



## Islamic Education in the Merdeka Belajar Curriculum

Yuli Supriani<sup>1\*</sup>, Asep Supriyadi<sup>2</sup>, Bambang Samsul Arifin<sup>3</sup>, Uus Ruswandi<sup>4</sup>

<sup>1</sup>(IAI Agus Salim Metro, Indonesia).

<sup>2</sup>(STAI Al-Azhary Cianjur, Indonesia).

<sup>3,4</sup>(UIN Sunan Gunung Djati, Indonesia).

\*Corresponding Author. E-mail: [yulisupriani30@gmail.com](mailto:yulisupriani30@gmail.com)

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### Abstrak

Penelitian ini bertujuan untuk mengetahui pendidikan agama islam dalam kurikulum merdeka belajar. Metode yang digunakan dalam kajian ini menggunakan metode atau pendekatan kepustakaan, bahwa studi pustaka atau kepustakaan dapat diartikan sebagai serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka, membaca dan mencatat serta mengolah bahan penelitian. Hasil penelitian ini menunjukkan bahwa Konsep “Merdeka Belajar” merupakan usaha untuk mewujudkan kemerdekaan dalam berpikir. Adanya kebijakan ini memberikan harapan besar bagi lembaga pendidikan untuk mengeksplorasi dan mengembangkan mutu pendidikan di lembaganya. Pendidikan Agama Islam sebagai rangkaian mata pelajaran Islam disampaikan baik secara formal di sekolah ataupun informal dan formal di rumah dan masyarakat dengan materi yang diajarkan mulai dari tingkat sekolah dasar hingga perguruan tinggi harus merespons kebijakan “Merdeka Belajar” ini dengan melatih peserta didik dibawa pengawasan guru Pendidikan Agama Islam untuk senantiasa berpikir kritis hingga diharapkan peserta didik bisa memiliki pemikiran yang lebih matang, lebih bijak, lebih cermat dan berakhlak mulia dalam mengamalkan ajaran agama Islam itu sendiri.

**Kata Kunci:** Pendidikan Agama Islam, Kurikulum, Merdeka Belajar.

### Abstract

*This study aims to determine Islamic religious education in the independent learning curriculum. The method used in this study uses a library method or approach, that literature or literature study can be interpreted as a series of activities related to methods of collecting library data, reading and recording and processing research materials. The results of this study indicate that the concept of "Merdeka Belajar" is an effort to realize freedom of thought. 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 is delivered both formally in schools as well as informally and formally in homes and communities with material being taught starting from the elementary school level to tertiary institutions must respond to this "Merdeka Belajar" policy by training students under the supervision of Education teachers Islam is to always think critically so that students are expected to have more mature, wiser, more careful and noble morals in practicing the teachings of Islam itself.*

**Keywords:** Islamic Religious Education, Curriculum, Merdeka Belajar.

### Introduction

The national curriculum includes Islamic Religious Education as a compulsory subject. Article 30 Chapter IV of the SISDIKNAS Law Number 20 of 2003 states that religious education functions to prepare students to

become members of society who understand and practice the values of their religious teachings and become experts in religious knowledge. In the provisions of the law, it is clear that Islamic Religious Education in schools primarily aims to shape students to become religious

people. Someone who understands and practices religious beliefs in everyday life is called a religious person. According to (Ulfah, 2019) that the role of religious education in the mental development of students is in the maturity of behavior.

Many education experts understand Islamic Religious Education as a method of instilling Islamic beliefs. Zakiah Daradjat in (Sinurat, 2022) argues that Islamic religious education or at-Tarbiyah al-Islamiyah is an effort to guide and care for students so that later after completing their education they can understand and practice Islamic religious teachings and make them a way of life. According to Daradjat as quoted (Supriani, 2022), the process of helping students to be able to understand as a form of intellectual information of students to then be implemented in daily life to form attitudes and outlooks on life is the most crucial thing in Islamic Religious Education.

