

Discourse Analysis of Merdeka Belajar Curriculum Application in Madrasahs toward the Islamic Religious Education Learning System

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Abstract: There is a paradigm shift in learning in the 21st century and in order to improve the quality of services for madrasah residents, madrasahs must always make adjustments and improvements, dare to innovate or make new discoveries by utilizing information technology to the fullest. Madrasahs must be free to manage education independently, creatively, innovatively in order to provide services that take into account the needs of society and the advancement of science and technology. Decree of the Minister of Religious Affairs Number 792 of 2018 concerning Guidelines for the Implementation of the Raudhatul Athfal Curriculum, Decree of the Minister of Religion Number 183 of 2019 concerning the Curriculum of Islamic Religious Education and Arabic in madrasahs, and Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in madrasahs, provides space for madrasahs to create and innovate in the management of education and learning. In line with this, the Ministry of Education, Culture, Research and Technology has launched the Independent Curriculum which will be implemented starting from the 2022/2023 academic year. This research method uses a qualitative approach. Data collection through the literature method (search library) through books, journals and articles that support the explanation of the application of the independent curriculum in Madrasah. The advantages of the Independent Curriculum are simpler and deeper, autonomous, more relevant, and participatory. The learning objectives of PAI and Ethics (1) guiding students to be moral (2) shaping students into human beings who understand the principles of the Islamic religion (3) teaching students how to apply Islamic principles (4) helping students develop love for their surroundings (5) building ukhuwwah basyariyah, ukhuwwah Islamiyah, and ukhuwwah waaniyyah. The characteristics of CP PAI and Ethics must be based on the Qur'an-Hadith, aqidah, akhlak, fiqh, and the history of Islamic Civilization (SPI). The weaknesses of the Merdeka Belajar Curriculum include that students' abilities and skills are not seen as knowledge that sustains it because Askomi Suka (Minimum Competency Assessment and Character Survey) only focuses on personality and character. Rpp is less discernible because it is not detected by the indicators, including the media, equipment, and learning resources used. Another drawback is the absence of output that can be evaluated due to time constraints over a long period of time.

Keywords, Merdeka Belajar Curriculum, madrasah, PAI

INTRODUCTION

A new approach to managing education and learning in madrasahs is indispensable given the paradigm shift in 21st-century learning and the emergence of a very dynamic and unpredictable environment. To improve the quality of services provided to all madrasah residents, madrasahs must always make adjustments and improvements, dare to innovate or make new discoveries and make maximum use of information technology. Madrasahs must be free to manage education independently and creatively, innovatively, and independently in order to provide services that take into account the needs of society and the advancement of science and technology¹.

Therefore, the Ministry of Religious Affairs of the Republic of Indonesia always supports and provides flexibility for madrasahs in making operational curricula at the education unit level, taking into account their potential and individuality. Article 4 of Law Number 20 of 2003 concerning the National Education System stipulates that education must be viewed as a lifelong process to enlighten and empower students. Education is based on the principle of leading by example, inspiring pupils, and developing their creativity in the classroom.

And in the implementation of the Decree of the Minister of Religious Affairs Number 792 of 2018 concerning Guidelines for the Implementation of the Raudhatul Athfal Curriculum, Decree of the Minister of Religion Number 183 of 2019 concerning the Islamic Religious Education Curriculum and Arabic language of madrasah, and Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in m madrasah, providing space for madrasahs to carry out creations and innovations in the management of education and learning².

The curriculum is a set of plans and arrangements on the objectives, content, and learning materials, as well as the means used as guidelines for the implementation of learning activities to achieve certain educational goals³. In line with this, the Ministry of Education, Culture, Research, and Technology has launched the Independent Curriculum which will be implemented starting from the 2022/2023 academic year. The concept of an independent curriculum includes simplifying the curriculum and providing space for the creation and flexibility of educational units in learning management. According to the National Standards Board for Education (BSNP), the

¹ Nursaid Nursaid, "The Leadership of Headmaster in Improving the Quality of Madrasa Education," *Jurnal Pendidikan Islam* (2020); Mustapid Mustapid, Syafaruddin Syafaruddin, and Candra Wijaya, "Strategic Management in Quality Improvement at State Madrasah," *AL-ISHLAH: Jurnal Pendidikan* (2021); Hary Priatna Sanusi, "Madrasah Quality Improvement Evaluation Strategic Management Based," *International Journal of Nusantara Islam* (2020).

