merdeka dalam rangka pembelajaran Pendidikan Agama Islam di sekolah tersebut, serta untuk memberikan rekomendasi kepada sekolah, pendidik, dan pihak-pihak lain yang terkait tentang langkah-langkah yang dapat dilakukan dalam rangka penyempurnaan penerapan Kurikulum Merdeka.

Kata kunci: Implementasi, Kurikulum Merdeka, Sekolah Penggerak

INTRODUCTION

Law No. 20 of 2003 concerning the National Education System explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. According Arifin dkk., (2022) The law explains that the function of national education is to develop the ability and shape the character, as well as the civilization of a dignified nation to educate the nation's life, aiming to develop the potential of students to become human beings of faith, and become good citizens.

Education is one of the main pillars of nation-building. The curriculum, as the foundation of the education system, plays an important role in determining the direction and quality of education received by students. In Indonesia, curriculum changes have occurred several times to improve the quality of education following the needs of the times. One of the latest innovations in Indonesian education is the introduction of the Merdeka Curriculum initiated by the Ministry of Education, Culture, Research and Technology (Aghnia, 2023). The Merdeka Curriculum aims to give schools and teachers greater freedom in determining teaching methods that suit the needs and potential of students. This is expected to create a more flexible and adaptive learning environment, allowing students to develop skills and knowledge according to their interests and talents. Implementing the Merdeka Curriculum is expected to encourage more meaningful, interactive, and contextual learning (Azhani dkk., 2024).

On the other hand, Islamic Religious Education (PAI) has an important role in shaping the character and morals of students in Indonesia. PAI learning not only aims to improve students' religious knowledge but also to shape attitudes and behaviors under Islamic values (Afifah & Yulaiyah, 2022). Therefore, it is important to ensure that the curriculum implemented in Islamic Education learning can support these goals. Islamic Religious Education is not merely about memorizing religious texts or learning rituals; it also involves internalizing Islamic teachings in everyday life. A well-structured curriculum should integrate religious values into students' personal and social lives, ensuring they practice ethical and moral principles beyond the classroom. For this reason, the Merdeka Curriculum provides an opportunity for educators to adapt their teaching methods to suit students' individual needs and learning styles, thus making PAI learning more effective and impactful (Hidayat, 2023).

One of the fundamental aspects of PAI learning is the development of akhlak (morality). Islamic teachings emphasize moral values such as honesty, compassion, discipline, and responsibility. These values are not only crucial for individual character development but

also for fostering a harmonious society. Through the Merdeka Curriculum, teachers have the flexibility to design lesson plans that encourage students to reflect on these values and apply them in real-life situations. In addition to moral development, PAI plays a critical role in strengthening students' faith (iman) and devotion (taqwa) (Anan, 2020). A deep understanding of Islamic teachings helps students develop a strong connection with their faith, which in turn influences their attitudes and behaviors. This is particularly important in an era where globalization and digital technology expose students to various ideologies and lifestyles that may not align with Islamic teachings. By reinforcing religious values through a flexible and adaptive curriculum, students can develop resilience against negative influences and maintain their identity as faithful Muslims.

Moreover, the integration of Islamic values into other subjects can enhance the holistic development of students. For example, when teaching science, educators can highlight the contributions of Muslim scholars such as Al-Khwarizmi in mathematics and Ibn Sina in medicine. This approach not only enriches students' knowledge but also instills a sense of pride and appreciation for Islamic civilization. Similarly, incorporating Islamic perspectives in social studies can help students understand historical events and contemporary issues through an ethical and moral lens. The role of PAI extends beyond the classroom, as it also involves fostering social responsibility and community engagement. Islam emphasizes the importance of helping others, maintaining justice, and contributing positively to society. Schools can implement service-learning projects where students engage in charitable activities, environmental conservation efforts, or community service. These experiences allow students to practice Islamic values in real-world settings, reinforcing the idea that religious education is not confined to theoretical knowledge but is meant to be lived and practiced (Ashari dkk., 2023).

Despite its significance, Hasyim, (2015) Explaining the implementation of PAI under the Merdeka Curriculum comes with challenges. One major challenge is ensuring that teachers are well-equipped to deliver PAI lessons effectively. Not all educators have received adequate training on how to integrate the principles of the Merdeka Curriculum into their teaching methods. Therefore, continuous professional development programs are necessary to enhance teachers' pedagogical skills and ensure they can create meaningful and engaging learning experiences for their students. Another challenge is the assessment of students' moral and character development. Unlike academic subjects that can be evaluated through tests and assignments, measuring the impact of PAI on students' behavior and attitudes requires a more qualitative approach. Schools need to develop comprehensive assessment tools that include observations, self-reflections, peer evaluations, and feedback from parents and the community. These assessments should not only focus on students' knowledge of religious texts but also on their ability to apply Islamic values in their daily lives.

