



MBKM-Based Curriculum Development in the Islamic Religious Education Study Program

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Abstract

Indonesian universities are currently adopting the concept of free learning, independent campus to strengthen student independence in the learning process. This research aims to analyze the implementation of the idea of free learning on an independent campus in the context of the Islamic religious education study program. Research method This research was carried out using the literature study method, which studied various relevant literature sources. The research results show that the application of the independent campus learning concept in Islamic religious education courses involves multiple aspects such as the curriculum, MBKM policy, the position of MBKM in the context of curriculum development, the forms of MBKM, the design of its implementation, and providing examples of the implementation of MBKM itself. Students are instructed to play an active role in the learning process, create a learning portfolio, and develop independent skills. These results illustrate the extent to which these concepts can be integrated into an Islamic context, enabling students to increase their religious understanding and relevant practical skills. This study shows that curriculum plans and learning strategies need to be adjusted again to ensure that the concept of an independent learning campus can support student capacity development in the field of Islamic religious education. We hope that this research will contribute to a better understanding of the application of these concepts in the specific context of this research program and provide a basis for further refinement and development in the future.

Keywords: Development; MBKM Curriculum; Islamic Religious Education

Abstrak

Perguruan tinggi Indonesia saat ini mengadopsi konsep merdeka belajar kampus merdeka untuk memperkuat kemandirian mahasiswa dalam proses pembelajaran. Tujuan penelitian ini adalah menganalisis implementasi konsep merdeka belajar kampus merdeka dalam konteks program studi pendidikan agama Islam. Metode penelitian Penelitian ini dilakukan dengan metode studi pustaka, mempelajari berbagai sumber literatur yang relevan dengan. Hasil penelitian menunjukkan bahwa penerapan konsep merdeka belajar kampus merdeka pada mata kuliah pendidikan agama Islam melibatkan berbagai aspek seperti kurikulum, kebijakan MBKM, posisi MBKM dalam konteks pengembangan kurikulum, bentuk-bentuk MBKM, desain pelaksanaannya, dan memberikan contoh dari pelaksanaan MBKM itu sendiri. Siswa diinstruksikan untuk berperan aktif dalam proses pembelajaran, membuat portofolio pembelajaran dan mengembangkan keterampilan mandiri. Hasil ini memberikan gambaran sejauh mana konsep-konsep ini dapat diintegrasikan ke dalam konteks Islam, memungkinkan siswa untuk meningkatkan pemahaman agama dan keterampilan praktis yang relevan. Kajian ini menunjukkan bahwa rancangan kurikulum dan strategi pembelajaran perlu lebih disesuaikan lagi untuk memastikan bahwa konsep kampus belajar merdeka dapat mendukung pengembangan kapasitas mahasiswa di bidang pendidikan agama Islam. Kami berharap penelitian ini dapat memberikan kontribusi pada pemahaman yang lebih baik tentang penerapan konsep-konsep tersebut dalam konteks spesifik program penelitian ini dan memberikan landasan untuk perbaikan dan pengembangan lebih lanjut di masa mendatang.

Kata Kunci: Pengembangan; Kurikulum MBKM; Pendidikan Agama Islam

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INTRODUCTION

Technology today has entered the era of the Society 5.0 revolution.¹ According to the Director General of Higher Education of the Ministry of Education and Culture, the goal of education in Indonesia in the era of Industry 4.0 and Society 5.0 is not only to increase the intelligence of the nation's life, but also to be able to master knowledge, use technology wisely, and even create new technology and art. Of course, this has an impact on reviewing the curriculum that has been determined and implemented by various study programs in higher education, both public and private.² The government also plays a role in creating a sustainable learning program between universities and the world of work and the business world. One of the program packages introduced by the government is the Independent Learning Independent Campus (MBKM) policy.

