

THE IMPLEMENTATION OF MERDEKA LEARNING CURRICULUM IN SHAPING STUDENT CHARACTER IN ISLAMIC RELIGIOUS EDUCATION SUBJECTS

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Abstrak

Character of education for students is very important, the implementation of an independent curriculum needs to pay attention to the character of students. The quality of future generations is influenced by the formation of student character. analyzing the character development of Islamic religious education students influenced by the independent curriculum is the goal of this study. Library research is used as a research method. Islamic religious education subjects through Pancasila student profiles, it was found that religious values must accompany character education. Student character education cannot be separated from religious education, for several reasons, including the meaning of piety to Allah SWT & adhering to the principles of the Al-Quran Hadith, and based on Pancasila will improve significantly. student character.

Keywords: Independent Curriculum; Character Education; Islamic Religious Education.

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INTRODUCTION

Education marks the turning point of state and national development by the government. One of the goals set by the Indonesian government itself is to educate people in accordance with the 1945 Constitution. To educate the nation's life, students need to have personality, be creative, have noble character, be independent, be democratic, and be responsible. formation of national character and civilization (Pasaribu, 2017). Implementation, planning, and evaluation are part of education management. Education does not work as expected when management is inadequate. The government continues to update and improve the curriculum as part of its efforts to improve the quality of education. These adjustments aim to improve educational standards (Achmad, Ratnasari, Amin, Yuliani, & Liandara, 2022).

The curriculum is part of the learning system that functions to realize national education goals. Therefore, in Law No. 20 of 2003 (Undang-Undang, 2003) Article 36: The curriculum in Indonesia is structured within the framework of increasing faith and piety, increasing noble character, increasing the potential, intelligence, and interests of students, the diversity of potentials, regions, and the environment, demands for regional and national development, demands for the world of work, demands for science and technology and the arts, religion, the dynamics of global development, national unity, and national values. To support the implementation of the curriculum framework mentioned above, in the next article (UU No. 20 of 2003, Article 37), it is explained that the compulsory curriculum includes: religious education, civic education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, skills and vocational training, and local content (Indonesia, 2002).

Religious education is one of the materials that aims to improve noble character and spiritual values in children. This shows that religious education has an important role in carrying out character education in schools. Therefore, religious education is one of the compulsory subjects in elementary, secondary, and tertiary schools. So schools must be able to organize religious education optimally by applying religious values in the school environment, which is carried out by all teachers and students together and continuously.

The Ministry of Education and Culture decided to design a self-learning curriculum as a prototype so that it could encourage student-based learning. It is hoped that this curriculum will provide more space for character development and basic skills. according to the Exposure of the Ministry of Education and Culture (Sabariah & Ridha, 2022). One solution is to complete the competencies needed through sustainable curriculum development. A careful step to overcome this is the transition of the curriculum from the 2013 curriculum to the independent curriculum. The curriculum for independent learning is specifically designed to give students the right to learn on their own (Inayati, 2022)

According to Indriyanto, "Curriculum development is an intervention on education quality policy because curriculum is a learning component by enabling efficient teaching and learning." Curriculum development policies reflect the quality of education in a nation. (Daga, 2020) Faith, piety to Allah SWT, diversity, mutual help, independence, critical thinking, and creativity, which are some of the six dimensions of the Pancasila student profile, are used in the Merdeka Curriculum to perfect character education. (Education et al., 2021). Islamic religious education material must be understood by students because it refers to the One and Only God, who does not change. Islamic religious education plays an important role. Efforts to lead a meaningful, peaceful, and dignified life can be aided by Islam. Because of how important Islam is for human life, everyone needs to learn Islamic religious values and practice them in their own lives. This should be done through education at home, school, and in the community.