It is truly astonishing the impact of the Covid-19 outbreak, which has spread globally and has become a pandemic. One of them is the Education sector which is the worst affected. The learning pattern that initially took place offline with face-to-face methods changed to online learning using various media, it's just that this online learning model has many obstacles, both technical and resource-specific so that online-based distance learning seems to be limited to aborting the obligation to provide learning to students. students (Irsyadiyah & Rifa'i, 2021).

According to (Hanafiah, 2022) that when learning was disrupted during the pandemic, the government created an independent curriculum to overcome the learning crisis that developed in Indonesia due to the Covid-19 pandemic.

The implementation of the curriculum in Indonesia has undergone various changes and improvements, including the thirteenth curriculum, then in 2018 it became thirteen revisions and when Indonesia was affected by a pandemic storm it changed to an emergency curriculum and was refined into an independent learning curriculum (Barlian & Iriantara, 2021). Currently there are around 143,265 driving schools in Indonesia that have implemented the independent learning curriculum, so that all subjects taught at these schools must also refer to the Merdeka Belajar curriculum, including PAI subjects. This number will continue to increase as the implementation of the Independent Curriculum begins in the 2022/2023 school year at the kindergarten, elementary, junior high and high school levels.

Islamic Religious and Moral Education is gradually and holistically directed at preparing students to be spiritually stable, have noble character, and have an understanding of the basics of Islam and how to apply them in everyday life within the Unitary State of the Republic of Indonesia.

Nadiem Makarim as the Minister of Education and Culture launched the idea of "Merdeka Belajar" which is an effort to realize freedom/freedom of thought. The existence of this strategy provides considerable optimism for educational institutions to explore and improve educational standards in their institutions. The 2013 curriculum includes a number of significant revisions to the Freedom to Learn policy including (1) national standardized school exams (USBN) developed by each school; (2) National Examination (UN) changed to Minimum Competency Assessment and Character Survey; (3) the freedom of educators to design learning implementation plans/RPP; and (4) flexibility in new student admission regulations/PPSB (gk.kemdikbud.go.id). To achieve an ideal education, the "Merdeka Belajar" policy emphasizes freedom or independence in thinking. Education with a national education system seeks to shape the nation's future. (Yamin Muhammad, 2020).

Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave according to Pancasila values, with six main characteristics including faith and piety to God Almighty, global diversity, mutual cooperation, independence, critical reasoning, and creativity. This is a refinement of the independent curriculum to perfect the development of student character education. Described in the government regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education Chapter 1, article 2, paragraph (1) and (2) which reads; (1). Religious education is education that provides knowledge and shapes the attitudes, personality and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures in all pathways, 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 or become experts in religious knowledge and are expected to be able to practice their religious teachings.

Islamic Religious Education is a set of Islamic themes that are taught informally and non-formally at home, in the community, and at school. This material is taught starting from the elementary school level up to tertiary institutions. It is necessary to act responsibly in addressing the "Merdeka Belajar" policy. This can be done by teaching students to always think critically under the guidance of Islamic Religious Education teachers, it is hoped that they can think more maturely, intelligently and carefully so that students can understand, develop and apply Islamic teachings in everyday life.

Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, live, have faith, be pious with noble morals, practice the teachings of Islam from the main source of the holy book

Al-Quran and Hadith, through guidance activities, teaching exercises, and the use of experience (Ramayulis, 2010).

Religious education subjects, especially Islam as a series of subjects, are focused on strengthening the definition above. Students who take part in learning activities in Islamic Religious Education are ready to learn and be introduced to the teachings of Islam. activities that involve learning through experience, instruction, and guidance. According to (Na'im, 2021) that through practice and demonstration, Islamic Religious Education subject matter can be developed to receive training. Islamic Religious Education is taught effectively in both formal and informal classes at home and in the community. According to the curriculum provided from elementary school to tertiary level, Islamic religious education is taught in schools.

According to Abdul Majid and Dian Andayani in the book *Competency-Based Islamic Religious Education* that Islamic religious education is a conscious and planned effort in preparing students to know, understand, live, to believe, the teachings of Islam, accompanied by advice to respect adherents of other religions in relation to with inter-religious harmony so as to realize national unity and integrity (Majid and Andayani, 2004). Islamic religious education in this case is a conscious effort to help people understand and live up to Islamic principles and is accompanied by demands to respect followers of other religions.

