

hasil-The Adaptation of Islamic Religious Education Learning Model of the Independent Curriculum

by Hendro Widodo

Submission date: 12-Aug-2023 11:02AM (UTC+0700)

Submission ID: 2144693047

File name: 2022_Desember_At-Tadzkiyyah.pdf (381.54K)

Word count: 4387

Character count: 26846

The Adaptation of Islamic Religious Education Learning Model of the Independent Curriculum

Muhammad Danial¹, Hendro Widodo²

¹2108052057@webmail.uad.ac.id, ²hendro.widodo@pgsd.uad.ac.id

^{1, 2}Universitas Ahmad Dahlan Yogyakarta

Abstract

Indonesian curriculum transformation into an independent curriculum necessitates the readiness of schools and all of their components to adapt to these changes. As a result, every school's Islamic religious education learning process is required to conduct learning by following the independent curriculum. This study employs the qualitative method with a descriptive design. The data is gathered through observation and interviews with informants. The study's respondents were school principals, vice principals of the curriculum section, Islamic Religion education teachers, and student representatives from SMA Negeri 5 Tana Toraja. The data found in this study was analyzed by collecting data in process and data in the field. According to the findings, Islamic religious education is taught at SMA Negeri 5 Tana Toraja in the framework of implementing differentiated learning in the independent curriculum. The adoption of the independent curriculum in learning Islamic Religious Education at SMA Negeri 5 Tana Toraja lays a greater emphasis on teacher readiness in carrying out differentiated learning. Adopting the Independent Curriculum in learning Islamic Religious Education in schools necessitates facilities, space, and many policies to increase teachers' knowledge and creative power.

Keywords: Islamic Religious Education Learning, Independent Curriculum

Abstrak

Perubahan kurikulum di Indonesia menjadi kurikulum merdeka menuntut kesiapan sekolah beserta segala perangkatnya untuk beradaptasi dengan perubahan tersebut, akibatnya proses pembelajaran PAI di setiap sekolah dituntut untuk dapat melaksanakan pembelajaran sesuai kurikulum merdeka. Penelitian ini adalah penelitian kualitatif dengan pendekatan deskriptif, pengumpulan data dilakukan dengan cara observasi berupa wawancara dengan informan. Adapun responden dalam penelitian ini adalah kepala sekolah, wakil kepala sekolah bagian kurikulum, guru pendidikan Agama Islam dan perwakilan siswa SMA Negeri 5 Tana Toraja. Analisis terhadap data yang ditemukan dalam penelitian ini dilakukan dengan pengumpulan data berlangsung dan pengumpulan data di lapangan. Hasil penelitian ini menunjukkan bahwa Pembelajaran Pendidikan Agama Islam di SMA Negeri 5 Tana Toraja dilakukan dalam rangka implementasi pembelajaran berdiferensiasi pada kurikulum merdeka. Bentuk adaptasi kurikulum merdeka dalam pembelajaran Pendidikan Agama Islam di SMA Negeri 5 Tana Toraja lebih ditekankan pada kesiapan guru dalam melaksanakan pembelajaran yang berdiferensiasi. Kebijakan implementasi Kurikulum Merdeka pada pembelajaran Pendidikan Agama Islam di sekolah, pada waktu bersamaan juga menuntut fasilitas, ruang, dan berbagai kebijakan dalam peningkatan kapasitas Ilmu serta daya kreatifitas guru.

Kata Kunci: Pembelajaran PAI, Kurikulum Merdeka

INTRODUCTION

Planning and evaluation are critical to achieving an effective learning process that is in line with the objectives. As a result, the socialization stage is vital before the curriculum is implemented in schools (Hermawan et al., 2020). The implementation of the independent curriculum appears rushed so that, in practice, it necessitates extra effort for each level of the education unit and the teacher's understanding of the curriculum, which still needs to be improved. An independent curriculum is a type of student-centered curriculum that provides students with as much space as possible to explore various learning resources around them by focusing on their natural talents as a top priority before learning is carried out (Susilowati, 2022). This learning approach encourages students to be more open, to understand better, and to know themselves and the world around them.

