

IMPLEMENTATION OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN CLASS VII MTS N 1 BENGKULU CITY

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Abstract: The purpose of this study was to determine how the implementation of the Islamic Religious Education Curriculum in the Character Education Based Independent Curriculum at MTS Negeri 01 Bengkulu City, as well as effective Islamic Religious Education curriculum implementation strategies according to the needs applied in Character Education at MTS Negeri 01 Bengkulu City. The method in this study uses a descriptive qualitative research method with an approach through interviews with 32 people consisting of class VII (Seven) students of MTS Negeri 01 Bengkulu City, Islamic Religious Education subject teachers in the clumps of moral creed, hadith quran, fiqh and SKI as well as the head of Madrasah, waka curriculum and student affairs at MTS Negeri 01 Bengkulu City, It can be concluded that the Character Education-Based Islamic Religious Education curriculum is very necessary to be implemented at MTS Negeri 01 Bengkulu City because the madrasah needs broader character education so that there are no more students who behave not in accordance with religious norms and rules in Madrasah. Character education can be implemented with strategies, namely by identifying Islamic religious values, developing teaching materials, exemplary teachers, active and participatory learning, and character building through extracurricular activities.

Keywords: Education; Independent Curriculum; Islamic Religious.

INTRODUCTION

The curriculum is a collection of guidelines for a set of educational activity plans which include objectives, guiding principles, content, material and learning practices as the core of education in allocating time for various learning activities. The curriculum is like the spirit in learning, so it needs to be designed, implemented, and evaluated dynamically in accordance with the needs of the times, science and technology, and the competencies needed by society in general and the world of education in particular. (Fauzia & Hadikusuma Ramadan, 2023).

The process of character and moral development in the internal and external environment of the school. Every learner should have to undergo a self-maturing process in the form of continuous character education cultivation to improve themselves both as individuals and as citizens. Character education in Islam can be seen as an effort to develop learners' intelligence in thinking, acting, and behaving in accordance with noble values outlined in relating well with God, self, others, and the environment. The main goal of society, parents, and educators is for young people, especially adolescents, to develop into intellectually and morally intelligent children of the nation, not only emphasising intelligence in reasoning thinking, but also intelligent in processing

behaviour. (Sutri Ramah & Miftahur Rohman, 2023).

The values exhibited by teenagers have the potential to impress and inspire pride in their parents, educators, and even their neighbourhood. In addition, academically, they also consistently display achievements that can inspire their teachers and peers. Through good education and religious life, the characteristics of the nation can be effectively transformed. Thus, students will certainly become the best human beings through religious education that is able to instil true faith, worship and noble morals, meaning that they will benefit others as much as possible through their behaviour. In effect, the direction of the Islamic religious education curriculum is decisive for the development of children's morals or character. Character education is a fundamental principle that strengthens a person's personality and intelligence, which is shaped by the internal and external environment of the school. Therefore, it is very important to implement an Islamic education curriculum that is based on character education.

The curriculum is an educational programme and a collection of subjects offered by an educational institution that contains lesson plans given to students during their studies in a certain period of the school year. (Sutri Ramah & Miftahur Rohman, 2023). Curriculum components include *learning plans and objectives* to be achieved, *instructional guidelines*, and *assessment guidelines*. These programme components are then used as the basis for designing learning according to student needs. The curriculum currently implemented in schools at both primary and secondary levels is a transitional

curriculum, namely the independent learning curriculum.

With independent learning, according to the latest curriculum, the diversity of backgrounds, abilities of students can be accommodated properly according to the development of the current era. The development of an independent learning curriculum can be carried out through the application of a character-based learning model, which means that the learning carried out aims to form the character of students who are morally good. (Rohmadi, Septiana, Najah, & Humam, 2023).. Schools as a place to teach and educate mentality, are expected to offer activities that direct students at MTS N 1 Bengkulu City with the intention of building character with activities, especially religious activities starting from students arriving at school until they leave school, it is hoped that wherever they are, they are able to behave and behave properly. With the above background, it is very important to discuss the implementation of the Islamic religious education curriculum at MTSN 1 Bengkulu City, especially in class VII.

