

ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN CLASS VI OF ELEMENTARY SCHOOL 07 BENGKULU CITY

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Abstract: This study was to determine and examine the "Analysis of Islamic Religious Education Curriculum grade VI at SD Negeri 07 Bengkulu City. This research was conducted using a phenomenological approach. This type of research is qualitative research that looks and listens more closely and in detail to individual explanations and understandings of their experiences. The phenomenological approach is based on the researcher's interest in examining more deeply the phenomena experienced by key informants. The research was conducted at SD Negeri 07 Bengkulu City. The informants in this study were the principal, Islamic Religious Education teacher, and grade VI students. Data collection was conducted using several techniques, namely; (a) observation; (b) interviews; and (c) documentation studies. To ensure the validity of the data, several efforts were made as follows: (a) extending the data collection period, (b) making continuous and careful observations, (c) triangulating, and (d) involving peers to discuss. From the results of the review in this study, it was found that there is an independent curriculum which is a reference in implementing Islamic religious education subjects, which produces students who have noble character, independence, critical reasoning, creativity, mutual cooperation, a sense of diversity in accordance with the objectives of the independent curriculum integrated in Islamic religious education learning.

Keywords: Curriculum; Education; Islamic Religion.

INTRODUCTION

The function and purpose of National Education is none other than to develop the ability and shape the character and civilisation of a dignified nation in order to educate the nation's life. aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Along with the development of the times and an increasingly dynamic society, the education system has also undergone a transformation in order to adjust to the globalisation that has occurred. (Sumarsih, Marliyani, Hadiyansah, Hernawan, & Prihantini, 2022).. In the education system in Indonesia, education has undergone eleven curriculum changes, starting in 1947, with a very simple curriculum then until the last is the 2013 curriculum. Although changing the curriculum is nothing but an improvement on the previous curriculum. Every change that occurs is the policy of those responsible for handling education in Indonesia, in this case, the Ministry of Education and Culture. After the inauguration of Nadiem Makarim on 23

October 2019 as Indonesia's Minister of Education, Culture, Research and Technology, Nadiem Makarim has made several policies and various excellent programmes related to education in Indonesia. One of his highlights is the implementation of the independent curriculum.

Education is a milestone for the government in building the nation and state. The 1945 Constitution clearly states that the Indonesian government was established for various purposes, one of which is to educate people's lives. Article 3 of 2003 Law No. 20 on National Education helps develop skills and shape the character and civilisation of a valuable nation in order to educate the nation's life. Education requires proper management in terms of implementation, planning and evaluation. Without proper management, education will not run as expected. The government's move to improve the quality of education is by continuously updating and improving the curriculum. (Ihda Alam Niswaton Aminah, 2023)

The curriculum is a set of guidelines for planning educational activities which include objectives, guiding principles, content, materials 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. The "Merdeka Belajar" policy is an idea in order to improve the national education system. The "Merdeka Belajar" policy is also expected to be able to create a dynamic and pleasant educational

atmosphere. The "Merdeka Belajar" policy with all its ideas and capacities is expected to be able to create ideal education. Education that is in accordance with the times.

Nadiem Makarim in the Ministry of Education and Culture No. 56/M/2022 concerning guidelines for curriculum implementation, states that the Merdeka Belajar Curriculum must be implemented in educational units as a whole. The concept of "Merdeka Belajar" that he initiated is an effort to realise independence in thinking. The existence of this policy provides great hope for educational institutions to explore and develop the quality of education in their institutions. Among the major changes in the Merdeka Belajar policy with the 2013 Curriculum are (1) national standardised school exams (USBN) developed by each school; (2) National exams (UN) turned into minimum competency assessments and character surveys; (3) freedom for educators to design lesson plans (RPP); and (4) flexibility in new student admission regulations (PPSB). (Ministry of Education and Culture, 2020). The "Merdeka Belajar" policy towards ideal education is freedom of thought. Education with the national education system seeks to shape the future of the nation (Muzaini, 2023).

Islamic Religious Education as a series of Islamic subjects delivered either formally at school or informally and non-formally at home and society with material taught from elementary school to university level must respond well to this "Merdeka Belajar" policy by training students under the supervision of Islamic Religious Education teachers to always think critically (critical thinking) so that students are expected to have more mature, wiser, more careful thinking so that students are

able to understand, develop and apply Islamic teachings in their daily lives.

