



Strategies to Increase the Capacity of Learning for Islamic Religious Education Teachers Based on the *Merdeka Belajar* Policy at State Junior High School Semarang City

Ahmad Muthohar

Email: ahmad.muthoharwalisongo.ac.id
Fakultas Ilmu Tarbiyah dan Keguruan

Ruswan

Email: ruswan@walisongo.ac.id
Fakultas Sains dan Teknologi UIN Walisongo

Nurhadi

Email: norhadi@walisongo.ac.id
Fakultas Ilmu Tarbiyah dan Keguruan

ABSTRACT

Merdeka Belajar is a term for the policy of Education and Culture Ministry to ensure that students experience independence in the learning process. The *Merdeka Belajar* policy covers 4 components, a) The National Examination is changed by an Assessment of Minimum Competency and Character Survey for students, b) The National Standardized School Examination is granted authority to the school, c) The Lesson Plan simplification, and d) In the new students admission, expanded zoning system (covering 3 areas; Frontier, Remote and Disadvantaged Areas). The policy must be well understood by the teachers for Islamic Religious Education in each education level units. As a result, the activity for Islamic Religious Education Teachers Capacity Building in Semarang City was carried out. The training and mentoring produced two main products, the learning objectives flow and the learning module for the Islamic Religious Education subject.

Keywords:

Implementation, *Merdeka Belajar*, Islamic Religious Education

A. Introduction

Merdeka Belajar is a brand of the new policy program of the Ministry of Education and Culture of the Republic of Indonesia under proposed by Nadiem Anwar Makarim (Ningsih: 2022). According to him the essence of thought freedom should be experienced by teachers before teaching to the students. He further stated that the teachers competency at any level, without an understanding process of the owned basic competencies and curriculum, there is no learning. Within the framework of this curriculum understanding process, a new policy was taken, *Merdeka Belajar*.

In addition, this policy is driven by the desire to improve Indonesia's ranking in

mathematics and literacy. PISA research in 2019 showed that the assessment results in Indonesian students only stood on the sixth rank from the lowest level. Meanwhile, in mathematics subject and literacy, Indonesia stands on the 74th rank out of 79 countries. Faced with this situation, Nadiem also formulated a new plan for assessment in minimum competencies, including literacy, numeracy, character surveys and learning environment surveys. The purpose of literacy is not only to see the ability to read, but also to analyze the meaning of reading and understand the concepts in it. For numeracy ability, it is not only a subject of mathematics, but also to measure the student ability to apply numerical

concepts in everyday life. This means that students are demanded to use logical reasons. Another aspect, the character survey, is not a test, but a search for the extent of the application of *Pancasila* principles by students in real life (BSNP: 2021).

The *Merdeka Belajar* policy leads to the learning nuance has been changed, in which it was originally taking a place in the classroom to out door. As a result, learning will be more convenience, because students can interact more to the teacher, learn with outing classes, not just hope to the teacher's elaboration. Besides, it drives to form the students character becoming brave, independent, astute in getting along, civilized, polite, skillful, and not merely to reach a ranking system. Later, students will be are ready to work and skillful, and virtuous in the community. Nadiem Makarim's concept of *Merdeka Belajar* model is encouraged by his desire to create a joyful learning atmosphere without being burdened with reaching exact scores (Muslimah News: 2021).

The concept of *Merdeka Belajar* requires teachers as technical implementers to understand it, especially in policies that are more related to the learning process, including the teachers of Islamic Religious Education. According to the Pergunu Jateng Survey, it shows that still above 70% of the teachers for Islamic Religious Education do not understand the new policy of the *Merdeka Belajar* Curriculum. It leads to 85% of Islamic Religious Education teachers admitted that they really needed training and assistance in the *Merdeka Belajar* Curriculum (Pergunu Jateng: 2022). This awareness arises because Religious Education is the most important curriculum in building the nation's character for students. Thus, if the teachers of Religious Education do not understand the *Merdeka Belajar* Curriculum and its implementation, it will have serious implications for aspects of building the character of a nationalist-religious or religious nationalist nation which is the pattern of the *Pancasila* Student Profile.

At least, there are two important factors that cause Islamic Religious Education teachers to understand and not understand about this

Merdeka Belajar curriculum, the factor of their response and readiness for the new curriculum policy. Studies show that the better readiness of teachers in welcoming the *Merdeka Belajar* curriculum policy, it will be in implementing it in learning more. Likewise, the response of teachers will affect their readiness to implement the *Merdeka Belajar* curriculum in learning.

Both of the above factors are based on several previous studies. For example, Iman Asroa (Iman Asroa: 2022) concluded that the school readiness, such as the principal as a policy maker, teachers as technical implementers and availability for the necessary infrastructure, has determined the success of the implementation of the *Merdeka Belajar* Curriculum. Meanwhile, Atika Widiastuti (2020) emphasized that the positive response of teachers to the *Merdeka Belajar* Curriculum was very influential on the success of its implementation in an educational institution. Her research appoints that the teachers of the State Islamic Secondary School 3 Sleman have a positive perception of the *Merdeka Belajar* policy which is reflected in their willingness to follow existing policies, with indications of participating in training on the preparation of Lesson Plan based on the *Merdeka Belajar* curriculum.