² "KMA 347 Tahun 2022 Terbit, Kepala Kemenag : Madrasah Perlu Adaptasi Dengan Sistem Pembelajarannya – Kantor Kementerian Agama Kab. Kotabaru," accessed August 13, 2022, <https://kemenagkotabaru.info/kma-347-tahun-2022-terbit-kepala-kemenag-madrasah-perlu-adaptasi-dengan-sistem-pembelajarannya/>.

³ Monica Fernandes, "What Does Decolonising the Curriculum Mean for STEM Subjects?," *Compass: Journal of Learning and Teaching* (2021); Akmal Mundry and Reni Uswatun Hasanah, "INOVASI PENGEMBANGAN KURIKULUM PAI DI SMP NURUL JADID," *Tadrib: Jurnal Pendidikan Agama Islam* (2018).

definition of an independent learning curriculum is a learning curriculum that refers to the approach of talents and interests⁴.

This Merdeka curriculum is a supporter of post-pandemic learning recovery by the Ministry of Education and Culture of Research and Technology, he explained about the direction of curriculum changes contained in Merdeka Belajar episode 15. The Ministry of Education and Culture also explained that in order to restore learning, schools will be given the freedom to determine the curriculum to be chosen according to the ability of the school. Schools can choose between three options, namely the full 2013 curriculum, the emergency curriculum (simplified 2013 curriculum), and the Independent Curriculum⁵

If you look at the aim and the objectives of the Decree of the Minister of Religion of the Republic of Indonesia No. 347 of 2022 tentang Guidelines for the Implementation of the Independent Curriculum in Madrasahs, bertu aims to provide madrasah independence in managing education and learning, in order to improve the quality and competitiveness of madrasahs in accordance with the demands of 21st century competencies. The targets of the guidelines for the implementation of the Independent Curriculum in madrasahs are education units and other stakeholders in managing education and learning in madrasahs⁶.

In the general sense of items 8 and 9, the Independent Curriculum in madrasah is a curriculum of subjects other than PAI and Arabic prepared by the Ministry of Education, Culture, Research and Technology. The implementation of an independent curriculum in madrasahs is the implementation of a curriculum that provides space for creativity and innovation to madrasahs in developing operational curricula at the education unit level.

With graduate standards or outputs that have the ability to behave, behave charitable morally, and moderately through exemplary examples in daily life in the family sphere based on the understanding of valid scholars from the Qur'an and Hadith. Manifestations of islamic creed as the basis for the encouragement of charity, with fiqh as the basis for the provisions of worship

⁴ Umi Salamah, "PENJAMINAN MUTU PENILAIAN PENDIDIKAN," *journal EVALUASI* (2018); Ahmad Mustopa et al., "ANALISIS STANDAR PENILAIAN PENDIDIKAN," *JURNAL MANAJEMEN PENDIDIKAN* (2021).

⁵ Yuhastina Yuhastina et al., "Sociology Teachers' Opportunities and Challenges in Facing 'Merdeka Belajar' Curriculum in the Fourth Industrial Revolution (Industry 4.0)," *Society* (2020); Indra Maipita, Muhammad Bukhori Dalimunthe, and Gaffar Hafiz Sagala, "The Development Structure of the Merdeka Belajar Curriculum in the Industrial Revolution Era," in *Proceedings of the International Conference on Strategic Issues of Economics, Business and, Education (ICoSIEBE 2020)*, 2021.

⁶ N. Lia Marlina et al., "Improving The Competency of Elementary's Teachers at Cileungsi in Preparing Merdeka Belajar Lesson Plan (RPP) Based on Characters and 21st Century Skills," *Jurnal Pemberdayaan Masyarakat Madani (JPMM)* (2021); Tuti Marjan Fuadi and Dian Aswita, "Merdeka Belajar Kampus Merdeka (MBKM): Bagaimana Penerapan Dan Kedala Yang Dihadapi," *Jurnal Dedikasi Pendidikan* (2021); Putri Ulfa Kamalia and Eka Hendi Andriansyah, "Independent Learning-Independent Campus (MBKM) in Students' Perception," *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran* (2021).

and bermu'amalah, which takes lessons from the history of Islamic civilization as inspiration and is able to know the Arabic language that is integrated in everyday life⁷.