Islamic religious education is an effort to foster and nurture students so that they can always understand the teachings of Islam as a whole. Religious education concerns the whole person or is comprehensive, not only equipping children with religious understanding or developing children's intellect, but concerning the whole person of the child, starting from daily practice in accordance with religious teachings, both concerning human relations with God, humans with other humans, humans with nature, and humans with themselves. Islamic Religious Education has a very important role in the life of mankind. Islamic religion guides efforts to realise a meaningful, peaceful and dignified life. (Durrotunnisa & Nur, 2020). Therefore, the internalisation of Islamic values in the lives of each individual is a necessity, which must be pursued through education, both education in the family, school and community environment.

Children who will hold the future of the nation must have good behaviour, character and noble character, otherwise the ideals of the nation will experience destruction and miss far from its dreams, as Allah SWT says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
 أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
 لَعَلَّهُمْ يَرْجِعُونَ (٤١).

Meaning: "There is corruption on land and in the sea because of the deeds of men; Allah wills that they should taste some of the consequences of their deeds, so that they may return to the right path." (QS: Ar-Ruum. 41) (Julaiha, 2014)

This evidence inspires us to nurture and educate intensively in order to create a good temperament, friendly, strong, responsible, and have noble morals so that they can control themselves in their daily lives. Character is a character that is inherent in a person, which begins with a person's awareness of the overall behaviour system in the way of thinking and acting based on applicable morals through education by habituation. (Susilowati, 2022). Schools as a place to teach and educate mentality, are expected to offer activities that direct students of SDN 07 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 SDN 07 Bengkulu City, especially in class VI (Six).

METHODS

This research was conducted using a phenomenological approach. This type of research is qualitative research that looks and listens more closely and in detail to individual explanations and understandings of their experiences. The phenomenological approach is based on the researcher's interest in examining more deeply the phenomena experienced by key informants. This research is intended to describe and analyse phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups.

The research was conducted at SD Negeri 07 Bengkulu City. The source of

data in this study is the informant, which is selected by purposive sampling, the object of research selected is a person who knows and controls the problems studied (*key informant*). The subjects in this study were Islamic Religious Education Teachers who taught grade VI at SD Negeri 07 Bengkulu City. Data collection was carried out using several techniques, namely; (a) observation; (b) interviews; and (c) documentation studies. To ensure the validity of the data, several efforts were made as follows: (a) extending the data collection period, (b) making continuous and careful observations, (c) triangulating (d) involving peers to discuss. Data analysis procedures and techniques in phenomenology are as follows: (Wicaksana & Rachman, 2018).

1. The researcher fully describes the experiential phenomena experienced by the research subject.
2. The researcher then finds statements (interview results), then details the

statements and develops them without repeating them.

3. The statements are then grouped into meaningful units and write an explanatory text about the experience with examples carefully.
4. The researcher then reflects on his or her thinking using imaginative variations throughout.
5. The researcher then constructed the entire explanation of the meaning and essence of the explanation
6. The researcher reports the results of her research based on the experiences of all informants, and writes a composite description.

RESULTS

A. Islamic Religious Education in the Context of "Free Learning"

In Merdeka Belajar Curriculum, learning in grade VI (Six) is grouped in **Phase C** of learning outcomes. The learning outcome phases are as follows:

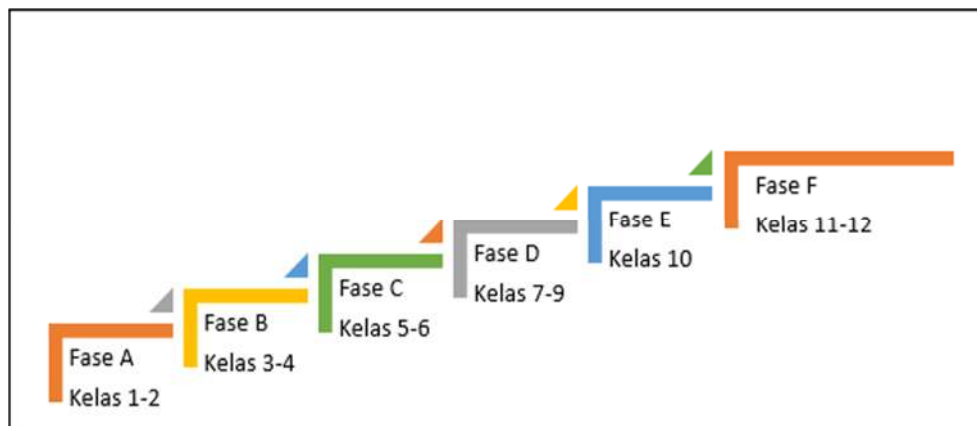


Figure 1: Outcome phases of independent learning

1. Phase A

Phase A is a phase intended for Primary School Education or equivalent grades 1 and 2. Substantially, phase A is different from the Foundation phase. If

learning in the Foundation phase is not yet subject-based, then learning in phase A is subject-based but still thematic. The formulation of learning outcomes also refers to the phase, no longer by class like the previous curriculum.

2. Phase B

Phase B is the phase intended for Primary School Education or equivalent grades 3 and 4, which means that all students in grades 3 and 4 are in the same phase. Just like phase A, the formulation of learning outcomes also refers to the phase, no longer by class like the previous curriculum.

3. Phase C

Phase C is the phase reserved for Primary School Education or equivalent grade 5 and grade 6. With this kind of phase, every teacher cannot force students to understand competencies that they have not yet mastered.

4. Phase D

Based on the rules in the Merdeka Curriculum, the junior high school level or equivalent is included in phase D. Phase D of the Merdeka Curriculum applies to grades 7, 8, and 9. However, the curriculum structure and learning load are divided into 2 groups, namely the grade 7-8 group and the grade 9 group. Both groups have the same subjects, except that the time allocation for some subjects is different. For example, in grades 7 and 8 the time allocation for science is 144 JP per year, while grade 9 is only 128 JP per year. (Achmad, Ratnasari, Amin, Yuliani, & Liandara, 2022)..

5. Phase E

Phase E of the Merdeka Curriculum is a phase intended for grade 10, whether at the high school, vocational school, or equivalent level. In this phase, students are required to be able to recognise their potential and talents before entering a

higher grade level. This is indicated by the obligation of each student to choose at least one Arts and Crafts subject.

6. Phase F

Phase F of Merdeka Curriculum is the phase reserved for grades 11 and 12, whether at the senior high school, vocational high school, or equivalent level. In this phase, students can choose their preferred subjects, according to their interests and talents. The subject groups that can be selected include the general subject group, the Mathematics and Natural Sciences group, the Social Studies group, the Language and Culture group, and the Vocational and Workshop group.

Islamic Religious Education as the name of the subject given to students from elementary school to university level should be designed in accordance with the expectations and needs of students. Islamic Religious Education can be taught carefully to achieve goals that are in accordance with the concept of history and the future of the nation. The goal to be achieved is the learning objectives of Islamic Religious Education in accordance with learning plans and activities. The learning objectives of Islamic Religious Education must be clear and follow every era and development. The learning objectives of the Islamic Religious Education version of "Merdeka Belajar" must pay attention to the following points: (Durrotunnisa & Nur, 2020).

- a. Learning Islamic Religious Education makes students have the ability to think critically;
- b. Learning Islamic Religious Education makes students have creativity;

- c. Learning Islamic Religious Education makes learners have the ability and skills to communicate;
- d. Learning Islamic Religious Education makes learners have cooperation and be able to collaborate;
- e. Learning Islamic Religious Education builds the identity of learners who are confident or self-confident;

The learning objectives of Islamic Religious Education are said to be achieved and successful, namely by measuring the level of ability of students who reach critical, creative, communicative, collaborative, and confident levels. (Fauzia & Hadikusuma Ramadan, 2023).. Islamic Religious Education learning that builds a critical level makes students focus more on Islamic Religious Education teaching materials that are in accordance with the source and foundation and theoretical studies. Students who have creativity are students who produce works and have a myriad of innovations to be used as a benchmark for the successful achievement of Islamic Religious Education learning objectives. (Sajadi, 2021) Learners who have communication are those who are accustomed to progress activities by addressing all religious theories. Collaborative learners, who are able to adjust from all aspects and expectations of beautiful and fun learning. The learning objectives of Islamic Religious Education can provide a clear picture of the forms of behaviour expected of students by knowing, understanding, being positive.