According to Daradjat, Islamic Religious Education is an effort to foster and nurture students so that they can always understand Islamic teachings as a whole. Then live the goal, which in the end can practice and make Islam a way of life (Daradjat, 2012). Islamic religious education is responsible for ensuring that Islam is the basis of life as well as preparing students to understand and practice its teachings.

According to Ahmad Supardi quoted by (Tafsir, 2004) that Islamic religious education is education based on Islam or Islamic religious guidance in fostering and forming Muslim individuals who are devoted to Allah SWT, love compassion for their parents and fellow life and also for their homeland. as a gift given by Allah SWT. According to (Arifudin, 2022) that religious teachings must be present in school life so that they can be used as guidelines to help every student become a good citizen who respects culture and fellow human beings.

Islamic Religious Education can also be defined as an effort to provide orientation to students in the form of experience rather than knowledge and understanding (Mahfud, 2015). Starting from matters relating to students' daily activities, the orientation refers to imparting knowledge and understanding to students. Activities to uphold marriage, get along and do good deeds, respect parents and others, and so on. Students' experience of

orientation is used to inform their further study and adherence to Islamic beliefs.

This definition places more emphasis on attitudes and behavior. More emphasis is placed on getting students to understand Islamic teaching materials so they can apply them in their own lives and gain experience. It is possible to format students into straight people. Students' attitudes and actions are more concentrated and consistent with the principles of Islamic teachings. These concepts lead to the conclusion that Islamic religious education is general and comprehensive. The topic definition is modified to suit the range of student teaching materials.

So Islamic Religious Education is a collection of studies on the teachings of Islam. Teaching resources provide an overview of Islamic Religious Education. Guidance is used to provide Islamic religious teachings during the learning process, and training is limited to the field of Islamic studies. Students at all levels and types of schools are taught Islamic Religious Education subjects. Islamic religious education subjects are intended to help students become independent and strong members of society. One of the religious subjects taught in educational institutions, including schools, is Islamic Religious Education. Islamic religious education covers the subjects of Al-Qur'an Hadith, Tauhid, Fiqh, and Islamic History (Dulay, 2016).

## Methodology

This study seeks to analyze and describe Islamic religious education in the independent learning curriculum. In accordance with the characteristics of the problems raised in this study, a qualitative research method was used, emphasizing the analysis on descriptive data in the form of written words that were observed. The author uses a qualitative approach to analyze the study of Islamic religious education in the independent learning curriculum.

So by itself the analysis of this data is more focused on Library Research, namely by reading, studying and reviewing books and written sources that are closely related to the issues discussed. The method used in this study uses a literary method or approach, according to Zed in (Rahayu, 2020) that literature or library research can be interpreted as a series of activities related to methods of collecting library data, reading and recording and processing research materials.

This type of research is qualitative research. According to Ibnu in (Arifudin, 2018) qualitative research is a study in which data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use

numbers and its analysis does not use statistical techniques.

#### 1. Research Object

In this study the research object consisted of 2 (two), namely formal objects and material objects (Arifudin, 2019). The formal object in this study is in the form of data, namely data related to a critical review of the study of Islamic religious education in the independent learning curriculum. While the material object is in the form of data sources, in this case a critical review of the study of Islamic religious education in the independent learning curriculum.

#### 2. Data Collection Techniques

Data collection was carried out using documentation techniques, namely conducting a literature survey to collect materials, and literature studies, namely studying materials related to the object of research. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to obtain data. There are several ways or techniques in collecting data, including observation and documentation. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries. The primary data in this study are books related to critical reviews of studies of Islamic religious education in the independent learning curriculum, and secondary data obtained from both national and international journals.

#### 3. Data Collection Tools

In this study, the writer will use the documentation method as a tool for data collection because this research is library research. In other words, according to (Ulfah, 2022) this technique is used to collect data from primary and secondary sources.