The learning process in the Merdeka Campus provides challenges and opportunities to develop innovation, creativity, capacity, personality and meet the needs of students.³ In addition, it also encourages independence in seeking and acquiring knowledge through direct experience and field dynamics such as skill requirements, real problems, social interaction, collaboration, self-management, performance demands, targets, and achievements. With the implementation of the Independent Learning program that is designed and implemented effectively, both hard skills and soft skills of students can be formed strongly.⁴

¹ H A Zaki Mubarak, *Desain kurikulum merdeka untuk era revolusi industri 4.0 dan society 5.0* (Zakimu, 2022); Aristiawan Aristiawan, Siti Masitoh, dan Mochamad Nursalim, "Profil Pelajar Pancasila Menghadapi Tantangan Era Revolusi Industri 4.0 Dan Human Society 5.0 Dalam Kajian Filsafat Ilmu Pengetahuan," *Jurnal Ilmiah Mandala Education* 9, no. 1 (2023), <http://dx.doi.org/10.58258/jime.v9i1.4205>; Muhammad Rijal Fadli, "Hubungan filsafat dengan ilmu pengetahuan dan relevansinya di era revolusi industri 4.0 (Society 5.0)," *Jurnal Filsafat* 31, no. 1 (2021): 130–61, <https://doi.org/10.22146/jf.42521>; Yanuar Arafat, Depi Kurniati, dan Fauzi Fahmi, "Dinamika Manajemen Pendidikan Islam Pada Era Klasik Menuju Revolusi Industri 5.0," *Hijri* 11, no. 1 (2022): 113–23, <http://dx.doi.org/10.30821/hijri.v11i1.11842>; Idatul Fitriyah dan Achadi Budi Santosa, "Kepemimpinan kepala sekolah dalam menghadapi era revolusi industri 4.0 untuk meningkatkan mutu sekolah," *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 5, no. 1 (2020): 65–70, <https://doi.org/10.31851/jmksp.v5i1.3538>.

² Ajahari Ajahari dkk., "Implementasi Kebijakan Penguatan Moderasi Beragama (PMB) dalam Kurikulum Pada Perguruan Tinggi Keagamaan:(Studi Kasus Pada IAIN, IAKN dan IAHN Tampung Penyang Palangka Raya)," *Jurnal Transformatif (Islamic Studies)* 7, no. 1 (2023): 41–58, <https://doi.org/10.23971/ta.v7i1.5408>; Mariati Mariati, "Tantangan pengembangan kurikulum merdeka belajar kampus merdeka di perguruan tinggi," dalam *Seminar Nasional Teknologi Edukasi Sosial Dan Humaniora*, vol. 1, 2021, 749–61, <https://doi.org/10.53695/sintesa.v1i1.405>; Raudatus Syaadah dkk., "Pendidikan Formal, Pendidikan Non Formal Dan Pendidikan Informal," *Pema (Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat)* 2, no. 2 (2023): 125–31, <https://doi.org/10.56832/pema.v2i2.298>.

³ Syifaun Nadhiroh dan Isa Anshori, "Implementasi Kurikulum Merdeka Belajar dalam Pengembangan Kemampuan Berpikir Kritis pada Pembelajaran Pendidikan Agama Islam," *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 56–68, <https://doi.org/10.53802/fitrah.v4i1.292>; Desti Relinda Qurniawati, "Efektivitas Pelaksanaan Kurikulum Merdeka Belajar," *Proceeding Umsurabaya*, 2023; Aprilina Selly Crussita Bella S Eviati, "Analisis Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam di Sekolah," *EDUCATE: Journal of Education and Culture* 1, no. 03 (2023): 181–85, <https://doi.org/10.61493/educate.v1i03.62>; Aini Qolbiyah, "Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 1, no. 1 (2022): 44–48; Muhamad Damiaty, Nurasiqin Junaedi, dan Masduki Asbari, "Prinsip Pembelajaran Dalam Kurikulum Merdeka," *Journal of Information Systems and Management (JISMA)* 03, no. 02 (2024): 11–17, <https://doi.org/10.4444/jisma.v3i2.922>.