Other studies look at the implementation of the learning based on the *Merdeka Belajar* curriculum, such as the results of Hamdani's research (2022). He concluded that this policy of the *Merdeka Belajar* can make it easier for students to learn and explore Islamic religious education.

Furthermore, the researches have complemented prior research on the side of how teachers are able to compile the Flow of Learning Objectives and Islamic Religious Education Modules based on the *Merdeka Belajar* through a sustainable training and mentoring model. This module is a companion to the preparation of the learning implementation plan, methods, models, strategies, media and approaches in learning based on the *Merdeka Belajar* Curriculum. And of course each subject in its implementation has its own character. For example, teaching

Islamic Religious education is necessary to have a teacher, the existence of scriptures and emphasize more on forming noble personality than reasoning abilities and improving skills. Therefore, Islamic Religious Education teachers need to understand the concept of the *Merdeka Belajar* and be able to apply in learning.

In that context, the aim of this study seeks to increase the capacity of teachers at State Secondary School Semarang city in the frame of management for Islamic Religious Education learning.

B. Research Method

Generally, the researcher applies a research and development model with modification steps with others approach.

1. Reasons to Choose Assisted Objects

One of the many roles for teachers is as a manager in learning. The teachers have duties and obligations to manage learning well; planning, implementing and evaluating. The learning management will drive the learning process to go on smoothly and able to facilitate the achievement of learning objectives. However, in fact many Islamic Religious Education teachers have not shown their role optimally, especially learning based on the the *Merdeka Belajar*, including at secondary school semarang city.

2. Conditions Before Assistance

In Semarang City, there are 142 junior high schools with 240 Islamic Religious Education teachers that incorporated into the Board of course teacher or MGMP (Musyawarah Guru Mata Pelajaran). A random survey with Google Form about *Merdeka Belajar* for Islamic Religious Education teachers in Semarang City got the following data (Pergunu: 2022):

- a. 70% of teachers admitted the incomprehension of the *Merdeka Belajar* Curriculum
- b. 85% of teachers admitted the necessary on training and assistance in implementing the *Merdeka Belajar* Curriculum.

3. The Conditions of Expected Assistance

After joining a capacity building, hopefully the teachers as participants are be able to compile the Learning Objectives Flow and modules based on the *Merdeka Belajar* Curriculum.

4. Strategies Carried Out To Achieve the Expected Conditions

The activities for Islamic Religious Education teacher capacity building are carried out with andragogy strategies, where students do not only receive material from resource persons, but at the same time they become learning resources for other participants, as Malcom Knowles' concept (Sunhaji: 2013) addresses that the andragogy approach hints independency of adults self-concept. That is why adults need the appreciation of others as human beings who can orient themselves as well as adult learning orientation on solving life problems or problem centered orientation.

Furthermore, offline activities taking place for 3 days was carried out to deepen the material and also share best practices from the experiences of the teachers participating in the mentoring. Before giving the material, apperception and brainstorming of ideas related to the implementation of the *Merdeka Belajar* Policy were carried out. The main material for mentoring includes

- a. Curriculum Framework
- b. Preparation of the Curriculum for education unit operational document
- c. Learning Outcomes of Islamic Religious Education course and Ethics
- d. Verbal of the Curriculum for education unit operational Instruments
- e. Diagnostic, Formative and Summative Assessment

Participants also work independently to innovate the Islamic Religious Education learning in which the results should be are disseminated in offline meetings.

5. Data Collecting Methods

The researcher uses two techniques to collect the data, a) pre tests before the training action and post tests after mentoring, b) Products as training and mentoring outputs.

6. Data Analysis Methods

To analysis the collected, the researcher uses descriptive analysis, mainly analyzing the results of the post tests as well as the Learning Objectives Flow and Module products. For the post test results, the average value and percentage are then compared between before mentoring and after mentoring. As for Learning Objectives Flow products and modules have been measured by rubric.

C. Literature Review.

1. Learning

a. Learning at Glance

The word "learn" according to the Indonesian dictionary is trying to acquire intelligence or knowledge. (KBBI: 2021). M. Sobry Sutikno stated, learning is an effort process created by a person to achieve a new change as an effect of experience in interaction with the environment (Djamaludin & Wardana: 2019). Also W. S. Wrinkel said as quoted by Setiawati, learning is an activity of mental or psychical taking place in interacting with knowledge, understanding, skills and attitude values. (Siti Ma'rifah Setiyawati: 2018). According to R. Gagne (1989), learning can be stated as the process of organism changes its behavior as a result of experience (Rora Rizky Wandini: 2018).

Based on the above understanding, learning is not only in the form of reading, writing, or listening and memorizing learning materials. Learning is a process hold by interaction between person with an environment that obtain changes on knowledge, skills, as well as values and attitudes.

b. Components of learning activities

Learning can be recognized through some of its characteristics. Some things that describe the characteristics of learning are that there are behavioral changes (cognitive, affective, psychomotor) that will generally be sedentary or permanent, the learning process generally takes a short time where the result is individual behavior. (Djamaludin & Wandana: 2000). According to Djamarah (2011: 15) the characteristics of learning are 1) Changes that happens consciously. 2) Changes in learning

are meaningful. 3) Changes in learning are active and positive. 4) Changes in learning are not continuous. 5) Changes in learning are purposeful, 6) Changes cover all aspects. (Puji Lestari: 2018).

