



Implementation of The Merdeka Curriculum at Darul Mursyid Islamic Senior High School

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ABSTRACT

Darul Mursyid Islamic Senior High School (Madrasah Aliyah Darul Mursyid) is an Islamic educational institution that plays a significant role in shaping the educational landscape for students at the secondary level. Understanding the current curriculum implementation practices—including teaching methods, assessment systems, and educational outcomes—is essential for evaluating their effectiveness and identifying areas for improvement. The curriculum is a vital component of the education system, serving as a guideline for the teaching and learning process. In madrasahs, the curriculum not only includes academic content but also emphasizes the inculcation of religious and moral values. This article aims to analyze the implementation of the curriculum at the school and the challenges encountered. The teaching methods at Madrasah Aliyah Darul Mursyid are likely influenced by traditional Islamic educational practices, which emphasize the study of religious texts such as the Qur'an and Hadith. This is a common characteristic of the madrasah-style education system, which focuses on traditional Islamic sciences. The assessment system in Islamic educational institutions like Madrasah Aliyah often includes both formative and summative assessments. These assessments are designed to evaluate students' understanding of both religious and secular subjects. The integration of contextual teaching and learning approaches, as observed in other madrasah environments, can also be applied to enhance science learning outcomes. The success of curriculum implementation can be measured by students' ability to apply their knowledge in real-world contexts and their readiness for higher education or vocational activities. The purpose of this study is to identify and gather information regarding the implementation of the Merdeka Curriculum at Darul Mursyid Islamic Senior High School.

Keyword: Merdeka Curriculum; Islamic Educational; Institution.

INTRODUCTION

Education is a fundamental pillar for the advancement of a nation. It serves as a basic element in the development of human resources.¹ Human resources grow and evolve in line with individual reasoning abilities and thought patterns shaped through personal experiences. In line with Law No. 20 of 2003 on the National Education System, Article 1, education is defined as a conscious and planned effort to create a learning environment and process in which students actively develop their potential to acquire spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state.²

¹ Junfeng Yang dkk., "Leveraging smart education for sustainable development in the digital era: insights from China's four key pillars," *Tecnologias, Sociedade e Conhecimento* 10, no. 2 (2023): 10–37.

² Law No. "of 2003 concerning the National Education System," *Jakarta: Ministry of Education*, t.t.

The curriculum is one of the key instruments in the educational process, which continually undergoes reform in response to the evolving needs of society.³ The primary targets of these reforms are students, communities, and the subjects being taught. Therefore, curriculum reform and development must be seen as a necessary response to change, ensuring that the curriculum remains relevant to societal needs.⁴ Before a curriculum is implemented, it must be reviewed periodically to determine whether the development in various scientific fields, as reflected in subject matter and teaching methods, is appropriately addressed. Thus, curriculum planners and developers are required to conduct thorough analyses and subsequently design learning plans by determining suitable models, organizing instructional strategies, and implementing them in the Teaching and Learning Process (TLP).

In Indonesia, the curriculum is designed and implemented on a national scale across all schools as part of the effort to realize the nation's educational goals.⁵ Every curriculum includes educational objectives—namely, the desired learning outcomes for students. Curriculum development is carried out as a proactive measure to address emerging challenges, while still considering prevailing societal conditions, values, and norms. Curriculum development strategies are structured to align with its fundamental nature, ensuring that students, as key components in the learning process, acquire sufficient competencies to master and utilize technology in accordance with current demands. Teachers play a crucial role in guiding student development to help them achieve their life goals optimally.⁶ In this regard, teachers are expected to be skilled in selecting or even combining effective teaching approaches to address classroom management issues appropriately. Curriculum implementation in madrasahs is governed by various regulations and guidelines issued by the Ministry of Religious Affairs. Law No. 20 of 2003 on the National Education System serves as the foundational legal framework, emphasizing the holistic development of students in terms of spirituality, intellect, and skills. Government Regulation No. 55 of 2007 further supports the integration of religious and general education curricula, which is a distinctive characteristic of Madrasah Aliyah.

The vision of Darul Mursyid Islamic Senior High School (Madrasah Aliyah Darul Mursyid) is to produce graduates who are not only proficient in religious studies but also excel in the natural sciences and humanities, including foreign languages. This mission is realized through a curriculum designed to balance religious education with modern scientific and linguistic studies. The integration of religious education and science at Madrasah Aliyah Darul Mursyid merges traditional Islamic education with modern academic disciplines. The transformation from a traditional pesantren focused on Kitab Kuning (classical Islamic texts) into a modern educational facility that emphasizes both religious and secular knowledge reflects an innovative approach to curriculum implementation. The integration of science and religion does not imply a complete merging of the two, but rather a recognition that each possesses its

³ Chengquan Li dan Can Zhang, "Exploring the Current Landscape of Primary School Physical Education Within the Framework of the New Curriculum Reform: A Quality Evaluation Model Perspective," *Journal of the Knowledge Economy* 15, no. 4 (2024): 20677–98, <https://doi.org/10.1007/s13132-024-01873-5>.