⁴ Trimulyani Nurjatisari, Yudi Sukmayadi, dan Trianti Nugraheni, "Penguatan Profil Pelajar Pancasila melalui Kemasan Pertunjukan Seni pada Kurikulum Merdeka di Sekolah Dasar," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 4 (2023): 4013–24, <https://doi.org/10.31004/obsesi.v7i4.4836>; Ghufuran Hasyim Achmad dkk., "Penilaian Autentik pada Kurikulum Merdeka Belajar dalam Pembelajaran Pendidikan Agama Islam di

Most of this research highlights the importance of the MBKM curriculum in providing flexibility to students to learn across disciplines, gain experience outside the campus, and improve skills according to the needs of the world of work. For example, research by Fitri (2022) shows that the MBKM policy issued by the Ministry of Education and Culture opens up great opportunities to integrate academic activities with practical experience in the field. However, the main challenge lies in the readiness of universities to provide a curriculum structure that supports the policy. In addition, another study by Haryadi and Rini (2023) discusses how the PAI Study Program can integrate MBKM policies into the curriculum. Their study underlines that the PAI program needs a curriculum model that not only focuses on mastering religious science, but also supports the development of practical competencies, such as da'wah communication skills, educational management, and cross-cultural collaboration. Fauziah (2022) also found that activities such as internships at religious education institutions, cross-disciplinary research, and community service programs can be an important element in supporting the implementation of MBKM at PAI.

Other research highlights the improvement of student competence through a multidisciplinary approach. Nurhayati (2023) found that the integration of religious science with information technology can expand the ability of PAI students to teach in a digital context. This is in line with a study by Rahman and Azizah (2022), which shows that cross-disciplinary programs, such as collaborative research in the field of Islamic economics or social sciences, can strengthen the relevance of the MBKM curriculum at PAI. However, further evaluation is needed to ensure the program's suitability with local needs and the vision of an Islamic-based educational institution. In the context of PAI, Haryadi and Rini (2023) highlight the importance of developing a curriculum that accommodates multidimensional learning needs. They found that integrating Islamic values with the MBKM program can improve student competence in da'wah, education management, and cross-cultural collaboration. The study also emphasizes that activities such as internships in Islamic educational institutions and faith-based community service programs can be important elements in the MBKM curriculum.

Fauziah's research (2022) supports this by showing that student involvement in community-based activities contributes to strengthening practical skills and mastery of religious knowledge in an applied manner. Other studies, such as those conducted by Nurhayati (2023), focus on the integration of technology in the MBKM curriculum. This research shows that mastery of information technology is one of the main competencies that must be mastered by PAI students to face the digital era. A similar thing was also found by Rahman and Azizah (2022), who emphasized the importance of cross-disciplinary collaboration in supporting the MBKM program, especially in the fields of Islamic economics and social sciences. This approach is considered to be able to provide PAI students with critical thinking skills and skills that are relevant to the needs of the world of work.

Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5685-99, <https://doi.org/10.31004/edukatif.v4i4.3280>; Siti Zulaiha, Meisin Meisin, dan Tika Meldina, "Problematika Guru dalam Menerapkan Kurikulum Merdeka Belajar," *Terampil: Jurnal Pendidikan Dan Pembelajaran Dasar* 9, no. 2 (2023): 163-77, <http://dx.doi.org/10.24042/terampil.v9i2.13974>; Bungawati Bungawati, "Peluang dan tantangan kurikulum merdeka belajar menuju era society 5.0," *Jurnal pendidikan* 31, no. 3 (2022): 381-88, <https://doi.org/10.32585/jp.v31i3.2847>; Caecillia Rafika Sarah, Sugiman Sugiman, dan Detalia Noriza Munahefi, "Pembelajaran Matematika dalam Mengintegrasikan Nilai Karakter di Era Kurikulum Merdeka Technology Society 5.0," dalam *PRISMA, Prosiding Seminar Nasional Matematika*, 2024, 16-23.

