

### MERDEKA CURRICULUM, PANCASILA STUDENT PROFILE IMPLEMENTATION, AND LIL ALAMIN GRATITUDE IN MADRASAH IBTIDAIYAH

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**Abstract.** The Merdeka curriculum is a form of Indonesia's hope to encourage innovation and creativity in the field of education. Consideration of applying this curriculum is one of them, as a ransom for the learning loss that occurred over the past two years. This study presents facts related to the application, implementation, and implementation of the Merdeka Curriculum by combining the profiles of Pancasila students and Lil Alamin students of Mercy in Madrasah Ibtidaiyah. Type of qualitative research with interview methods. Planning is done through training related to the entire device of the Merdeka Curriculum. Implementation of learning in accordance with the teaching modules and project modules that have been compiled at the time of planning presents difficulties in combining the dimensions of Pancasila students and Lil Alamin Charity students. This is due to the lack of workshops and socialization related to the profile of Lil Alamine Charity Student. Results or reports of the implementation of learning activities, measured in data-scale numerical form and description Implementation of the Merdeka Curriculum requires training, guidance, and monitoring on a regular basis, mainly in coordination between the Profile of Pancasila Students and Lil Alamin Charity Students in the preparation of teaching modules as well as project modules.

**Keywords:** Curriculum Merdeka, Madrasah Ibtidaiyah, Student Pancasila, Lil Alamin's Mercy Students

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## 1. INTRODUCTION

Education is one area that needs to continue to adapt and evolve to meet future needs amid rapid and complex global change. A new approach to the education system, known as the Free Curriculum, is a form of Indonesian hope to encourage innovation and creativity in the field of education. The Merdeka curriculum claimed to offer availability for teachers and students in the form of freedom to choose learning methods that suit the interests and potential of each student. Students not only acquire knowledge but also participate actively in the learning process. Consideration of applying this curriculum is one of them, as a ransom for the learning loss that occurred over the past two years. In order to meet the expectations of Indonesia, further research is needed regarding the planning, implementation, and results of the implementation of the Merdeka Curriculum to introduce Merdeka Learning in Madrasah Ibtidaiyah. The purpose of this research is to present facts in the field related to the application, implementation, and implementation of the Merdeka Curriculum by combining the profiles of students from Pancasila and Grace of Lil Alamin in Madrasah Ibtidaiyah. This research is expected to provide a real picture for other madrasahs who have not implemented the Merdeka Curriculum perfectly, so that the Merdeka Curriculum is not merely meant as a change of terms in an educational process and is merely theoretical training without action.

The appointment of Nadiem Makarim on October 23, 2019, as Minister of Education, Culture, Research, and Technology of Indonesia, encouraged him to formulate a number of different policies and programs and to be considered superior for the development of education in Indonesia [1]. One of the best policies set by him is the implementation of the Merdeka Curriculum. This allows content to be optimized so that students have enough time to learn concepts and strengthen competence in behavior, which is reflected in everyday actions. Merdeka's curriculum became a learning recovery program from the COVID pandemic that directed students to study at home. Learning how to recover here means making the transition back from home learning (online) to face-to-face learning (luring). It is an independent program that is expected to be suitable for academic recovery, with the availability of three curriculum-supporting features, namely project-based learning and development. Soft skills and personality depend on the profile of Pancasila students [2]. The profile of the students consists of six dimensions, namely believing, fearful of the Lord YME, and noble morality; global devotion; gotong royong; self-reliant; critical; and creative. Implementation, according to the Indonesian dictionary (KBBI), is implementation or application. The term implementation is usually associated with activities to be implemented. Like the curriculum that will be implemented in the learning process [3].

One of the advantages of the application of the Merdeka Curriculum is that learning can be more relevant and interactive where learning through project activities gives students more opportunities to actively explore current issues, e.g., living environment, health, and other issues, to support the development of their personalities and skills. Pancasila students can bring back Islamic culture by performing all the acts and devotions of Muhammad [4]. that if it is also aligned with the students of the Grace of Lil Alamin, then students will be formed into a person who is stable and not easy to shake against everything that deviates from the norms of religion [5]. Zaeni et al, stated that the main principle of any learning program in the Free Curriculum is in line with the Profile of the Student Mercy of Lil Alamin, aimed at helping students to develop according to their diversity of potential. The dimensions include civilization, identity, citizenship, and nationality; taking a middle course; being balanced; and being straight and straight (I'tidāl) [1]. Research on the independent curriculum has been much done by other researchers, but still limited research related to the application of the Merdeka Curriculum in Madrasah Ibtidaiyah, especially research that harmonizes the profiles of students Pancasila and Grace Lil Alamin, has not been found. In this study, the researchers are positioned to correct the research of [6] which examined the Merdeka Curriculum in general through library research and showed that the Merdeka Curriculum in practice is quite limited, only for mobility schools.