⁴ Pfuurai Chimbunde dan Boitumelo Benjamin Moreeng, "The sustainability of curriculum reform and implementation through teacher participation: Evidence from social studies teachers," *Journal of Curriculum Studies Research* 6, no. 1 (2024): 83–98.

⁵ Syamsu Qamar Badu dkk., "TRANSFORMATION OF NATIONAL EDUCATION THROUGH THE INDEPENDENT CURRICULUM: POLICY ANALYSIS OF THE MINISTER OF EDUCATION, CULTURE, RESEARCH, AND TECHNOLOGY REGULATION NUMBER 12 OF 2024 AND THE CHALLENGES OF ITS IMPLEMENTATION AT VARIOUS EDUCATIONAL LEVELS (LITERATURE REVIEW METHOD)," *International Journal of Teaching and Learning* 2, no. 11 (2025): 1368–77.

⁶ Putrawadi Putrawadi dkk., "The Role of Teachers in Improving Student Learning Achievement at SDN 2 Gondang in the 2024/2025 School Year," *International Journal of Education, Information Technology, and Others* 8, no. 3. B (2025): 74–81.

own unique characteristics and methodologies. The primary aim of this integration is to foster a dialogue between science and religion, allowing them to complement and enrich human understanding of the world and existence. In the context of education, this integration can yield several positive implications. For instance, by incorporating science into the Islamic religious education curriculum, students can begin to recognize the relationship between natural phenomena and religious teachings. This approach can help students develop critical thinking and analytical skills, while also strengthening their spiritual beliefs.

The Merdeka Curriculum at Madrasah Aliyah (MA) is part of the government's efforts to improve the quality of education in Indonesia. The assessment system in this curriculum is designed to be more flexible and focused on the development of students' character and competencies.⁷ Assessment Components: Formative and Summative Assessment. Assessments are conducted continuously (formative) to monitor student progress, and final assessments (summative) are used to evaluate the achievement of competencies at the end of a learning period. Projects and Practical Activities. In addition to exams, assessments also include results from projects and practical-based activities aimed at strengthening students' character and skills. Assessment Criteria. The Ministry of Religious Affairs has issued technical guidelines regarding student learning outcomes, which include clear criteria and assessment indicators for each subject. The Merdeka Curriculum at Madrasah Aliyah is being implemented gradually, with support from the Ministry to ensure that each madrasah can effectively adopt and implement this assessment system.

METHOD

This research uses a qualitative approach with a case study method. A case study is a research method that focuses on in-depth analysis of one or more cases within their real-life context. This study aims to understand the phenomenon holistically, considering various aspects that influence the case. Case studies are often used in qualitative research due to their flexible nature and ability to explore information in depth. This method is highly suitable for understanding complex social and cultural phenomena, as well as for uncovering hidden aspects that may not be revealed through other research methods. Data is collected through direct observation, interviews with school leaders, teachers, and students, as well as analysis of curriculum documents and learning outcomes. Data analysis is conducted using thematic analysis techniques to identify patterns and key themes in the curriculum implementation.⁸

RESULT AND DISCUSSION

Focus on the Integration of Religion and Science

Madrasah Aliyah adopts an integration approach between religion and science in its teaching to create a more holistic understanding for students.⁹ This approach aims to combine religious values with scientific knowledge, so that students not only understand the spiritual aspect, but also see its relevance in the context of modern science and technology. Madrasah Aliyah Darul Mursyid has adopted the Merdeka Curriculum as part of an effort to enhance the quality of education and the relevance of learning. This curriculum is designed to provide madrasahs with the flexibility to determine the methods and materials that best suit the needs

⁷ Eka Wardatul Hayat dan Adiyono Adiyono, "Innovative strategies for developing competency-based learning evaluation in Madrasah Ibtidaiyah under the independent curriculum," *Journal of Elementary Education Research and Practice* 1, no. 1 (2025): 49–62.

⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif* (Alfabeta, 2017).