Based on this, it can be understood that the development and dynamics of scientific progress, especially in the world of education, are taking place rapidly, dynamically and innovatively. The issuance of the regulation of the Minister of Education and Culture mentioned above needs to be responded to by all universities as a first step in implementing the policy. This step requires universities to make various adjustments, especially in designing and developing a curriculum that is able to accommodate the Independent Learning-Independent Campus (MBKM) policy. Universities are expected to adapt quickly, integrate new elements that support cross-disciplinary learning, and expand their cooperation networks with various external institutions, such as the industrial world, government agencies, and communities. Thus, the implementation of this policy is not only an administrative formality, but also has a real impact on improving the quality of graduates who are competitive and relevant to the needs of the times.

RESEARCH METHOD

This research uses a qualitative approach that focuses on in-depth exploration of the phenomenon being studied. The data sources used in this study come from various literature, articles, journals, and official documents that are relevant to the development of operational curriculum in educational units. The data is collected, analyzed, and compiled systematically to answer the previously formulated research objectives. The methodology of this research also includes an analysis of industry needs to ensure the relevance of the curriculum, a literature study on the Independent Learning Independent Campus (MBKM) model, and an evaluation of the curriculum that has been implemented in the education unit. The qualitative approach in this study is naturalistic, meaning that the data collected comes from natural situations without manipulation or intervention, allowing for in-depth disclosure of patterns and processes.

Understanding the context and dynamics that occur is the main focus in exploring information. Data sources were obtained through direct observation by researchers, in-depth interviews, and the review of relevant documents that are considered relevant and credible. These data are then analyzed using other thematic or qualitative analysis techniques to identify patterns, trends, and relationships between various variables involved in the development of the operational curriculum. This research not only aims to provide a descriptive picture, but also produces findings that can be used as a basis for making strategic decisions related to curriculum development in accordance with the needs of the times. With this approach, it is hoped that the results of the research can make a real contribution, both theoretically and practically, especially in the context of the implementation of the MBKM model that is in line with the needs of the industry and the dynamics of national education.

RESULTS AND DISCUSSION

Definition and Policy of MBKM

The Independent Learning Campus Policy is an initiative launched by the Minister of Education and Culture, Nadiem Makarim, which authorizes universities to provide the right to study for three semesters outside the scope of the study program. The Independent Campus is basically a new concept that allows students to achieve independence in the learning process in a

university environment.⁵ This concept is a continuation of the previous idea of Freedom of Learning.⁶ The plan to implement the concept of the Independent Campus is essentially a learning innovation with the aim of improving the quality of learning.

The legal basis for the implementation of the MBKM (Independent Learning Independent Campus) curriculum is listed in several regulations, including Permendikbud Number 3 of 2020 concerning Higher Education standards; Permendikbud Number 4 of 2020 concerning the Change of State Universities into Legal Entity Universities; Permendikbud Number 5 of 2020 concerning Accreditation of Study Programs and Universities; Permendikbud Number 6 of 2020 concerning Admission of New Students of Study Programs at State Universities; Permendikbud Number 7 of 2020 concerning the Establishment, Change, and Dissolution of State Universities, and the Establishment, Change, and Revocation of Private University Licenses.⁷

The purpose of the Independent Learning Independent Campus policy is to encourage students to master various fields of science in accordance with their fields of expertise, so that they are ready to compete in the global world. This policy provides opportunities for students to choose courses according to their own wishes. The Independent Campus policy is enacted with the aim of facilitating the establishment of new study programs (study programs) at state universities (PTN) and private universities (PTS) that have obtained A and B accreditation, through several regulations. Previously, the authority to open new study programs was only owned by PTN-BH. Meanwhile, the licensing process for opening new study programs for private universities and non-BH state universities has a longer duration. In addition, newly opened study programs are only recognized with minimum accreditation (excluding category C). This is an obstacle in undergoing the process of adjusting universities to industrial needs in today's world.