Islamic Religious Education is given not only to provide knowledge, but further to form attitudes and personalities as well as the ability to practice the religious teachings of each learner. For this reason, Islamic Religious Education learning

activities should strive to create free learners who are free. Freedom in obtaining Islamic Religious Education subject matter and freedom in promoting it in the school and community environment. In this case, responding to the priority of Islamic Religious Education subjects in the "Merdeka Belajar" programme, there are several things that must be considered. (Darise, 2021).

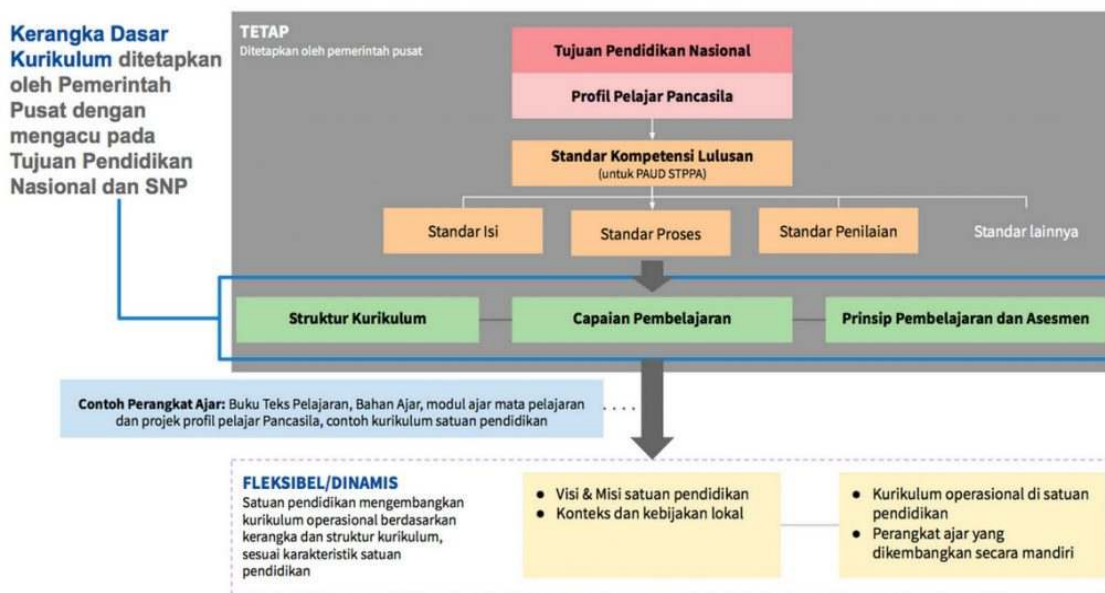
- a. The obligation of each education unit to provide a religious teacher who shares the beliefs of the learners even though they are minorities. This religious teacher will have the authority to strengthen the diversity of students.
- b. Educational institutions prepare learners for roles that require mastery of knowledge of religious teachings and/or to become religious scholars and teach their religion.
- c. Religious institutions prepare teachers who have expertise in religion and can also translate it into the curriculum.
- d. The government, in collaboration with schools/education units, designs the curriculum to achieve a learning process that can foster learning independence.

B. Islamic Religious Education and Cultivation at SDN 07 Bengkulu City

This primary school was first established in 1950 and is located on Jl Sentot Ali Basyah, Teluk Segara sub-district, Bengkulu City, Bengkulu. Currently, SD Negeri 07 Bengkulu City implements the Merdeka Curriculum. SD Negeri 07 Bengkulu City is led by a principal named Priyanti Yuliana, M.Pd. The implementation of Islamic Religious Education learning at SD Negeri 07 Bengkulu City applies independent learning oriented towards P5 (Projek

Penguatan Profil Pelajar Pancasila) with religious character. In the implementation of the independent learning curriculum,

class VI (Six) is in phase C, as seen in the following curriculum structure:



Curriculum Structure seen from Phase C learning outcomes

DAFTAR PELAJARAN KELAS VI
PROJEK PENGUATAN PROFIL PELAJAR PANCASILA PER HARI
sekolahdasar.net

JAM KE	WAKTU	HARI					
		SENIN	SELASA	RABU	KAMIS	JUMAT	SABTU
1	07.30-08.35	UPACARA	IPAS	Bhs Indonesia	MTK	PAJ	PJOK
2	08.35-08.40	Bhs Indonesia	IPAS	Bhs Indonesia	MTK	PAJ	PJOK
3	08.40-09.15	Bhs Indonesia	IPAS	Seni	MTK	PAJ	PJOK
	09.15-09.30	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT
4	09.30-10.05	IPAS	MTK	Pend. Pancasila	Pend. Pancasila	Bhs Inggris	Bhs. Daerah
5	10.05-10.40	IPAS	MTK	Pend. Pancasila	Pend. Pancasila	Bhs Inggris	Bhs. Daerah
	10.40-10.55	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT
6	10.55-11.30	Seni	Bhs Indonesia	P5	P5		P5
7	11.30-12.05	Seni	Bhs Indonesia	P5	P5		P5
8	12.05-12.40	BTA	BTA	P5			

Keterangan:
 * Dikuti oleh peserta didik sesuai dengan agama masing-masing.
 ** Satuan pendidikan menyediakan minimal 1 (satu) jenis seni (Seni Musik, Seni Rupa, Seni Teater, dan/atau Seni Tari). Peserta didik memilih 1 (satu) jenis seni (Seni Musik, Seni Rupa, Seni Teater, atau Seni Tari).
 *** Paling banyak 2 (dua) JP per minggu atau 72 (tujuh puluh dua) JP per tahun sebagai mata pelajaran pilihan.
 **** Total JP tidak termasuk mata pelajaran Bahasa Inggris, Muatan Lokal dan/atau mata pelajaran tambahan yang diselenggarakan oleh satuan pendidikan.
 ***** Muatan Lokal Bisa disesuaikan dengan Kondisi sekolah masing - masing

Lesson schedule for class VI of SD Negeri 07 Bengkulu City

Bengkulu City implements BTA (Baca Tulis Al-Qur'an) learning in local content lessons which are carried out 2 JP / week.

From the Lesson Schedule Table above, it shows that the development of an independent curriculum in learning Islamic Religious Education at SD Negeri 07

1. Planning in learning Islamic Religious Education and Ethics in Class VI SD Negeri 07 Bengkulu City

In planning Islamic religious education learning, teachers need to prepare Independent Curriculum teaching tools. Teachers have the freedom to create, select and modify teaching tools such as project modules and Learning Objectives according to the context, characteristics and needs of their students. Education units or educators may reduce or increase the number of components according to their respective contexts, may create their own project modules, use project modules that are already available or create existing modules and adjust to the conditions in their respective education units:(Ihda Alam Niswatun Aminah, 2023)

- 1) Subject Book
- 2) Flow of Learning Objectives (ATP)
- 3) Teaching Module
- 4) Annual Programme (Prota)
- 5) Semester Programme (Prosem)
- 6) Criteria for Achieving Learning Objectives (KKTP)
- 7) Learning Outcomes (CP)
- 8) Daily Journal of Learning
- 9) Lesson Schedule
- 10) Education Calendar
- 11) Effective Week Breakdown

2. Learning Process of Islamic Religious Education and Ethics in Class VI of SD Negeri 07 Bengkulu City

Learning Islamic religious education and ethics in class VI of SD

Negeri 07 Bengkulu City is reflected in the learning flow used by teachers in the learning process as follows:(Sumarsih et al., 2022)

Phase C Learning Outcomes

By the end of Phase C, in the Al-Qur'an Hadith element, learners are able to read, memorise, write, and understand the main message of short surahs and Qur'anic verses about diversity properly and correctly. In the belief element, learners can recognise God through the asmaulhusna, understand the inevitability of the last day, *qada'* and *qadr*. In the morals element, learners recognise dialogue between religions and beliefs and are aware of the opportunities and challenges that can arise from diversity in Indonesia. Learners understand the simple meaning of ideology and worldview and understand the importance of maintaining unity over diversity. Learners also understand the importance of self-introspection to become a better person every day. Learners understand the importance of logical opinions, accepting different opinions, and finding common ground (*kalimah sawa'*) to realise unity and harmony. In the fiqh element, learners are able to understand zakat, infaq, sadaqah and gifts, understand the provisions of Hajj, halal and haram and practice sunnah fasting. In the history element, learners appreciate the ibrah from the story of the Prophet Muhammad during the last half of his apostolate and the story of *al-khulafa al-rashidin*.