The ideals of the nation will be destroyed if the students who will dominate the nation's future do not have polite and courteous behavior, character, and morals, as in Surah Ar-Rum: 42. "It has been observed that human activity is the root cause of corruption on land and sea; Allah will give certainty that you are in the best place and at the right time so that you are on the path that He blesses. (Nurhayati, Ummah, & Shobron, 2018). The verse above serves as an invitation for us to be able to educate ourselves effectively to develop good, friendly, strong, responsible, and

noble characters that enable us to exercise self-control in everyday life. According to Haris (2017), a person's character is a moral that is inherent in him and begins with a person's awareness of all his actions by thinking and acting based on the morals that apply today. This awareness begins with education and habituation, which teach students to be aware of the moral aspects of their environment. (Harris, 2017).

Because character education for students is very important, the application of the independent curriculum must pay attention to the character of students (Dole, 2021). Students will form a good generation if they have moral character. The most important material for the formation of the character of students is still found in Islamic religious education lessons. However, considering the current curriculum transition, the author will examine how the independent curriculum through Islamic religious education greatly influences the character education of students.

Religious education, especially Islamic religious education (PAI), has an important position in the national education system. Religious education is a subject that must be taught in every school. Islamic religious education in principle provides learning that instills spiritual values in students so that they become human beings who have morals, ethics, and culture as part of the goals of national education. Meanwhile, the implementation of religious education learning in schools can be internalized in intra- and extra-school activities and prioritizes the application of religious teachings in everyday life.

METHODOLOGY

The library research method was used in this research, Zed (Zed, 2008) said that the library research method has characteristics such as looking directly at the text, seeing objects directly for data collection, secondary data, and data conditions not separated by space and time (Nurrizqi, 2021). The literature study approach is one of the researchers' efforts to collect data and information related to theoretical studies on the law of practicing daif hadith in Fadhail a'mal. By analyzing and collecting, the researcher manages the data in his or her own language. The data is then managed and concluded (Azizah, 2017). This research method involves collecting relevant literature on the subject at hand. Data collection techniques include looking at data through literature reviews, reading, studying, and taking notes from various relevant books and journals. Content analysis was used as the data analysis method, and the literature was checked and reviewed to verify the validity of the results. (Mestika Zed, 2004)

RESULTS AND DISCUSSION

The government allows educational institutions to choose their own curriculum. (Kemendikbud presentation, 2021b). According to the Ministry of Education and Culture's presentation, it is free to choose the curriculum that will be implemented according to the conditions of the school. The Guidelines for Curriculum Implementation in the Context of Learning Recovery were then refined by Decree Number 56 of 2022 from the Minister of Education and Culture. This decision sets out those guidelines. The project to increase the profile of Pancasila (P5) students, who receive approximately 20% of the total JP annually, is included in the SD/MI/other forms of curriculum, namely the independent curriculum set by the government or the structure of SD/MI/other forms of curriculum (Zahir & Nasser, 2022).

The concept of character education has actually existed since the time of Rasulullah SAW. This is evident from Allah's commandment that the first and main task of the Prophet was to perfect morals for his people. The discussion of the substance of the meaning of character is the same as the concept of morality in Islam, both of which discuss human behavior. Al-Ghazali explains that morality is an attitude that is rooted in the soul, from which various actions are born easily and without the need for thought (Rusn, 1998).

Suwito said that morality is often called the science of behavior or temperament, because with this knowledge one can obtain knowledge about the virtues of the soul; how to get it and how to clean the soul that has been dirty (Suwito, 2004). Meanwhile, the meaning of character is the values that are good (know the value of goodness, want to do good, have a real good life, and have

a good impact on the environment) that are imprinted in oneself and are manifested in behavior. Character coherently emanates from the results of thinking, exercising the heart, and exercising the feelings and intentions of a person or group of people.

The discussion of the basic understanding between morals and character above implies the same substance of meaning, namely human moral problems, about the knowledge of good values that a person should have and reflect in every behavior and action. This behavior is the result of self-awareness. Someone who has good values in his soul and can apply them in everyday life is called a person who has morals or character.

