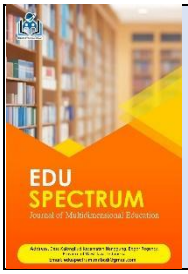

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Implementation of the Kurikulum Merdeka Through the P5 Program in Islamic Religious Education Learning at SMP Tahfidz Assyifa Al Islami Parung

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ABSTRACT

This study aims to describe and analyze the implementation, challenges, and solutions in applying the Kurikulum Merdeka through the P5 program in Islamic Religious Education (PAI) learning. The research was conducted at SMP Tahfidz Assyifa Al Islami Parung using a qualitative approach and field research methodology. Data collection techniques included interviews, documentation, and observation, with data validity tested through triangulation of methods and sources. Data analysis involved data collection, reduction, presentation, and conclusion drawing. The findings reveal that the implementation of the Kurikulum Merdeka through the P5 program in PAI learning began in the fourth week of July in the 2024 academic year, focusing on entrepreneurship for seventh-grade students and democracy for eighth-grade students. However, challenges were identified, including limited teacher understanding and training regarding the P5 program, insufficient supervision from project coordinators, and inadequate module support, as the materials were primarily downloaded from the internet.

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INTRODUCTION

The curriculum serves as the "soul" of education, requiring innovative, dynamic, and periodic evaluations to align with advancements in technology, science, and societal demands, as well as the competencies needed by graduates' stakeholders. Thus, curriculum change becomes inevitable. The rapid development of science and technology no longer allows the education sector to remain in the "comfort zone" of existing curricula. For example, over six years, the Indonesian Higher Education Standards (SN-Dikti) have been revised three times:

Permenristekdikti Number 49 of 2014, Permenristekdikti Number 44 of 2015, and Permendikbud Number 3 of 2020, which coincided with the launch of the "Merdeka Belajar Kampus Merdeka" (MBKM) policy. This reflects that change requires acceleration, not merely speed.

In Indonesia, curriculum implementation has undergone numerous changes and improvements, including those in 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997 (revision of the 1994 curriculum), 2004 (Competency-Based Curriculum), 2006 (School-Based Curriculum), and 2013 (commonly referred to as "Kurtilas"). In 2018, the 2013 curriculum was revised further (**Heni Purwanti & Nani Nurwati, 2023**). The Quran contains numerous verses related to the components of education, including those concerning curriculum content. This article explores Quranic verses regarding curriculum content, focusing on subjects taught in educational institutions, especially Islamic ones. These subjects include tawhid (monotheism), worship practices, ethics, health education, social studies, vocational skills, and aesthetics.

The most essential subject that must be taught and included in educational curricula is tawhid or aqidah (creed). This is because the principles of tawhid are foundational and must be deeply rooted in the hearts and minds of students. Passing down the concept of tawhid to future generations of Muslims is vital for maintaining Islamic values, ensuring they take root firmly on earth, and bringing forth Allah's blessings. Therefore, it is crucial to remind the younger generations to remain steadfast in strengthening their faith, as emphasized in Surah Al-Baqarah (2:133).

In addition to intramural programs, the "Freedom to Learn" concept in middle schools (SMP) includes the "Strengthening Pancasila Student Profile Projects" (P5). In project-based learning, teachers play a critical role and must be competent in assessing readiness for implementing project themes (**Muhammad Rizal et al., 2022**). The Pancasila Student Profile serves as a framework for evaluating students' capabilities in Indonesia, formulated by the Ministry of Education's Character Strengthening Center. It includes six key traits: noble character, independence, critical thinking, creativity, cooperation, and global diversity.

To implement the Pancasila Student Profile effectively, teachers are expected to design project theme modules as part of project-based learning plans. These modules should consider students' developmental stages, project goals, selected themes, and long-term growth. Key aspects of these modules include dimensions, sub-elements, and elements of the Pancasila Student Profile. The Ministry of Education aims to produce a generation that embodies the nation's aspirations outlined in the law (**Rusnaini, Raharjo et al., 2021**). P5 is a flagship program in the Kurikulum Merdeka. It emphasizes strengthening the character of the Pancasila Student Profile through project-based learning. Inspired by Ki Hajar Dewantara's philosophy of learning beyond the classroom, P5 encourages students to learn, observe, and address real-world problems. It aims to develop lifelong learners who are competent, intelligent, and character-driven, as envisioned in the Pancasila Student Profile. Thus, implementing P5 in schools is essential (**Sukma Ulandari & Desinta Dwi Rapita, 2023**).