Phase C By Element

Elements	Learning Outcomes
1	2
Qur'an and Hadith	Learners are able to read, memorise, write, and understand the main message of short surahs and Qur'anic verses about diversity properly and correctly.
Aqidah	Learners can recognise God through asmaulhusna, understand the inevitability of the Last Day, <i>qada'</i> and <i>qadr</i> .
Morals	Learners are familiar with dialogue between religions and beliefs and are aware of the opportunities and challenges that can arise from diversity in Indonesia. Learners understand the simple meaning of ideology and worldview and understand the importance of maintaining unity over diversity. Learners also understand the importance of self-introspection to become a better person every day. Learners understand the importance of logical opinions, accepting different opinions, and finding common ground (<i>kalimah sawa'</i>) to realise unity and harmony. Learners understand the role of humans as khalifah of Allah on earth to spread compassion and not to create damage on earth.
Jurisprudence	In the fiqh element, learners are able to understand zakat, infaq, alms and gifts, understand the provisions of hajj, halal and haram and practice sunnah fasting.
History of Islamic Civilisation	In the history element, learners appreciate the ibrah from the story of the Prophet Muhammad during the last half of his apostolate and the story of <i>al-Khulafa al-Rashidin</i> .

Flow and Learning Objectives:

Elements	Learning Outcomes by Element	Learning Objectives	Subject matter	Pancasila Student Profile
1	2	3	4	5
Qur'an and Hadith	Learners are able to read, memorise, write, and understand the main message of short surahs and Qur'anic verses about diversity properly and correctly.	<ol style="list-style-type: none"> 1. Believe in Surah al-Ma'uns as the word of Allah correctly. 2. Get used to reading Surah al-Ma'und correctly. 3. Recite Surah al-Ma'und correctly. 4. Decipher Surah al-Ma'und correctly. 5. Explain the main meaning of Surah al-Ma'und correctly. 6. Connect verses of the Qur'an with daily behaviour correctly. 7. Practising the hadith of the opposition of the people in the form of the behaviour of the people correctly. 	Loving Orphans	<ul style="list-style-type: none"> • Believing in God and having noble character • Global Diversity • Independent • Reasoning • Critical • Creative
Aqidah	Learners can recognise God through asmaulhusna, understand the inevitability of the Last Day, <i>qada'</i> and <i>qadr</i> .	<ol style="list-style-type: none"> 1. Believe in the asmaulhusna of <i>al-Qawiyu, al-Qayyum, al-Muhyi, al-Mumit, and al-B a'is</i>. 2. Explain the meaning of the asmaulhusna <i>al-Qawiyu, al-Qayyum, al-Muhyi, al-Mumit, and al-B a'is</i>. 3. Reveal praiseworthy moral values as 	Get Closer to the Names of Allah	<ul style="list-style-type: none"> • Believing in God and having noble character • Global Diversity • Independent • Reasoning • Critical • Creative