METHODS

The research used qualitative research techniques with a descriptive approach. Qualitative research is research that produces information or information about descriptive data, namely in the form of written and oral data. This research also uses *purposive sampling* technique, which is a sample that focuses on informants who are chosen because the informant has rich knowledge or sources to be explored and researched. This research was conducted at MTS Negeri 01 Bengkulu City.

This research uses two data sources, namely primary and secondary data sources. *First*, secondary data includes; observation, interviews. In this study, the informants needed in data collection include teachers and students and school principals, the teachers referred to in this study are teachers (teachers) of Islamic religious education lessons. *Second*, secondary data sources are data collected through existing literature which includes books, articles or scientific journals that are relevant to the issues discussed. (Muzaini, 2023).

As for the collection of information used, *first*, research seeks information and collects information about the problem. *Second*, data analysis is used with the content analysis method. The research method is carried out by identifying information objectively and systematically. In the data analysis technique, after the relevant data has been collected, the data is analysed using a *dexrific-analytic* approach. The approach is carried out in three stages, namely the *first* critical analysis of the information or data collected, information or data collected has relevance to the theme and material object of the research. *Second*, *critical* interpretation of the information or data collected and described in order to provide conclusions to the formulation of the problem that has been set. *Third*, drawing conclusions. Based on the purpose of the analysis method, it is used to describe and conclude the data found, so after the data is analysed, conclusions are made. (Achmad, Ratnasari, Amin, Yuliani, & Liandara, 2022).

RESULTS

Islamic Religious Education Curriculum at MTs in grade VII

The implementation of the Merdeka Curriculum at MTS N 1 Bengkulu City in the subject of Islamic Religious Education has been going on since 2022/2023, which has been implemented in grade 7, grade 8, and grade 9. There are three components of Islamic Religious learning at MTS N 1 Bengkulu City that have been implemented during the implementation of the Merdeka Learning Curriculum, namely Aqidah Akhlak, Fiqh, Qur'an Hadith and SKI, these components must be conveyed to students first so that they can carry out their religious obligations. The success of Islamic Religious Education learning is also greatly influenced by the teacher's ability to choose the right material and arrange a systematic flow of learning objectives based on students' needs and obligations. Therefore, Islamic Education teachers must understand the systematic learning in the independent curriculum and should be able to master well the materials that have been determined and must be delivered and mastered by students. (Firmansyah, 2022).

At MTSN 1 Bengkulu City, the implementation of PAI curriculum is based on education. The distinctive feature of the implementation of the independent curriculum in this Madrasah is oriented towards character because character becomes very crucial to be taught in Madrasah especially in grade VII because in grade VII is the initial class of transition from the previous level. which in this case is in Madrasah tsanawiyah, considering the various problems of student behaviour that are not in accordance with the norms of behaviour and religion. So it is expected that madrasah as a means of supporting

education can be a place to create a generation that behaves well as noble ideals in Islamic education. Therefore, the implementation of PAI curriculum is implemented based on character education, considering that character education learning is very important to be lived and practised, then it can be applied by students and educators in formal, informal and non-formal environments. In implementing the PAI curriculum based on character education, students and educators at MTS N 1 Bengkulu City must certainly work together in achieving the goals of implementing the character-based PAI curriculum. Because, the emphasis of character education is the basis that must be instilled in building the personalities of students formed due to environmental influences. (Ayu, 2015).