Implementing the Kurikulum Merdeka requires an interactive approach, allowing students to actively explore new ideas. Educational institutions have the autonomy to determine how they implement the curriculum based on their resources and students' needs. For instance, they can tailor curriculum changes, teaching aids, and curriculum development to suit their requirements (**Rsetu Rahayu et al., 2022**). The researcher, as an educator at SMP Tahfidz Assyifa Al-Islami Parung, conducted observations on the implementation of P5 in Islamic religious education (PAI). Several challenges were identified, including insufficient support for teachers and schools in implementing P5 according to official guidelines. P5's

primary goal is to develop students' character in line with Pancasila. Its integration with PAI, which aims to build moral character, motivates this study on the challenges and opportunities in merging P5 with PAI.

The challenges in implementing the Kurikulum Merdeka are the main issues highlighted in this study, especially in PAI. These include a lack of innovative teaching approaches, underutilization of natural surroundings as learning media, and limited student understanding. Consequently, the integration of P5 into PAI is essential to ensure students retain and apply what they learn while expanding their knowledge and comprehension during the learning process. SMP Tahfidz Assyifa Al-Islami Parung, located in Parung, Bogor Regency, is a private school with the slogan "competent, intelligent, and polite," which aligns with the six dimensions of the Pancasila Student Profile. Character development through project-based activities is a key focus at this school.

LITERATURE REVIEW

The curriculum serves as a guide for teachers, acting as a framework for developing the learning process. All educational activities—ranging from lesson planning, material selection, determining approaches and strategies/methods, choosing and deciding on learning media, to establishing evaluation techniques—must adhere to the curriculum (**Naela Milatina Azka, 2015**). Ki Hajar Dewantara viewed education as a driving force for student development, emphasizing education as a means to bring about change and contribute positively to the surrounding environment. His concept of an independent learning curriculum stems from the idea that learning freedom means self-liberation. Students' interests and talents should be free to develop broadly (**Della Khoirul Ainia, 2020**).

Nadiem Makarim stated that the independent curriculum represents a new reform and a breakthrough focused on cultural transformation. He further explained that this curriculum approach is not merely administrative but should also focus on the child. The aim is to align graduates with the values of Pancasila students (**Ineu Sumarsih et al., 2022**). The Independent Curriculum began its trial phase in 2020 and was officially implemented in 2022. It was first introduced by the Minister of Education and Culture, Nadiem Makarim, in 2019, following findings from the 2019 Programme for International Student Assessment (PISA).

The results placed Indonesian students sixth from the bottom, prompting the creation of this new curriculum concept. The Independent Curriculum emphasizes autonomy and freedom in education, allowing educators and institutions to determine the most effective teaching and learning methods. This concept aligns with Paulo Freire's notion of educational freedom, sharing the goal of humanization, which fosters freedom of thought and expression in the learning process. At its core, education should lead individuals to both external and internal liberation (**Madhakomala et al., 2022**).

Project to Strengthen the Profile of Pancasila Students (P5)

The Project to Strengthen the Profile of Pancasila Students (P5) serves as a tool to achieve this profile by providing students with the opportunity to "experience knowledge" as part of character reinforcement. It also offers students the chance to learn from their environment. Through this project, students engage with themes and critical issues, such as waste management, enabling them to take concrete actions to address these problems based on their learning stages and needs (**Enjang Sarip Hidayat, 2023**).

P5 is implemented in two stages: conceptual and contextual. This program allows students the freedom to learn, with flexible learning structures, enabling schools to allocate

time according to their needs. This makes learning more effective and active, as students can experience real-life applications of the program in their environment (**Annisa Intan Maharani et al., 2023**). The Independent Curriculum's P5 is expected to inspire and motivate students to contribute more to their surroundings, producing graduates who are competent, of strong character, and aligned with Pancasila values. Through P5, students explore essential themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic living. These opportunities enable students to address these issues with concrete actions tailored to their learning stages and needs (**Okpatrioka et al., 2023**).

The Profile of Pancasila Students is an initiative to improve education quality in Indonesia by focusing on character formation. In the current era of technological advancement and globalization, the role of value-based education is essential for balancing technological progress with human development. The strengthening of the Pancasila student profile emphasizes instilling both character and practical skills in daily life. This is achieved through school culture, curricular and extracurricular learning, P5 projects, and workplace culture. These efforts respond to a fundamental question in Indonesia's educational system: what competencies should the system cultivate? The desired competencies include proficiency, character, and behavior aligned with Pancasila values (**Nugraheni Rachmawati et al., 2022**).