METHODS

This research method uses a qualitative approach. The object studied is the Discourse Analysis of the Application of the Independent Curriculum in the madrasah and the nature of the Islamic Religious Education Learning System. Data collection through the literature method (search library) through books, journals and articles that support the explanation of the application of the independent curriculum in Madrasah

RESULT AND DISCUSSION

Advantages of the Independent Curriculum

The Ministry of Education and Culture of Research and Technology (Ministry of Education, Culture, Research and Technology) has launched the Independent Curriculum and the Independent Learning Platform on Friday, February 11, 2022⁸. He explained about the structure of the Independent Curriculum and also some of its advantages including⁹: (1). The Merdeka curriculum is simpler and more in-depth. The focus of the Merdeka Curriculum is on the essential material and the development of student competencies in its phase. Through such a learning process, it is hoped that learning will be more profound, meaningful, and fun. (2). The Independent Curriculum is more independent. Learners can choose subjects according to their interests, talents, and aspirations. For teachers, teachers will teach according to the stage of achievement and development of students. For schools, schools have the authority to develop and manage curriculum and learning in accordance with the characteristics of educational units and students. (3). The Independent Curriculum is more relevant and interactive. Learning through project activities provides learners with wider opportunities to actively explore actual issues. This opportunity supports the development of the character and competence of the Pancasila Student

⁷ Endin Mujahidin et al., "Importance Performance Analysis Model for Implementation in National Education Standards (SNPs)," *Academic Journal of Interdisciplinary Studies* (2021); Muh. Idris, "REFORMASI PENDIDIKAN ISLAM DI INDONESIA," *Mawab: Jurnal Perempuan, Agama dan Jender* (2013); Dwi Fitri Wiyono, "CURRICULUM DEVELOPMENT STRATEGIC MANAGEMENT MODEL ISLAMIC INTERNATIONAL BOARDING SCHOOL (IIBS) IN THURSINA IIBS MALANG," *Ta dib : Jurnal Pendidikan Islam* (2021); Heti Aisah, Uus Ruswandi, and Bambang Samsul Arifin, "PENDIDIKAN AGAMA ISLAM DI SEKOLAH TERPADU (IMPLEMENTASI PAI DI SMA MUTIARA BUNDA)," *Ar-Risalah: Media Keislaman, Pendidikan dan Hukum Islam* (2021).

⁸ "Luncurkan Kurikulum Merdeka, Mendikbudristek: Ini Lebih Fleksibel! - Direktorat Sekolah Dasar," accessed August 13, 2022, <https://ditpsd.kemdikbud.go.id/artikel/detail/luncurkan-kurikulum-merdeka-mendikbudristek-ini-lebih-fleksibel>.

⁹ "Ini Beda Kurikulum Merdeka Belajar Dan Kurikulum Sebelumnya – Pintek Blog," accessed August 13, 2022, <https://pintek.id/blog/ini-beda-kurikulum-merdeka-belajar-dan-kurikulum-sebelumnya/>.

Profile.

Guidelines for the Implementation of the Merdeka Curriculum

The Merdeka curriculum is implemented in madrasahs in stages starting from the 2022/2023 academic year at all levels of madrasahs starting from RA, MI, MTs, MA, and MAK on a limited basis to piloting madrasahs set by the director General of education Islam. The guidelines for the implementation of the Independent Curriculum in madrasahs are intended as a guide for madrasahs and other stakeholders in developing a unit-level curriculum in madrasahs. This is explained according to the characteristics of the needs and management of education in madrasahs, so it is said that now the Merdeka Curriculum has begun to come into force.

The scope of the Guidelines for the Implementation of the Independent Curriculum in madrasahs includes: standar graduation, standar isi, standar curriculum, iimplementation of the curriculum in madrasah, pembelajaran and asesmen, penguatan profile of pancasila students, koperational uriculum madrasah, monitoring and evaluation pelaksanaan kurikulum merdeka di madrasah, sosialisasi and assistance in the implementation of the independent curriculum in madrasah, capaian learning.

As explained above, the Independent Curriculum in madrasahs is a curriculum or lesson other than PAI and Arabic.