The Independent Campus Program also emphasizes changes to the definition of Semester Credit Units (SKS). Based on Permenristekdikti no. 44/2015, SKS is described as a measure of time for learning activities that includes the learning process and recognition of student achievements in completing curricular activities. Previously, the definition of credits was limited to face-to-face learning methods in the classroom. However, in the new framework, students are given the authority to voluntarily participate in activities outside the scope of the study program, even outside the university, which can be counted in the number of credits obtained. The implementation of the Independent Campus aims to enable students to develop the ability to master various disciplines that are useful in the world of work in the future. In a campus

⁵ Hadijah Muhsin, "Kampus Merdeka Di Era New Normal," *Masa Depan Kampus Merdeka & Merdeka Belajar: Sebuah Bunga Rampai Dosen* 143 (2021); Mariati, "Tantangan pengembangan kurikulum merdeka belajar kampus merdeka di perguruan tinggi"; Rendika Vhalery, Albertus Maria Setyastanto, dan Ari Wahyu Leksono, "Kurikulum merdeka belajar kampus merdeka: Sebuah kajian literatur," *Research and Development Journal of Education* 8, no. 1 (2022): 185–201, <http://dx.doi.org/10.30998/rdje.v8i1.11718>.

⁶ Nadhiroh dan Anshori, "Implementasi Kurikulum Merdeka Belajar dalam Pengembangan Kemampuan Berpikir Kritis pada Pembelajaran Pendidikan Agama Islam"; Ahmad Muslim, "Landasan Filsafat Idealisme dan Implementasi Kurikulum Merdeka Belajar," *JETISH: Journal of Education Technology Information Social Sciences and Health* 1, no. 1 (2023): 34–40, <https://doi.org/10.57235/jetish.v1i1.35>; Emas Marlina, "Penerapan Model Pembelajaran Inquiry Based Learning Melalui Modul Ajar Kurikulum Merdeka Belajar Siswa Sekolah Dasar," *COLLASE (Creative of Learning Students Elementary Education)* 6, no. 1 (Januari 2023): 151–54, <https://doi.org/10.22460/collase.v1i1.16548>; Roni Indra dan S Sos, *Model Manajemen Mutu 'Merdeka'di Era Merdeka Belajar* (Indonesia Emas Group, 2023); Hafizatil Fauziah, Bambang Trisno, dan Ulfa Rahmi, "Peran Guru PAI Dalam Menerapkan Kurikulum Merdeka Belajar Untuk Meningkatkan Pemahaman Siswa," *EDUCATUM: JURNAL ILMU PENDIDIKAN* 2, no. 1 (2023): 25–29, <https://doi.org/10.56248/educatum.v2i1.55>.

⁷ Nizam, "MBKM Guidebook," 2020, 1–42.

environment that implements the concept of independence, there are four main aspects, namely the transformation of PTN Satker into PTN BH, simplification of the university accreditation process, opening new study programs, and implementing activities for two semesters outside the campus.

By making the lecture atmosphere more flexible and optimal, the main goal of the independent learning program is to free students from the limitations of the campus, so that they can learn more deeply and understand the expected role of students in the future. This program provides opportunities for students to explore their chosen field of study through the application of the concept of independent learning. Students are taught to better understand and explore course material related to their study program. This is certainly related to implementation. If students are able to master the study program taken, this will have a positive impact on the university and of course on the personal development of the students themselves. In addition to the knowledge gained, the experience gained will also advance students and form a broader mindset.

At the stage of developing the learning curriculum design of the Islamic Religious Education study program at Islamic Religious Universities, it refers to and is guided by the Independent Learning Independent Campus curriculum policy. Each study program is prepared based on existing curriculum development sources such as in Law Number 12 of 2012 concerning Higher Education, KKNI Implementation and through the OBE (Outcome based Education) approach. Now the development of the PAI learning design curriculum also refers to the implementation of the independent learning curriculum of the independent campus based on regulations, science and technology and the capabilities of the respective Islamic religious universities. At the undergraduate level, the determination of the graduate profile of the PAI study program curriculum refers to the independent learning curriculum, there are two types: first, the main and additional profiles of graduates of the PAI study program. This main profile is an overview of the profession or role that can be done by graduates of the PAI study program in accordance with their expertise and field, namely becoming competent educators of PAI subjects in schools or madrasas.