⁹ Hayat dan Adiyono, "Innovative strategies for developing competency-based learning evaluation in Madrasah Ibtidaiyah under the independent curriculum."

of students and the local context. In its implementation, Madrasah Aliyah Darul Mursyid employs more interactive and participatory learning methods. Students are encouraged to actively contribute to the learning process, whether through discussions, presentations, or group projects. This aligns with the principles of the Merdeka Curriculum, which emphasizes independent learning and the development of 21st-century skills.¹⁰ The Ministry of Religious Affairs of the Republic of Indonesia has issued guidelines for the implementation of the Merdeka Curriculum in madrasahs through the Ministerial Decree No. 347 of 2022. This guideline provides a clear framework for madrasahs to implement the curriculum effectively, with a focus on strengthening religious education and Arabic language, which are distinctive features of madrasahs.

Although the implementation of the Merdeka Curriculum at Madrasah Aliyah Darul Mursyid has shown positive results, there are still challenges to be addressed, such as teacher training and the provision of adequate resources. However, with strong commitment from the madrasah and support from the Ministry of Religious Affairs, it is hoped that this curriculum will continue to evolve and provide significant benefits for students. Therefore, the implementation of the Merdeka Curriculum at Madrasah Aliyah Darul Mursyid not only aims to meet educational standards but also to shape a generation that is better prepared to face future challenges. In the era of globalization and the Fourth Industrial Revolution, characterized by rapid advances in technology and information, the world of education is facing major challenges. These include not only the mastery of science and technology but also the preservation of moral and spiritual values.¹¹ One strategic approach to address these challenges is the integration of religion and science. This approach seeks to unite spiritual and ethical understanding, rooted in religious teachings, with scientific reasoning based on logic and empirical evidence. In Islamic educational institutions, particularly madrasahs, the focus on integrating religion and science is crucial to forming a generation that is not only intellectually capable but also strong in faith and noble in character.

The integration of religion and science is not a new concept within the Islamic tradition. Since the golden age of Islamic civilization, Muslim scholars such as Al-Farabi, Ibn Sina, Al-Khawarizmi, and Ibn Rushd have demonstrated that science and religion can work hand in hand and complement each other.¹² They never separated secular knowledge from religious teachings, but rather viewed all knowledge as part of the pursuit of truth and devotion to God.¹³ In the context of modern education, this spirit of integration must be revived, especially considering the tendency toward dichotomy between religious and secular sciences that has emerged in conventional educational systems. This dichotomy leads students to believe that religious knowledge is only relevant within places of worship, while science is viewed as neutral and devoid of spiritual or moral values. However, in Islam, all knowledge comes from Allah and should be directed toward the benefit of humanity.

The implementation of religion-science integration in education aims to produce holistic students—individuals who are balanced in rational thinking and spiritual morality. This can be

¹⁰ Nur Ismiati, "Implementing STEAM education in the independent curriculum: Enhancing 21st century skills," *Tadibia Islamika* 4, no. 1 (2024): 21–27.

¹¹ Seni Sehati Br Surbakti dkk., "Future perspectives on the islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development," *Journal on Islamic Studies* 1, no. 1 (2024): 17–35.

¹² Abdennour Hamidi dan Souad Belabbes, *Terminological Dictionaries between the Integration of Sciences and Harmony of Arts: Al-Khawarizmi's Mafatih al-Uloom (387 AH) and Al-Qannuji's Abjad al-Uloom (1307 AH) as a Model*, 2025, https://imcra-az.org/uploads/public_files/2025-06/8807.pdf.

¹³ Alistair W. Mackenzie, "Faith and Doubt: A Comparative Study of their Epistemic Status in Religious Traditions," *Cultura: International Journal of Philosophy of Culture and Axiology* 22, no. 4 (2025), <https://culturajournal.com/submissions/index.php/ijpca/article/view/1271>.

achieved through various strategies, one of which is the development of an integrated curriculum that combines scientific principles with religious values. For example, in a biology class on the human reproductive system, the teacher may link the scientific material with Islamic teachings on modesty, the importance of moral behavior, and the sanctity of marital relationships. Likewise, in a physics class, the concept of natural laws can be related to the Islamic belief that the universe was created by Allah and functions according to divine laws, known in the Qur'an as *sunnatullah*.¹⁴ This approach not only enriches students' understanding but also helps them see science as a path to spiritual awareness and connection with the Creator.