The elements that must be possessed in the learning process include learning objectives, material that must be studied, how to learn or study methods, length of learning time, learning resources, and learning outcomes evaluation.

The aim of learning is element that must be existed. Among the objectives are: (Disdikpora: 2021).

1) Make changes within oneself, including behavior.

2) Changing habits, from bad to good

3) Changing attitudes, from negative to positive.

4) Changing skills.

5) Increase knowledge in the various fields of science

The purpose of learning is to gain knowledge in order to provide changes in behavior in the form of knowledge, skills, and attitudes.

c. Modern Learning Theories

There are four theories of learning that are popular among educators, namely:

1) Behavioristic theory

The initiators of the theory of behavioristic learning were Gagne and Berliner. This theory emphasizes about the behavioral changes that occur due to learning experiences. According to this theory, a person is said to have learned when there is a change in his behavior in which the change is the effect of relationship between stimulus and response. Input is a stimulus and output is a response produced from a given stimulus. The stimulus provided can be a material delivery, character building, advice, and others given by teacher to the students. And a response is a student reaction to a stimulus given by his teacher.

Mukminan (1997: 23) stated that the principles of behavioristic theory are as follows

a. If a person is able to show a change in behavior, then it is said to have learned. That is, learning activities that do not bring about

behavioral changes are not considered learning.

b. The most important thing in this theory is the stimulus and response due to being observed and measured.

c. The existence of reinforcement, namely things that can strengthen the response. Reinforcement can be both positive and negative reinforcement.

2) Cognitive theory

The theory of cognitive learning was developed by a psychologist of Swiss origin, Jean Piaget. Cognitive theory discusses how the person builds his cognitive abilities with the motivation carried out by himself towards his environment. When referring to cognitive learning theory, learning can be interpreted as a process of changing perception and understanding. It means, learning does not have to talk about changes in observed behavior or attitudes.

There are several principles of cognitive learning as follows:

- a. The process of learning is more important than the results.
- b. Perception and understanding in achieving learning goals show the behavior of an individual.
- c. The learning material is separated into small components, and then studied separately.
- d. The activeness of students during learning is a must.
- e. In learning activities, complex thought processes are needed

On the needs side of this complex process, Bloom compiled 6 levels of thinking as a learning goal (Bloom, 1956: 57).

- a. Knowledge
- b. Understanding
- c. Applicability
- d. Analysis
- e. Synthesis
- f. Evaluation

3) The theory of constructivism

The cornerstone of constructivism theory is contextual learning. Human beings build knowledge little by little whose results are spread through a limited context and in a planned time. In this theory it is emphasized

that a person who learns has the goal of discovering his talents, adding knowledge or technology, and others needed to develop himself. From the experiences that students have gone through, they will have a more dynamic life and knowledge will increase. In the context of teaching and learning, the constructivism liberates students to guide for themselves the knowledge possessed based on experience.

4) Humanistic theory

This theory of learning is more likely to look at the development of knowledge from the side of the human personality. Humanistic theory also has the aim of building students' personalities by carrying out positive activities. Teachers or educators who apply humanistic theory will prioritize teaching results in the form of positive abilities possessed by students.

Positive abilities will be able to build or develop positive emotions in students. The humanistic theory of learning emphasizes the formation of personality, changes in attitudes, analyzing social phenomena, and conscience applied through subject matter. In this theory, the teacher plays a very important role as a facilitator for students.

A theory of learning is said to be humanistic if it has the following characteristics.

- a. Emphasizes on the self-actualization of the individual (the human being as an individual figure who can explore himself).
- b. Process is an important thing that is the focus of learning.
- c. Involves the role of cognitive and affective aspects.
- d. Promoting knowledge or understanding.
- e. Putting forward a form of self-behavior.
- f. No one has the right to regulate the learning process of each individual\

This theory has principles that are not far from the human being himself, which are as follows.

- a. Every human being has the reason to learn naturally.
- b. Learning feels very rewarding if it has relevance to a particular intention.
- c. The learning process can change a person's perception of himself.

- d. The meaning of learning will be felt if done by oneself.
- e. Every learner must be able to cultivate his or her confidence.
- f. Social learning about the learning process itself

2. The Concept of *Merdeka Belajar*

To achieve all the components of learning process and appropriate concepts are needed to plan, implement, and evaluate practiced in learning activities. the concept of independent learning was created as an effort to strive to achieve elements in the implementation of education.

Ki Hajar Dewantara emphasizes the freedom of learning is the way of thinking, students must be trained to seek knowledge using their own minds, and the meaning of independence according to him is divided into three types, namely standing alone which means the child as the master in learning, then not dependent on others. (Vania: 2020). The policy of independent learning as a strategy to reconstruct the quality of education can be through teaching and learning, teacher commitment, the role of school leadership and educational curriculum management. (Rati M. Sari, 2019:48).

According to the National Education Standards Agency, the *Merdeka Belajar* is an approach taken to enable the students choosing the lessons they are interested in. In this way the students can optimize their talents and can contribute for the nation. (Tempo.Co: July 7, 2022). The *Merdeka Belajar* Policy is a step to transform education for the realization of Indonesia's Superior Human Resources toward a Pancasila Student Profile (Directorate of Elementary Schools: 2022). It also can be referred to as the *among* system (education system empowering the local wisdom). This system focuses on the potential and talents of students because they have their own potential. (Ana Widiastuti: 2022). It can be concluded that, the *Merdeka Belajar* is a person's flexibility in working on a change in himself that is carried out deliberately and consciously while still referring to government regulations.