In the implementation of the character-based Islamic education curriculum, it is important to be taught in Class VII of MTS N 1 Bengkulu City seeing various problems of behaviour and behaviour of students who come out of the norms of life. The implementation strategy of the character-based Islamic religious education curriculum in class VII of MTS N 1 Bengkulu City aims to integrate Islamic religious values with positive character development in students. some of the strategies used in implementing the character education-based Islamic religious education curriculum at MTS N 1 Bengkulu City, especially in class VII, include the following:

a. Identification of Islamic religious values. MTS N 1 Bengkulu City has identified Islamic religious values that are emphasised in character education, such as honesty, patience, respect, compassion and responsibility. These

values need to be clearly articulated and communicated to all *stakeholders*.

- b. Development of supportive teaching materials. Develop teaching materials that support the teaching of Islamic values and positive character. Such teaching materials can be textbooks, modules, stories, or interactive learning materials that provide concrete examples of the application of character values in daily life.
- c. Exemplification. Teachers, staff and madrasah heads should be role models in applying Islamic values and positive character traits. They need to internalise these values in their daily attitudes, behaviours and actions, thus providing consistent examples for learners.
- d. Active and participatory learning, where learners are actively involved in the learning process. Current 21st century learning strategies focus on the *student centre* rather than the *teacher centre*. Therefore, activities that involve learners such as group discussions, collaborative projects, role plays and simulations can help learners understand and apply Islamic religious values in a real context.
- e. Character development in extracurricular activities. Utilise extracurricular activities in the madrasah for character development. Activities such as religious activities, religious studies, social activities, or charity communities help learners internalise and practice Islamic religious values and character education in their daily lives.

Structure of the Independent Curriculum MTs KMA 347

The structure of the Merdeka Belajar curriculum at MTS N 1 Bengkulu City is as follows:

Tabel 1. Struktur Kurikulum MTSN 1 Kota Bengkulu

Mata Pelajaran	Alokasi Per Tahun	
	VII -VIII	IX
Pendidikan Agama Islam*;		
a. al-Quran Hadis	72 (2)	64 (2)
b. Akidah Akhlak	72 (2)	64 (2)
c. Fikih	72 (2)	64 (2)
d. SKI	72 (2)	64 (2)
Bahasa Arab	108 (3)	96 (3)
Pendidikan Pancasila	72 (2)	96 (3)
Bahasa Indonesia	180 (5)	192 (6)
Matematika	144 (4)	160 (5)
Ilmu Pengetahuan Alam	144 (4)	160 (5)
Ilmu Pengetahuan Sosial	108 (3)	128 (4)
Bahasa Inggris	108 (3)	128 (4)
PJOK	72 (2)	96 (3)
Informatika	72 (2)	96 (3)
Mata pelajaran Seni dan Prakarya **: 	72 (2)	96 (3)
1. Seni Musik		
2. Seni Rupa		
3. Seni Teater		
4. Seni Tari		
Prakarya (Budidaya, Kerajinan, Rekayasa, atau Pengolahan		
Muatan Lokal	72 (2)	64 (2)
Total****:	1440 (40)	1568 (49)

The explanation of the table of the independent curriculum structure for MTs in KMA 347 above is as follows: (Sutri Ramah & Miftahur Rohman, 2023)

- The independent curriculum structure table for MTs uses a time calculation in one year. However, madrasahs can plan themselves into time calculations in weeks, months or even in blocks of material by considering the effectiveness of learning to be achieved by each lesson or collaborative subject.
- Numbers in brackets, e.g. (2), (3), (5) are counts in weeks and Madrasahs can determine their own time requirements for learning outcomes.
- The above calculation is based on the assumption that 1 year = 36 weeks and 1 JP = 40 minutes for classes VII -VIII.

- The above calculation is based on the assumption that 1 year = 32 weeks and 1 JP = 40 minutes for class IX.
- Marks (*) Followed by all students
- Mark (**) Madrasahs choose and provide at least 1 (one) art or workshop subject (Music, Fine Arts, Theatre Arts, Dance Arts, and/or Workshop). Students can choose 1 (one) type of art or workshop implemented by Madrasah.
- Signs (****) Total Lesson Hours (JP) do not include local content (Mulok) and/or additional subjects organised by Madrasahs.
- Inclusive madrasahs in MTs (Madrasah Tsanawiyah) provide special needs programmes based on assessment results.