In addition to curriculum design, teachers play a vital role in realizing the integration of religion and science.¹⁵ Teachers are not merely transmitters of knowledge but also role models who embody Islamic values in daily life. Therefore, they must have dual competencies: mastery of the subject matter and a sound understanding of religious teachings. To support this, teacher training and professional development should aim to equip educators with the ability to teach science within an Islamic value framework and respond to contemporary issues critically and ethically. On the other hand, Islamic studies teachers also need to be familiar with basic scientific knowledge to engage with modern realities in a wise and non-dogmatic way. Integration efforts can also be implemented through contextual and reflective teaching methods. Project-based learning, for example, can be designed so that students not only explore scientific aspects of a topic but also reflect on its spiritual and ethical meanings. A concrete example is an environmental project on waste management, which may include a discussion on the human role as *kehalifah* (vicegerent) on earth as described in the Qur'an (Surah Al-Baqarah: 30). In this way, students are encouraged to understand the scientific basis of environmental stewardship while being spiritually motivated to act responsibly as part of their religious duty.

However, the implementation of religion-science integration also faces several challenges. One major obstacle is the lack of qualified human resources, especially teachers who are well-versed in both scientific and religious disciplines. Not all educators have the academic background that enables them to handle both areas effectively. In addition, textbooks and learning materials that support integrated approaches are still limited. Most educational resources are developed separately, with little connection between general science and religious teachings. Another challenge is the perception—especially among those influenced by secular worldviews—that science and religion are inherently incompatible. Overcoming these challenges requires supportive educational policies, the development of integrated teaching materials, and continuous teacher training. Collaboration and dialogue between experts in religious and scientific fields are also essential to create more comprehensive and contextual educational approaches.

The long-term impact of integrating religion and science is substantial in shaping high-quality human resources.¹⁶ Students educated in such an environment will grow into individuals with strong spiritual foundations, critical thinking skills, and high social awareness. They will be able to compete in a global world that demands technological and innovative proficiency while maintaining their Islamic identity and values. Thus, the integration of religion and science is not merely a teaching strategy but a philosophical foundation for building an advanced Islamic

¹⁴ Hairul Hudaya dan Mahyuddin Barni, "Transformation of Education: Pattern of Integration of Science in Learning at UIN Antasari Banjarmasin," *SYAMIL: Journal of Islamic Education* 12, no. 1 (2024): 95–106.

¹⁵ FITRI INDRIANI dkk., "INTEGRATING SCIENCE AND RELIGION THEMATICALLY: A STUDY AT SDIT ALAM NURUL ISLAM, YOGYAKARTA," *Quantum Journal of Social Sciences and Humanities* 6, no. 3 (2025): 34–54.

¹⁶ Eddy S. Ng dkk., "Megatrends affecting the world of work: Implications for human resource management," *Personnel Review*, Emerald Publishing Limited, 2025, <https://www.emerald.com/pr/article/doi/10.1108/PR-02-2025-0100/1255519>.

civilization that is just, wise, and a mercy to the world (*rahmatan lil 'alamin*). In the context of madrasahs, this focus aligns with their mission to produce graduates who excel in science and uphold Islamic character. This is particularly important in the modern era, where technological progress is often not accompanied by moral and spiritual growth. Madrasahs play a strategic role in cultivating a new educational paradigm—one that is integrative, inclusive, and transformative. Therefore, the integration of religion and science must be part of the long-term vision of Islamic education, not just a short-term program. With this commitment, madrasahs can become pioneers in shaping a generation capable of facing modern challenges with both knowledge and faith.

Development of Holistic Student Competence

The development of holistic student competence is an educational approach aimed at developing the full potential of students comprehensively.¹⁷ This approach does not only focus on academic aspects but also includes the emotional, social, physical, and spiritual dimensions of students, enabling them to grow into balanced individuals ready to face future challenges. Holistic learning integrates various aspects of teaching and learning to create a comprehensive learning experience. In this context, students are taught to understand information and relate it to other topics, thereby building a broader framework of knowledge. This approach views students as whole individuals, each with multiple dimensions that need to be developed. In practice, a curriculum that implements a holistic approach will include a variety of active and participatory learning methods. For example, team-based projects, group discussions, and extracurricular activities that support the development of students' social and emotional skills. In this way, students learn not only from books but also from real-life experiences that enrich their understanding.

The development of holistic student competence is a crucial step in creating a generation that is not only academically intelligent but also possesses strong character and the necessary skills to make a positive contribution to society. This approach emphasizes the importance of integrated and comprehensive education, which can shape individuals who are balanced and prepared to face global challenges. The development of students' holistic competence is an educational approach that views students as whole individuals with interconnected dimensions, such as cognitive (intellectual), affective (emotional), psychomotor (physical), social, moral, and spiritual aspects. This concept is based on the perspective that every child has diverse potentials which cannot be measured solely by academic achievement. Therefore, education must be directed toward developing the full range of student potential so they grow into well-balanced individuals with strong character, capable of adapting and contributing positively to an ever-changing society.