#### 4. Data Analysis Techniques

Data analysis is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. The author uses a "qualitative" analysis strategy, according to (Mayasari, 2021) that this strategy means that the analysis starts from data and leads to general conclusions. Based on this data analysis strategy, in order to form general conclusions the analysis can be carried out using an "inductive" framework.

#### 5. Research Procedures

The data in this study were recorded, selected and then classified according to the existing categories. The approach used is an analytical descriptive approach. According to (Nasser, 2021) that descriptive analysis (descriptive of analyze research), namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and

generalizing the results of the research conducted. According to (Arifudin, 2021), the research procedure is to produce descriptive data in the form of written data after conducting a content of a text. After the writer collects materials related to the problems to be discussed in this study, then the writer analyzes and interprets to draw conclusions.

### Findings and Discussions

"Merdeka Belajar" is a new policy program of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI). The Indonesian Cabinet went forward to launch the "Merdeka Belajar" program. "Merdeka Belajar" was hacked by the Minister of Education and Culture of the Republic of Indonesia, Nadiem Anwar Makarim. There are many reasons behind the importance of the "Freedom to Learn" policy. One of them is giving freedom of thought, which must be initiated by teachers before teaching (from a real and simple implementation point of view). Nadiem Anwar Makarim as the minister of education said, in teacher competence at any level, without a process of translating the basic competencies and the existing curriculum, there will never be learning.

Furthermore, the reason for the birth of the "Merdeka Belajar" policy is a bit of the condition of education and teaching in Indonesia. As for the background, in general the birth of the "Merdeka Belajar" policy in an effort to achieve progress in education in Indonesia is to achieve an ideal and advanced education. Education is a medium and one of the conditions in achieving the welfare of all mankind. In this case Indonesian citizens who want to progress and develop must have a passion for advancing education (Ihwanuddin Pulungan & Asfiati, 2019).

Advanced education is quality, reliable and relevant education for the generation that criticizes it and for the world that prioritizes it (Apiyani, 2022). Quality education reflects an advanced and modern society. (Mustaghfiroh, 2020). Education is a torch for treading the first steps of progress. Education is the engine that drives all civilization activities. Students and educators must perform an obligation to advance education.

Based on the education progress policy, students and educators gain educational success through the implementation of these policies. The "Merdeka Belajar" policy was born out of a desire to make Indonesia a wise country. The state creates a better life for all its people. In this case, education must be prioritized to fulfill the desires and aspirations of the Indonesian people who are intelligent, just, wise and prudent. Educational institutions must be able to balance the education system with the times (Yamin Muhammad, 2020).

The concept of "Merdeka Belajar" is a new policy to improve the national education model. Dynamic education. Education that dares to make changes. Changes from various sides of education. The National Based School Examination (USBN) side is replaced by an exam (assessment). The National Examination (UN) was replaced with a minimum competency assessment and character survey. The Lesson Implementation Plan (RPP) format was streamlined. With the hope that it can make the teacher have time to prepare and evaluate the learning process itself. New Student Acceptance Zoning (PPDB) is more flexible to accommodate inequality of access and quality in various regions. (Tohir, 2019). These four thoughts are described in order to further analyze the importance of the "Merdeka Belajar" policy in improving and advancing National Education.

#### 1. National Standardized School Examination (USBN)

National Examination before the launch of the "Merdeka Belajar" concept and after "Free Learning" was born. The new policy regarding "National Standardized School Examination (USBN)". will be left entirely to the school in determining the form of assessment. The form of assessment is in the form of scientific writing, portfolio (a collection of learning products provided by the teacher for 1 semester) (Dedi, 2007) or other forms of assignments. Educators and students in exploring learning materials have freedom of creativity.

#### 2. The National Examination

The concept of "Merdeka Belajar" is expected to drive improvements in the world of education. "Merdeka Belajar" is designed for uniformity in determining the direction of education. Education is expected to contribute to advancing education. Contributions can be through the National Examination (UN). Where the National Examination (UN) can be used as a foothold in meeting the needs of the nation. Learners can be measured through the ability of science and knowledge through exams. One of them is the National Examination (UN). Because in essence the outcome or output of education is to the world of society. In historical studies it is very trying to focus every educational study for the progress of the nation. Progress in the social, economic, and cultural fields, through measurable knowledge and skills in accordance with the needs of the world community. (Nehru, 2019).