The *Merdeka Belajar* is a breakthrough policy launched by Nadiem Makarim, which aims to restore the authority of education management to schools and local governments. (Director General of ECCE: 2020). As a manifestation of the return of this education management authority is to provide flexibility to schools to carry out the stages of educational programs. However, it should be in the frame of the principles of the *Merdeka Belajar* policy in order to achieve national education goals.

In summary, it can be explained about the concept of the *Merdeka Belajar* curriculum as follows:

- a. Project-based learning that aims to develop soft skills and characters according to the profile of Pancasila students.
- b. Focus on essential materials, so that it is time for in-depth learning for basic competencies such as literacy and numeracy
- c. The flexibility of teachers to carry out differentiated learning based on the abilities of learners. (<https://www.inews.id/apps>)

In addition, there are several advantages of the *Merdeka Belajar* Policy;

- a. **Simpler and More In-Depth**
Focus on essential materials and the development of learner competencies in its phases. Learning becomes more profound, meaningful, not rushed and fun.
- b. **More Independence**
 - 1) Students, there is no specialization program in high school, students choose subjects according to their interests, talents, and aspirations.
 - 2) Teachers, teaching according to the stage of achievement and development of students.
 - 3) The school has the authority to develop and manage curriculum and learning in accordance with the characteristics of educational units and learners
- c. **More Relevant and Interactive**

Learning through project activities provides wider opportunities for students to actively explore actual issues such as environmental, health, and other issues to

support the development of the character and competence of the Pancasila Student Profile.

3. Islamic Religious Education

a. Islamic Religious Education at Glance

Islamic Religious Education is one of the compulsory subjects that must be in the school curriculum, this is explained in the National Education System Law No. 20 of 2003 article 37 paragraph 2 which states that the compulsory education curriculum contains Religious Education, Civic Education, and Language Education. Education is the right means to instill an attitude of tolerance in society, education is also the key to improving the welfare and dignity of the nation. The quality of a nation can be seen from the high and low quality of education applied.

According to the Government Regulation of the Republic of Indonesia No. 55 of 2007 concerning Religious Education and Religious Education chapter 1 articles 1 and 2 is affirmed "Religious and religious education is education carried out through subjects or lectures at all levels of education aimed at to impart knowledge and shape the attitude, personality of human beings who have faith and piety in God Almighty, as well as the skills and abilities of students in responding to religious values, to prepare students to become human beings who can live and practice their religious teachings.

Although not very significant, there are differences among experts in defining Islamic Religious Education. Abdul Majid stated, Islamic Religious Education is a conscious effort created by educators in preparing students to believe, understand, and practice Islamic teachings through guidance, teaching or training activities that have been planned to achieve the goals that have been set. (Abd Majid: 2012, 13). Meanwhile, according to Mardan and Feby Ismail, Islamic Religious Education is a process of education and guidance which contains Islamic values so that students are able to understand and practice the teachings of the Islamic religion. (Mardan Umar: 2020, 13). Similarly with it, Zakiah Daradjat said Islamic Religious Education is a process of guidance and nurturing children through Islamic teachings. Finally they can

practice Islamic teachings in daily life and obtain happiness in the afterlife. (Zakiah Darajah: 2005, 86). bu Ahmadi and Nur Uhbiyati stated that Islamic Religious Education is an effort to shape a person's physical and spiritual in accordance with Islamic teachings through a process of guidance. (Abu Ahmadi: 2004,110).

Religious education has a high and most important position, because religious education serves to make students have noble morals and raise to a higher degree. Based on some of the definitions above, it can be concluded that Islamic Religious Education is an effort and interaction process to provide knowledge about Islamic values so that students can practice them in their daily lives so that they behave well and obtain the happiness of the world and the hereafter.

b. Objectives of Islamic Religious Education

Islamic education as a discipline certainly has characteristics and goals that are different from other disciplines. A goal is something that is expected to be achieved or what will be produced in the period of a planning.

In article 2 paragraph (1) PP. Number 55 of 2007 explained that Religious Education functions to shape Indonesian people who have faith and piety in God Almighty and have a noble character and are able to maintain peace and harmony in inter and inter-religious relations. The education expert, Muhaimin says that the purpose of Islamic Religious Education is to increase the faith, understanding, passion and practice of students about Islam, finally they become Muslims who have faith and devotion to Allah SWT. and have a noble character in personal life, society, nation and state. (Muhaimin: 2001, 223-224).

Thus, it can be concluded that the purpose of Islamic Religious Education must refer to the cultivation of Islamic values and try to provide knowledge and teaching to Muslim children to be devout and worship according to Shari'a to Allah Almighty. Students who have achieved the goals of Islamic religious education are described as individuals who have faith, commitment, ritual and social at the

expected level. Accept without the slightest doubt the truth of the teachings of Islam.

c. Scope of Islamic Religious Education

Islamic Religious Education has a very wide scope, because the Islamic teaching covers all sides of human life. In general, its scope can summarized into three classification;

1. *Aqidah*, an aspect of spirituality with an inner belief teaching the existence of Allah Almighty, as the Creator of life.
2. *Sharia*, the implementation aspect is related to all regulations regarding the act of mental charity, such as the relationship of *muamalah*, laws, as well as *mahdhah* worship such as prayer, fasting, hajj and others
3. Morals, aspects of behavior and ways of behaving that perfect *Aqidah* and *Sharia* and in it teach human attitudes, personalities, and behaviors that are in accordance with Islamic teachings. (Mardan Umar: 2020).