Education that focuses solely on academic aspects often produces intellectually smart individuals who are weak in social, emotional, and spiritual capacities.¹⁸ In the long term, this can lead to personality imbalances and reduced ability to face real-life challenges. Hence, a holistic approach becomes a relevant solution, especially in addressing the challenges of the 21st century, which demands human resources with strong character, critical thinking skills, the ability to work in teams, effective communication, and social and environmental awareness.

¹⁷ Siti Fatimah dan Sri Sumarni, "A HOLISTIC APPROACH TO ISLAMIC BASIC EDUCATION: SYNTHESIZING THE DEVELOPMENT OF STUDENTS' POTENTIAL FROM INTELLECTUAL, SPIRITUAL AND EMOTIONAL ASPECTS," *Pionir: Jurnal Pendidikan* 13, no. 2 (2024): 106–16.

¹⁸ Fazilah Razali dkk., "Exploring academic performance among gifted and talented students: a comprehensive review," *International Journal of Academic Research in Progressive Education and Development* 73, no. 1 (2024): 334–47.

Implementing holistic competence development in education requires transformation across various aspects—curriculum, learning methods, the role of teachers, school environment, and assessment systems. A curriculum that supports holistic development includes not only academic subjects but also elements that shape students' character and personality. Value education, character education, digital literacy, civic education, environmental education, and spiritual education are essential components of the learning process. Learning methods must also be active, participatory, contextual, and collaborative. Teachers are expected to act as facilitators and mentors, not merely transmitters of information. Students are given space to explore, question, discuss, collaborate, and solve real-world problems.¹⁹ Activities such as collaborative projects, problem-based learning, real-life simulations, community service, and extracurricular activities are effective ways to foster various student competencies in a balanced manner.

In addition, the school environment must support this holistic development process. Ideally, schools should be safe, inclusive, and appreciative of diversity. Relationships between students, teachers, and educational staff should be grounded in mutual understanding, empathy, and respect for human dignity. In this context, a positive and constructive school culture plays a key role in shaping students' character and morality.²⁰ Student assessments should also reflect the holistic spirit. Evaluation should not rely solely on exam results or academic scores, but also include process-based assessments, participation, teamwork, responsibility, attitude, and other life values. Portfolios, reflective journals, self-assessments, and peer assessments are examples of evaluation methods aligned with holistic principles. The development of holistic competence is closely aligned with the goals of national education: to educate the nation's life and to develop the full potential of Indonesian people who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible democratic citizens. Through a holistic approach, these goals become more attainable, as students are not only taught to be intelligent but also to be good and beneficial individuals for their communities.

In the era of globalization and the Fourth Industrial Revolution (Industry 4.0), the need for holistic competence is becoming increasingly urgent. Today's workforce and social life demand individuals who can think across disciplines, adapt quickly, and possess high emotional and spiritual intelligence.²¹ Therefore, education must be responsive to these challenges by preparing the younger generation not just for work, but for life—with all its complexities and responsibilities. Thus, the development of students' holistic competence is a crucial foundation for building the nation's future. Through holistic education, students will not only achieve personal success but also become agents of change who bring goodness and progress to the wider society.

Flexibility and Personalization in Learning

Flexibility in learning refers to students' ability to learn anytime and anywhere, according to their own pace and schedule. By utilizing technology, students can access the learning materials they need without being bound by specific times or locations. Personalization in learning is an approach that allows the teaching materials to be tailored to the individual needs of students. In the digital era, technology enables educators to adapt their teaching based on

¹⁹ Susana Rosado dan Jorge Tavares Ribeiro, "Ask New and Challenging Questions Towards Reasoning Skills: Active Approaches in Higher Education," dalam *Transdisciplinary Approaches to Learning Outcomes in Higher Education* (IGI Global, 2024), <https://www.igi-global.com/chapter/ask-new-and-challenging-questions-towards-reasoning-skills/353048>.

²⁰ M. Aqil Fahmi Sanjani, "The impact of school principals on graduate quality through character education initiatives," *Journal of Educational Management Research* 3, no. 1 (2024): 30–46.

²¹ Sanjani, "The impact of school principals on graduate quality through character education initiatives."

feedback from students, creating a more relevant and effective learning experience. For example, if a student is struggling with a particular topic, they can be provided with additional learning sessions focused on that area. Combining flexibility and personalization in learning can enhance student engagement and understanding. By giving students the freedom to choose how and when they learn, as well as tailoring the teaching materials to their needs, the learning process becomes more effective and enjoyable. It also helps students to feel more responsible for their own learning, which can increase motivation and overall learning outcomes.