			evidence of belief in the asmaulhusna <i>al-Qawiyu, al-Qayyum, al-Muhyi, alMumit, and al-B a'is.</i>	
		4.	Conclude praiseworthy behaviours that are in accordance with the asmaulhusna <i>al-Qawiyu, al-Qayyum, al-Muhyi, al-Mumit, and al-B a'is.</i>	
		5.	Make a beautiful writing of the asmaulhusna <i>al-Qawiyu, al-Qayyum, al-Muhyi, al-Mumit, and al-B a'is.</i>	
Morals	Learners are familiar with dialogue between religions and beliefs and are aware of the opportunities and challenges that can arise from diversity in Indonesia. Learners understand the simple meaning of ideology and worldview and understand the importance of maintaining unity over diversity. Learners also understand the importance of self-introspection to become a better person every day. Learners understand the importance of logical opinions, accepting different opinions, and finding common ground (<i>kalimah sawa'</i>) to realise unity and harmony. Learners understand the role of humans as khalifah of Allah on earth to spread compassion and not to create damage on earth.	1.	Believe in the meaning of a beautiful life of mutual respect and the main duty as a caliph correctly.	I am a righteous child
		2.	Getting used to praiseworthy behaviour as evidence of the implementation of the meaning of a beautiful life of mutual respect and the main task as a khalifah correctly.	
		3.	Correctly explain the meaning of a beautiful life of mutual respect and the main duty as a caliph.	
		4.	List the meaning of mutual respect and the main duties of humans as khalifah correctly.	
		5.	Display examples of respectful behaviour and the main duty as khalifah correctly.	
		6.	Find the behaviours of humans as khalifah in daily life in the immediate environment correctly.	
				<ul style="list-style-type: none"> • Believing in God and having noble character • Global Diversity • Independent • Reasoning • Critical • Creative
Jurisprudence	In the fiqh element, learners are able to understand zakat, infaq, alms and gifts, understand the provisions of hajj, halal and haram and practice sunnah fasting.	1.	Believe in the meaning of zakat, infaq, sadaqah and gifts correctly.	Living Well by Sharing
		2.	Getting used to sharing behaviour as evidence of applying the meaning of zakat, infaq, sadaqah and gifts correctly.	
				<ul style="list-style-type: none"> • Believing in God and having noble character • Global Diversity • Independent • Reasoning • Critical • Creative

		<ol style="list-style-type: none"> 3. Explain the meaning of zakat, infaq, sadaqah and gifts correctly. 4. Correctly differentiate the meanings of zakat, infaq, sadaqah and gifts. 5. Create activity ideas similar to the meaning of zakat, infaq, sadaqah and gifts correctly. 6. Practise the meaning of zakat, infaq, sadaqah and gifts correctly. 		
History of Islamic Civilisation	In the history element, learners appreciate the ibrah from the story of the Prophet Muhammad during the last half of his apostolate and the story of <i>al-Khulafa al-Rashidin</i> .	<ol style="list-style-type: none"> 1. Believe in the events of Fathu Makkah and Wada Hajj correctly. 2. Familiarising the behaviour of perseverance as evidence of implementing the meaning of Fathu Makkah and Wada Hajj correctly. 3. Explain the meaning of the events of Fathu Makkah and Wada Hajj correctly. 4. Explain the causes of the events of Fathu Makkah correctly. 5. Determine the glorious behaviour of the Messenger of Allah in the events of Fathu Makkah and Wada Hajj with accuracy. 6. Find the behaviour of the pilgrims in the events of Fathu Makkah and Wada Hajj with accuracy. 7. Correctly relate the events of Fathu Makkah and Wada Hajj to daily praiseworthy behaviour. 	Modelling the Prophet's Struggle	<ul style="list-style-type: none"> • Believing in God and having noble character • Global Diversity • Independent • Reasoning • Critical • Creative

3. Assessment in Learning Islamic Religious Education and Ethics in Grade VI SD Negeri 07 Bengkulu City

Assessment carried out by teachers in the realm of knowledge or cognitive aspects of this assessment is carried out with several techniques including; written, oral, assignments and also conducting appropriate instruments to assess the cognitive field. Educators conduct ability assessments on the knowledge aspects of students through written, oral, and assignment tests. Islamic religious education teachers at State Elementary

School 07 Bengkulu City use several methods in the assessment used to measure the level of knowledge ability of students on the material that has been given, including: written tests, oral tests and assignments. *Test* or *test* which is a set of instruments or procedures that are organised and objective to obtain the necessary data information about a person in a correct and precise manner.(Achmad et al., 2022)

In addition to written tests, oral tests and assignments, Islamic religious education teachers at Sekolah Dasar Negeri

07 Kota Bengkulu also conduct *pre-tests* and *post-tests* to measure students' knowledge capacity. The *pre-test* is conducted before the teaching and learning process begins with the intention of knowing and determining the capacity of students in acquiring the material (knowledge and skills) given. For this situation, the capacity of the *pre-test* is to compare the results of the *pre-test* with the results of the *post-test*, and after that actually see the effectiveness of learning. *Post-test* is the last test in each class. The *post-test* is used to determine how well a learner has achieved the learning objectives or the given material (knowledge and skills) after completing the process of learning activities.