Merdeka learning Curriculum in Pancasila education through a Pancasila student profile

The independent curriculum that has been set by the government. The implementation of the Ministry of Education and Culture immediately takes integrated steps to ensure that students continue to get their rights and responsibilities as students during the COVID-19 pandemic. (Hayati, 2022). The Ministry of National Education's Freedom of Study Policy is expected to be able to resolve a number of problems, especially those related to the orientation of educational goals, (Afif, 2022) According to Nadiem Makarim (Minister of Education), Merdeka learning includes character education. Merdeka Learning is an educational program that encourages creativity and individual thinking. Character education will greatly benefit from the Freedom of Learning Policy (Alisha putri najla, 2022)

The Ministry of Education and Culture decided to design a self-learning curriculum as a prototype so that it could encourage student-based learning. This curriculum is expected to provide more space for character development and basic skills. based on the exposure of the Ministry of Education and Culture. (Sabariah & Ridha, 2022) The Ministry of Education and Culture said that the Merdeka Learning Curriculum is a new curriculum that will support educational welfare. (Kemendikbud RI). Nadiem emphasized that students must first be taught what freedom of thought is. Nadiem emphasized that the only teaching competency for teachers at any level is the elaboration of existing curriculum and basic competencies (Sabriadi & Wakia, 2021) (Shofia Hattarina et al., 2022).

The Merdeka Learning Curriculum has advantages, including the following: (Kementerian Pendidikan, 2021). More simple and deep: Develop learners' competencies based on their phases and concentrate on important content. Learn to be more significant, slow, and endearing. so that it looks like fun to learn while playing. This still prioritizes the quality of students over the material being taught; More Freedom: refers to the increased freedom of learners to choose content based on their talents, interests, and goals. The motivation behind Nadiem Makarim's concept of Freedom to Learn is his desire to foster a fun learning environment without pressure to achieve a certain score or value. (Evi Hasim, 2020); and More Relevant and Interactive: Through project-based learning, learners have more opportunities to actively investigate actual issues such as health, environment and other issues. Learners will definitely be more inventive and creative as a result.

Students have their own talents, and this is an important thing that must be considered. If the interests and talents of students are honed and managed properly, a generation of competent nations will emerge, as in other countries that have implemented it (especially Europe). One way to fulfill the required competencies is through sustainable curriculum development (Utami et al., 2022).

One way to fulfill the required competencies is through sustainable curriculum development. A careful step to overcome this is the transition of the curriculum from the 2013 curriculum to an independent curriculum. The curriculum for independent learning is specifically made to give students the right to learn on their own (Inayati, 2022).

According to Nadiem in Supriano, the basics of independent learning policies include provisions that must be met so that student achievement through learning is in accordance with the law. This interpretation is in line with the assessment of schools or teachers who are closer to students and are more familiar with the culture of learning needs in the area where they live. The step to overcome this is the transition of the curriculum from the 2013 curriculum to the

independent curriculum. The curriculum for independent learning is specifically designed to give students the right to learn on their own (Andiani, Hajizah, & Dahlan, 2020).

Education units have more flexibility in choosing the curriculum that best suits the needs of each school because they are free to do so. Guidelines for Curriculum Implementation in the Context of Learning Recovery were then supplemented by the Ministry of Education and Culture's Decree No. 56 of 2022. This decision sets out those guidelines. SD/MI/other curriculum is an independent curriculum set by the government. This curriculum includes projects and intracurricular learning to increase the profile of Pancasila (P5) students, who receive approximately 20% of the total JP each year (Sabariah & Ridha, 2022).

This curriculum is expected to provide more space for character development and basic skills. based on the exposure of the Ministry of Education and Culture. Nadiem said that teachers must first teach students about freedom of thought. Nadiem emphasized that the only teaching competency for teachers at any level is the elaboration of existing curriculum and basic competencies. The rapid development of technology, shifts in socio-cultural norms, shifts in the environment, and differences in the future work environment at every level and educational culture are factors that shape the development of the Pancasila student profile. (Kahfi, 2022)

The Character Education in Independent of Merdeka Curriculum in Islamic Religious Education Lessons

The independent curriculum is essentially still in the testing phase or too imperfect to be implemented. Meanwhile, the content of the independent curriculum remains based on elementary school thematic learning. Material directed at students can be selected by the teacher in collaboration with parents.