Flexibility and personalization in learning are two essential concepts in modern education that aim to accommodate the individual needs, interests, abilities, and learning styles of students. This approach emphasizes that each student is unique; therefore, the learning process must be tailored to provide effective, relevant, and meaningful learning experiences for every individual. Flexibility in learning refers to the education system's ability to provide students with sufficient space to manage the time, place, pace, and methods of their learning. This can be implemented through various methods such as online learning, blended learning, self-directed learning, and flexible learning schedules. Flexibility allows students to learn at their own pace and in accordance with their personal circumstances, which in turn can enhance motivation, independence, and responsibility in learning.

For instance, students with a visual learning style can be provided with materials in the form of videos, diagrams, or infographics, while kinesthetic learners may benefit more from hands-on activities or projects. In a flexible learning system, teachers are not merely content deliverers but facilitators who help guide students through the learning process based on their individual needs. Personalization in learning, on the other hand, emphasizes the importance of adapting content, approaches, and learning goals based on each student's unique characteristics. With personalization, education moves away from the "one-size-fits-all" approach and toward an understanding that each student comes from a different background, has different aspirations, and possesses distinct strengths and weaknesses. Therefore, learning must be designed to accommodate these differences. Personalization can be implemented through diagnostic assessments at the beginning of the learning process to identify students' skill levels and learning needs, as well as through the use of educational technology (edtech), which enables teachers to provide adaptive learning content. In this context, technology serves as a powerful tool for creating individualized and dynamic learning experiences—for example, through learning platforms that can recommend materials based on a student's progress.

The benefits of implementing flexibility and personalization in learning are significant. Students feel more valued and understood when the learning process aligns with their needs and interests. This boosts intrinsic motivation, active engagement, and improved learning outcomes. Moreover, students become more accustomed to self-directed learning, critical thinking, and taking responsibility for their own learning processes—skills that are highly needed in today's and future societies. However, to implement flexibility and personalization effectively, support from various stakeholders is required. This includes teachers with strong pedagogical and digital competencies, an open and adaptive curriculum, and educational policies that allow room for innovation in teaching and learning. Schools also need to provide adequate infrastructure, such as access to technology and training for educators so they can apply teaching methods that meet students' individual needs. Overall, flexibility and personalization in learning are strategic steps toward creating an inclusive, adaptive, and learner-centered education system that maximizes individual potential. This approach aligns with the demands of 21st-century education, which not only requires content mastery but also the cultivation of values, the strengthening of character, and the development of holistic life competencies.

Project for Strengthening the Pancasila Student Profile and Rahmatan lil Alamin Student Profile (P5PPRA)

The Pancasila Student Profile and Rahmatan lil Alamin Student Profile Strengthening Project (P5PPRA) is an initiative aimed at shaping the character and competencies of students in Indonesia. This project is designed to foster students' personal development, character building, and their capacity to contribute positively to society by integrating values from Indonesia's national philosophy, Pancasila, and the Islamic teachings of Rahmatan lil Alamin (Mercy to all the worlds).²² The Pancasila and Rahmatan lil Alamin Student Profile Strengthening Project (P5PPRA) is particularly relevant in educational institutions like Darul Mursyid Madrasah, as it aligns with Indonesia's national education vision, which emphasizes the development of Pancasila values and character education in line with Islamic teachings. The implementation of P5PPRA becomes a crucial component within the Kurikulum Merdeka at madrasahs, creating a framework that not only enhances academic knowledge but also focuses on building students' moral and ethical values.

This project aims to develop the character and competencies of students through themes that are relevant to the values of Pancasila and Islam Rahmatan lil Alamin.²³ The Pancasila Student Profile Strengthening Project and the Rahmatan lil Alamin Student Profile (P5PPRA) at Darul Mursyid is an important step in shaping a generation that is not only academically intelligent but also has a strong character and the ability to make positive contributions to society. By continuously developing this program, it is hoped that the values of Pancasila and the teachings of Islam can be instilled effectively in each student²⁴

The Strengthening of the Pancasila Student Profile and Rahmatan lil Alamin Student Profile Project (P5PPRA) is an educational initiative aimed at shaping the younger generation of Indonesia with strong character, grounded in the values of Pancasila and the moderate, peaceful, and inclusive teachings of Islam. This project is a collaborative effort between the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religious Affairs, which targets producing students who excel not only academically but also possess noble character, are able to adapt to the advancement of times, and actively contribute to the progress of society and the nation. The Pancasila Student Profile, which consists of six main dimensions—faithful and devout to God Almighty, globally diverse, cooperative, independent, critical thinking, and creative—forms the foundation that guides students to become morally and intellectually complete individuals. Through this approach, education is expected to equip students with not only cognitive skills but also social and emotional competencies that will prepare them to face various global challenges.