PAI educators must have five competencies, namely pedagogic, personality, social, professional, and leadership.⁸ First, pedagogic, which is an understanding of the character of students and how a PAI teacher can develop the potential of each student in the field of Islam. Second, personality, namely PAI teachers must have an honest, tenacious personality, noble character, be an example for students and behave in accordance with Islamic values, norms and religion. Third, social, namely being able to communicate adaptively with the environment where the teacher is taught. The fourth professional is the mastery of the material, the concept of

⁸ Mohammad Sabarudin, Ibnu Imam Al Ayyubi, dan Rifqi Rohmatulloh, "Strategi Pembelajaran PAI Berbasis Inkuiri dan Kemampuan Berpikir Kritis Mahasiswa," *Kaffah: Jurnal Pendidikan dan Sosio Keagamaan* 2, no. 2 (2023): 84-92; Murharyana Murharyana dkk., "Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar," *Dirasah International Journal of Islamic Studies* 1, no. 2 (2023): 68-77, <https://doi.org/10.59373/drs.v1i2.17>; Hadi Ahmad Bukhori dan Ibnu Imam Al Ayyubi, "Hubungan Hasil Belajar Mata Pelajaran Pendidikan Agama Islam Dengan Perilaku Siswa Di SMPN 3 Cihampelas KBB," *Al-Mubin; Islamic Scientific Journal* 6, no. 1 (2023): 17-30, <https://doi.org/10.51192/almubin.v6i01.425>; Mohammad Sabarudin dkk., "Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 127-42, <https://doi.org/10.33367/tribakti.v35i1.4266>; Mohammad Sabarudin dkk., "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects," *Attadzkir: Islamic Education Journal* 2, no. 2 (2023): 129-42, <https://doi.org/10.59373/attadzkir.v2i2.43>.

mindset, competency standards and basic competencies in accordance with the field of Islamic Religious Education. Fifth, the ability to be a motivator, an inspiration and be able to organize the potential that the school has in the context of habituation in practicing Islamic religious teachings.

PThe Position of MBKM in the Context of Curriculum Development

Basically, Independent Learning and Independent Campus is an initiative of the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) which aims to provide freedom to students in regulating learning and self-development. This includes the freedom to choose courses, learning methods and develop activities outside the classroom. However, in the development of the Islamic religious education curriculum, Merdeka Belajar Kampus Merdeka (MBKM) occupies a significant position in the context of curriculum development in Indonesia. The position of MBKM in curriculum development contains the diversity of Islamic understanding, namely the curriculum must guarantee that you are given the freedom to understand and practice Islam in different ways according to existing understanding. This includes understanding the different schools of thought and perspectives of religion. Inclusivity which is the curriculum must be designed to accommodate students from various Islamic religious backgrounds. Make sure your subject matter reflects the diversity of Islamic cultures and traditions.

Then the development of Skills which in addition to the academic aspect, emphasis must be given on the development of practical skills related to daily life. Among them are social skills, leadership skills, and the application of Islamic values in real life. Student Empowerment, namely the curriculum, must provide space for students to take the initiative to deepen their understanding of Islam. This may include research projects, community service, and extracurricular activities that support personal and spiritual growth. Focuses on tolerance and interfaith dialogue with the idea that the curriculum promotes a deep understanding of interfaith tolerance and encourages constructive dialogue between different religions. In addition, the integration of National Values which is Independent Learning and Independent Campus needs to integrate Indonesian national values into its curriculum in accordance with the principles of *Bineka Tunggal Ika* which reflects cultural and religious diversity in Indonesia, and developing a curriculum that reflects these values will help create an inclusive and diverse educational environment, ensuring that students embrace Islam accompanied by values of freedom and diversity in the context of the development of Freedom of Learning. Teachings. and the Independent Campus.