In every educational institution, educators also emphasize the need for students to comply with every mandatory rule, both inside and outside the classroom. Every person with good character always disciplines himself according to the rules set in his organization or group. Teachers must instill character education in schools through school activities and subjects in educational institutions. Character education is an effort that is deliberately arranged and has the aim of improving the character of students. If the values of character education that are applied and developed in schools are successful, students will have good character so that they can instill more discipline in themselves (Heryadi, Elsyia Sulvia, 2022). In addition, a person's success is not solely due to knowledge and skills in his field, but also because of the character he has. People with good character will automatically instill discipline in themselves.

Disciplined character education is an important thing to note to develop a child's character. Armed with the character values of discipline, we will encourage the growth of other good character values, such as responsibility, honesty, cooperation, and so on. Curvin & Mindler stated that there are three dimensions of discipline, namely: (1) discipline to prevent problems; (2) discipline to solve problems so they don't get worse; and (3) discipline to deal with students who behave out of control. Character education has become an important issue in the world of education lately. This is related to the phenomenon of moral decadence that occurs in society and in government circles, which is increasing and various. Crime, injustice, corruption, violence against children, and human rights violations are evidence that there has been a crisis of identity and characteristics in the Indonesian nation (Tesis Muhammad Hasyim, 2019). Noble character, politeness, and religiosity, which are upheld and have become the culture of the Indonesian nation so far, seem to feel foreign and are rarely found in society. This condition will become even worse if the government does not immediately pursue improvement programs, both long-term and short-term. Character education is the right answer to the problems mentioned above, and schools as education providers are expected to be places capable of realizing the mission of character education. One alternative that can be done to carry out character education in schools is to optimize the learning of Islamic religious education (PAI) materials. (Susilowati, 2022)

The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character (Achmad, Ghufuran Hasyim, 2022). Religious education

is a means of transforming knowledge in the religious aspect (cognitive aspect) as well as norms and moral values to shape attitudes (affective aspect), which play a role in controlling behavior (psychomotor aspect) so as to create a complete human personality. Islamic Religious Education is expected to be able to produce human beings who are always trying to perfect faith, piety, and noble character; noble character includes ethics, character, or morals as an embodiment of education. Humans like that are expected to be resilient in facing challenges, obstacles, and changes that arise in social relations both locally, nationally, regionally, and globally.

Likewise with the character development of students in Islamic religious education lessons. Through the profiles of Pancasila students, the independent curriculum improves the character of students. With six main characteristics, Indonesian students are described in the profile of Pancasila students as individuals who are always learning and behave according to the principles of Pancasila: faith, divinity, noble character, world diversity, cooperation with others, independence, critical thinking, and creativity, all of which are important. To produce Indonesian students with noble character, the Pancasila student profile is expected to run smoothly and effectively, enabling students to compete nationally and internationally, collaborate with anyone without distinction, work on assignments independently, demonstrate critical reasoning, and generate original ideas. Of course, to achieve this goal, Indonesian students must also work together. Students must have high motivation to progress and develop to become international-caliber students who reflect local cultural values. (Kahfi, 2022)

Islamic religious education material is a reference to belief in the one and only God that students need to understand. The following is described in Chapter 1, Article 2, Paragraphs 1 and 2, PP No. 55 of 2007 concerning religious studies: 1) Education that equips students with knowledge, attitudes, personality formation, and skills to place themselves in everyday life is called religious education. practice religious teachings at all levels and varieties of education; 2) According to Susanto & Kustianing (2019), religious education is teaching that teaches students to perform tasks that require mastery of religious teachings and practice this knowledge. (Susanto & Kustianing, 2019).