D. Results and Discussion

1. Circumstances Before Mentoring

Nadiem Makarim stated that he still often finds some teachers and parents confused about interpreting *Merdeka Belajar*. Furthermore he said actually until now I quite often hear confusion among parents and teachers about the essence of *Merdeka Belajar*," This statement he convey in an event broadcast via Youtube of the Ministry of Education and Culture of the Republic of Indonesia, Thursday (24/6) (<https://www.youtube.com/watch?v=T2-s6yY9yoI>). Some think freedom here means freedom to do anything. Free to learn or not, free to do assignments or not," (<https://www.cnnindonesia.com/>.) he continued.

In Semarang City, there are 44 public junior high schools and 102 private junior high schools. There are 240 religious teachers who are members of the board for Subject teachers. A random survey was held with Google Form concerning with *Merdeka Belajar* for Islamic Religious teachers in Semarang City. The survey result shows as the following table (Pergunu: 2022):

Table 1 : Islamic Religious Education Teacher's Knowledge of the Concept of Independent Learning

Numb	Statement	Percentage	explanation
1	Claiming to be very understanding	0 %	none
2	Professing to understand	10 %	They understand but find it difficult to implement it
3	Admitting to lack of understanding	70%	They're not ready yet
4	Admitting not to understand	20%	They are not prepared

Table 2 : The need for Islamic Religious Education teachers to increase capacity in learning based on *Merdeka Belajar*

Numb	Statement	Percentage	explanation
1	Claiming to be in dire need	85 %	Looks of enthusiasm
2	Claiming to need	15%	In order to strengthen
3	Admitting to lack of need	0 %	none
4	Claiming not to need	0 %	none

2. Expected Assisted Conditions

After capacity building efforts are made, hoped that Islamic Religious Education teachers as a whole:

- a) Understanding the philosophy of freedom of learning
- b) Able to formulate learning objectives based on independent learning
- c) Able to develop learning materials based on independent learning
- d) Able to develop learning methods based on independent learning
- e) Able to develop media and learning resources based on independent learning
- f) Able to develop an evaluation of independent learning-based learning.

The understanding of these six things can be measured from their ability to create annual Learning Objectives Flow and Teaching Modules

3. Implementation of Merdeka Belajar in Islamic Religious Learning

The *Merdeka Belajar* curriculum policy is the result of an evaluation of the 2013 curriculum in schools. Nadiem emphasized, this curriculum policy is a provision of freedom for schools, teachers and students to innovate, free to learn independently and creatively. The policy is considered a big policy to realize education in Indonesia to be better and more advanced. In addition, it has a direction and purpose that offers independence to educational institutions to explore the potential of their students by adjusting the interests, talents and skills of each student. With this independence and freedom, hoping that education in Indonesia will be more advanced, high quality, and able to have a positive impact on the progress of the nation and state. (Evi Susilowati: 2022, 121).

In general the implementation of *Merdeka Belajar* goes through three stages: planning, implementing and evaluating.

1. Planning Cohort

In this stage there are several things that must be done, including:

a. Forming a Special Team of Teachers of Islamic Religious Course

With the formation of a special team of teachers in Islamic Religious subjects, hopefully it can facilitate coordination between teachers to design a learning plan and share the new knowledge and experiences to reach the learning objectives. As a result the learning process in the classroom goes well. A special team of subject teachers can work together in planning learning at the beginning of the semester, can also discuss the level of student learning progress, share best practices, exchange information about teaching materials and so on.

b. Operational Curriculum Planning of Education Units

This planning has been prepared together with the work world, such as industry, education institutions and so on. It leads to stakeholders developing a series of teaching strategy, learning method, learning model like project based learning.

Education units and teachers in this planning are given the flexibility to develop learning, teaching tools and assessments that are in accordance with the needs and characteristics of students, educational units, and their regions. Education units and teachers also have the freedom to choose the type, technique, form of instrument, and time of assessment implementation by referring to the characteristics of learning objectives. These activities can be carried out by modifying learning based on analysis and reflection on the conditions, facilities, infrastructure and educators and education staff in the education unit by involving representatives of students, parents, industry and the community.

After categorizing the subjects, the education unit and teachers have carried out the preparation of the curriculum delivered to the subject team. Furthermore, the subject team coordinates and socializes subjects between subject teachers to compile the flow of learning objectives and teaching tools based on the school curriculum.

Based on the results of observations hold by researchers, the subject of Islamic Religious Education at State Junior High School

20 Semarang city contains five elements of the subject matter including, the *Qur'an Hadith*, the history of Islamic civilization, *akidah akhlak*, and *fiqh*. Islamic Religious Education lessons can contribute and strengthen the profile of Pancasila students who have faith and piety, as well as have a noble character, realizing that they are part of the world's population who have global personality and competence, independent, creative, critical, and work together.

c. Develop a Learning Objectives Flow

The change in curriculum from the original learning that implemented the 2013 Curriculum to the *Merdeka Belajar* encouraged the teachers to learn more and practice as creatively as possible. One of them is to create a learning objectives flow and teaching modules. The flow of learning objectives is a plan of learning activities that is compiled and developed in detail from certain materials or topics related to learning outcomes.