The format for the National Examination (UN) is a competency assessment. The minimum competency assessment is a truly minimum competency where teachers can map schools and areas based on minimum competency. (Manala, 2020). Implementation of competency assessment requires teachers to be more creative in determining assessment materials. Competency assessment influences the teacher's habit of referring to the syllabus without improvising learning models and being conservative in conventional learning models. The "Merdeka Belajar" policy shows that teachers are required

to be creative in developing assessments for students. In order to address the expectations of the "Merdeka Belajar" policy that the National Examination (UN) achieves reasoning competence, there are many things that must be given to students in learning content. Learning content that measures minimum competence and student surveys, it is important for students to be given literacy characters. This is a demand in developing and strengthening the character of the nation's children and in order to respond to the 21st century where every country deserves to master literacy skills (Asfiati, 2020). These skills include basic literacy, competence, and character.

#### 3. Learning Implementation Plan (RPP)

The third "Merdeka Belajar" Policy is about teaching preparation. Teaching preparation includes the Learning Implementation Plan (RPP). The Learning Implementation Plan (RPP) is a well-designed document to achieve learning objectives. The Learning Implementation Plan (RPP) sets measurable learning objectives and has thought of a number of teaching and learning activities to achieve them (Sulaeman, 2022).

Learning Implementation Plans (RPP) are learning scenario designs that are made effectively. "Merdeka Belajar" simplifies the components of the Learning Implementation Plan (RPP) into three components, namely: objectives, scenarios, and assessment. (Murni, 2020). The format of the Learning Implementation Plan (RPP) offered by "Merdeka Belajar" is so that teachers are not rigid with the Implementation Plan Learning (RPP) which currently requires teachers to complete learning in 2 x 35 minutes for Elementary School (SD), 2 x 40 minutes for Junior High School (SMP) and 2 x 45 minutes for Senior High School (SMA) with dense material. The "Independent Learning" policy liberates teachers. The "Merdeka Belajar" concept sets learning goals according to the context of the students they face. Different teachers can formulate different goals even the same teacher can formulate different goals for different classes. Target learning can be raised and lowered according to the real context of students. Teachers can independently determine more effective learning scenarios active. Teachers themselves are able to formulate learning objectives that have been formulated in the Teaching Program Plan (RPP). Teachers measure the success of learning through the Teaching Program Plan (RPP).

#### 4. Regulations for Admission of New Students (PPDB)

Zoning Regulations that describe Acceptance of New Students (PPDB) are contained in the Regulation of the Ministry of Education and Culture (Permendikbud Number 44 of 2019 where it is stated that acceptance of New Students (PPDB) uses zoning. Permendikbud Number 44 of 2019 dated December 10 2019 explains several changes to the zoning system (Regulation of the Minister of Education and Culture concerning Acceptance

of New Students at Kindergartens, Elementary Schools, Junior High Schools, High Schools and Vocational High Schools, 2019). aims to provide access to quality education and realize the Tricenter of Education (school, family, community). This zoning system relies on having schools in the neighborhood where they live. The application of the zoning system makes schools under the government or state status in the process of New Student Admissions (PPDB) obligated to receive at least 90 percent n new students who come from near schools (Projo, 2019). New students who live far from the school location do not have the opportunity to be enrolled as a student at a school that is far from where they live. However, in terms of seeking opportunities, several requirements are made. This is explained in Article 16 paragraph (6) Permendikbud 14/2018 that 10 percent of students from outside the zoning area are divided into two criteria, 5 percent for achievement. The other 5 percent is for prospective students who have special reasons. The special reasons are for example the relocation of the domicile of the student's parents and the occurrence of a natural/social disaster.