Principles of the Project to Strengthen the Profile of Pancasila Students (P5)

There are four key principles in P5 (**Mohamad Rifqi Hamzah et al., 2022**):

1. Holistic Principle
   This principle involves viewing topics comprehensively, rather than in parts or isolation. A holistic mindset encourages thorough exploration of themes and interconnectedness to deeply understand issues within the context of project design for P5.
2. Contextual Principle
   This principle focuses on learning activities grounded in real-world experiences. It encourages educators and students to use their environment and daily life as primary learning materials. Contextual teaching connects taught material with students' real-world situations, fostering relationships between knowledge and its applications through key components such as constructivism, questioning, inquiry, learning communities, modeling, and authentic assessment (**Abdul Kadir, 2013**).
3. Student-Centered Principle
   This principle emphasizes active participation, encouraging students to independently manage their learning processes. It also allows students to select and propose project topics based on their interests.
4. Explorative Principle
   This principle opens space for personal development and inquiry in unstructured yet guided ways.

Themes of P5 Projects

The Directorate of Junior High Schools has identified several themes for P5 projects that schools will implement annually based on relevant issues within the student environment. These include:

1. Sustainable Lifestyle

This theme aims to understand the short- and long-term impacts of human activities on life and the environment. It promotes eco-friendly systems that sustain ongoing cycles. The UN World Commission on Environment and Development defines sustainability as meeting current needs without compromising future generations' ability to meet theirs. Sustainable actions involve consuming and using natural resources in ways that maintain ecological balance (**Ni Made Irma Wulandari & I Made Sutajaya, 2022**).

2. Local WisdomIndonesia faces an identity crisis due to the erosion of culture and local wisdom. This theme encourages curiosity and inquiry into local culture and wisdom, fostering an understanding of traditional and contemporary wisdom tied to specific locations.

RESEARCH METHOD

The approach employed in this study is qualitative. The qualitative method was chosen based on several considerations, primarily because the issues analyzed are easier to understand within the qualitative framework. According to Lexy H. Moleong, there are three reasons for using qualitative methods: First, qualitative methods are more adaptable to dealing with diverse realities. Second, this method presents the essence of the relationship between the researcher and informants more directly. Third, qualitative methods are more sensitive and flexible, allowing them to adjust to various value patterns encountered (**Sugiyono, 2011**).

This research employs a qualitative field study approach. Field research refers to a method where data is collected through direct observation in the field. According to Zainal Arifin, qualitative research is a process conducted naturally and objectively based on real conditions in the field without manipulation, focusing primarily on qualitative data (**Zainal Arifin, 2011**). The research was conducted at SMP Tahfidz Assyifa Al Islami Parung, located at Jl. Demang Aria, Warujaya, Parung, Bogor, West Java. The site was selected because SMP Tahfidz Assyifa Al Islami Parung is a formal educational institution under the Ministry of Religious Affairs, strategically located.

To gather data or evidence, the researcher utilized questionnaires and interviews as data collection methods. Thus, data sources are referred to as respondents, who provide answers to written or verbal questions (**Imron Rosidi, 2011**). The primary subjects of this research include PAI teachers, the school principal, the vice principal of curriculum, and students at SMP Tahfidz Assyifa Al Islami Parung, who also act as additional informants, providing insights into the research context (**Lexy J. Moleong, 2008**). This selection aims to ensure an objective and comprehensive exploration of the necessary information.

The respondents or primary sources of data in this study are: (1) The Principal of SMP Tahfidz Assyifa Al Islami Parung; (2) The Vice Principal of Curriculum at SMP Tahfidz Assyifa Al Islami Parung; (3) PAI Teachers at SMP Tahfidz Assyifa Al Islami Parung; and (4) Students at SMP Tahfidz Assyifa Al Islami Parung.

These four respondent categories serve as the primary data sources supporting the research. Secondary sources, on the other hand, are indirect sources of data (**Amirudin & Zainal Azikin, 2003**). In this research, secondary data includes documents such as records, photos, or other observations relevant to the research focus. The secondary data specifically pertains to documents related to the implementation of the "Independent Curriculum Program (P5) in PAI Learning at SMP Tahfidz Assyifa Al Islami Parung." The documentation process involved collecting information from archival data, institutional records, personal documents, and published or unpublished official documents.

Qualitative research predominantly employs data collection techniques such as participant observation, in-depth interviews, and documentation. Data collection activities through observation and interviews aim to explore and trace as many aspects of the studied phenomenon as possible (**Burhan Bungin, 2005**). The tools or instruments for data collection serve as aids in obtaining data.