- i. Madrasahs can add or relocate JPs according to their needs and availability.
- j. Madrasahs can choose their learning models according to students' learning needs

function of learning tools is to guide teachers in carrying out teaching and learning activities so that more efficient and effective learning can be achieved. In the Merdeka Curriculum, there are various kinds of learning tools that teachers must prepare, starting from planning and evaluating learning. The following is the Islamic religious education lesson plan in class VII at MTS N 1 Bengkulu City:

Islamic Religious Education Learning Tools in Grade VII

Learning tools are prepared by teachers themselves at the beginning of the learning year.(Ayati & Zain, 2013) The

**RENCANA PELAKSANAAN PEMBELAJARAN
(Sesuai KMA 347 2022)**

Sekolah	: MTS N 1 Kota Bengkulu	Kelas/Semester	: VII	P1
Muatan Pelajaran	: Pendidikan Agama Islam	(Tujuh)/Genap		
Mata Pelajaran	: Akidah Akhlak	Alokasi Waktu	: 2 x 40 menit (1 x Pertemuan)	
Materi Pokok	:	ASMAUL HUSNA		
Sub-Materi	:	Memaknai dan Meneladani Perilaku Asmaul Husna		
Kompetensi Dasar	:	3.6 ; 4.6		
Alat dan Media Pembelajaran				
Alat	: Laptop , lcd/proyektor,	Sumber belajar	: Mushaf Al-Qur'an dan terjemahannya	dan
Media Pembelajaran	: Gambar , powerpoint,		Buku Guru & Siswa	

INDIKATOR PENCAPAIAN KOMPETENSI

- 3.6.1 Menyebutkan 10 nama asmaul Husna
- 3.6.2. Peserta didik mampu bertanya tentang materi baik secara lisan maupun tertulis.
- 3.6.3. Menyebutkan arti dari masing-masing asmaul Husna
- 3.6.4. Menjelaskan pengertian asmaul Husna dan sub-sub dari asmaul Husna
- 3.6.5. Menyebutkan dalil naqli dan aqli tentang masing-masing sub asmaul Husna
- 4.6.1. Mempraktekkan berbagai manfaat perilaku yang merupakan contoh perbuatan meneladani sub asmaul husna

TUJUAN PEMBELAJARAN

- 1. Menumbuhkembangkan akidah melalui pemberian, pemupukan, dan pengembangan pengetahuan, penghayatan, pengamalan, pembiasaan, serta pengalaman peserta didik tentang akidah Islam sehingga menjadi manusia muslim yang terus berkembang keimanan dan ketakwaannya kepada Allah swt.;
- 2. Mewujudkan manusia Indonesia yang berakhlak mulia dan menghindari akhlak tercela dalam kehidupan sehari-hari, baik dalam kehidupan individu maupun sosial sebagai , manifestasi dari ajaran dan nilai-nilai akidah Islam Shirat, Surga dan Neraka)

PENDAHULUAN

- ❖ Guru mengawali proses pembelajaran dengan berdo'a bagi kemanfaatan dan keberkahan ilmu yang dipelajari serta mendoakan kepada guru, dan guru-gurunya hingga Nabi Muhammad Saw. sebagai sumber ajaran Islam yang dipelajari; (Religius)
- ❖ Mengkondisikan suasana belajar yang menyenangkan (mengecek kehadiran peserta didik)(Disiplin)
- ❖ Menyiapkan fisik dan psikis peserta didik dalam mengawali kegiatan pembelajaran