## 2. RESEARCH METHODS

This research aims to describe the planning, implementation, and results of the implementation of the Merdeka Curriculum by combining the profiles of Pancasila students and Lil Alamin students of Mercy in Madrasah Ibtidaiyah. Qualitative research is research that reviews non-numeric data without statistical procedures [7] Data is obtained from observations of the facts of a person's life, history, and behavior, which are then examined in the form of descriptive narratives. The research was conducted from July 17th to September 16th, 2023.

The method used in this research is interviewing. The data obtained in this study is the result of interviews with the Chief Madrasah and Curriculum's Staff and documents review. Once the data has been obtained, it is displayed in three stages: (1) data reduction, (2) data presentation, and (3) conclusion drawings

### **3. RESULTS AND DISCUSSION**

The discussion related to this research contains field facts that are able to answer questions in the problem formula while presenting comparisons with previous research findings. Based on an interview with Chief Madrasah, at the first stage, planning Madrasah trained all educators related to the Merdeka Curriculum. This training was conducted at least twice face-to-face, with the first face discussing the red thread of the Merdeka Curriculum [7], which is the main difference from its predecessor curriculum. Through the analysis of documents, information was obtained that the preparation of the annual program began with the calculation of effective and non-effective weeks through the calendar of education that has been modified in accordance with the mandatory annual activities of the madrasah, for example, the activities of commemoration of the Islamic great day, national holidays, weeks of study visits outside the madrasah, and so on. Once the weekly effective data is ready, the one-year learning objectives are incorporated into the annual program formula. The purpose of dissemination that has been incorporated into the subsequent annual program will be classified on the basis of a full and regular semester in the form of a semester program, which will then be followed by a conclusion regarding any kind of material to be given in each semester, complete with an estimated allocation of time needed to fulfill the learning objective.

The creation of teaching modules and project modules is the follow-up stage of the formulation of the semester program. The teaching module, which is the development term of the Learning Implementation Plan, contains a wide range of learning supporting information, including learning objectives, learning materials, learning activities complete with enrolment questions, teacher reflections, measurement criteria for achieving learning goals, how assessments are carried out, student reflection, references, supporting media used, knowledge of the prerequisites that must be possessed, a student profile of Pancasila and Alamin's merit to be achieved, and so on. The teaching module also contains student worksheets, as well as a handout if necessary.

The project module is structured after the teaching module has been formulated. The module of the project remains in the fulfillment corridor of the character formation of the student pancasila and the character of Lil Alamin, so that the preparation of this module contains information, including project relevance for the matrasah; purpose; course; project objectives; dimensions and elements of the profile of pancasila and related lil alamine merit; the main section of the project profile according to each dimension to be achieved; technical preparation; technical implementation; as well as student assignment sheets or other results in the form of a product.

Through an early interview with the curriculum staff, after the planning of the teaching activities is completed, proceed to the second stage, namely the implementation. Learning at Madrasah Ibtidaiyah is carried out according to the teaching modules that have been prepared at the planning stage, both in terms of methods, learning activities, and the student profile to be achieved. In the preparation of the teaching module, in addition to fulfilling the student aspect of Pancasila, we also outlined the profile of the student grace of Lil Alamin as an integral part of the belief that students of Pancasila must not be free from the noble values of Islam. In connection with the design of the project module, Madrasah arranged the module to be tailored to the themes of each classroom. The theme was selected based on the Pancasila student profile that has been integrated with the Lil Aalamiin student profile. Initial learning on the project is presented with study visits outside the madrasah, which can then float on the results of the project both in the form of products and practices in everyday life. Merdeka's curriculum is not meant to be implemented without any difficulties; based on the results of an interview with the teacher, it was determined that in its implementation there are still obstacles, namely the teacher's ability to determine the alignment between the main theme and the project to be done, but it can still combine the dimensions of students Pancasila and Grace Lil Alamin.

The third stage, the outcome or reporting of the implementation of learning activities in the shadow of the Free Curriculum, is measured in numerical data and descriptions that are specified in the assessment of the student, without grouping between cognitive or psychomotor. Specific for project activities attached only in the form of descriptions in estimates. Based on the research that has been carried out in the field, it has been determined that previous research information needs to be corrected and that the curriculum Merdeka can also be applied to the maximum in Madrasah, in particular Madrasah Ibtidaiyah.

#### 4. CONCLUSIONS

A Merdeka curriculum has many advantages, one of which is its emphasis on developing positive attitudes and values. Besides the subject matter, students will be taught about ethics, morality, and leadership, which are vital to building a strong character and making students responsible individuals who contribute positively to society.

This research provides a general picture that the implementation of the Merdeka Curriculum requires regular training, guidance, and monitoring from the government as a policymaker, especially in the alignment between Pancasila Student Profile and Lil Alamin Charity Student in the preparation of teaching modules as well as project modules. It's meant for every school, especially the madrasah, to be able to apply it to the maximum

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