The researcher used field research methods, collecting data directly from the field through:

1. Participant Observation
   A systematic observation of social phenomena, including psychological symptoms, which are then recorded (**Joko Subagyo, 2006**).
2. In-depth Interviews
   Conducted to obtain information directly by asking questions to respondents (**Sugiyono, 2011**).
3. Documentation
   A method of investigation focusing on explaining past events through document sources (**Winarno Surachmad, 1985**). Documentation complements observation and interviews in qualitative research, enhancing the study's credibility.

In data analysis, the process occurs simultaneously with data collection. This means the researcher analyzes data as it is collected in the field. The activities involved in data analysis include:

1. Data Reduction
   This involves summarizing, selecting the main points, focusing on important aspects, and identifying themes and patterns. Reduced data provides clarity, facilitating subsequent data collection and retrieval when needed (**Sugiyono, 2011**). The researcher simplifies and organizes the data by selecting essential elements while discarding irrelevant ones.
2. Data Display
   In qualitative research, data presentation can take the form of brief descriptions, charts, or relationships between categories. According to Miles and Huberman, data is often presented narratively, making it easier to understand events and plan subsequent actions. This stage organizes the reduced data systematically to derive meaning and facilitate understanding.
3. Data Verification and Conclusion Drawing
   This stage involves verifying the accuracy of the collected data to draw conclusions aligned with the research focus. As the research progresses, data accumulates, enabling more objective conclusions. Conclusions are drawn from the start of the research process, with initial conclusions being provisional

RESULT AND DISCUSSIONS

The implementation of the Kurikulum Merdeka through the P5 program in PAI learning at SMP Tahfidz Assyifa Al-Islami Parung

The implementation of the Independent Curriculum through the P5 program in Islamic Religious Education (PAI) learning at SMP Tahfidz Assyifa Al-Islami Parung involves a well-structured process. The P5 concept, which is a project-based co-curricular activity, is designed to strengthen the attainment of competencies aligned with the Pancasila Student Profile. Before the implementation of P5, the principal and the vice principal for curriculum convened

a meeting to form facilitator teams for each project theme. These projects utilize teaching modules prepared by a team appointed by the vice principal for curriculum for each theme. The P5 program at SMP Tahfidz Assyifa Al-Islami is carried out through two stages: co-curricular and extracurricular activities.

During the preparation phase, each facilitator team is assigned a leader responsible for the team's performance. This leader also oversees communication among team members during the P5 implementation, ensuring synchronization and coordination. Poor communication among team members can negatively impact the program. Therefore, the leader's role is critical in fostering effective communication. The P5 program at the school is conducted once a week, on Fridays, for four class periods (JP). Each theme typically requires approximately 30 class periods (JP) to complete.

The implementation of the P5 program is closely integrated with PAI learning. At this school, the role of PAI is particularly significant compared to other subjects, as SMP Tahfidz Assyifa is a pesantren-based institution where religious studies dominate the curriculum. The connection between P5 and PAI can be observed in the first dimension of P5: faith in God Almighty and noble character. This dimension includes elements such as religious morality, personal morality, morality toward others, morality toward nature, and morality toward the state. These elements align directly with PAI learning. Hence, it can be concluded that the P5 program and PAI learning are deeply interconnected.

For the current academic year, 2024–2025, the implementation of the P5 program at SMP Tahfidz Assyifa Al-Islami Parung began in July. All subject teachers, including PAI teachers, are involved as facilitators. Islamic Religious Education (PAI) is a mandatory and vital component in shaping students' character at the school. The outcomes of the learning process are not only aimed at producing students with academic proficiency but also those with emotional intelligence, reflected in their attitudes, character, and noble morality.

Given the significant role of Islamic Religious Education (PAI) in shaping students at schools, the implementation of the Pancasila Student Profile Strengthening Project (P5) as part of the Kurikulum Merdeka, emphasizing independent learning, becomes crucial to achieving optimal learning outcomes in PAI. As an embodiment of the Merdeka Curriculum, P5 was introduced at SMP Tahfidz Assyifa Al Islami Parung, marking the school's adoption of this new curriculum. However, as the initiative is relatively new, much preparation, especially in terms of materials and communication, is required to ensure its effective implementation.

On Friday, August 16, 2024, the researcher conducted an interview with the vice principal for curriculum, Mr. Agung Wijayakusuma, S.Ag., and the PAI teacher, Mr. Khopid Hasanudin, S.Ag., regarding the Merdeka Curriculum, particularly P5. From the interview, it was revealed that the school only started implementing the Merdeka Curriculum in 2023 and began the P5 program in grades 7 and 8. The P5 activities were first introduced in the 2023–2024 academic year, but their implementation was still in its early stages due to limited preparation. Last year's themes included "*Sustainable Lifestyle*" focusing on grape cultivation and organic fertilizer production, facilitated in part by the PAI teacher, and "Local Wisdom," which involved the creation of traditional Parung foods.

