

Theme: Implementation of The Merdeka Belajar Curriculum
In Islamic Religious Education Learning At Sma Harapan 3
Medan

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ABSTRACT

This study discusses the role of education in shaping humans and evaluates the implementation of the Merdeka Belajar Curriculum in Islamic education at SMA Harapan 3 Medan. The findings show positive impacts, including the development of contextual understanding, creativity, and diversification of learning methods. The position of Islamic education in the national education system is clarified as formal, non-formal, informal, and religious institutions. This article emphasizes the importance of religious values in achieving national and Islamic educational goals, by recommending increased implementation of the Merdeka Belajar Curriculum as a rare educational reform.

Keywords: Education, Islamic Education, National Education System, and Merdeka Belajar Curriculum

1. Introduction

Education is closely related to human problems in order to give meaning and normal direction to their existence. Education can also be said to be a cultural process to improve human dignity and dignity, and lasts throughout life, which is carried out in the family, school, and community. Therefore, education is a shared responsibility between the family, the community and the government. Education in the process of achieving its goals needs to be managed in an integrated and harmonious system. Education is interpreted as conscious guidance by educators on the physical and spiritual development of students towards the formation of the main human personality. There are five main elements in education, namely: (1) Efforts that are guidance, help, or leadership that are carried out consciously. (2) There is an educator, guide or helper. (3) Some are educated or learners. (4) There is a basis or purpose for the guidance. (5) The existence of tools used in the business. (Samrin, 2015)

Education in a nation is very important as stated in Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System article 3 which contains the objectives, education, namely: aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. While the purpose of Islamic education is as a guide to spiritual

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and physical growth according to Islamic teachings. By looking at the two educational goals above, both the goals of national education and the goals of Islamic education there are similarities that want to be realized, namely: the transcendental dimension (ukhrowi) and the worldly dimension (material) (Hasbullah, 2016). Islamic education is basically education that aims to form a complete Muslim person (*kaffah*), develop all human potential both physical and spiritual (Hasan Baharun, 2017). Islamic education is an activity that is carried out in a planned and systematic manner to develop the potential of students based on Islamic religious principles. Islamic education is education that aims to achieve a balance of human personal growth as a whole through psychological training, mind, intelligence, feelings and five senses possessed. And the ultimate goal of education is how the existence of tawhidin Islamic religious education itself, both institutionally, materially, methodologically, curriculum and epistemologically (Fathul Jannah, 2013).

Exemplary nature is the most important educational tool in Islamic education. Therefore, educators, both parents and teachers, are required to position themselves as role models for their children and students. In line with this, Islamic education places the Prophet as an exemplary figure for his people. Referring to the functions and objectives of national education, it is clear that the role of religious values becomes very important in every educational process that occurs in schools. Because the formation of people who have faith and piety and noble morals cannot be formed without the role of religion.

National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in the religious values of Indonesian national culture, and responsive to the demands of changing times (Law on National Education System 2003 Article 1 paragraph 2). National Education is education based on the lifeline of the nation and is intended for life needs that can raise the status of the State and its people in order to cooperate with other nations for the glory of all humans on earth (Abuddin Nata, 2011).

The Merdeka Belajar curriculum is a learning curriculum related to the approach of talents and interests. Here, students (both male and female) can choose the subjects they want to study according to their talents and interests. The curriculum or independent learning program was established by Nadiem Makarim, Minister of Education, Culture, Research and Technology (Mendikbud Ristek) as a form of research on improving the 2013 curriculum (National Education Standards Agency). There are three components of Merdeka Belajar, which are as follows: 1) Commitment to goals. The main goal is to make decisions. 2) Be independent of means. Have ways and devise strategies to overcome challenges to achieve goals. 3) Perform a reclamation. Conduct self-assessments and ask for feedback from others to find out their learning needs (Brilio. 2022)

The Merdeka Curriculum was implemented as part of national education reform to increase the relevance, creativity, and adaptability of students in facing the demands of the times. This is done as an effort to improve the quality of national education. The Merdeka Curriculum perfects the cultivation of student character education with the Pancasila student profile, which consists of 6 dimensions, each dimension which is described deiatl into each element. Which consists of having faith and devotion to God Almighty, global celebrity, mutual assistance, independence, critical reasoning, creativity (Dewi Rahmayanti and Agung Haryoto, 2022).

The Indonesian nation whose population is predominantly Muslim has agreed to form a unitary state of the Republic of Indonesia based on Pancasila and the 1945 Constitution by guaranteeing independence for Muslims to implement and develop Islamic education: In Article 31 paragraph 2 of the 1945 Constitution "The Government seeks and organizes a national teaching system regulated by law."