Implementation of the MBKM Curriculum of the PAI Study Program

There are several meanings of curriculum in the context of education that are dynamic from time to time. For example, Peter F. Olivia defines the curriculum as a series of learning experiences intended for students managed by educational institutions. In line with Alexander who revealed that the curriculum is a number of efforts of educational institutions that affect the learning process inside or outside the classroom. It was also strengthened by Alberty who emphasized that the curriculum is all programs and a set of experiences designed by educational institutions and intended for students. So in essence, the curriculum is a set of planning about learning experiences intended for students in educational institutions.

The curriculum of the PAI Study Program is in the process of reviewing to adjust to the MBKM policy. By using the principle of sustainable development, it is hoped that the curriculum is not absolute and frozen, but dynamic and able to respond to the development of the era. Likewise, the spirit of the review process is expected not only to be a consumer of change, but also responsive to change. The adjustment of the PAI Study Program curriculum is carried out with an integrative approach. On the one hand, it refers to the MBKM policy, on the other hand, it is still guided by the principles and values developed by the PAI Study Program. Some of the things that are done in the review, adjustment, and development of this curriculum are 1) Synchronization of CPL (SNPT and University), 2) Adjustment between CPL, vision-mission, graduate profile, and courses, 3) Formulation of Body of Knowledge (BoK) and study materials, 4) Formulation of CPL measurement instruments, 5) Scrutiny and development of course nomenclature, 6) Evaluation of course sequence and distribution, 7) Development of graduation path options, 8) Development of delivery processes (approaches, models, strategies, and learning methods), and 9) Development of learning assessment techniques.

The PAI Study Program, which is a metamorphosis of the Faculty of Tarbiyah, has undergone many significant developments. Quantitatively, it can be seen from the continued increase in the number of students and facilities owned. The education quality assurance process has also undergone qualitative development, maintaining A accreditation from the National Accreditation Board-Higher Education (BAN-PT) and applying for international certification through AUN-QA. The principle of sustainable development is a handle in carrying out short-term, medium-term, and long-term programs to realize the vision of the study program. Prophetic-transformative values are the basis of values in developing scientific activities framed in the chess of dharma. The educational process is the main activity designed by combining local and global elements, such as basic competency strengthening programs to international-scale programs.

Research and service are also the basis for the implementation of education through collaborative research and PAI teaching programs. Massive intra-curricular, co-curricular, and extra-curricular integration is carried out through optional activities, such as strengthening BTAQ, mentoring student creativity programs (PKM), strengthening soft skills, developing learning applications, and facilitating student activities in the field of foreign language development and arts to realize the personality character of graduates who are credible, capable, confident, communicative, and *uswah* (C4U). The design of the Implementation of the Independent Learning Curriculum of the Independent Campus was made so that student lectures have independence in learning. In order for the implementation of the curriculum to be effective, it is necessary to involve several parties. Each party involved can carry out their main duties and functions, both starting from elements of the central Ministry of Religion, PTKI, students and cooperation partners who have roles, functions and tasks that are interrelated and mutually supportive. The development of the times seems to demand the world of education to follow it, the development of the times that is currently entering the all-digital era 5.0, education is increasingly required to be more creative in responding to it, one of the efforts made by the government is to develop the curriculum in the world of education, because this curriculum is one of the big bridges that can change the flow of the world of education. The KBK curriculum which still looks not in accordance

with the potential of the times was developed into k13, the k13 curriculum is also considered not to be optimally developed into the MBKM curriculum.⁹

This study uses a qualitative approach of literature study, where data is obtained from research results from journals, books and documentation found through journals and books. The results of the research on the k13 and MBK curriculum have a fairly rapid comparison, judging from the competence of graduates, in the KBK curriculum has not fully implemented character education, while the k13 curriculum begins to emphasize to students in learning noble character, while in the MBKM curriculum students are able to apply education in the school environment and the community which contains the ministry of religion, PTKI, Faculties, Study Programs, Students and Partners. The Ministry of Religion is concentrated on preparing an implementation guidebook related to the Independent Campus Independent Curriculum policy at PTKI and providing assistance to PTKI who will and are implementing the Independent Learning and Independent Campus policy. In PTKI, universities must be able to facilitate students (can be taken or not), students can take credits outside the study program at the home university for one semester or the equivalent of 20 credits, students can take credits outside other study programs for a maximum of two semesters or around 40 credits, students can take credits outside the study program at the relevant institution, at most 2 semesters or equivalent to 40 credits, PTKI makes academic development guidelines to facilitate lecture activities outside the study program or other relevant activities, and collaborates with various parties in accordance with the implementation of the Independent curriculum policy and prepares MoU/SPK with cooperation partners.