The researcher also inquired about the schedule for the current semester (odd semester). Based on decisions made at the beginning of the academic year during meetings involving subject teachers and the principal, the P5 activities were scheduled to resume in the fourth week of July 2024. For the odd semester of the 2024–2025 academic year, the chosen theme was "*Entrepreneurship*," with activities centered on recycling waste materials into marketable products, with the PAI teacher serving as one of the facilitators.

By integrating PAI into the theme and linking it with waste management and environmental cleanliness, the project offered numerous benefits. From the perspective of Islamic education, utilizing waste and maintaining cleanliness teaches students the importance of environmental stewardship, a fundamental aspect of Islamic values. This theme provides students with practical insights into managing waste responsibly and avoiding littering, thus connecting actions to environmental preservation. Moreover, students develop the first dimension of P5, namely, being faithful, pious, and noble, with elements that include moral values towards oneself and the environment.

In PAI lessons, the importance of environmental care was elaborated by Mr. Khopid Hasanudin, who linked it to Surah An-Naml (27:68), which highlights humanity's responsibility towards the environment. The verse also conveys that Allah will reveal His signs to those who harm the environment. In the context of littering, the verse can be interpreted as a warning that environmental damage will have adverse effects on human life. Through the P5 project, students gain not only knowledge but also an opportunity to become small agents of change in environmental preservation. Their enthusiasm for these activities illustrates that learning extends beyond the classroom, offering real-world experiences with positive impacts on the environment and surrounding communities. By combining Islamic Religious Education (PAI) with P5 practices related to waste management and environmental cleanliness, the learning process becomes more holistic, benefiting students, the environment, and society.

Challenges in Implementing the Kurikulum Merdeka Through the P5 Program in PAI Learning at SMP Tahfidz Assyifa Al-Islami Parung

The implementation of the Merdeka Curriculum, particularly through the P5 program in school learning activities, presents challenges for all subject teachers, including in Pendidikan Agama Islam (PAI) learning. At SMP Tahfidz Assyifa Al-Islami Parung, several issues have been encountered, such as limited understanding among teachers regarding the P5 concept, inadequate training received by subject teachers, insufficient supervision by the P5 project coordinator (the vice principal for curriculum), poor communication among the facilitator team, and difficulties adapting to the P5 program due to prior reliance on the 2013 Curriculum. Additionally, issues related to the assessment system and other challenges hinder the effective implementation of the P5 program, particularly in PAI learning.

The execution of the P5 program at this school faces obstacles that impede its smooth operation. The first challenge is the lack of understanding and training among teachers concerning the P5 program. The second issue involves poor communication among the facilitator team regarding program implementation. Third, there is insufficient oversight by the P5 program coordinator during the execution phase. Teachers' limited comprehension of P5 significantly affects the program's effectiveness, making its implementation less conducive. This issue is compounded by the lack of adequate training provided to teachers, either from the education department or within the school itself.

Specifically, in PAI learning, teachers encounter challenges such as a limited understanding of how to integrate the P5 program into learning activities. The absence of sufficient training for PAI teachers regarding the P5 program is also a critical issue, leading to suboptimal program implementation. As a result, the execution of the P5 program in PAI learning tends to be minimal and lacks depth.

CONCLUSION

The implementation of the P5 program at SMP Tahfidz Assyifa Al-Islami Parung has regressed in terms of planning, preparation, and execution during this academic year. While the Merdeka Curriculum, including the P5 program, has been applied since the 2023 academic year, several challenges have hindered its effective implementation. These include limited knowledge of subject teachers regarding the P5 program, inadequate training opportunities for teachers on P5, lack of supervision from the program coordinator, and poor communication among the facilitator team during the program's execution. In the context of PAI (Pendidikan Agama Islam), specific obstacles include the insufficient understanding of P5 among PAI teachers and the unavailability of school-provided teaching modules, which are instead sourced solely from internet downloads. To address these challenges, the school has initiated Kurikulum Merdeka training sessions in collaboration with supervisors from the education office. However, training specific to the P5 program has yet to be conducted. Considering that the P5 project can serve as a platform to enhance students' enthusiasm for learning, it is crucial for the school to provide full support and find effective solutions to these barriers.

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