2. Methods

This research uses a qualitative approach so that the data collected is in the form of words or photographs rather than numbers (Emzir, 2010). The purpose of qualitative research is to understand social phenomena through the big picture and deepen their understanding. (Lexy J. Moelong, 2019). The subjects of the study were principals and teachers. The source of data in this study is words and actions obtained from informants related to the research, furthermore documents or other written sources are additional data. Meanwhile, to collect data using observation, interviews, and documentation. To analyze data that has been obtained using continuous observation techniques, data triangulation, data checking, peer discussion and reference adequacy.

3. Results and Discussion

A. The Position of Islamic Education in the National Education System

Islamic religious education in Indonesia based on laws and regulations that are regulated directly or indirectly, can be used as a guide in the implementation of education in formal educational institutions. National education in the 2003 National Education System Law is defined as education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is based on Indonesian religious, cultural, national values and is responsive to changing times. While the national education system is the entire component of education that is related in an integrated manner to achieve national education goals.

The national education system is implemented in a universal manner, meaning that it is open to all people and applies throughout the region. Comprehensive, meaning that it covers all paths, levels, types of education. Integrated, meaning that there is a mutual linkage between national education and all national development efforts.

To place the position of Islam in the national education system needs to be classified on three things, namely Islamic Education as an institution. The institutions in question are formal educational institutions, non-formal educational institutions, informal educational institutions, and religious educational institutions (Daulay, Haidar Putra. 2012).

It is important to update and adjust the approach of Islamic education in schools in accordance with the development of society, technology, and student needs in order to have a positive impact on character and religious formation. At SMA Harapan 3, adjustments have been made related to Islamic Education in the National Education System, such as: (1) Curriculum Integration. This integration aims to ensure that Islamic religious values and understanding of Islamic teachings are taught to students, by delivering material on Fiqh, Morals, and Islamic History. (2) Character Development. At SMA Harapan 3 teachers play an active role in building students' character and morals by instilling Islamic values such as honesty, simplicity, and justice. With the aim of forming individuals who have noble morals and contribute positively to society. (3) Teach Tolerance and Caring. By providing understanding and encouraging tolerance and concern for cultural differences. (4) Improve the quality of teachers. By upgrading soft skills and hard skills of teachers to have adequate qualifications and competence in delivering teaching materials with effective methods. (5) Aligning with Technological Advances. In the way teachers adapt to technological developments, such as creating interesting content so that religious messages are conveyed in a relevant way.

B. Implementation of the Independent Learning Curriculum in Islamic Education at SMA Harapan 3 Medan

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The results of research related to the implementation of Islamic religious education learning at SMA Harapan 3 Medan are; (1) The discovery of the development of contextual understanding, where students can relate religious teachings to everyday life situations, deepen their understanding and make it relevant. (2) There is an increase in creativity, where students are encouraged and able to explore creative expression in religious understanding and practice, for example through art, literature, or performance. (3) Diversification of learning methods, where teachers have the freedom to use various appropriate learning methods, such as group discussions, simulations, or collaborative projects, to increase student engagement. (4) The development of skills and critical, namely students can develop critical thinking skills through in-depth analysis of religious teachings, and cause them to be able to make wiser decisions. (5) Character building, namely students are able to become characters who focus on religious values, and produce students who have integrity and social responsibility. (6) The use of technology in learning, by utilizing online resources, multimedia, and virtual learning platforms to support teaching and learning. (7) Continuous evaluation and adjustment, such as by adjusting curriculum and learning strategies based on evaluation results aimed at improving the quality of education. These things are a reflection of teachers' efforts in aligning religious learning with holistic development of students, by providing space for freedom and creativity in the learning process.

4. Conclusion

Islamic education has an important position in the Indonesian National Education System. This is reflected in laws and regulations that recognize the role of Islamic Education in shaping the character and morals of students. The implementation of the Merdeka Belajar Curriculum in Islamic Education Learning at SMA Harapan 3 Medan has taken significant steps to align learning with Islamic values and the times.

The steps taken involve curriculum integration, character development, tolerance teaching, improving the quality of teachers, and adjusting to technological advances. Teachers at SMA Harapan 3 are active in shaping the character of students by instilling Islamic values, providing an understanding of tolerance, and continuing to adapt to technology.

In this study, the suggestions that researchers can convey are that teachers are expected to always be developed in terms of teaching skills and mastery of technology in order to provide more effective and relevant teaching. And always involve parents in every learning process that aims at building student character.

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