In addition to having to compile the flow of learning objectives, teachers of Islamic Religion should be able to analyze the learning outcomes to be gained according to the level and stages of students. These learning outcomes are not limited by the school year, but are grouped in the form of stages so that they are flexible in their implementation. It's just that if the Islamic Religious Education teacher does not know the student's abilities in advance, he will get it difficult to plan the learning goals that should be achieved. Because so far Islamic Religion teachers teach based on the order of material in teaching materials or handbooks, not based on which is the most important and important to teach first. (Ahmad Rifai: 2022, 108). That is, Islamic Religious Education teachers explore in advance the potential and make observations in their respective classes to find out what students need.

d. Develop Teaching Tools or Teaching Modules

Teaching modules are a set of tools or media, methods, instructions and guidelines arranged interestingly and systematically. The

teaching mode contains the subject matter to be taught to students. By compiling teaching modules teachers can master all the courses during the learning is going on.. For the development of teaching devices or teaching modules can refer to the operational curriculum and the flow of learning objectives. (Inue Sumarsih: 2022, 256).

The teaching modules used in the *Merdeka Belajar* curriculum are in the form of documents that contain the objectives, steps, learning media and principles needed in one theme or topic based on learning objectives. Teachers have the freedom to compile, select and modify available teaching modules according to the context, characteristics and needs of students. The government has provided examples of teaching modules that can be used as inspiration for schools, options that facilitate and ease the burden on teachers in making learning designs. Teachers are free to choose or change the teaching modules provided by the government to adjust the teaching modules according to the characteristics of the students.

e. Project to Strengthen the Profile of Pancasila Students.

The project of strengthening the profile of Pancasila students is one of the characteristics of the *Merdeka Belajar* policy. The Pancasila student profile reflects Indonesian students who excel by lifelong learning, character, global competence and behaving fitting to Pancasila values, and acts as the main reference that directs education policies, including being a reference for teachers in building student character and competence (Evi Susilowati: 2022, 122). This project of Pancasila student profile strengthening aims to strengthen efforts to achieve the Pancasila student profile referring to the standard of graduate competency. The project implementation to strengthen the profile of Pancasila students is carried out flexibly, both in terms of content and implementation time.

In planning a project to strengthen the profile of Pancasila students provided by the Ministry of Education and Culture in

accordance with the local context, the needs and interests of students by involving students' opinions and ideas. Teachers take advantage of the Pancasila student profile strengthening project to build student character and competence. The implementation of the project to strengthen the profile of Pancasila students cannot be separated from the main objectives of the Islamic Religious Education subject, namely forming moral morals and ethics of students and to prepare students to become members of a moral society.

Through the application of the Pancasila student profile, it is hoped that it can form students with character in accordance with the noble values of Pancasila. The first indicator is faith and piety in God Almighty, and a noble character that can be realized by praying before and after activities and prioritizing five-time prayers, *tadarus* activities, and memorization of the Qur'an. Second, global diversity is realized by providing a thorough understanding, so that students think broadly about tolerance. Third, mutual cooperation is realized by giving group assignments to students so that they can work together in completing tasks. Fourth, independence which is realized by giving assignments independently so that students can complete their own tasks so as to create an independent spirit. Fifth, critical reasoning is realized by giving examples of problems to students and inviting students to solve them well. Sixth, creativity that is realized by facilitating students with their talents.

2. Implementation Cohort

The implementation of learning is an activity to achieve competence that is carried out in a fun, inspiring, interactive way, challenges students to participate, and sufficient space is given for independence, creativity, and initiative tailored to students' interests, talents, psychology, and physical development. Basically, carrying out learning is the implementation of programs that have been designed in the teaching and learning process in the classroom. The quality of the flow of learning objectives that have been designed determines the success or failure of a

learning implementation. So the flow of learning objectives that have been designed is used as a reference for the implementation of learning. Because the implementation of good learning comes from good learning planning as well.

There are several stages carried out in implementing the Merdeka Belajar curriculum policy on learning Islamic Religion Course:

a. Application of Student-Centered Learning

In Article 1 of Law Number 20 of 2003, it is explained that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation and state."

The definition of education according to the aforementioned law shows a new view of education that makes students subjects in the educational process. Therefore the success of the Educational process will depend on the learners themselves. Another subsystem of Education is as a facilitator. The success of the educational process is also seen from the extent to which there is a change in students in terms of knowledge, attitudes and skills.

Student-centered learning is implemented in the form of giving independence to students to plan their educational process, manage their learning process and evaluate the extent to which they have successfully achieved their educational goals and targets. In line with that, the Educational Institution is tasked with providing a wide space for students to develop all their potential.

b. Creating Fun Learning Situations

In classroom learning activities, teachers must be able to create a pleasant learning environment. Before delivering the material, Islamic Religious Education teachers convey an understanding to students about the importance of learning Islamic Religious Education, by means of teachers being able to motivate and refer students to always be enthusiastic about achieving learning goals. Because if students are aware of the

importance and obligation to learn Islamic Religious Education, then they will have the willingness to learn religion.

The school does not restrict teachers from using classroom teaching methods, and gives students the flexibility to learn according to their needs. The school strives to support all learning activities by providing various facilities, both inside and outside the classroom so that teachers and students can achieve learning objectives. The school also hopes that students can imply the material they learn in class in everyday life.