Furthermore, the effectiveness of PAI learning depends on the active involvement of parents and the community. Islamic education should not be limited to schools; it should be reinforced at home and within the broader society. Schools can collaborate with

parents by providing workshops and seminars on Islamic parenting, as well as encouraging family-based religious activities. Additionally, involving community leaders and religious scholars in PAI programs can enrich students' learning experiences and provide them with diverse perspectives on Islamic teachings. Technology also plays a crucial role in modern PAI education. Digital platforms and online resources can enhance students' learning experiences by providing access to a wealth of information, interactive learning tools, and multimedia content. Educational apps, virtual discussions, and online courses can complement traditional teaching methods and cater to students with different learning preferences. However, it is essential to ensure that digital resources used for PAI learning are credible and aligned with authentic Islamic teachings.

Furthermore, the Driving School is another initiative from the Ministry of Education that aims to become a model and driver of change in the education system in Indonesia. Driving Schools are expected to be able to implement the Independent Curriculum effectively and become an example for other schools. As one of the Driving Schools, SDN in Binamu District, Jeneponto Regency, is the right place to study the Merdeka Curriculum implemented in Islamic Religious Education learning. Binamu District, which has unique cultural and social characteristics, provides an interesting context for this research. Therefore, decentralization of education is a model of educational management that makes schools a decision-making process and designs schools to be more effective and efficient. Therefore, the role and participation of the community are instrumental in fostering creativity and increasing productivity, as well as increasing responsibility for improving the quality of education .

METHOD

This research uses a type of qualitative research that is designed or designed using qualitative descriptive methods. The qualitative descriptive method in this research is used to describe or describe a phenomenon as deeply as possible by collecting data naturally (Juniatmoko, 2019). The data obtained in this qualitative descriptive research aims to describe phenomena that research subjects experience, such as a person's behavior, perceptions, motivations, and actions holistically in the form of words and language in a special, natural context.

The interview instrument was used to collect data related to the responses of school principals, teachers, and students regarding matters that are still obstacles in implementing the Independent Curriculum, especially in preparing teaching modules, implementing the learning process in class, and preparing assessments. Techniques that can be used to collect data in this research can be obtained using the following methods; 1) Documentation techniques are used to obtain data related to teaching and assessment modules to see the suitability of the components with the demands of the Independent Curriculum by analyzing the two documents, 2) Observation techniques are used to obtain data regarding the implementation of the Independent Curriculum in Islamic Religious Education learning for driving schools by ticking one of several alternative choices related to the Independent Curriculum, 3) Interview techniques are used to obtain

responses from school principals, teachers and students relating to things that are still obstacles in implementing the Independent Curriculum, especially in learning Religious Education Islam, 4) Questionnaire techniques are used to obtain and strengthen data relating to the implementation of the Independent Curriculum in Islamic Religious Education learning by using a checklist sheet with an assessment scale, namely scale 5 (strongly agree), scale 4 (agree), scale 3 (somewhat agree) , scale 2 (disagree), and scale 1 (disagree).

The steps taken in analyzing data from documentation, observations, interviews, and questionnaires are as follows: Identifying data from document analysis, observation, interviews, and questionnaires, classifying or grouping data related to teaching module documents, implementing the process learning, and assessment in Islamic Religious Education learning, Describing or illustrating every data in Islamic Religious Education learning, especially in elementary schools which are members of driving schools in Binamu District, Jeneponto Regency and things that are still obstacles in implementing the Independent Curriculum, Analyzing thoroughly overall data using descriptive statistics of various percentages related to Islamic Religious Education learning, especially in elementary schools that are members of driving schools in Binamu District, Jeneponto Regency. Make conclusions about the research results obtained during the data analysis process to answer the formulations that have been put forward in the section previously.

RESULTS AND DISCUSSION

To get an overview of the discussion of the results of this study, three things are presented in general, namely the preparation of PAI teaching modules according to the Independent Curriculum; implementation of PAI learning according to the Independent Curriculum; and preparation of PAI learning assessments according to the Independent Curriculum. The teaching module is one of the teaching tools in the Independent Curriculum which is designed completely and systematically as a teacher's guide and guideline in carrying out learning activities. The purpose of preparing teaching modules is to facilitate, facilitate, and improve the quality of learning. This teaching module is a reference for teachers in carrying out learning because the teaching module contains a framework that describes the procedure and organization of learning per the learning outcomes (Adha & Darmiyanti, 2022).

Teaching modules, in general, can consist of 3 components, namely (1) general information components, including module identity (author, agency name, year, school level, subject, phase/class, theme. Chapter, learning material, and meeting allocation); initial competencies, Pancasila learner profile, facilities and infrastructure, target learners, number of learners, and learning model used; (2) core components, including learning objectives, meaningful understanding, semantic questions, learning activities, reflection, assessment/assessment, enrichment, and remedial activities; and (3) attachment

components, including LKPD, reading materials for teachers and students, glossary, and bibliography (Zhafiroh & Zaman, 2020).