Assisting students in growing and developing their understanding of Islamic teachings as a whole is the goal of Islamic religious education. Then, live according to the goals he sets for you in his teachings, which will eventually allow you to practice Islam and make it a way of life. (Irwan Fathurrochman, Kurniawan, 2020). Religious education focuses on the whole human being, not just teaching students about religion or increasing their intelligence. Rather, it involves the entire personality of the students. It begins with daily practice based on religion that focuses on human relationships with God, other people, nature, and oneself. (Jaisyurohman, Wibawa, Sari, & Alamsyah, 2021).

Therefore, the profile of Pancasila students remains a reference in character education for students in the self-learning curriculum. Piety to Allah SWT is the reference; this is still very closely related to Islamic religious education. Student character education cannot be separated from religious education for several reasons, including the importance of piety to Allah SWT, and being guided by religious values based on the Qur'an and Hadith will significantly improve student character. Another scope of Islamic education is the community environment. Society also has a role in the formation of aqidah, morals, and the worship of students in the development of human nature. The individualist lifestyle that is starting to spread around us makes the lack of intensity of community monitoring of human error from students and humans in general. The distribution of instinctive impulses in human nature can be controlled by a healthy social order in order to prevent deviant behaviors. For example, to prevent sexual behavior before marriage, the community can make regulations regarding ethical discipline, the role of traditional leaders, religious leaders, and community leaders, and sanctions for those who violate them. Likewise, with criminality by teenagers, regulations will be made regarding criminal behavior, giving advice, instilling religious teachings from an early age, supervising youth activities, as well as sanctions for those who violate (Sari, 2019).

Activist Teacher for the Merdeka Learning Curriculum Program EP 5

Character education cannot exist without a teacher. Implementation of an independent learning curriculum is very dependent on educators. One of the 22 episodes of the independent curriculum is the driving teacher program (Nasution, 2022). Apart from being a role model and agent of change in the education ecosystem, coaches in the learning process encourage students to grow and develop holistically, be active and pro-active, and become good role models for students (Kemendikbud, 2020)

Mover Teacher, one of the independent curriculum programs, will help the success of character education through the profiles of Pancasila students. This driving instructor will serve as a mentor to other educators. Teachers will increasingly realize the importance of religious values in shaping student character the more they incorporate Islamic religious principles originating from the Koran and hadith into their lessons. Islam also advocates learning from birth to death, in addition to focusing on Pancasila students as examples of lifelong learners. This can be coordinated to give students an Islamic identity based on Pancasila and Ahlussunah Waljamaah teachings.

According to some literature, Merdeka learning itself has the meaning of being independent in thinking, innovating, learning creatively and independently, and being independent to be happy in the learning process. Merdeka learning, in its essence, is used as a potential digger for teachers and students optimally so they are able to innovate by developing a disciplined attitude in creating effective and quality learning. In addition, the Merdeka Learning Program is to assist teachers in mapping the interests and abilities or potential of students so that it can simultaneously facilitate teachers in developing student competencies and abilities. The policy of Merdeka Learning itself is to provide independence and freedom for students to be able to optimize their potential. The concept of Merdeka learning is the desire of the Minister of Education, namely Nadiem Makarim, to create an ideal and enjoyable learning atmosphere without students feeling burdened with the achievement of learning outcomes. for students (Priantini, Dewa Ayu Made Manu Okta, 2022).

