

IMPLEMENTATION OF PAI LEARNING INDEPENDENT LEARNING CURRICULUM IN KARANGJATI KASIHAN STATE ELEMENTARY SCHOOL

Nyimas Wulandari¹, Laili Yunita²
^{1,2}Ahmad Dahlan University, Indonesia
nyimaswulandari35@gmail.com

Keyword

*Curriculum Implementation, Freedom
Of Learning, Islamic Religious
Education*

Abstract

The independent learning curriculum is a curriculum designed by the government to provide convenience and freedom to schools and PAI teachers in exploring the abilities of students which are then adjusted to their resources and resources. In addition to providing freedom to teachers in exploring the abilities of students, it also provides opportunities for educators to provide material to be more organized. In the PAI independent curriculum, the most important thing is to provide the widest possible space for students so that teachers can know the potential possessed by students so that they will get maximum educational results. This study aims to examine educators in applying this independent learning curriculum into religious subjects. In this writing the author uses methods of observation, interviews, documentation. The results obtained from this study, it was explained that the implementation of the PAI curriculum in independent learning at SD Negeri Karang jati had run properly, namely educators still taking material from the Merdeka Mengajar application to facilitate the learning process, educators guided students in the learning process through discussions, problem solving and demonstrations so that This independent learning curriculum is very suitable when compared with PAI learners even though PAI teachers still need guidance in the curriculum implementation process..

INTRODUCTION

The teacher's curriculum serves as a working guide for the preparation and organization of student learning experiences. On the other hand, the school curriculum is a tool to achieve learning objectives which in the curriculum is competency-based as a competency standard. Therefore, it is very difficult to imagine if there is no curriculum for the provision of education. Therefore, in this case with an independent curriculum, teachers are expected to be able to develop student abilities, with an independent curriculum emphasizing student freedom more than an independent curriculum, teachers can provide lessons. . Students according to their interests and abilities. So that teachers can map what skills are needed so that students' skills can develop optimally. In other words, the curriculum is referred to as the life force of education, which must be evaluated innovatively, dynamically, and structured, adjusting to the changing times and the development of science and technology. (Barlin et al., 2022). Therefore, the transition from the 2013 curriculum to a stand-alone curriculum provides a very effective innovation due to the post-Covid-19 impact where most students have difficulty learning, even though learning is still carried out online during the pandemic.

According to Oliva, Din Wahyudin stated that the curriculum is seen as a purpose, context and learning strategy through learning tools and strategy development programs through learning materials, social communication and learning technology development programs that are

implemented systematically in educational institutions. . (Wahyudin, 2014). Therefore, the role of the curriculum is very important to achieve the goals of structured and sustainable education.

The History of Education states that education is a milestone for the government. To build the nation and state, the 1945 Constitution states that the Indonesian government has various objectives in providing education, one of which is to provide education for the lives of the community and nation. The second statement is explained in Article 3 of the National Education Law. 20 Year 2003, which helps develop and shape the character and civilization of the nation that is valuable in public life education, so that students have the opportunity to become human beings who believe and fear God Almighty, have noble character, morals, healthy, capable. and capable, creative, independent, democratic and responsible (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003). With the development of the resulting technology, which then requires education to improve and improve the quality of education.

The world of education really needs good governance in its implementation, planning and evaluation. Because without good governance it will produce education that is far from expectations. Therefore, the government will continue to improve and update and improve the quality of education by continuously providing improvements and reviews for any curriculum changes. In this case, the curriculum that the board worked on was a self-study curriculum. This independent learning plan is defined as a learning plan that provides opportunities and a comfortable learning atmosphere to students, so that students feel relaxed, calm, not depressed, stressed, happy, and most importantly pay attention to student abilities. . Nadiem Makarim, Minister of Education, Culture, Research, and Technology of the Republic of Indonesia, said the independent curriculum is a concept created to allow students to explore their interests and abilities.

The independent curriculum aims to complement student education with the essence of the Pancasila Student Profile Strengthening Project (P5) which consists of 6 dimensions, and each element in each dimension is described in detail. In every element there is faith and devotion to God Almighty, global diversity, mutual assistance, independence, critical thinking and creativity (Rahmadayanti & Hartoyo, 2022). Which is then explained in detail in the Government Regulation of the Republic of Indonesia No. 55 of 2007 concerning Religious Education and Religious Education, Chapter 1 Articles 1 and 2 which reads; (1) Religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects / lectures in all paths, levels, and types of education; (2) Religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and / or become religious experts and practice their religious teachings (Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, 2007). The teachings of Islam also play an important role in a person's life. This is because Islam is a guideline in an effort to achieve a more meaningful, peaceful and dignified life for the Ummah. Therefore, the role of Islam in the life of mankind is very important because Islam has religious values that affect every individual, thus changing the needs that everyone must strive for through education, be it family, school or education, society (Susilowati, 2022).

Islamic religious education is an effort to nurture and educate students so that they can always understand the teachings of Islam as a whole. Then follow the purpose of these teachings, which can eventually be practiced and make Islam a way of life. Religious education concerns the whole person or is holistic, not just equipping children with religious understanding or developing children's intelligence, but the overall personality including starting with daily exercises on religious education which concerns the relationship between man and God, man's relationship with other humans, man with nature and man with himself.

Because these children are the guardians of the future of the nation and therefore must have good morals, ethics and morals. Because if they are not equipped with good behavior, the nation's

ideals will be destroyed and the dreams of the Indonesian nation will be lost. As written in the Quran in the word of Allah Almighty;

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Artinya: "Telah nampak kerusakan di darat dan di laut disebabkan karena perbuatan tangan manusia, supaya Allah merasakan kepada mereka sebahagian dari (akibat) perbuatan mereka, agar mereka kembali (ke jalan yang benar)".

This verse can be an inspiration for us to develop and train intensively, so that good, good, strong, responsible and noble morals are born, so that we can control ourselves in daily life. Character is a morality inherent in a person, which begins with a person's awareness of general behavior in the way of thinking and acting based on morality that has been established through education, which trains students' sensitivity to moral values in the environment in which they are (Mustoip, 2018).

Research on the Implementation of the PAI Merdeka Learning Curriculum in Shaping the Character of Students in State Elementary Schools has previously been carried out by several authors, including: First Evi Susilowati in a journal entitled Implementation of the Independent Learning Curriculum in Building Student Character in Islamic Religious Education Subjects. The study explained the difficulties of teachers in implementing and understanding "freedom of learning" and eliminating habits carried over from the 2013 curriculum as well as technical obstacles in making teaching modules and incompatibility of the independent learning platform in it. Second, Aini Qolbiyah in a journal entitled Curriculum Implementation in Islamic Religious Education Learning (Qolbiyah, 2022). The research discusses the innovation of Islamic religious education which is very basic and really needs to be implemented. Third, Ineu Sumarsih, Teni Marliyani, et al., in a journal entitled Analysis of the Implementation of the Independent Curriculum in Elementary School Mobilizers. This study discusses the independent curriculum that is a reference in driving schools, which produces students who have noble character, independence, critical reasoning, creativity, mutual assistance, a sense of diversity (Ineu et al., 2022). Fourth Ahmad Rifa'I, Elis Kurnia, and Dewi Fatmawati in a research journal entitled Application of the Independent Curriculum in PAI Learning in Schools (Rifa'i et al., 2022). The purpose of this study is to find out how to effectively implement the independent curriculum in PAI subjects and the results of the study explain that the implementation of the independent curriculum in PAI subjects is going very well. The difference from previous studies with this study is that the author wants to study the implementation of the PAI Merdeka Learning Curriculum in Shaping the Character of students in Karangjati Kasihan State Elementary School and examine educators in implementing the PAI Merdeka curriculum that is currently underway..

METHOD

The research method used in this study uses a qualitative descriptive approach where in this method it is used to examine natural objects (Albi & Johan Setiawan, 2018). Data collection techniques use observation, interviews, and documentation. Research Time January 25-March 3, 2023. Research Place at SDN Karangjati Kasihan Yogyakarta. The source of the data was obtained from two Islamic Education teachers NA 35 years old, MW 43 years old, grade 4 RR 11 years old student. This qualitative descriptive approach is a research method that aims to describe in depth the implementation of the PAI curriculum in shaping the character of students. So that it can be described the characteristics, character, nature and model of the phenomenon that is happening (Sanjaya, 2015). In line with the understanding of descriptive research aimed at describing a situation or phenomenon that exists.

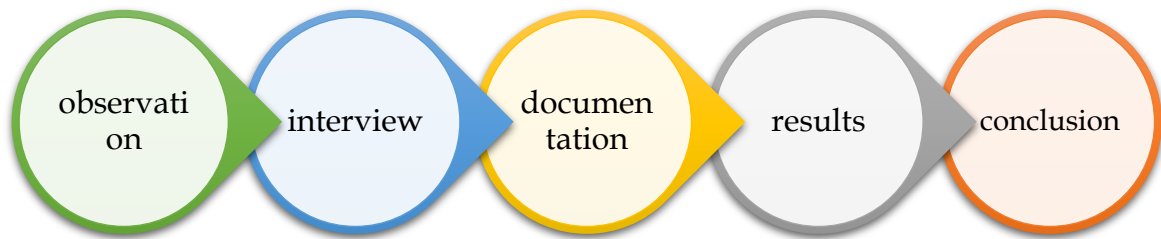


Figure 1 Stages of research methods

RESULTS AND DISCUSSION

Islamic religious education means that subjects are taught systematically and gradually from primary to secondary school. PAI subjects have a very wide scope of material and a very limited number of face-to-face classes, so it becomes an alternative in solving various problems through the application of an independent learning curriculum. PAI teachers in teaching religious subjects. There are several things that need to be considered in the implementation of this PAI learning independent study plan, including:

Learning Islamic religious education must be able to stimulate critical behavior in students. The learning of Islamic religious education must be linked to the current context and its benefits. Learning Islamic religious education must be able to foster student creativity. Islamic religious education learning must produce students who are able to cooperate and communicate, and Islamic religious education learning must be able to produce students who have self-confidence (Darise, 2021).

PAI teachers must also be able to analyze learning outcomes stipulated by BSKAP Decree Number 3 of 2022, which is the learning objective depending on the level and stage of the student. (Amendment to the Decree of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology, 2022). The learning outcomes of their curriculum are not limited to the school year, but are grouped into levels so that they can be implemented flexibly. Only if the PAI teacher does not take the first steps to improve students' skills, then he will find it difficult to determine the learning goals to be achieved during learning based on these learning outcomes. In measuring the success of learning, PAI teachers must be able to make assessments whose results can then be used to identify the achievement of educational goals that have been set.

From the learning objectives formulated by PAI teachers, further indicators of learning effectiveness can be compiled based on essential material. Now we all know that PAI teachers they teach according to the order of the material in the teaching materials that make up the manual, not what is most effective to teach first. Such a thing can lead to disharmony and duplication of material. In this case the material that is first taught to the students is the material about the creed or creed, because by teaching the material of the creed for the first time it becomes the basis of every Muslim. Because before the time of the Prophet, the Companions were first taught things related to faith. This incident is immortalized in a hadith narrated by Ibn Majah of Jundub which reads:

We are a group of teenagers who are approaching puberty, then we learn faith first before studying the Qur'an and by studying the Qur'an our knowledge increases. (Ginanjar & Kurniawati, 2017).

Then after the creed material can be understood by students, the next step that must be done by the teacher is to teach about understanding the Quran properly and correctly. The point is that learning the Quran is carried out when students have understood the learning material about the creed. From the learning of the Quran that needs to be learned in school including reading, understanding, and practicing the Quran so that students are able to practice correctly in their daily lives (Rifa'i & Marhamah, 2020). This kind of thing really requires a deep understanding because the ability of elementary school level students to read the Quran still requires guidance and variety. Based on observations in the field, there are students at SD Karangjati Kasihan who are proficient in reading the Quran, but there are still many students who cannot read the Quran at all even though they are in the upper grades. In the independent curriculum, PAI can be used as a concern for students and also services that can be done as a whole to students. Thus the steps taken cannot run efficiently if there is no deep attention to the ability of students.

When students have understood the previous material, namely Morals and the Qur'an, the teacher can provide students with Jurisprudence material containing worship procedures according to Islamic principles and material about Baligh as it is. Known in the curriculum for self-study. In independent learning, students have the right to determine their own learning process, but teachers cannot necessarily be hands-off, but PAI teachers must also be involved in guiding the learning process through discussion, problem solving and demonstration. In fiqh material, PAI teachers usually show learning videos for grade 1 students (phase A) about fiqh material and usually the video displays good and correct worship and ablution procedures. After showing the video, students can then observe and practice well (Rifa'i & Marhamah, 2020). Instead, in Grade 4 (Level B) teachers show pictures related to the signs of puberty in jurisprudence and biology to both boys and girls.

Learning law with the practice method means that students can practice it faster compared to using the pure lecture method, because students are directly involved in the practice to be learned. And the last thing to learn in learning PAI is morals. Where morals are the purpose of Islamic basic education and the direction of improving morals. And that is why the Prophet said in the Hadith of Bukhari: that indeed I am sent only in a state of good and perfect morals. Because in the cultivation of morality, one must start early and lead to established habits. Basically, learning PAI must be done in accordance with the stages and also the commands conveyed by the Prophet through hadith, starting from faith and qidah, jurisprudence and morals. Of these three parts, it is generally necessary to give to the students at the beginning so that they can carry out all their religious obligations as well as possible (Al-Bugha & Mistu, 2017). The success of teachers in teaching PAI subjects is greatly influenced by their ability to compile basic material and compile learning objectives systematically based on student needs and involvement. Therefore, PAI teachers must understand the systematics of independent curriculum learning and also be able to master important materials that must be taught and mastered by each student. (Duryat, 2021).

From the results of interviews that have been conducted with PAI teachers who teach grades 1-3, namely Mr. NA 31 years old, "SD Negeri Karangjati has indeed implemented an independent curriculum, but in preparation for this independent curriculum, teachers are still not fully maximized, so in preparation for the implementation of this independent learning curriculum, teachers still take material from the Merdeka Mengajar application. And according to Mr. Nurdin, this independent curriculum is also a very fun curriculum because during the learning process students are not only active in the classroom but students can also explore outside the classroom so that learning outside the classroom makes interaction between teachers and students more and more. In SD Negeri Karangjati, for the obstacles felt by many teachers who complain, especially PAI teachers because this curriculum is still new, teachers still do not know how the independent curriculum works. Pak Nurdin also added that the benefits of this independent curriculum make teachers more enthusiastic in learning so that teachers can find new models and methods.



Figure 1 learning implementation



Figure 2 Learning Implementation

As for PAI teachers who taught grades 4-6, the interview conducted by Mrs. Marwanti, S.Pd. she only added to the explanation that had been explained by Mr. Nurdin Arifin, S.Pd. which in preparation for the implementation of the independent learning curriculum, teachers still needed guidance and assistance because during this independent learning curriculum was released, teachers at SD Negeri Karangjati only relied on the Merdeka Mengajar platform and reading literacy. Meanwhile, for the learning process, Mrs. Marwanti explained that in the learning process the PAI curriculum using an independent curriculum should be on the side of students and at the end of learning teachers need to reflect. Then for the obstacles felt by Mrs. Marwanti herself during the running of the PAI independent learning curriculum, she said she still had time to hesitate when she would deliver material related to publicity to grade IV children and the benefits felt by her during the implementation of this independent curriculum were that she felt more challenged in providing learning materials and also felt happy and enthusiastic. From interviews conducted by PAI teachers at SD Negeri Karang Jati, it turned out that they said that the implementation of the independent learning curriculum at SD Negeri Karangjati still requires evaluation, especially evaluation in learning so that the assessment can vary, not only prioritizing assessment from cognitive aspects, then for the evaluation of the curriculum itself, Mrs. Marwanti added that in the implementation of this curriculum, there is still a lack of books so that it is not sufficient and From the authorities can provide training and mentoring facilities facilitated directly by the state

CONCLUSION

Online learning for 2 years has resulted in learning loss among the students of class X, which has had an impact on classroom learning. In the new academic year, students appeared to be less enthusiastic during the learning process, there was a decrease in academic performance compared to the previous academic year, and undesirable attitudes emerged among the students. To address these issues, SMA Al-Islam 1 Surakarta, as a school that promotes the implementation of the Merdeka curriculum, has taken proactive steps to tackle the situation.

The school's efforts consist of strengthening the Pancasila Student Profile Project and implementing differentiated learning. The strengthening of the Pancasila Student Profile Project is carried out through a showcase of works (gelar karya) with out-of-classroom learning, while differentiated learning is implemented through diagnostic assessments and equipping teachers to better understand students' learning styles. By undertaking these efforts, the school hopes to restore students' learning motivation and eliminate the learning loss that has occurred in class X. Through the implementation of the Merdeka curriculum and the efforts made by SMA Al-Islam 1 Surakarta, it is expected that the students of class X can recover from the negative impacts of online learning and actively engage in the teaching-learning process once again.

ACKNOWLEDGEMENT

The implementation of the independent learning curriculum in PAI learning in Karangjati Kasihan State elementary schools is running as it should. This success is thanks to the mapping and identification that teachers have done to students to help them perform at their best. Based on the information from the mapping, it can be explained that educators can make learning

objectives that are complete and in accordance with the abilities and benefits of students. And educators still take material from the Merdeka Mengajar application to facilitate the learning process. The implementation of the independent learning curriculum carried out by educators is to guide the learning process through discussion, problem solving and demonstration. In learning, the independent learning curriculum requires evaluation, especially evaluation in learning so that the assessment can vary, not only prioritizing assessment from cognitive aspects, but also for the evaluation of the curriculum itself, in the implementation of this curriculum, there is still a lack of books so that they are not sufficient and from the authorities can provide training and assistance facilities facilitated directly by the state.

REFERENCES

- Al-Bugha, M. D., & Mistu, M. (2017). *Al-Wafi: Syarah Hadith Arba'in Imam an-Nawawi*. Al Kaustar Library.
- Albi, A., & Johan Setiawan. (2018). *Qualitative research methodology*. Publisher imprint.
- Barlin, U. C., Solekah, S., & Rahayu, P. (2022). Implementation of the Independent Curriculum in improving the quality of education. *Journal of Educational and Language Research*, 1(12), 1–52.
- Darise, G. N. (2021). Islamic religious education in the context of "freedom of learning." *Journal of Islamic Education: The Teacher of Civilization*, 02(02), 1–18.
- Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, (2003).
- Duryat, M. (2021). *Islamic Education Paradigm: Efforts to Strengthen Islamic Education in Quality and Competitive Institutions*. Alfabeta.
- Ginanjar, M. H., & Kurniawati, N. (2017). Learning Akidah Akhlak and its correlation with the improvement of the morals of Al-Karim students. *Edukasia : Journal of Islamic Education Research*, 6(02).
- Ineu, S., Teni, M., Yadi, H., Asep, H. H., & Prihantini. (2022). Analysis of the Implementation of the Independent Learning Curriculum in Mobilizing Schools. *Basicedu Journal*, 6(5), 8248–8258. <https://doi.org/https://doi.org/10.46799/jsa.v3i8.471>
- Changes to the Decree of the Head of the Education Standard, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology, (2022).
- Mustoip, S. (2018). *Implementation of Character Education*. Jakad Publishing.
- Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, 1 (2007).
- Qolbiyah, A. (2022). Implementation of the Independent Curriculum in Islamic Religious Education Learning. *Indonesian Journal of Education Research*, 1(1), 44–48. <https://doi.org/https://doi.org/10.31004/jpion.v1i1.15>
- Rahmadayanti, D., & Hartoyo, A. (2022). Portrait of the Independent Curriculum, a Form of Independent Learning in Elementary Schools. *Basicedu Journal*, 6(4), 7174–7187. <https://doi.org/10.31004/basicedu.v6i4.3431>
- Rifa'i, A., Kurnia Asih, N. E., & Fatmawati, D. (2022). Application of the Independent Curriculum to PAI learning in schools. *Journal of Health Science*, 3(8), 1006–1013. <https://doi.org/10.46799/jsa.v3i8.471>
- Rifa'i, A., & Marhamah. (2020). The Method of Messenger of Allah in Al Qur ' an Learning. *Journal of Educational and Social Reseacheseacrch*, 10(3), 1–5. <https://doi.org/10.36941/jesr-2020-0053>
- Sanjaya, W. (2015). *Learning System Planning and Design*. Gold.
- Susilowati, E. (2022). Implementation of the Independent Learning Curriculum in Building Student Character in Islamic Religious Education Subjects. *Journal of Science Education*, I(1), 115–132.
- Wahyudin, D. (2014). *Curriculum Management*. Juvenile Rosdakarya.