Madrasah Category in the Implementation of the Independent Curriculum

Although the Merdeka curriculum is still optional for the next 2 years, but it is very likely that the curriculum will change, so that theadrasah needs to respond to it wisely. The focus is on learning activities that are divided between regular learning and projects to strengthen the profile of Pancasila students.

The following are the categories of Madrasah related to the Implementation of the Independent Curriculum¹⁰.

1. Basic Madrasah, madrasah which adopts 100% of the examples already provided. This type can be the most, because of the condition of the majority of private madrasahs with all their advantages and disadvantages.
2. This type adopts examples of regular learning activities that already exist, aswell as a project to strengthen the profile of Pancasila students. So that plot of learning objectives, teaching materials, and operational curriculum follows the examples that are already available¹¹.

¹⁰ "KMA 347 Tahun 2022 Terbit, Kepala Kemenag: Madrasah Perlu Adaptasi Dengan Sistem Pembelajarannya – Kantor Kementerian Agama Kab. Kotabaru."

¹¹ yunandra, "Standar Kompetensi Lulusan Kurikulum 2013," 3 Juli.

3. Intermediate Madrasah, madrasah which adopts examples of regular learning activities of the independent curriculum, while in the project activities to strengthen the profile of Pancasila students, the second type of madrasah develops it independently. Or vice versa, adopt an example of a project to strengthen the profile of Pancasila students, and develop your own regular learning activities. This type of madrasa develops it adapted to the potential strengths of the madrasa and the needs of students. The hope is that it can display its advantages or characteristics.
4. High Madrasah, madrasah who made modifications and adaptations of existing examples. This type of madrasa has the ability to ATM or observe, imitate, modify, and adapt. Observe and imitate on the example already provided. Both in regular learning, as well as examples of projects to strengthen the profile of Pancasila students, then modify and adapt the two activities according to the conditions of the madrasah
5. Madrasah Mandiri, madrasah who is able to develop the basic framework of the independent curriculum independently. This Independent type has good human resources, complete facilities and large budget support. So that they are able to compile the Operational Curriculum of the Education Unit, the objectives and flow of learning objectives, and teaching modules independently. They independently develop regular learning activities and projects to strengthen the profile of Pancasila students. This type of madrasa quickly adapts to the implementation of an independent curriculum. It can even adapt to various education policies.

These four types need to be facilitated in order to give birth to a diversification of madrasahs that are superior in the implementation of the independent curriculum.

PAI Learning Outcomes of Merdeka Curriculum

Pai Learning Outcomes in the independent curriculum are determined based on the Decree of the Head of BSKAP No. 8 of 2022. BSKAP or the Education Standards, Curriculum, and Assessment Agency is a new body in the Ministry of Education and Culture, which is a combination of Balitbangbuk and BSNP. Learning Outcomes or CP is used as a substitute for the terms Core Competencies (KI) and Basic Competencies (KD). Islamic Religious Education is directed to prepare students to be spiritually stable, have noble character, and have an understanding of the basics of the Islamic religion and how to apply it in daily life in the container of the Republic of Indonesia. In general, PAI should direct the learner to: tendency to goodness (*al-hanīfyyah*), (*al-samḥah*), Good moral (*makārim al-akhlāq*), (*rahmat li al-ālamīn*). The learning process of the PAI maple uses various approaches other than lectures, namely: d iscussion-interactive, curiosity and discovery (*inquiry and discovery learning*), takesides in children (*student-centered*

learning), based on problem solving (*problembased learning*), realproject-based learning in life (*projectbased learning*), pcollaborative learning (*collaborative learning*).

Learning Islamic Religious Education and Ethics is aimed at¹²: (1). Provide guidance to students to be spiritually stable, have a noble character, always make affection and tolerant attitudes as the foundation in their lives. (2) Membug students to become individuals who understand well the principles of the Islamic religion related to noble morals, the correct akidah (*'aqidah ṣaḥīḥah*) based on understanding ahlu sunnah wal jamā'ah, Shari'a, and the historical development of Islamic civilization, and applying them in daily life both in relation to the creator, oneself, fellow citizens, fellow humans, and their natural environment in the container of the Republic of Indonesia. (3) Membiing students to be able to apply Islamic principles in thinking so that they are right, precise, and wise in concluding things and making decisions. (4) constructs the critical reasoning ability of students in analyzing differences of opinion so that they behave moderately (*wasatīyyah*) and avoid radicalism or liberalism. (5) guiding students to love the surrounding natural environment. Thus he is active in realizing efforts to preserve and care for the surrounding environment; and (6) forming students who uphold the value of unity so as to strengthen the brotherhood of humanity (*ukhummah basyarīyyah*), brotherhood of religion (*ukhummah Islāmīyyah*), and also brotherhood of countrymen (*ukhummah waṭaniyyah*) with all its religious, tribal and cultural diversity.