In its implementation, the teacher improves the character of student discipline through the following: Be a role model for students In this case, there needs to be encouragement from school principals, teachers, and education staff to set a good example by coming to school on time before the bell rings, coming to class on time, preparing appropriate learning media before class subjects are started, and so on, as a form of providing an example of discipline for students so that they will automatically emulate this example. In addition, supporting teachers in coaching characters that are still considered lacking so that they can help improve them; Prioritizing class agreements the goal is for students to always hold the character of discipline by making class agreements at the beginning of learning, such as: assignments must be submitted on time, entering school on time, and so on, as a form of student discipline; Implement lesson plans that contain character values, are attractive, and are student-centered. In improving the character of discipline in the classroom, the teacher must always control the learning process for students by always paying attention and also controlling the course of learning from beginning to end; and Establish communication with the guardians of students. Supporting the formation of disciplinary character must be supported by the presence of guardians of students so that they are also able to monitor the development of their respective children, who are assisted by the teacher through grub on social media. The purpose of having a social media group between teachers and student guardians is so that they can mutually control the development of students through the accuracy of submitting assignments. Improving the character of discipline the Merdeka Learning Policy is carried out continuously by measuring the level of accuracy of students when they arrive at school and their accuracy in submitting assignments.

Supporting and Inhibiting Factors for Improving the Discipline Character of Students Through the Independent Learning Policy

The achievement of a learning goal certainly requires extra energy from each party that supports one another, both from educators, students, guardians or parents of students, the government, and all parties that might have a positive impact on the learning process, including:

Supporting factors:

1. Establishing ideal communication Good communication between related parties such as school principals, teachers, education staff, students, and guardians of students regarding the implementation of programs that can shape or improve the disciplined character of students The management of the implementation of the program is carried out through how to plan, implement, and control effective character education, especially the character of discipline in schools.
2. Positive School Environment Concerning the establishment of a good social environment through the relationship between the principal and teachers, teachers and teachers, teachers and students, and so on Then supported by infrastructure that is able to support learning for students.
3. Family Environment Character education can be established consistently if it is supported by a good home or family environment while treating children well and accustoming children to discipline in doing things so that when they are at school, the disciplinary attitude that has been formed at home will be easily improved with various kinds of school activities with the help of the school.

Obstacle Factor:

1. Lack of communication between teachers and leaders (principals) Things that become obstacles to improving the character of students include the lack of communication between teachers and school principals, which often makes it difficult to improve the character of students due to the lack of communication related to suggestions or input. Steps to prevent this can be taken by taking part in giving and receiving input to carry out the same task, mutually supporting group decisions, and so on.
2. Lack of involvement from student guardians The role of parents in character education for children is very much needed because the role of parents is the first role model, so it will simultaneously be a supporting and inhibiting factor for the development of children's disciplinary character. Assessment of the level of discipline of students can be done by testing the timeliness of collecting assignments using various implementation methods.

CONCLUSION

Instilling character in children from an early age means participating in preparing the nation's generation with character; they are candidates for the nation's generation who are expected to be able to lead the nation and make the country civilized, uphold the nation's noble values with good morals and manners, become a highly knowledgeable generation, and adorn themselves with faith and piety. Therefore, learning Islamic religious education (PAI) in schools as an effort to build student character is very important. The formation of children's character will be better if it emerges from religious awareness, not just because it is based on entrenched behavior in society.

In the self-learning curriculum, students from Pancasila serve as examples of students from Indonesia who are literate in an advanced world, learn throughout their lives, and behave according to Pancasila principles. Have noble character, have faith, and fear God. World diversity, cooperation, independence, critical thinking, and creativity are the six main characteristics of Pancasila students. Pancasila student profiles develop student character education. must also be accompanied by religious values in Islam. religious education lessons. Student character education cannot be separated from religious education for several reasons, including the importance of piety to Allah SWT and based on Islamic religious principles set forth in the Qur'an and Hadith, which will significantly improve student character.

The policies implemented in the Merdeka learning curriculum in elementary schools aim to provide access to adequate facilities for innovative learning for students. In addition, there is also a mandatory system for implementing quality monitoring and evaluating principles that are both tenacious and skilled. Thus, through a learning process that is carried out gradually or continuously in the Merdeka learning curriculum, it is able to improve and change the disciplinary character of students by completing the knowledge development tasks that have been given on time so that

learning activities can be carried out actively and efficiently. In addition, the development of students' knowledge in class in the Independent Curriculum must be supported by various parties, one of which is very important, namely the role of a teacher who can encourage thinking skills and change their character for the better.

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