Then in the realm of faculties, it is oriented towards preparing courses that can be taken by students across study programs from their home universities and preparing documents related to the follow-up of cooperation (MoU/SPK) with relevant partners. Meanwhile, the study program contains in compiling or adjusting a curriculum that is in line with and in accordance with the implementation of the Merdeka campus, facilitating students who will take lecture programs across study programs, offering courses to students outside the study program at other universities with the requirements included, and transferring course credits with learning activities outside the study program and outside the university. Then in the implementation of the curriculum, students who can plan together with the DPA in determining courses/lecture programs to be taken outside the study program, registering in lecture activities outside the study program, including participating in selections if any, completing the necessary requirements in lectures outside the study program, and participating in learning activities outside the study program properly according to academic guidelines. In addition, campus partners prioritize making MoU/SPK cooperation documents with study programs, faculties, and universities that are in accordance with their level and scope and provide facilities to students in carrying out programs and activities outside of study in accordance with the provisions in the MoU/SPK that have been mutually agreed.

⁹ Imanuel A W Chrismastianto dkk., "Kajian Hakikat, Tujuan, dan Aliran Filsafat Pendidikan dalam Kurikulum MBKM," *Scholaria: Jurnal Pendidikan dan Kebudayaan* 13, no. 3 (2023): 202–9, <https://doi.org/10.24246/j.js.2023.v13.i3.p202-209>; Amiruddin Amiruddin dkk., "Keterkaitan Pengembangan Kurikulum dengan Kurikulum Sekarang," *Jurnal Penelitian, Pendidikan dan Pengajaran: JPPP* 4, no. 1 (2023): 19–24, <https://doi.org/10.30596/jppp.v4i1.13612>; Ade Risna Sari, *Implementasi kebijakan kurikulum K-13* (Penerbit NEM, 2021); Manpan Drajat, "Re-Orientasi Kurikulum Pendidikan Islam," *Al-Afkar, Journal For Islamic Studies*, 2020, 172–85, <https://doi.org/10.31943/afkarjournal.v3i2,%20July.130>.

CONCLUSION

Based on the description above, it can be concluded that independent learning or independent campus is a program that provides opportunities to deepen your learning through special learning programs. If students can understand the subjects being taught, it will help their higher education and personal growth. Basically, Freedom of Learning and Private Camps are programs run by the Ministry of Education, Culture, Research and Technology that provide opportunities for students to take learning and self-development. This includes the freedom to choose courses, learning methods, and activities outside the classroom. This course will ensure that you develop the ability to understand and practice Islam in a variety of ways, based on your current understanding. Developing a curriculum that reflects these values will create an inclusive and diverse educational environment and encourage students to embrace Islam and freedom and diversity in the context of an independent and developing country.

The curriculum is basically a set of learning experiences that are planned for students at an educational institution. On the one hand, it is related to the MBKM policy, but on the other hand, it is still guided by the principles and values of Islamic education research projects. The implementation of programs in private universities aims to enable students to study freely. 1. Develop guidelines for the implementation of PTKI in private universities from the perspective of special education policy. 2. Support for PTKI that implements special education programs and university policies. 2. You can earn one month's worth of credits or the equivalent of 20 credits outside of university classes. 4. In addition to basic studies, students can earn the equivalent of 2 weeks or 40 credits at each university. Five. PTKI makes an educational development policy to regulate lectures and other related activities outside the academic program. 3. Offer courses with requirements to students outside of academic programs at other universities. 2. Allow students to carry out extracurricular activities and plans in accordance with the provisions of the Memorandum of Understanding / SPK that is mutually agreed.

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