On the other hand, the Rahmatan lil Alamin Student Profile, developed to strengthen the understanding of moderate religious values and rahmatan lil alamin (blessing for all the worlds), focuses on instilling Islamic values that prioritize peace, tolerance, and social justice. The goal is to produce a generation that is not only knowledgeable in religion but also able to implement Islamic values in daily life in ways that respect differences and prioritize the common good. In its implementation, P5PPRA integrates project-based learning (PBL), which allows students to actively engage in activities that are contextual and relevant to their lives, such as social, environmental, or cultural projects. For example, students can collaborate on social service activities, diversity campaigns, or environmental clean-up projects that involve all members of the community. Through this approach, students learn not only from books but also through

²²Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2020). *Profil Pelajar Pancasila*.

²³ Kementerian Agama Republik Indonesia. (2021). *Rahmatan lil Alamin: Konsep dan Implementasi*.

²⁴ Darul Mursyid. (2023). *Laporan Tahunan Program P5PPRA*

direct experiences that enrich their understanding of the values of Pancasila and Islamic teachings.

Additionally, through this project, students are encouraged to develop collaboration, problem-solving, and critical thinking skills, which are essential competencies in facing the challenges of the 21st century. Assessment in this project is not solely based on the final outcome but more on the process, attitudes, and behavioral changes shown by students during the execution of the project. In this way, the Strengthening of the Pancasila Student Profile and Rahmatan lil Alamin Student Profile Project aims to create a generation that is not only intellectually intelligent but also possesses noble character, shares strong national values, and can contribute positively to the life of the nation and state. Thus, P5PPRA becomes an essential tool in shaping individuals who are ready to face the future with full responsibility, a love for peace, and the ability to contribute to the common good.

Strengthening Teacher Competencies

Strengthening teacher competencies is a crucial aspect of improving the quality of education in Indonesia. Madrasah Darul Mursyid, as an Islamic educational institution, plays a strategic role in shaping a superior generation. Therefore, enhancing teacher competencies becomes a top priority. Teacher competencies encompass the knowledge, skills, and attitudes required to carry out educational tasks professionally. According to the Minister of Religious Affairs Regulation No. 38 of 2018, the development of teacher competencies is carried out through.

Sustainable Professional Development (PKB), which includes self-development activities, scientific publications, and innovative works.²⁵ Quality education is a fundamental pillar in creating a generation that is both intelligent and has strong character. At Mas Darul Mursyid, strengthening teacher competencies is one of the main focuses to achieve optimal educational goals. Teacher competencies not only include an understanding of the teaching material but also pedagogical, social, and moral skills necessary for effectively educating students. The Ministry of Religious Affairs has developed an online learning system through MOOC Pintar to train madrasah teachers. This system allows teachers to participate in training independently and flexibly, according to their needs and available time.²⁶ KKG (Kelompok Kerja Guru) and MGMP (Musyawarah Guru Mata Pelajaran) function as forums for teachers to share knowledge and experiences. These activities support collaborative and reflective learning, which is effective in enhancing teachers' professional competencies.²⁷

The implementation of the Merdeka Curriculum requires teachers who are adaptive, creative, and capable of facilitating student-centered learning. The workshops and training attended by the teachers of Darul Mursyid are crucial steps in strengthening these competencies. The Ministry of Religious Affairs also organizes training to enhance teachers' contextual abilities, enabling them to teach according to the needs and characteristics of the students. This training aims to make teachers more adaptive and responsive to the developments of the times.²⁸

Strengthening teacher competencies is a strategic and crucial step in improving the quality of education and ensuring that students receive optimal learning experiences. Competent teachers create a conducive learning environment that focuses not only on mastering the subject matter but also on the development of attitudes, skills, and a deeper understanding among

²⁵ Kementerian Agama Republik Indonesia. (2023). *Pengembangan Profesi 75.000 Guru Madrasah Berbasis Sistem Digital*.

²⁶ Kementerian Agama Republik Indonesia. (2023). *MGMP dan Peningkatan Kompetensi Guru Madrasah*.