KEGIATAN INTI	Critical Thinking	Guru memberikan kesempatan untuk mengidentifikasi sebanyak mungkin hal yang belum dipahami, dimulai dari pertanyaan faktual sampai ke pertanyaan yang bersifat hipotetik. Pertanyaan ini harus tetap berkaitan dengan materi <i>Manfaat Perilaku Yang Merupakan Contoh Perbuatan Meneladani Sub Asmaul Husna Tertentu</i>
	Collaboration	Peserta didik dibentuk dalam beberapa kelompok untuk mendiskusikan, mengumpulkan informasi, mempresentasikan ulang, dan saling bertukar informasi mengenai <i>Dalil Naqli Dan Aqli Tentang Masing-Masing Sub Asmaul Husna</i>
	Communication	Peserta didik mempresentasikan hasil kerja kelompok atau individu secara klasikal, mengemukakan pendapat atas presentasi yang dilakukan kemudian ditanggapi kembali oleh kelompok atau individu yang mempresentasikan
	Creativity	Guru dan peserta didik membuat kesimpulan tentang hal-hal yang telah dipelajari terkait Menjelaskan isi teks yang didengar yang berkaitan: <i>Fenomena, Fakta Atau Bercerita Tentang Peristiwa, Fenomena Atau Kejadian Yang Menunjuk Pada Ilustrasi Sub Asmaul Husna</i>
PENUTUP		
<ul style="list-style-type: none"> ☞ Guru dan Peserta didik membuat rangkuman/simpulan pelajaran.tentang point-point penting yang muncul dalam kegiatan pembelajaran yang baru dilakukan. ☞ Guru mengakhiri proses pembelajaran dengan mengajak mensyukuri atas keberhasilan pross pembelajaran dan berdo'a bersama-sama. 		
PENILAIAN		
Penilaian terhadap materi ini dapat dilakukan sesuai kebutuhan guru yaitu dari pengamatan sikap, tes pengetahuan dan presentasi unjuk kerja atau hasil karya/projek dengan rubric penilaian		

Mengetahui
 Kepala MTSN 1 Kota Bengkulu

Bengkulu, Maret 2024
 Guru Mata Pelajaran

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 NIP.

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 NIP.

DISCUSSION

The Ministry of Religious Affairs (KEMENAG) recently established guidelines for implementing the Merdeka curriculum in Madrasahs. The regulation, contained in the Decree of the Minister of Religious Affairs Number 347 of 2022 concerning Guidelines for Implementing the Independent Curriculum in Madrasahs, was passed on 5 April 2022. In the Madrasah Curriculum (KMA) on the Independent Curriculum, it is stated that to implement the independent curriculum in

madrasahs, adaptations need to be made according to the peculiarities and learning needs in madrasahs. This Implementation Guideline is certainly a guide for madrasah and other stakeholders in developing the education unit level curriculum in madrasah according to the characteristics of the needs and management of education in madrasah. In addition, the independent curriculum guidelines in madrasah also aim to provide madrasah independence in managing education and learning.(Sutri Ramah & Miftahur Rohman, 2023)

From the general definition section in the Appendix of KMA Number 347 of 2022, it is stated that Merdeka Curriculum in Madrasahs is a curriculum of subjects other than PAI in junior high schools prepared by the Ministry of Education, Culture, Research and Technology, while the *Madrasah-specific* PAI Subject Curriculum is developed by the Ministry of Religious Affairs, and the *specific* values of Madrasahs developed by the autonomy of the madrasah itself. (Fauzia & Hadikusuma Ramadan, 2023).. Based on the dictum in the KMA of Merdeka Belajar Curriculum in Madrasahs, it is stated that madrasahs are entitled and free to choose one of the following:(Rohmadi et al., 2023) *First, Madrasahs* implement the 2013 Curriculum, with Content Standards, Core Competencies (KI), and Basic Competencies (KD) set by the government, by giving madrasahs the authority to make creations and innovations in developing the operational curriculum in each madrasah, or *Second, Madrasahs* implement the Merdeka Curriculum with Content Standards and Learning Outcomes set by the government, by giving madrasahs the authority to make creations and innovations in developing the operational curriculum in each madrasah. For madrasahs that choose the *first* option, implementing the 2013 Curriculum, the following provisions apply:

- a. The Content Standards, Core Competencies and Basic Competencies for subjects other than Islamic Religious Education and Arabic Language are based on decrees from the Ministry of Education, Culture, Research and Technology;
- b. Content Standards, Core Competencies, and Basic Competencies for Islamic

Religious Education and Arabic Language based on Decree of the Minister of Religious Affairs Number 183 of 2019;

- c. Implementation of the Raudhatul Athfal (RA) Curriculum based on Decree of the Minister of Religious Affairs Number 792 of 2018; and
- d. Implementation of the curriculum in Madrasah Ibtidaiyah (MI), Implementation of the Curriculum in Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Madrasah Aliyah Kejuruan (MAK) based on Decree of the Minister of Religious Affairs Number 184 of 2019.

Meanwhile, madrasahs that choose the second option, implementing the Merdeka Curriculum, are required to:

- a. Content Standards and Learning Outcomes for subjects other than Islamic Religious Education and Arabic Language are guided by the provisions stipulated by the Ministry of Education, Culture, Research and Technology; and
- b. The Content Standards and Learning Outcomes for Islamic Religious Education and Arabic Language subjects refer to the provisions set by the Ministry of Religious Affairs.

Islamic Religious Education is an effort to foster, educate, nurture, teach students so that they can understand the teachings of Islam as a whole. (Tabi'in, Hasibuan, & US, 2022).. Then appreciate the purpose of its teachings which ultimately can practice, believe, and make Islam a view of life. Religious education also concerns the whole person who not only equips children with religious understanding and children's intellect, but

also about the whole personality of the child, starting from the practice of daily practices in accordance with Islamic religious guidance, then those related to humans with their Rabb, humans with humans, humans with animals, humans with the surrounding nature, humans with themselves. Islamic education is not only lessons related to religion studied in Islamic schools, but the practice of Islamic values is also the main thing in the learning objectives of Islamic education. This can relate to how professional teachers not only teach material, but can also motivate students to practice the Islamic values that have been taught. The purpose of Islamic education itself is to foster a sense of trust in the Creator of the universe. The object or scope of Islamic Education is very broad, because it includes: formal Islamic education (educational institutions), Informal Islamic education (family education) and Non Formal Islamic education (pondok pesanten and majelis ta'lim).

Curriculum implementation can be interpreted as the actualisation of the written curriculum (Wittenberg) in the form of learning. Or the curriculum is a process of interaction between facilitators as curriculum developers, and students as learning subjects in learning. Curriculum implementation is the application of curriculum programmes that have been developed by the government in the previous stage, then tested by implementation and management, and making adjustments to the field situation and the characteristics of students, be it intellectual, emotional, or physical development. Implementation as a process of applying ideas, concepts, policies, or innovations in an action so that it has an

impact, in the form of changes in knowledge, skills, values, and attitudes. implementation is not just an activity, but also a planned activity and to achieve the objectives of an activity. namely the process of activities carried out in a planned manner based on a guideline and carried out to achieve goals in an activity in a learning.

CONCLUSIONS

Merdeka Belajar Curriculum is a curriculum that applies active students in teaching and learning activities and gives students the freedom to determine learning programmes according to their abilities. Islamic Religious Education is an education where educators are not only teachers who teach material, but teachers who can be mentors, educators, teachers. In the Merdeka curriculum, teachers should provide motivation and direction to students, so that students can determine a good direction and have the provision to determine their abilities. The character education-based Islamic religious education curriculum is a vital object to continue to be developed in educational institutions. Character education ultimately has a direct impact in shaping the character of students to be in accordance with the commandments of Islam to be a sign in acting and behaving in life. Character education implemented at MTSN 1 Bengkulu City plays a very important role, of course, related to subjects, coaching and extracurricular activities. The strategies for implementing Character Education at MTS N 1 Bengkulu City are: Identification of Islamic values, development of teaching materials, exemplary teachers, active learning and participation, and character building through extracurricular activities.

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