The teacher does not just teach and ask about the material already studied. However, it is expected that teachers provide stimulus to students before learning begins, and give students the opportunity to determine learning methods, strategies, and media. Then in the core learning activities, students carry out a series of learning activities and the teacher only becomes a facilitator, but still monitors the learning process in the classroom.

After carrying out appreciation and ice breaking, the teacher conveys the purpose of the material associated with daily activities. This is done so that students can understand what the material is studied for. The first step is to ask students questions, what they know about the material. With one question can find a lot of different answers, because previously they have learned in advance from different sources at home. The role of the teacher consolidates all student responses so that their understanding is the same. That way, he hopes to train students to dare to speak which then share with their friends so that the material they have obtained is easier to remember.

In carrying out learning activities, teachers do not only need to master learning materials, teaching strategies and methods, using learning media or tools. However, teachers play a very important role in determining the quality of learning. Teachers must always create a conducive atmosphere in the classroom in order to achieve effective learning.

An effective learning process also allows for optimal learning outcomes. However, in reality, there are still many who

think that the learning process, especially the subject of Islamic Religious Education, is seen as a less interesting subject and is even underestimated by many people. This happens because it is influenced by several factors, for example an education system that lacks material and divine qualities, lack of teacher accuracy in choosing strategies and applying methods, monotonous teaching styles, and lack of mastery of teacher science in relation to religious theory and practice. Therefore, with the knowledge he has, teachers not only provide a broad picture and understanding of religion to their students, but also can practice the knowledge they have gained in daily behavior.

In the closing activity, the teacher reflects back on the material that has been given to the students, so that students remember and understand the material that has been studied. After that the teacher again reminds the students that what has been learned can be implemented in everyday life. Then assign assignments to students as daily assessments.

So for the closing activity, Islamic Religious Education teachers usually reflect back on the material that has been taught. This is done by providing feedback to students who may not understand and are embarrassed to ask questions.

3. Evaluating Cohort

Evaluation is one of the components of a curriculum to reflect the effectiveness for achieving learning objectives. In the context of the curriculum, evaluation can serve to know whether the goals that have been set have been achieved or not. Evaluation is also used as feedback in the improvement of current strategies. With evaluation, the exact information can be gained regarding the implementation of learning, the success of students and teachers in the learning process. Based on the results of the evaluation can be made decisions on the curriculum itself, the necessary learning, difficulties and guidance efforts. (Leli Halimah: 2020, 48).

With learning assessment, learning is expected to be able to measure aspects that

should be measured and are holistic. Assessments can be diagnostic, formative and summative principles. Diagnostic assessment is carried out at the beginning of learning, aiming to support differentiated learning so that students can obtain the learning needed and to find out the readiness of students to study teaching materials to achieve the planned learning objectives. Meanwhile, formative principles are carried out during learning. By carrying out formative principles, it can be used as a basis for reflecting on the entire learning process. If the student has achieved the learning objectives, the teacher can proceed with the next learning objective.

However, if the learning objectives have not been achieved, the teacher needs to strengthen first. Furthermore, teachers need to carry out summative principles to ensure the achievement of overall learning objectives. Teachers use a variety of different basic techniques. Formative principle results are used for learning feedback, while summative principle results are used for reporting learning outcomes.

E. Conclusion

This lecturer service activity in collaboration with MGMP SMP Semarang City has been able to increase participants' knowledge about the independent learning policy. The products that can be produced by participants are Learning Objectives Flow and Learning Modules. The ability to produce these two products is an indication that it turns out that teachers are able to manage independent learning-based PAI learning after going through rigorous training and mentoring. Thus, the pattern of service through the training and mentoring model is very necessary because it will produce measurable products as carried out by the UIN Walisongo KPD Team in collaboration with MGMP PAI Semarang City.

Bibliography

1. Abdul Majid, (2012), *Belajar dan Pembelajaran Pendidikan Agama Islam*, (Bandung : Remaja Rosdakarya)
2. Abu Ahmadi dan Nur Uhbiyati (2004), *Pendidikan Agama Islam*, (Jakarta:Rineka Cipta).
3. Admin disdikpora (2016), 'Apa Tujuan Belajar?', 2016 <<https://disdikpora.bulelengkab.go.id/informasi/detail/artikel/apa-tujuan-belajar-97#>>.
4. Ahdar Djamaluddin and Wardana (2019), *Belajar Dan Pembelajaran 4 Pilar Peningkatan Pedagogis*, ed. by Awal Syaddad, CV Kaaffah Learning Center (Sulawesi Selatan: CV. Kaaffah Learning Center).
5. Ahmad Rifa'i, dkk., (2022) "Penerapan Kurikulum Merdeka Pada Pembelajaran PAI di Sekolah", *Jurnal Syntax Admiration*, (Vol. 3, No. 8, Tahun 2022)
6. Ana Widyastuti, (2022), *Merdeka Belajar Dan Implementasinya*, ed. by Resna Anggria Putri (Jakarta: PT Elex Media Komputindo).
7. Atika Widiastuti (2020), *Persepsi Guru Tentang Konsep Merdeka Belajar Medikbud Nadiem Makarim Dalam Pendidikan Agama Islam di MTs N 3 Sleman* (Skripsi tidak diterbitkan UII 2020)
8. B.S.Bloom (1956) *Taxonomy of Educational Objectives. Handbook I : Cognitive Domain* (New York: McKey New York)
9. Balitbang Pergunu Jateng, (2022), *Survey Respon Guru PAI terhadap Kebijakan Kurikulum Merdeka di Kota Semarang*.
10. BSNP Indonesia, [Http://bsnp.org](http://bsnp.org). diakses 20 Juni 2022.
11. Dian Ningsih dalam youtube: <https://www.youtube.com/watch?v=eDrkgAA0wp0>. Diakses 20 Juni 2022
12. Direktorat SD (2022), 'Merdeka Belajar' <<http://ditpsd.kemdikbud.go.id/hal/merdeka-belajar>> [accessed 21 July 2022].
13. Evi Susilowati, (2022) "Implementasi Kurikulum Merdeka Belajar dalam Pembentukan Karakter Siswa pada Mata Pelajaran Pendidikan Agama Islam", *Al-Miskawaih: journal of science education*, (Vol. 1, No. 1, Tahun 2022),
14. HamdaniM., & ZulfaqorM. (2022). Implementasi Kebijakan Merdeka