Characteristics of CP Subject Islamic Religious Education and Ethics

Learning Outcomes of PAI and Ethics include 5 scientific elements which include: **The Qur'an-Hadith**, PAI and Ethics emphasize the ability to read and write the Qur'an and hadith properly and correctly. **Aqidah**, ber is related to the principle of trust that will lead students to get to know the Pillars of Faith. It is this faith that then becomes the foundation in doing pious charity, having a noble character and obeying the law. **Morals**, which isa behavior that is the fruit of science and faith. Morals will be the crown that colors all elements in Islamic Religious Education and Ethics. Moral science ushers learners in understanding the importance of personal noble morals and social morals, and in distinguishing between good (*maḥmūdah*) and despicable (*maẓmūmah*) behavior. Learners will also understand the importance of training (*riyāḍah*), discipline (*taḥzīb*) and earnest efforts in self-control (*mujāhadah*). Morally, the learner realizes that the cornerstone of his behavior, both for God, himself, his fellow human beings and the surrounding

¹² . Marjuni, "LANDASAN PENGEMBANGAN KURIKULUM DALAM KOMPONEN TUJUAN PEMBELAJARAN PAI," *Inspiratif Pendidikan* (2018); Ahmad Arifai, "PENGEMBANGAN KURIKULUM PESANTREN, MADRASAH DAN SEKOLAH," *Randhab Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* (2018).

nature is love (*mahabbah*). This moral element should be the crown that goes on all topics discussed on the PAI Subject and Ethics, morals must decorate the entire content and be the fruit of the PAI and Ethics lessons. **Jurisprudence**, which is an interpretation of sharia. Jurisprudence is a rule of law related to the deeds of adult human beings (*mukallaf*) which includes rituals or relationships with Allah Almighty. (*'ubudiyah*) and activities related to fellow human beings and (*mu'amalah*). **History of Islamic Civilization**, describes the record of the development of the journey of human life in building civilization from time to time. Learning the History of Islamic Civilization (SPI) emphasizes the ability to take wisdom from past history, analyze various kinds of events and absorb various wisdoms that have been presented by previous generations. With reflections on these historical stories, students have a historical foothold in facing problems and avoiding the recurrence of mistakes for the present and the future. This aspect will be an example (*'ibrah*) and become an inspiration for the next generation of the nation in responding to and solving social, cultural, political, economic, science and technology, art, and other phenomena in order to build civilization in its time.xxxx

Weaknesses of the Merdeka Curriculum

In this curriculum revision, any modification or change of the curriculum or educational policy is always accompanied by its advantages and disadvantages. In Learning Media, Budi Laksono noted a number of shortcomings in the new curriculum that can be considered in its application. Students cannot see the knowledge that supports their skill abilities with the 2021 UN which has been transformed into a Minimum Competency Assessment and Character Survey (Askomi Suka) given to students at the middle level (grades 4, 8, and 11). Askomi Suka is only concerned with character and personality. In essence Askomi Suka, the focus is only on general knowledge and attitude skills. Since skill competencies cannot be observed, it is ideal for public schools but not for vocational institutions. In addition, this will make students reluctant to study and complete the tasks assigned by the teacher. What learning will be carried out in grades 5, 6, 9, and 12 in 2022.

The RPP is only three elements and one page to draw up a lesson plan. Rpp is a strategy for implementing learning (learning direction) in the classroom. However, if the RPP is only one sheet, it is impossible to understand the instructions because it is not clear what indicators, media, equipment, materials and learning resources will be used. The lack of practical materials, practical tools, and supportive learning media in schools is another shortcoming. As a result, learning is not completed according to the target number of hours set by the government for a year. These four policy orientations are identical to the existing education system, which implies that students will

become spoiled and not motivated to learn as a result of the application of "Remedial" while education must be completed by student learning (KKM). As a result, it is impossible to obtain superior Human Resources (HR) in accordance with their field of competence.