The effective domain is the domain that deals with mentality and values. For example, related to behavioural characteristics such as feelings, interests, attitudes, emotions or values. The ability in this aspect is related to interests and mentality that arises from within in the form of responsibility, cooperation, discipline, courage, confidence, honesty, mutual respect and self-control. Competency assessment related to attitude consists of five; accept or pay attention, respond or respond, assess or appreciate, organise or manage, and character.

The psychomotor domain is concerned with the skills or capacity to act after an individual has had a learning experience. Psychomotor is associated with learning outcomes achieved from abilities that are the achievement of the results of a knowledge competency. This means that skill competence is a consequence of achieving knowledge competence. This skill shows the level of individual talent in completing certain tasks

or stages. In assessing skills there are three ways, namely *performance*, *project* and *portfolio*. *Demonstration of work here* implies assessment of activities or practical tests that are appropriately used to obtain different data about the form of action expected in learners, and this technique is considered more authentic than written because it better reflects the actual abilities of learners (Susilowati, 2022). (Susilowati, 2022).

DISCUSSION

Islamic Religious Education as one of the subjects in public schools starting from elementary school (SD), to university level has a very strategic and significant role. Islamic Religious Education plays a role in shaping students into human beings who have faith, knowledge and true Muslim personality. The achievement of this educational goal is greatly assisted by public schools. Achieving human faith and piety can be assisted by providing Islamic Religious Education teaching materials that are in line with religious teachings. School is one of the educational institutions that has the responsibility in learning the Islamic Religious Education. Islamic Religious Education learning at the elementary school level is given with a total of 3 (three) hours per week. (Ihda Alam Niswatun Aminah, 2023)..

The scope of Islamic Religious Education in detail can be described in the teaching materials of Islamic Religious Education subjects as follows:

- 1) Qur'an and Hadith. The Qur'anic material is given with studies on the meaning of the Qur'an. The Qur'an is studied as a miracle of Islam. The Qur'an was revealed to the Prophet so that humans get a torch of life. Humans are

able to make the Qur'an a light for the soul and heart from a dark atmosphere to a bright one. Humans who guide the Qur'an can be guided to a straight path and Hadith is everything that comes from the Prophet, in the form of words, actions, taqir, and characteristics.(Muzaini, 2023)

- 2) Jurisprudence. The issue of jurisprudence is a dynamic and unique issue to study. Jurisprudence studies always develop according to the circumstances of the times. Learners must be invited to discuss fiqh issues in human life which are very complex. Learners must be introduced to the many good problems that arise during the emergence of the times. Learners must learn and understand fiqh correctly in order to have a broad view of fiqh. Learners must apply it according to the existing conditions. Learners are expected to be able to behave wisely in society about fiqh studies.
- 3) Moral creed. Akidah ('aqidah) etymologically means bond while terminology, *credo*, *creed* and life belief. (Amin S, 2010). Meanwhile, the word morals etymologically comes from Arabic, the plural form of the word khuluq which means character, temperament, behaviour or character. (Rahmat Solihin, 2020). History of Islamic culture. Learners are introduced to history. History is used as a reflection in acting and behaving. The history of Islamic culture began Islam was born, developed, retreated and rose again. The history of Islamic culture since the previous prophets until Allah sent the Prophet and until the end of time. The history of Islamic culture is about

civilisation, education, culture, and also glory.

CONCLUSIONS

The concept of "Merdeka Belajar" is an effort to realise independence in thinking. The existence of this policy provides great hope for educational institutions to explore and develop the quality of education in their institutions. Islamic Religious Education as a series of Islamic subjects delivered either formally at school or informally and formally at home and society with material taught from elementary school to university level must respond to this "Merdeka Belajar" policy by training students under the supervision of Islamic Religious Education teachers to always think critically (critical thinking) so that it is hoped that students can have more mature, wiser, more careful and noble thoughts in practicing the teachings of Islam itself.

The implementation of the independent learning curriculum in PAI subjects at SD Negeri 07 Bengkulu City has gone well. However, it still requires extra efforts from the principal and teachers as well as all stake holders to work together in shaping the character of noble participants. When viewed as a whole independent learning at SD Negeri 07 Bengkulu City in each subject, there are several obstacles faced, including some teachers still not fully understanding what independent learning is, it is difficult to get rid of old habits, some teachers still dominantly use the lecture method and students listen. In making modules, teachers also still have difficulty in innovating and developing learning.

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