Islamic Religious Education as the name of the subject given to students from Elementary School to Higher Education levels must be designed according to the expectations and needs of students (Supriyadi, et al, 2022). Islamic Religious Education can be taught carefully in order to achieve goals that are in accordance with the concept of history and the future of the nation. The objectives to be achieved are 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 "Freedom to Learn" must pay attention to the following: 1) Islamic Religious Education learning makes students have the ability to think critically, 2) Islamic Religious Education Learning makes students have creativity, 3) Islamic Religious Education Learning makes students have the ability and skills to communicate, 4) Learning Islamic Education makes students have cooperation and is able to collaborate, and 5) Learning Islamic Education builds the identity of students who are confident or self-confident (Supriani, et al, 2022).

The learning objectives of Islamic Religious Education are said to be achieved and successful, namely by measuring the ability level of students who reach critical, creative, communicative, collaborative, and confident levels. 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 sources and foundations as well as theoretical studies. Students who have creativity are students who produce work and have a myriad of

innovations to be used as a benchmark for the success of achieving the learning objectives of Islamic Religious Education.

Students who have communication are those who are accustomed to progress activities by addressing all religious theories. Collaborative students, who are able to adjust to all aspects and expectations of beautiful and enjoyable learning. According to (Arifudin, 2020) that student-oriented educational goals are confident students who have full confidence and are responsible in terms of accountability and responsibility.

The learning objectives of Islamic Religious Education bring about new changes. The learning objectives of Islamic Religious Education are to achieve integrity which encourages students to be able to move forward and move according to the times. The learning objectives of Islamic Religious Education are directed so that students are influential for every human being wherever they are. The learning objectives of Islamic Religious Education can provide a clear picture of the forms of behavior expected of students by knowing, understanding, and being positive.

The achievement of the learning objectives of Islamic Religious Education is influenced by the participation of educators, representative teaching materials, students who have the will and skills. Students apply each material to real life. Students are able to combine expectations and reality. It was concluded that the learning objectives of Islamic Religious Education can be used as a guide, direction and targets for actions that are carried out precisely and clearly.

Islamic Religious Education is given not only to provide knowledge, but further to form attitudes and personality as well as the ability to practice the religious teachings of each student. For this reason, Islamic Religious Education learning activities must strive to create students who are free and independent. Independent in obtaining Islamic Religious Education subject matter and independent in putting it forward in the school and community environment. In this case, responding to the priority of the subject of Islamic Religious Education in the "Freedom to Learn" program, there are several things that must be considered.

1. It is the obligation of each education unit to provide religious teachers who share the beliefs of their students even though they are a minority. This religious teacher later has the authority to strengthen the diversity of his students.
2. Educational institutions prepare students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become religious experts and teach their religion.
3. Religious institutions prepare teachers who have expertise in religion and at the same time can translate it into the existing curriculum.

4. The government, in this case working with schools/educational units, designs a curriculum to achieve a learning process that fosters learning independence. (Asfiati, 2020).

### Conclusion

From the explanation of the results of the research above, it can be concluded that the concept of Merdeka Belajar is an attempt to realize 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 is delivered both formally in schools as well as informally and formally in homes and communities with material being taught starting from the elementary school level to tertiary institutions must respond to this "Merdeka Belajar" policy by training students under the supervision of Education teachers Islam is to always think critically so that students are expected to have more mature, wiser, more careful and noble morals in practicing the teachings of Islam itself.

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**Yuli Supriani**. Penulis merupakan seorang yang konsen terhadap dunia pendidikan merupakan staff pengajar di IAI Agus Salim Metro.

**Asep Supriyadi**. Penulis merupakan seorang yang konsen terhadap dunia pendidikan merupakan staff pengajar di STAI Al-Azhary Cianjur.

**Bambang Samsul Arifin**. Penulis merupakan seorang yang konsen terhadap dunia pendidikan merupakan staff pengajar di UIN Sunan Gunung Djati Bandung.

**Uus Ruswandi**. Penulis merupakan seorang staff pengajar yang konsen terhadap dunia pendidikan merupakan staff pengajar di UIN Sunan Gunung Djati Bandung.