Students in grades 4, 8, and 11 in 2019/2020 became victims of the application of Askomi Suka. The student had already moved up to grades 5, 9, and 12 when Askomi Suka was held as a substitute for UN in the 2020/2021 school year. For the students in this class, hopefully the Ministry of Education and Culture has taken the best action¹³.

Minister of Education, Culture, Research, and Technology Nadiem Makarim emphasized that one of the advantages of the Merdeka Curriculum is the absence of specialist programs at the high school level. Responding to this, DR. Suherman, Spd, MSi, South Sumatra Education Observer stated that specialization in universities will reveal the weaknesses of this curriculum. Majors such as engineering, medicine have basic science, on the contrary majors such as basic economics social studies. He also assessed that the independent curriculum would be difficult to implement considering that Nadim Makarim's leadership is only two years away, when he changes the president later in 2024, the minister will also change, the curriculum will also change. This curriculum should have been implemented at the beginning of President Jokowi's leadership in 2012 so that it can now be evaluated¹⁴.

CONCLUSION

The advantages of the Independent Curriculum are simpler and deeper, autonomous, more relevant, and participatory. The scope of guidelines for the implementation of the Merdeka Curriculum in madrasahs includes graduation standards, subject matter standards, curriculum standards, curriculum implementation, learning and assessment, increasing the profile of Pancasila students, madrasah operational curriculum, monitoring and evaluating the implementation of the Merdeka Curriculum, socialization and assistance in the implementation of the Merdeka Curriculum, and learning achievements.

Basic, Medium, Higher, and Independent Madrasahs are several types of madrasahs that will carry out the implementation of the Independent Curriculum. CP PAI should lead towards virtue (al-ḥanīfiyyah), allowing attitude (al-samḥah), noble morals (makrim al-akhlaq), and compassion

¹³ "KELEMAHAN YANG TIMBUL DARI PENERAPAN 4 ARAH KEBIJAKAN PENDIDIKAN MENDIKBUD | Budi Laksono," accessed August 13, 2022, <http://www.budilaksono.com/2019/12/kelemahan-yang-timbul-dari-penerapan-4.html>.

¹⁴ "Begini Kata Pengamat Soal Kurikulum Merdeka - Sonora.Id," accessed August 13, 2022, <https://www.sonora.id/read/423145970/begini-kata-pengamat-soal-kurikulum-merdeka>.

for all living beings (ramat li al-alamīn) with an educational process that uses methods other than lectures, such as interactive discussion, curiosity and discovery (inquiry and discovery learning), pro-child (student-centered learning)), problem-based learning, real-world learning, project-based learning, and collaborative learning.

The objectives of learning PAI and Ethics are to: (1) guide students to be moral, have noble character, and make love and tolerance the foundation of their lives; (2) to shape students into human beings who understand the principles of the Islamic religion related to noble morals, the true akidah ('aqīdah ṣaḥīḥah) based on the understanding of Ahlus Sunnah Wal Jam'ah, sharia, and the history of the development of Islamic civilization.; (3) teach students how to apply Islamic principles to their reasoning so that their conclusions and decisions are accurate, precise, and wise; develop their critical thinking skills in analyzing opposing points of view so that they behave moderately (wasatīyyah) and stay away from liberalism or radicalism, (4) help students develop a love of their surroundings and a sense of obligation as a caliph on earth. As a result, he will actively contribute to environmental preservation and protection activities. and (5) building ukhuwwah basyariyah, ukhuwwah Islamiyah, and ukhuwwah waaniyyah with various religious, ethnic and cultural diversity, educational institutions must produce learners who maintain the value of unity. The characteristics of CP PAI and Ethics have characteristics based on the Qur'an-Hadith, aqidah, akhlak, fiqh, and the history of Islamic Civilization (SPI).

The weaknesses of the Kurikulum Merdeka Belajar include that the student's abilities and skills are not seen as the knowledge that sustains him because Askomi only focuses on his personality and character. one rpp sheet is less discernible because it is not detected by the indicators, media, equipment, and learning resources used. Another weakness is the absence of output that can be evaluated due to time constraints during the government, as well as the incompleteness of practical tools and materials and additional learning media in schools.

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