Some issues frequently make curriculum implementation difficult in schools, including philosophical, sociological, and psychological problems. The 2013 curriculum summarized these issues in one objective (Firdaus et al., 2022). Sociologically, the curriculum is expected to serve as a bridge so that culture is passed down from generation to generation. Hence, the curriculum can impact three skills: cultural minimization, cultural adaptation, and cultural integration (Widodo, 2021). Psychologically, the curriculum must motivate students to have excellent learning motivation and a deep feeling of curiosity because the curriculum plays an important part and function in presenting a stage of critical thinking in students (Suryaman, 2020). Because these two criteria are the most important in achieving the curriculum in schools, teacher readiness, facilities, and a variety of appropriate equipment must be considered before the curriculum is implemented.

According to Crow and Crow, the teacher is a critical, decisive component in the success or failure of the implementation of education, along with four other factors, such as students, goals, tools, and the educational environment. The rapid and interactive development of technology and open access features are dependent on the teacher's capacity to optimize the use of media, instructional aids, and facilities given. This viewpoint is consistent with Nur Munajat (2013) that teacher

professionalism must be balanced with the ability to determine good learning strategies and adapt to developments and progress of the times, which is supported by the teacher's ability to use technology in the learning process. Because the teacher's capacity to decide and implement effective learning techniques is also determined by the teacher's ability to operate and employ technology in the classroom, these two abilities determine whether or not the output of the learning process in class is good or bad (Hidayati, 2015).

Character education is similar to ⁶the independent curriculum initiated by the Ministry of Education and Culture. Character education is viewed through six dimensions in the independent curriculum, which are summarized in the Pancasila student profile along with its achievement elements (Hartoyo & Rahmadayanti, 2022). Believing in and fearing God Almighty, having global diversity, working together, being independent, reasoning critically, and being creative are the achievement elements in the six dimensions. Learning with an independent curriculum is a form of formulation of the most recent 21st-century learning model, and the ability of students to innovate is an urgent requirement for this curriculum. Therefore, the incorporation of learning in the independent curriculum is synonymous with projects aimed at raising the profile of Pancasila students.

Sukmadinata (2020) mentioned in his curriculum study that modifying a curriculum is very complex, particularly in implementation. Many factors are considered when the curriculum is changed or revised. Many studies are undertaken before implementing the curriculum to address numerous interrelated factors, such as decision-making, use, planning, development, and assessment. Syamsul Ma'arif (2008), In his research on Islamic Boarding Schools vs. Capitalism, emphasized that change in education is necessary due to the dynamic character of education to adapt to the cultural environment of human life. This way of thinking is centered on the implications of changing the educational curriculum to foresee future requirements and difficulties and respond to various breakthroughs in science, technology, and art.

There has been research done on the independent curriculum thus far. Diah Ayu Saraswati et al., (2022) investigated P5 (Strengthening the Pancasila Student Profile Project) implementation of differentiated learning in the independent curriculum at SMA Negeri 4 Kota Tangerang. She discovered that P5 could help students enhance their skills. Students learning projects have a significant impact on critical thinking skills. This is demonstrated by students' ability to contextualize projects created with the dimensions of the Pancasila Student Profile. Cahaya (2022) investigated ² the role of Islamic Religious Education teachers in adopting the digital independent learning curriculum. He discovered that the Islamic Religious Education independent learning model is an educational design that can train students to think critically, creatively, and communicatively to be more mature, wise, and careful in developing and applying Islamic teachings in their daily lives.

Furthermore, Hasnawati (2021) discovered that the learning process of Islamic Religious Education at SMAN 4 Wajo with differentiated learning of the independent curriculum positively affected students' creativity improvement. The independent learning curriculum makes learning Islamic Religious Education appear more appealing and fun. This learning can help students develop their critical thinking, social sensitivity, and imaginative talents. Sari & Rosa (2021) discovered that the form of evaluation with ⁷ the Minimum Competency Assessment pattern and Character Survey in the independent learning curriculum appears to be more effective because determining quality is determined through a character survey as well as through Literacy and Numeracy. According to Afista et al., (2020), the Minimum Competency Assessment and character survey as a substitute for the national exam in the independent curriculum prepare Islamic Religious Education teachers to conduct character surveys to the fullest extent possible in three areas: cognitive, physical, and psychological readiness.