²⁷ Kementerian Agama Republik Indonesia. (2023). *Kemenag Gelar Peningkatan Kemampuan Kontekstual Guru Madrasah Pendidikan Islam Kemenag*.

²⁸ Kementerian Agama Republik Indonesia. (2018). *Kemenag Berdayakan KKG/MGMP Untuk Pengembangan Kompetensi Guru Madrasah*.

students. In this regard, strengthening teacher competencies covers various interconnected aspects, ranging from pedagogical, professional, personality, to social competencies. Each of these aspects plays an important role in the success of the learning process and the achievement of broader educational goals. Therefore, to achieve quality education, continuous efforts are needed to strengthen teachers' abilities.

Pedagogical Competency is one of the most fundamental aspects in strengthening teacher competencies. This competency is related to a teacher's ability to plan, manage, and evaluate an effective learning process. A competent teacher in pedagogy not only masters various theories and learning methods but also adapts these methods to meet the diverse needs of students. They can create a pleasant, innovative, and challenging learning atmosphere that encourages students to think actively and participate in learning activities. Pedagogical competency also includes the ability to distinguish the right approach for different types of students, whether in terms of learning styles, cultural backgrounds, or academic abilities. Therefore, strengthening pedagogical competency is crucial to ensure that teachers can design and implement effective learning and create engaging learning experiences for students.

Professional Competency is also an essential aspect in strengthening teacher competencies. A professional teacher has a deep mastery of the subject matter they teach and can deliver it in a clear, systematic, and understandable manner for students. Additionally, professional teachers continually strive to update their knowledge in line with the developments in science and technology. Mastery of up-to-date subject content is vital, given the rapid development in the education sector, especially in information and communication technology. Competent professional teachers can also connect theory with practice and utilize various learning resources, such as books, journals, technology, and field experiences, to improve their teaching quality. Strengthening professional competency can be achieved through ongoing professional development programs, such as training, seminars, and workshops relevant to the latest educational developments.

In addition to pedagogical and professional competencies, Personality Competency also plays a significant role in strengthening teacher competencies. A teacher is not only a subject matter instructor but also a role model for students. Therefore, personality competency involves the qualities of attitude, behavior, and character that teachers exhibit in carrying out their duties. Teachers with good personality competency will set a positive example in terms of discipline, ethics, hard work, and empathy for students. They will also be able to build positive and harmonious relationships with students, parents, and colleagues. This is crucial in creating an environment that supports the social and emotional development of students. Teachers with good personalities can inspire and motivate students to achieve their goals and help them overcome challenges they may face in daily life.

Social Competency is also vital in strengthening teacher competencies. In today's increasingly complex education world, the ability to communicate and collaborate with various parties is essential. Teachers must be able to build good relationships with students, parents, and the surrounding community. Additionally, teachers need to collaborate with colleagues in designing and implementing better learning activities. Good communication skills enable teachers to deliver lessons effectively and provide constructive feedback to students. On the other hand, the ability to cooperate with students' parents is also important, as parents play a significant role in supporting students' development outside the school environment. Therefore, strengthening social competency enriches students' learning experiences and enhances the overall effectiveness of the learning process.

Strategies for Strengthening Teacher Competencies can be carried out in various ways, each of which plays a critical role in ensuring that teachers develop both professionally and personally. One key strategy is through ongoing training and professional development. This

training can take the form of seminars, workshops, courses, or training in various fields, ranging from mastering educational technology to developing pedagogical and managerial skills. With continuous training, teachers are updated with the latest information on effective teaching methods and ways to overcome challenges that arise in the education process. Additionally, mentoring and coaching programs can help accelerate the development of teacher competencies.

CONCLUSION

The implementation of the Merdeka Curriculum at Madrasah Aliyah Darul Mursyid has shown significant results in improving the quality of learning. This curriculum provides flexibility for the madrasah to develop an operational curriculum tailored to the characteristics and needs of students. Through this approach, the madrasah can adjust teaching materials, learning methods, and assessments to achieve more effective educational goals. However, challenges in implementation still exist, such as limited facilities, teacher adaptation to curriculum changes, and varying levels of readiness among madrasahs. To address these issues, ongoing training for teachers and school principals, support from supervisors, and the utilization of technology in the learning process are essential. Furthermore, it is important to foster a collaborative culture among teachers through forums like MGMP to ensure the optimal implementation of the curriculum. Overall, despite the challenges, the implementation of the Merdeka Curriculum at Madrasah Aliyah Darul Mursyid presents a significant opportunity to create learning that is more relevant, innovative, and in line with the evolving needs of the times.

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