Based on the results of data analysis in the data presentation section, it can be said that PAI teachers are capable of compiling teaching modules, so there are no difficulties in compiling the teaching modules... even though they are aware that at the beginning of compiling there were certainly difficulties or obstacles in compiling the teaching modules. However, over time these difficulties were gradually overcome well, because they had attended workshops and collaborated with other teachers. Likewise, PAI teachers often open the independent teaching platform (PMM) and look for examples of teaching modules from various other references.

Based on the results of interviews with the four PAI teachers at the Driving School at SDN Binamu District, Jeneponto Regency, it can be concluded that the PAI teachers have been able to compose teaching modules well, so there is no difficulty in compiling teaching modules following the Independent Curriculum. This means that PAI teachers at the Driving School at SDN Binamu District, Jeneponto Regency have been able to prepare teaching modules according to the components specified in the Independent Curriculum, according to the characteristics of the educational unit and the characteristics of the students. The PAI teacher's ability to compose teaching modules is because the teacher has attended a workshop to increase teacher competency in compiling teaching modules under the Independent Curriculum so that there are no more significant difficulties or obstacles in compiling teaching modules as expected.

Furthermore, based on the data analysis presented in the previous section, it can be said that PAI teachers have implemented the learning process by the Independent Curriculum, even though there are still aspects/indicators that have been observed that have not been implemented 100% of the 18 meetings. Among the 21 aspects/indicators observed, which were not implemented well at each meeting, included: (1) the teacher conveyed learning outcomes (CP) and learning objectives (TP) at the beginning of learning activities in 2 meetings; (2) PAI teachers use varied and student-centered learning methods, as well as methods that are appropriate to the learning objectives and students' needs in 1 meeting; (3) PAI teachers act as facilitators in implementing learning by providing more opportunities for independent learning and being responsible for the student's learning process in 2 meetings; (4) PAI teachers in implementing learning have used and differentiated learning methods according to the needs, achievements/performance and needs of students twice; (5). the teacher carries out a formative assessment at the beginning of the lesson and the results are used to identify students who need more attention than other students twice; (6) PAI teachers carry out assessments at the beginning of learning and the results are used to design subsequent learning, including differentiation learning and are used as a basis for obtaining feedback according to students' learning needs and determining follow-up actions at 1 meeting each; and (7) PAI teachers carry out learning by paying attention to differentiation of processes, content and learning environment to realize student-centered learning in 3 meetings each.

However. In general, the results of observations regarding the implementation of learning carried out by PAI teachers at the Driving School at SDN Binamu District, Jeneponto Regency can be said to be good and meet the provisions under the Independent Curriculum. This is confirmed by student responses through questionnaires distributed to match data from observations of PAI teacher learning implementation that have been carried out by researchers. Likewise, the positive response of students during the entire process of implementing learning carried out by PAI teachers at the Driving School at SDN Binamu District shows evidence that the learning carried out by the teacher is centered on students known as student center learning (SCL), which is one of the characteristics of the Independent Curriculum. By implementing student-centered learning, the teacher can implement differentiated learning, both from the content aspect, process aspect, product aspect, and student-learning environment aspect.

Likewise, assessment in the Independent Curriculum refers to the evaluation process carried out to measure students' competencies and skills effectively, objectively, and accurately. The assessment aims to provide an overview of the extent to which students have achieved the competencies set out in the curriculum. In the Merdeka Curriculum, there are 3 types of assessments, namely diagnostic assessments, formative assessments, and summative assessments. In this research, these three types of assessments became the researcher's focus points to describe the level of PAI teachers' abilities in preparing learning assessments (Cahyawati dkk., 2021).

Based on the results of interview data analysis conducted by researchers together with PAI teachers at the Driving School in SDN Binamu District, it can be concluded that the PAI teachers are capable of assessing learning per the Independent Curriculum. This shows that the PAI teacher no longer experiences difficulties or obstacles in preparing learning assessments even though at the beginning there were still obstacles, but as time goes by, the PAI teacher no longer experiences significant difficulties or obstacles. This was confirmed by PAI teachers at the Driving School at SDN Binamu District, Jeneponto Regency, that they were able to prepare learning assessments under the Independent Curriculum because they had attended workshops or workshops to increase teacher competency in preparing teaching modules and learning assessments, both carried out by facilitators. Driving Schools or through the Merdeka Mengajar Platform (PMM), as well as through the Association of Islamic Religious Education Teachers (AGPAI), so that they no longer experience problems or obstacles in preparing learning assessments following the Merdeka Curriculum.

CONCLUSION

Islamic Religious Education (PAI) teachers have been able to compile teaching modules well as a form of implementing the Merdeka Curriculum in terms of lesson planning under the Merdeka Curriculum at the Mover School at SDN Binamu District, Jeneponto Regency. Islamic Religious Education (PAI) teachers have been able to carry out classroom learning as a form of implementing the Merdeka Curriculum, but it has not

been fully implemented properly because there are still aspects/indicators that have not been fulfilled at the Mover School at SDN Binamu District, Jeneponto Regency. Islamic Religious Education (PAI) teachers have been able to compile learning assessments properly by the Merdeka Curriculum at the Mover School at SDN Binamu District, Jeneponto Regency.

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