⁴
In contrast to previous research, this study focuses on the independent curriculum used in learning Islamic Religious Education at SMAN 5 Tana Toraja. Several research discovered by the writers emphasized ⁵ the implementation of the independent curriculum in schools. Furthermore, research on Islamic Religious

Education with the independent curriculum model at a practical level applied in schools is limited. Thus, the curriculum appears challenging to apply at lower levels.

METHODS

The writers utilized a qualitative method with a descriptive approach (Arifin, 2014). The writers collected data through observation and interviews with informants, such as the school's principal, the curriculum section's vice principal, and teachers of Islamic Religious Education. The data collected in this study was analyzed by collecting data in process and data in the field. In this study, the data analysis stages are as follows: 1) the data reduction stage, in which the writers summarized the data from observations, interviews, and documentation to acquire some of the required data points. 2) The data presentation stage, in which the writers arranged the data produced after the reduction procedure such that the data discovered may be comprehended. 3) Drawing conclusions, in which the writers developed conclusions based on the data obtained to verify or review the records that have been gathered (Creswell, 2017). The instrument in this study was the writers themselves by utilizing a tool in the form of an interview guide containing questions to the school principal, vice principal of the curriculum section, and teachers of Islamic Religious Education.

FINDINGS AND DISCUSSION

²
In the independent curriculum, Islamic Religious Education at SMA Negeri 5 Tana Toraja employs differentiated learning. In independent learning, Islamic Religious Education is taught using the five differentiated learning indicators (Liliawati et al., 2022). The five indicators are as follows: (1) creating an enjoyable learning environment, (2) clearly defined learning objectives, (3) learning in favor of students, (4) effective classroom management, and (6) continual assessment (Herwina, 2021). The success or failure of the learning process at SMA Negeri 5 Tana Toraja is determined by acquiring Islamic Religious Education that focuses

on the five factors listed above. Implementing the independent learning curriculum can be realized if Islamic Religious Education teachers prioritize the five indicators in carrying out the learning process at school.

The planning, assessment, implementation, and learning evaluation processes of SMA Negeri 5 Tana Toraja demonstrate differentiated learning ² in the learning of Islamic Religious Education. Islamic Religious Education at SMA Negeri 5 Tana Toraja tends to make students more critical in discovering and analyzing their natural talents. For example, the P5 activity demonstrates students' competence in investigating everything linked to the specified project. The ability of students to communicate has a significant impact on creating a pleasant learning environment. Such learning gradually lets students see and comprehend their potential in planning and investigating project materials.

Islamic Religious Education teachers at SMA Negeri 5 Tana Toraja must be able to determine the needs and direction of students' talents and potential to conduct an adequate and appropriate evaluation of the student's talents and potential. The assessment results are intended to have a favorable impact on the teacher's capacity to provide suitable learning outcomes for students because the assessment results serve as the foundation for Islamic Religious Education teachers to establish successful and accommodating classroom environments. In general, a good learning environment would influence the achievement of Islamic Religious Education learning objectives at SMA Negeri 5 Tana Toraja. As a result, the Islamic Religious Education teacher at SMAN 5 Tana Toraja conducted an assessment that included other teachers with similar learning outcomes. This promotes effective collaboration among teachers in developing learning objectives based on assessment findings.

The school's policy to implement differentiated Islamic Religious Education learning has repercussions for schools in terms of facilities, space, policies, and expanding teachers' scientific and creative capacities (Aji, 2019). The principal and the teachers at SMA Negeri 5 Tana Toraja are concerned with all facilities and policies that facilitate the application of learning patterns. Involving teachers in the

teacher mobilization program, providing training on the implementation of the independent curriculum, and participating in various webinars related to the independent curriculum are all part of efforts to improve teacher and school understanding of the independent curriculum implementation. Consequently, teachers continue to exert effort to leave the traditional learning concept in favor of a differentiated learning concept due to their ability to leave their comfort zone with the 2013 curriculum.

Implementing the independent curriculum in Islamic Religious Education at SMA Negeri 5 Tana Toraja is being done gradually while still responding to the availability of suitable and competent facilities and human resources. Teachers' willingness to execute the independent curriculum increases by interacting more with the independent learning platform and attending training on independent curriculum implementation at the district or provincial level. The independent curriculum was more difficult to implement at first, but teachers and schools gradually realized the importance of emphasizing the distinctions between the independent and previous curricula. The independent curriculum allows teachers to concentrate more on the learning process. Learning objectives are frequently based on the needs of students at each predetermined level or phase.

The provision of adequate facilities and infrastructure determines the teacher's maximal attention to the differentiated learning process in the independent curriculum. In an ideal world, the independent curriculum represents a significant milestone in Indonesia's curriculum development and transformation. As a result, every teacher must adapt to change as soon as possible to protect the concept of an independent curriculum in learning Islamic Religious Education, which necessitates extra effort. At SMA Negeri 5 Tana Toraja, teachers' awareness of curriculum implementation in learning Islamic Religious Education is strengthened by giving opportunities for each teacher to participate in various webinars and training. In applying differentiated learning to the independent curriculum in schools, the teacher's understanding and abilities will deliver the best outcomes in creating a learning environment per the formulated learning objectives.

Education aims for each student to reach the highest level of critical and innovative thinking possible (Bahri, 2017). Educational goals are part of the independent curriculum's differentiated learning in schools (Amrullah et al., 2022). Islamic Religious Education, one of the courses that must be taught at the senior high school level or equivalent, is also subject to curriculum implementation policies. The transition of Islamic Religious Education learning from the 2013 curriculum to the independent curriculum has opened a new chapter in the school-based implementation of Islamic Religious Education learning. The concept of an independent curriculum guides Indonesian education as it prepares for the current and future periods of openness.

A differentiated learning pattern is associated with an independent curriculum. This learning model is changed and developed by including spiritual development, logic, moral values, aesthetics, and talents to produce holistic, systematic, linear, and convergent abilities (Murtianto, 2013). These potentials are being developed in response to current and future demands. A better learning environment can be offered by comprehending differentiated learning and establishing integration patterns between spiritual, logical, moral, and aesthetic qualities (Gong Matua Pane, 2014). This learning pattern is determined by environmental factors, goals, motivation, and continuous evaluation of learning.

Differentiated learning in the independent curriculum necessitates the creativity of Islamic Religious Education teachers to provide a healthy learning environment in which students can enhance their motor skills through a stochastic resonance process. Thus, the internal conditions of students and the learning environment (Haryadi & Widodo, 2020) are two factors that significantly impact the production of a learning process that can explore and improve students' potential. Students are encouraged to acknowledge their strengths and qualities during the learning process (Henz & Schöllhorn, 2016). As a result, differentiated learning can only be implemented effectively if the teacher recognizes their role as a leader in the learning process. Teachers take the lead in developing a well-being learning ecosystem in their classrooms (Mustaqim, 2019). The maximum attention

of Islamic Religious Education teachers in the learning process focuses on learning components, namely curriculum, teaching and learning processes, assessment, teacher development, participation ² of Islamic Religious Education teachers in the school community and subjects, and other components (Hidayat & Asyafah, 2019). Well-being refers to the teacher's alignment with students in Islamic Religious Education's differentiated learning (Maulana et al., 2022).

Learning in the independent curriculum motivates each instructor to become more professional. Changes in the teacher's mindset from monologue learning patterns to learning patterns that appear communicative and appreciative (Julaeha, 2020) make students' ability to discover their potential as the learning outcomes in the curriculum (Siswanto, 2013). These manifestations can arise only with an educational pattern that leads to the teacher's ability to become a facilitator for students because a differentiated learning process in schools can occur only with such an educational model (Djamaluddin & Wardana, 2019). Because the independent curriculum emphasizes the findings of ³ the teacher's evaluation before ⁵ the implementation of learning, the constraints on learning outcomes in schools are based on the dimensions contained in the Pancasila student profile.

The Pancasila student profile serves as the core framework and main ⁵ foundation in establishing the curriculum structure to subsequently serve as a reference when implementing the independent curriculum in schools (Syafi'i, 2021). The independent curriculum necessitates a holistic education, as seen by the projects created by students in P5 activities. This curriculum model emphasizes creativity, originality, reasoning ability, and critical thinking. As a result, schools must prepare as much as possible to reinforce human resources, especially teachers and other supporting facilities, which are the primary prerequisite for adapting the new curriculum in school learning (Kholis & Syarif, 2020). *Sekolah penggerak* should be an accelerator for implementing the independent curriculum at every level of the education unit so that it becomes a reference for planning, processing, and assessing instruction in schools as it is implemented.

So far, the adaptation ⁴ of the independent curriculum in learning Islamic Religious Education at SMA Negeri 5 Tana Toraja has gone well because the curriculum incorporates Toraja's social, geographical, and cultural conditions into a learning laboratory. However, there are still challenges in adopting the independent curriculum in schools due to conflicting changes in student and teacher behaviors in the 2013 curriculum. As a result of these changes, schools must provide all facilities and infrastructure to support differentiated learning following the independent curriculum. To create a pleasant learning environment while reducing the impact of restricted facilities and infrastructure, many students use Tana Toraja's social situations, cultural diversity, and natural wealth as learning resources.

CONCLUSION AND SUGGESTION

⁶ The implementation of the independent curriculum in schools influences the direction of changes in the learning model in schools; for example, the differentiated learning model in the independent curriculum has the propensity to give learning formulations oriented to students' needs. Previously, the teacher in the assessment referred to the basic competencies to be acquired in the learning process. The differences in planning, process, and evaluation force schools to adjust to the independent curriculum as soon as possible. SMA Negeri 5 Tana Toraja's Islamic Religious Education adjusts the independent curriculum with a greater emphasis on the teacher's readiness as a leader to produce differentiated learning. Aside from the many procedures and strategies implemented by SMA Negeri 5 Tana Toraja in generating differentiated learning in the Independent Curriculum, the writers ³ recommend additional research on implementing the Independent Curriculum in several Indonesian schools.

REFERENCES

- Afista, Y., Priyono, A., & Huda, S. A. A. (2020). Analisis Kesiapan Guru Pai Dalam Menyongsong Kebijakan Merdeka Belajar (Studi Kasus Di Mtsn 9 Madiun). *Journal of Education and Management Studies*, 3(6), 53–60. <http://www.ojs.unwaha.ac.id/index.php/joems/article/view/338>
- Aji, G. S. (2019). Pengembangan Kurikulum Program Unggulan Di Sd Muhammadiyah Kleco Kotagede. *Jurnal Pendidikan Agama Islam*, 16(1), 63–74. <https://doi.org/10.14421/jpai.2019.161-04>
- Amrullah, A., Mustofa, M., & Fuhaidah, U. (2022). Collaborative Learning and Mini Research Assignments on The History of Islamic Educational Thought: The Impact of Students' Critical Thinking Ability. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13(1), 31–46. <https://doi.org/10.24042/atjpi.v13i1.10550>
- Arifin, Z. (2014). Penelitian Pendidikan Metode dan Paradigma Baru. *Remaja Rosdakarya*.
- Bahri, S. (2017). Penerapan Model Pembelajaran Contextual Teaching And Learning (Ctl) Dalam Meningkatkan Kemampuan Berpikir Kritis Peserta Didik Di Madrasah Bandar Lampung. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 45. <https://doi.org/10.24042/atjpi.v8i1.2096>
- Cahaya. (2022). Peran Guru Pendidikan Agama Islam dalam Menerapkan Kurikulum Merdeka Belajar Di Era Digital. *Jurnal Bilqolam Pendidikan Islam*, 3(2), 1–20. <https://doi.org/10.51672/jbpi.v3i2.97>
- Creswell, J. W. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Diah Ayu Saraswati, Diva Novi Sandrian, Indah Nazulfah, Nurmanita Tanzil Abida, Nurul Azmina, Riza Indriyani, & Septionita Suryaningsih. (2022). Analisis Kegiatan P5 di SMA Negeri 4 Kota Tangerang sebagai Penerapan Pembelajaran Terdiferensiasi pada Kurikulum Merdeka. *Jurnal Pendidikan Mipa*, 12(2), 185–191. <https://doi.org/10.37630/jpm.v12i2.578>
- Djamaluddin, A., & Wardana. (2019). Belajar Dan Pembelajaran. In A. Syaddad (Ed.), *CV Kaaffah Learning Center*. CV Kaaffah Learning Center.

- Firdaus, H., Laensadi, A. M., Matvayodha, G., Siagian, F. N., & Hasanah, I. A. (2022). Analisis Evaluasi Program Kurikulum 2013 dan Kurikulum Merdeka. *Jurnal Pendidikan Dan Konseling*, 4(4), 686–692. <https://doi.org/10.31004/jpdk.v4i4.5302>
- Gong Matua Pane, A. B. (2014). *Penerapan Metode Pembelajaran Pendidikan Agama Islam Pada Program Akselerasi di SMPN 3 Tangerang Selatan* [Universitas Islam Negeri Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/28506>
- Hartoyo, A., & Rahmadayanti, D. (2022). Potret Kurikulum Merdeka, Wujud Merdeka Belajar di Sekolah Dasar. *Jurnal Basicedu*, 5(4), 2247–2255. <https://jbasic.org/index.php/basicedu>
- Haryadi, D., & Widodo, H. (2020). Pengembangan Kurikulum Berbasis Adiwiyata untuk Meningkatkan Kemampuan Practical Life. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 5(2), 195–210. <https://doi.org/10.31538/ndh.v5i2.558>
- Hasnawati. (2021). Pola Penerapan Merdeka Belajar Pada Pembelajaran Pendidikan Agama Islam dalam Meningkatkan Daya Kreativitas Peserta Didik di Sman 4 Wajo Kabupaten Wajo. In *Tesis*. <http://repository.iainpare.ac.id/id/eprint/3315>
- Henz, D., & Schöllhorn, W. I. (2016). Differential Training Facilitates Early Consolidation in Motor Learning. *Frontiers in Behavioral Neuroscience*, 10(OCT), 1–9. <https://doi.org/10.3389/fnbeh.2016.00199>
- Hermawan, Y. C., Juliani, W. I., & Widodo, H. (2020). Konsep Kurikulum dan Kurikulum Pendidikan Islam. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 10(1), 34. <https://doi.org/10.22373/jm.v10i1.4720>
- Herwina, W. (2021). Optimalisasi Kebutuhan Murid Dan Hasil Belajar Dengan Pembelajaran Berdiferensiasi. *Perspektif Ilmu Pendidikan*, 35(2), 175–182. <https://doi.org/10.21009/pip.352.10>
- Hidayat, T., & Asyafah, A. (2019). Konsep Dasar Evaluasi Dan Implikasinya Dalam Evaluasi Pembelajaran Pendidikan Agama Islam Di Sekolah. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(1), 159–181. <https://doi.org/10.24042/atjpi.v10i1.3729>

- Hidayati, W. (2015). Muatan Keilmuan Integrasi Interkoneksi Pendidikan Agama Islam dan Budi Pekerti (Telaah Kurikulum 2013 Jenjang SMA). *Jurnal Pendidikan Agama Islam*, 12(1), 1–14. <https://doi.org/10.14421/jpai.2015.121-01>
- Julaeha. (2020). *Pengembangan Budaya Toleransi Beragama Melalui Pembelajaran Pendidikan Agama Berbasis Multikultural Di SMAN 9 Tana Toraja* [Institut Agama Islam Negeri Palopo]. <http://repository.iainpalopo.ac.id/id/eprint/2713>
- Kholis, N., & Syarif. (2020). Keaktifan Siswa Dalam pembelajaran Hafalan Al-Quran Menggunakan Zoom: Studi Pada Siswa Kelas 8 SMP Ar-Rahmah Malang. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 11(2), 275–293. <https://doi.org/10.24042/atjpi.v11i2.7106>
- Liliawati, W., Setiawan, A., Rahmah, S., & Dalila, A. A. (2022). Pengaruh Pendekatan Pembelajaran Diferensiasi dalam Model Inkuiri terhadap Kemampuan Numerasi Siswa. *Jurnal Imiah Pendidikan Dan Pembelajaran*, 6(2).
- Ma'arif, S. (2008). *Pesantren vs. kapitalisme sekolah*. Need's Press.
- Maulana, R., Syadiri, S., & Sabara, R. (2022). Utilization of Al-Islam Instructional Material in Islamic Religious Education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13(2), 185–201. <https://doi.org/10.24042/atjpi.v13i2.11040>
- Munajat, N. (2013). Kompetensi Pedagogik Guru Dalam Pembelajaran Pai Sesuai Kurikulum 2013 Pada Kegiatan Plpg Di Fitk Uin Sunan Kalijaga. *Jurnal Pendidikan Agama Islam*, 3, 211–222.
- Murtianto, Y. H. (2013). *Pengembangan Kurikulum Berdiferensiasi Mata Pelajaran Matematika Sma Untuk Siswa Berbakat Dan Cerdas Istimewa Di Kelas Akselerasi*. UNS (Sebelas Maret University).
- Mustaqim, M. (2019). Analisis Nilai-Nilai Toleransi dalam Kurikulum Pendidikan Agama. *Jurnal Pendidikan Agama Islam*, 16(1), 75–94. <https://doi.org/10.14421/jpai.2019.161-05>
- Sari, D. R., & Rosa, B. M. (2021). Asesmen Kompetensi Minimum dan Survei Karakter di Indonesia serta Relevansinya dengan Pemikiran Ibnu Sina. *POTENSIA: Jurnal Kependidikan Islam*, 7(1), 35. <https://doi.org/10.24014/potensia.v7i1.10033>

-
- Siswanto. (2013). *Dinamikan Pendidikan Islam Perspektif Historis* (A. Azis (ed.)). Pena Salsabila.
- Sukmadinata, N. S. (2020). *Pengembangan kurikulum teori dan praktik*. Rosda.
- Suryaman, M. (2020). *Orientasi Pengembangan Kurikulum Merdeka Belajar*. 13–28. <https://ejournal.unib.ac.id/index.php/semiba/article/view/13357>
- Susilowati, E. (2022). Implementasi Kurikulum Merdeka Belajar Pada Mata Pelajaran Pendidikan Agama Islam. *Al-Miskawaih: Journal of Science Education*, 1(1), 115–132. <https://doi.org/10.56436/mijose.v1i1.85>
- Syafi'i, F. F. (2021). Merdeka Belajar: Sekolah Penggerak. “*Merdeka Belajar Dalam Menyambut Era Masyarakat 5.0,*” November, 46–47. <http://ejournal.pps.ung.ac.id/index.php/PSNPD/article/view/1049>
- Widodo, H. (2021). *Pendidikan holistik berbasis budaya sekolah*. UAD PRESS.

hasil-The Adaptation of Islamic Religious Education Learning Model of the Independent Curriculum

ORIGINALITY REPORT

7%

SIMILARITY INDEX

9%

INTERNET SOURCES

5%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

1	jurnalkwangsan.kemdikbud.go.id Internet Source	3%
2	ejurnal.iainpare.ac.id Internet Source	1%
3	ummaspul.e-journal.id Internet Source	1%
4	jurnal.staisumatara-medan.ac.id Internet Source	1%
5	journal.trunojoyo.ac.id Internet Source	1%
6	Aini Qolbiyah, Sonzarni, Muhammad Aulia Ismail. "IMPLEMENTATION OF THE INDEPENDENT LEARNING CURRICULUM AT THE DRIVING SCHOOL", Jurnal Penelitian Ilmu Pendidikan Indonesia, 2022 Publication	1%
7	www.scilit.net Internet Source	1%

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On