- Belajar terhadap Proses Pembelajaran Pendidikan Agama Islam di MI Al - Ikhlah. *Reslaj : Religion Education Social Laa Roiba Journal*, 5(3), 930 - 934. <https://doi.org/10.47467/reslaj.v5i3.1966>
15. Ineu Sumarsih, dkk., (2022), "Analisis Implementasi Kurikulum Merdeka di Sekolah Penggerak Sekolah Dasar", *Jurnal Basicedu*, (Vol. 6, No. 5, Tahun 2022)
 16. KBBI, 'Merdeka', *KBBI Daring* <<https://kbbi.kemdikbud.go.id/entri/merdeka>> [accessed 10 March 2022].
 17. Leli Halimah, (2020), *Pengembangan Kurikulum dan Pembelajaran di Era Globalisasi*, (Bandung: Refika Aditama)
 18. Mardan Umar, Feby Ismail, (2020) , *Buku Ajar Pendidikan Agama Islam (Konsep Dasar Bagi Mahasiswa Perguruan Tinggi Umum)*, (Banyumas: CV. Pena Persada)
 19. Muhaimin, dkk, (2001), *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: PT Remaja Rosdakarya)
 20. Mukminan. (1997), *Teori Belajar dan Pembelajaran*. (Yogyakarta: P3G IKIP)
 21. Munirah, (2016) 'Petunjuk Al-Qur'an Tentang Belajar Dan Pembelajaran', *Jurnal Lentera Pendidikan*, 19.1.
 22. Muslimah News (2021) "*Merdeka Belajar: Kebijakan Lompat-lompat ala Nadiem Makarim*". www.muslimahnews.com. Diakses tanggal 16 Januari 2020.
 23. Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007, *Pendidikan Agama dan Pendidikan Keagamaan*, Pasal 2 Ayat (1)
 24. PSPK, (2021) 'Merdeka Belajar Dan Paradigma Kebijakan Pendidikan', <https://pspk.id/merdeka-belajar-pspk/> [accessed 26 July 2022].
 25. Putri Lestari and Adeng Hudaya, (2018) 'Penerapan Model Quantum Teaching Sebagai Upaya Meningkatkan Hasil Belajar Siswa Pada Mata Pelajaran IPS Kelas VIII SMP PGRI 3 Jakarta', *Research and Development Journal of Education*, 5.1
 26. Rati Melda Sari, (2019) 'Analisis Kebijakan Merdeka Belajar Sebagai Strategi Peningkatan Mutu Pendidikan', *Jurnal Manajemen Pendidikan Islam*, 1.1.
 27. Rora Rizky Wandini and Maya Rani Sinaga, (2018) 'Games Pak Pos Membawa Surat Pada Sintax Model Pembelajaran Tematik', *Jurnal Raudhah*.
 28. Siti Ma'rifah Setiawati, 'Telaah Teoritis: Apa Itu Belajar?', *Jurnal Bimbingan Dan Konseling FKIP UNIPA*, 35.1 (2018), 32.
 29. Sunhaji, (2013) Konsep Pendidikan Orang Dewasa dalam *Jurnal Kependidikan IAIN Purwokerto* Vol. 1 No. 1 Tahun 2013, hal. 5
 30. Susanti, H., & Fadriati, F. (2023). Kesiapan Sekolah terhadap Implementasi Kurikulum Merdeka (Studi Kasus di SMPN 5 Padang Panjang) dalam '*ISLAMIKA* 5(1), 126-137. <https://doi.org/10.36088/islamika.v5i1.2447>
 31. Tempo. Co, (2022) Apa Itu Merdeka Belajar: Tersebab Survei Jebloknya Matematika Dan Literasi Siswa', x <<https://nasional.tempo.co/read/1560429/apa-itu-merdeka-belajar-tersebab-survei-jebloknya-matematika-dan-literasi-siswa>> [accessed 21 July 2022].
 32. Vania Sasikiran and Yusuf Tri Herlambang, (2020) 'Urgensi Merdeka Belajar Di Era Revolusi Industri 4.0 Dan Tantangan Society 5.0', *E-Tech*, 08.02
 33. Zakiah Daradjat, (2005) , *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara).