

Implementation of Independent Curriculum Management in Optimizing *Fikih* Learning at Purbalingga State Senior High School

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Abstract: The implementation of the Independent Curriculum is a process of applying learning that focuses on flexibility in learning, and the active role of students as the center of learning activities, by integrating Islamic values, character building, and competencies comprehensively, by the principles of the Pancasila Student Profile. This study aims to describe the implementation of the Independent Curriculum in *fikih* education at the State Senior High School in Purbalingga, as well as to identify various challenges and strategies employed by teachers in adapting to the new learning approach. The research method used is qualitative, utilizing data collection techniques that include interviews, observations, and documentation. Data analysis was conducted through data reduction, data presentation, and conclusion. Data validity was tested using triangulation techniques. Based on the research results, it was found that the implementation of the Independent Curriculum in *fikih* education has driven a shift in teaching approaches toward a more student-centered approach, with a focus on character development, understanding of material relevant to daily life, and increased active student participation in learning. However, limitations in resources and teachers' knowledge of the essence of the independent curriculum remain the main challenges. Therefore, ongoing training and strengthening the role of teachers as facilitators in adaptive and transformative *fikih* learning are necessary.

Keywords: Independent Curriculum; Independent Curriculum management; *fikih* learning; Senior High School

Abstrak: Pelaksanaan kurikulum mandiri merupakan proses penerapan pembelajaran yang berfokus pada fleksibilitas dalam belajar, serta peran aktif siswa sebagai pusat kegiatan pembelajaran, dengan mengintegrasikan nilai-nilai Islam, pembentukan karakter, dan kompetensi secara komprehensif berdasarkan prinsip-prinsip Profil Pelajar Pancasila. Penelitian ini bertujuan untuk menggambarkan implementasi kurikulum merdeka dalam pendidikan *fikih* di Sekolah Menengah Atas Negeri Purbalingga, serta mengidentifikasi berbagai tantangan dan strategi yang digunakan oleh guru dalam beradaptasi dengan pendekatan pembelajaran baru. Metode penelitian yang digunakan adalah kualitatif, dengan teknik pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Analisis data dilakukan menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Validitas data diuji menggunakan teknik triangulasi.

Berdasarkan hasil penelitian, ditemukan bahwa implementasi kurikulum merdeka dalam pendidikan fikih telah mendorong pergeseran pendekatan pengajaran menuju pendekatan yang lebih berpusat pada siswa, dengan fokus pada pembentukan karakter, pemahaman materi yang relevan dengan kehidupan sehari-hari, dan peningkatan partisipasi aktif siswa dalam pembelajaran. Namun, keterbatasan sumber daya dan pemahaman guru terhadap esensi Kurikulum Merdeka tetap menjadi tantangan utama. Oleh karena itu, pelatihan berkelanjutan dan penguatan peran guru sebagai fasilitator dalam pembelajaran fikih yang adaptif dan transformatif sangat diperlukan.

Kata kunci: Kurikulum Merdeka; manajemen Kurikulum Merdeka; pembelajaran fikih; Madrasah Aliyah

A. Introduction

The post-pandemic shift in the national education paradigm has driven the implementation of the Independent Curriculum, including in madrasah settings. At the State Senior High School Madrasah in Purbalingga, there are challenges in optimizing contextual and adaptive fikih education that aligns with contemporary needs. Amidst the rapid pace of globalization and digital development, Indonesia's education system must dynamically adapt to ongoing changes. The government has responded to this through the development of the Independent Curriculum, which aims to foster the independent learning character of students and promote learning that is oriented toward the needs and potential of each student.¹

The paradigm shift in national education after the pandemic has encouraged the implementation of an Independent Curriculum, including in madrasahs. At Senior High School, there are challenges in optimizing fikih learning that is relevant, contextual, and adaptive to the needs of the times.² Amidst rapid globalization and digital development, Indonesia's education system must adapt dynamically to the changes occurring. The government has responded to this through the development of the Independent Curriculum, which aims to foster independent learning among students and encourage learning that is oriented towards the needs and potential of each student.

Education plays a crucial role in shaping a high-quality generation that possesses character and virtue. Additionally, education is necessary to adapt to the changing times and remain relevant to the needs of future generations. Through an effective education system, Indonesia has the opportunity to produce a generation that is creative, innovative, and

¹ Esti Rahayuningsih and Muh Hanif, 'Persepsi Guru Dan Siswa Terhadap Implementasi Kurikulum Merdeka Di MTs Al Hidayah Purwokerto Barat (Perspektif Social Learning Theory (SLT))', *Journal of Education Research*, 5.3 (2024), hlm, 2828-2839.

² Anwar Fauzi and Muh. Hanif, 'Upaya Kepala Sekolah Dalam Meningkatkan Kinerja Dan Profesional Guru Di Madrasah Aliyah Negeri Purbalingga', *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 10.2 (2024), 1455–78.

productive, driving the nation's progress.³ Therefore, education is the primary foundation for creating a superior generation that is ready to face the challenges of the times.⁴

Several studies reveal that the Independent Curriculum focuses on competency development and the formation of *Pancasila* student profiles.⁵ In the context of madrasas, the implementation of this curriculum must be aligned with the specific characteristics of religious material, including *fikih* subjects, which employ a cognitive and normative approach. Other studies show that the process of integrating Islamic values and learning principles in the Independent Curriculum is still not running optimally.⁶ With the implementation of the Independent Curriculum by the Ministry of Education, Culture, Research, and Technology in 2022, there has been a shift in the approach to the learning process, from one that was previously teacher-centered to one that is now student-centered.⁷ This curriculum emphasizes flexibility, real-world contexts in learning, and character and competency building through the development of the *Pancasila* Student Profile.⁸

In the context of madrasahs, this concept is integrated with Islamic values through the strengthening of the *Rahmatan Lil Alamin* Student Profile, which describes a student who is religious, tolerant, and capable of spreading peace in their environment. Therefore, the implementation of the Independent Curriculum in the subject of *fikih* is expected not only to foster a deep understanding of Islamic law but also to encourage students to apply it in their daily lives through project-based learning and reflection.⁹

Curriculum implementation is the stage of applying the previously designed curriculum program. This stage encompasses the processes of testing, implementing, and managing the curriculum, which are carried out with continuous adjustments to the field conditions and the characteristics of the students, including their intellectual, emotional, and

³ Dela Khoirul Ainia, 'Merdeka Belajar Dalam Pandangan Ki Hadjar Dewantara Dan Relevansinya Bagi Pengembangan Pendidikan Karakter', *Jurnal Filsafat Indonesia*, 3.3 (2020), 95–101; Naura Dina Syamila Hanifah Muh. Hanif, Mar'atul Qudsiyyah, 'Integrating Information Technology in Islamic Education: A Qualitative Study Using Richard Mayer's Multimedia Learning Theory', *AL-ISHLAH: Jurnal Pendidikan*, 14.1 (2025), 17 <<https://doi.org/10.35445/alishlah.v14i1.973>>.

⁴ A. Hanif, M., & Efendi, 'Adapting to Challenges: The Development of Islamic Senior High Schools in Indonesia During the COVID-19 Pandemic', *International Journal of Social Science and Religion (IJSSR)*, 2024 <<https://doi.org/10.53639/ijssr.v5i2.266>>.

⁵ Kemendikbudristek., 'Panduan Implementasi Kurikulum Merdeka. Jakarta: Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia.', 2022.

⁶ A Hadi, 'Implementasi Kurikulum Merdeka Dalam Pendidikan Islam: Integrasi Nilai-Nilai Keislaman Dan Kemandirian Belajar.', *Urnal Review Pendidikan Dan Pengajaran (JRPP)*, 7 (4), 15522-15534., 2024.

⁷ Kemendikbud, 'Pembelajaran Pada Pendidikan Dasar Dan Pendidikan Menengah Pedoman', Pub. L. No. 103 Tahun 2014, Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia (2014)', *Applied Microbiology and Biotechnology*, 85.1 (2014), 2071–79.

⁸ Esti Rahayuningsih and Muh. Hanif, 'Persepsi Guru Dan Siswa Terhadap Implementasi Kurikulum Merdeka (Perspektif Social Learning Theory (SLT))', *Journal of Education Research*, 5.3 (2024), 2828–39 <<https://doi.org/10.37985/jer.v5i3.1305>>.

⁹ (Saputra & Aulia, 2023; Turohmah & Hanif 2024)

physical development.¹⁰ In the curriculum, a set of plans and organization includes objectives, lesson content, learning materials, and methods used in educational activities, which aim to achieve educational goals, namely to shape individuals who can contribute positively to society and the nation.¹¹

Findings from previous studies indicate that the implementation of the Independent Curriculum in *fikih* learning. Based on research conducted by Achmad Fauzi, it is known that the main emphasis in the Independent Curriculum is on character building through strengthening the *Pancasila* Student Profile, adapting learning to meet student needs, and utilizing projects as a learning approach relevant to real-life contexts.¹² The results of research conducted by Aprilia Ajeng Pertiwi et al. state that the principles of the Independent Curriculum emphasize project-based learning, differentiation, and strengthening the *Pancasila* student profile.¹³ Previous studies have highlighted the need to adapt the curriculum in education to avoid being trapped in a verbalistic and dogmatic approach. However, case studies reviewing the management of independent curricula in the context of *fikih* learning in Madrasah Aliyah are still minimal.

In the Independent Curriculum, the learning process is based on providing teachers and students with a high degree of freedom and trust. This curriculum also encourages educators and students to develop the motivation to continue growing independently and to improve the quality of education. With the flexibility to choose the most appropriate learning approaches and methods, teachers have the opportunity to create innovative solutions that are relevant to students' needs.

The implementation of the Independent Curriculum in *fikih* subjects in senior high schools presents challenges and opportunities for teachers to design adaptive learning models that respond to social, cultural, and technological advancements.¹⁴ By integrating Islamic values and a nationalistic spirit into learning activities, this curriculum is expected

¹⁰ Nailis Syafi'ah and Muhammad Hanif, 'Implementasi Kurikulum Merdeka Pada Pembelajaran Pendidikan Agama Islam: Studi Kasus Di SMK Pesantren Al-Kautsar Purwokerto', *Global: Jurnal Ilmiah Multidisiplin*, 1.1 (2024), hlm, 35.

¹¹ Aprilia Ajeng Pertiwi and Muh Wasith Achadi, 'Implementasi Kurikulum Merdeka Dalam Pembelajaran *Fikih* Pada Kelas 9 Di MTs Negeri 2 Karawang', *Jurnal Manajemen Dan Pendidikan Islam*, 3.3 (2023), hlm, 114.; Rahayuningsih and Muh Hanif; M. Arromal, M. F., & Hanif, 'Implementasi Manajemen Strategi Untuk Peningkatan Mutu Pendidikan Di Man 2 Brebes', *TEACHING : Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 4.2 (2024), 65–755 <<https://doi.org/10.51878/teaching.v4i2.2967>>.

¹² Achmad Fauzi, 'Implementasi Kurikulum Merdeka Di Sekolah Penggerak', *Pahlawan: Jurnal Pendidikan-Sosial-Budaya*, 18.2 (2022), 18–22 <<https://doi.org/10.57216/pah.v18i2.480>>; Farida Turohmah and Muh Hanif, 'Transformasi Pembelajaran: Mewujudkan Kurikulum Merdeka Melalui Penerapan Model Project-Based Learning', *Journal Of Early Childhood Islamic Education*, 2.1 (2024), hlm, 35-54.

¹³ Pertiwi and Achadi, 'Implementasi Kurikulum Merdeka Dalam Pembelajaran *Fikih* Pada Kelas 9 Di MTs Negeri 2 Karawang', *Jurnal Manajemen Dan Pendidikan Islam*, 3.3 (2023), hlm, 114.

¹⁴ Farida Turohmah and Muh Hanif, 'Transformasi Pembelajaran: Mewujudkan Kurikulum Merdeka Melalui Penerapan Model Pembelajaran Berbasis Proyek. Al Fitrah': *Journal Of Early Childhood Islamic Education*, 1.7 (2024), 34–35.

to produce students who not only possess a strong understanding of religion but also apply Islamic teachings in their daily lives and develop critical and creative thinking skills.¹⁵

Therefore, an in-depth study is needed on the implementation of the Independent Curriculum in *fikih* learning at Senior High School in Purbalingga to evaluate the extent of its influence on improving the quality of learning and students' understanding of *fikih* material. This article aims to systematically examine the curriculum, from planning and implementation to evaluation. The focus of the study includes how the Independent Curriculum is designed for *fikih* education, how it is implemented in practice, and how evaluation is applied to measure the effectiveness of learning. Optimizing the management of the Independent Curriculum in this context can be achieved through planning oriented toward the *Pancasila* Student Profile and the values of *Rahmatan Lil Alamin*. This involves implementing learning that is integrative, contextual, and participatory, as well as conducting evaluations that emphasize formative and reflective assessments. With this approach, it is hoped that *fikih* education will not only emphasize cognitive aspects but also cultivate contextual religious attitudes and practices in students' lives.

This study uses *field research*, employing descriptive methods with a qualitative approach.¹⁶ This study provides an overview and explains the conditions or issues being addressed. In qualitative research, the data analysis process is more inductive, where theories or concepts are derived from field data.¹⁷ As a result, qualitative research is flexible and open-ended, allowing researchers to investigate phenomena that are not yet fully understood.¹⁸

The objective of this study is to manage *fikih* learning based on the Independent Curriculum at Senior High School Purbalingga, with a focus on *fikih* teachers, madrasah principals, and students. The methods used to obtain data were observation, interviews, and documentation.¹⁹

The types of data used are primary and secondary data that are relevant to the study's focus. Primary data were collected through in-depth interviews, observation sheets, and

¹⁵ Muhammad Labib Mashum and Muh Hanif, 'Pengembangan Ranah Afektif Untuk Meningkatkan Pemahaman Konsep Pendidikan Agama Islam Di SMA YA BAKII 1 Kesugihan', *Journal of Islamic Education Management*, 4.1 (2024), 378–93 <<https://doi.org/10.47476/manageria.v4i3.6798>>; Hanif, M., & Efendi.

¹⁶ M. S Assingkily, 'Metode Penelitian Pendidikan (Panduan Menulis Artikel Ilmiah Dan Tugas Akhir). Penerbit K-Media.', 2021; Nurul Ulfatin, 'Metode Penelitian Kualitatif Di Bidang Pendidikan: Teori Dan Aplikasinya. Media Nusa Creative (MNC Publishing).', 2022.

¹⁷ Y Suharyat, 'Metode Penelitian Pendidikan. Wawasan Ilmu.', 2022; S. M. Patonah, I., Sambella, M., & Az-Zahra, 'Pendekatan Penelitian Pendidikan: Penelitian Kualitatif, Kuantitatif Dan Kombinasi (Mix Method). Pendas', *Jurnal Ilmiah Pendidikan Dasar*, 8.3 (2023), 5378–5392.

¹⁸ M. Gideon, A., Lestari, N. T., Bano, V. O., Sari, M. N., Wicaksono, D., Adriana, N. P., ... & Rizqi, 'Metode Penelitian Pendidikan. Pradina Pustaka', 2023.

¹⁹ N. Q. Mukhtar, A., Ruslaini, S. E., Shoufiah, R., Kurniawan, W., & Syarif, 'Metode Penelitian Pendidikan. Jln. Sungai Lareh', 2024, 26.

document analysis, which were the primary tools used to gather information.²⁰ The study was conducted in four stages: planning, data collection, analysis, and reporting. Secondary data was obtained from various articles relevant to the research topic, which were used to strengthen and enrich the analysis results.²¹

Semi-structured interview guides, observation sheets, and document analysis formats were the main tools used to collect information. Data was collected using triangulation techniques (observation, interviews, and documents) and analyzed using Miles & Huberman's interactive model: data reduction, data display, and verification.

B. Independent Curriculum

The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia has proposed the Independent Curriculum policy in response to the needs of modern education and the impact of the COVID-19 pandemic. This curriculum emphasizes character building, differentiated learning, and the development of student competencies through a project-based learning approach.²² The Independent Curriculum is a competency-based and differentiated curriculum model that emphasizes teachers' freedom to develop learning activities tailored to students' characteristics and learning environments.²³

In practice, the Independent Curriculum not only alters the content of classes but also changes the way learning occurs. This allows students to actively build knowledge through social interaction and direct experience. Therefore, the role of teachers is no longer limited to providing information, but rather to acting as facilitators, mentors, and guides in the process of effective learning.

C. Independent Curriculum Management in *Fikih* Learning

In *fikih* learning, Independent Curriculum management is a systematic process for planning, implementing, and evaluating *fikih* learning activities. This is based on the principles of an Independent Curriculum, which ensures that learning is carried out

²⁰ A. Darmawan, I. P. A., Octavianus, S., Lesmi, K., Rahmantlya, Y. E. K., Souisa, L., Uktolseja, L. J., ... & Solikin, *Metode Penelitian Pendidikan Praktis, Widiana Bhakti Persada Bandung*, 2023.

²¹ M. Sari, R. K., Kusuma, N., Sampe, F., Putra, S., Fathonah, S., Ridzal, D. A., ... & Togatorop, 'Metodologi Penelitian Pendidikan. Sada Kurnia Pustaka.', 2023.

²² Kemendikbud, 'Buku Panduan Merdeka Belajar Kampus Merdeka', in *Jakarta: Direktorat Jenderal Pendidikan Tinggi Kemendikbud RI*, 2020; Rahayuningsih and Muh Hanif; Turohmah and Hanif, 'Transformasi Pembelajaran: Mewujudkan Kurikulum Merdeka Melalui Penerapan Model Project-Based Learning'.

²³ Kukuh Nursanto Sukmawardana and Muh. Hanif, 'Peran Guru Penggerak Dalam Optimalisasi Kurikulum Merdeka Di SMAN 1 Purwokerto', *INNOVATIVE: Journal Of Social Science Research*, 4.3 (2024), 16758–68.

independently, with a focus on students.²⁴

In this situation, management not only covers administrative aspects, but also includes how teachers create appropriate *fikih* learning plans, plan learning activities relevant to students' real lives, and conduct comprehensive assessments. The Independent Curriculum enables teachers to tailor open-ended materials to students' interests, needs, and abilities, allowing *fikih* learning to shift from mere memorization to a focus on understanding and applying Islamic values in daily life.²⁵

D. *Fikih* Learning in Madrasah Aliyah

Fikih is a field that investigates Islamic laws relating to human actions, based on Sharia arguments. The study of *fikih* in formal schools aims to provide students with an understanding and the ability to practice Islamic law independently. In addition, it must focus on three characteristics of religious moderation: substantialization, contextualization, and rationalization of texts or laws. The study of *fikih* is defined as the process of instilling the values of Islamic law that are applicable and contextual in the daily lives of students at the Madrasah Aliyah level.²⁶

Fikih learning must involve affective and psychomotor aspects. *Fikih* teachers must not only provide explanations about practices such as wudhu, prayer, and zakat, but also emphasize the importance of performing them sincerely, with discipline, and with social awareness. Therefore, the lecture approach is no longer sufficient. To cultivate religious attitudes that can be applied in students' lives, the approach to teaching Islamic jurisprudence can be classified into contextual normative, integrative, and problem-based learning.²⁷

E. The Planning of *Fikih* Lessons

Table 1. The Planning of *Fikih* Lessons

Component	Planning Content
Subject	<i>Fikih</i>
Grade/Phase	X/ Phase E

²⁴ Nur Khafifah Indriyani Batubara, Ali Imran Sinaga, and Haidir Haidir, 'Analisis Kompetensi Pedagogik Guru *Fikih* Dalam Melaksanakan Pembelajaran Pada Kurikulum Merdeka Di Madrasah Aliyah', *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10.1 (2024), 300 <<https://doi.org/10.29210/1202424138>>.

²⁵ Juni Swan Pangesti and Mujiburrohmah, 'Peran Guru Fiqh Dalam Meningkatkan Motivasi Belajar Siswa Pada Mata Pelajaran Fiqh Di SMP Islam Amanah Ummah Mojolaban Sukoharjo', *Didaktika: Jurnal Kependidikan*, 12.4 (2023), 505–16 <<https://www.jurnaldidaktika.org/contents/article/view/267>>; Turohmah and Hanif, 'Transformasi Pembelajaran: Mewujudkan Kurikulum Merdeka Melalui Penerapan Model Project-Based Learning'.

²⁶ Agus Salim Tanjung, 'Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran *Fikih* Di Madrasah Aliyah', *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*, 1.1 (2022), 1–12 <<https://doi.org/10.56113/takuana.v1i1.29>>; Muh. Hanif, Mar'atul Qudsiyyah; Mashum and Hanif.

²⁷ Mashum and Hanif; Turohmah and Hanif, 'Transformasi Pembelajaran: Mewujudkan Kurikulum Merdeka Melalui Penerapan Model Project-Based Learning'.

Learning Outcomes (LO)	Students are accustomed to practicing the provisions of <i>fikih</i> worship, both mahdlah and ghairu mahdlah, which have both individual and social dimensions, according to their respective conditions, so that their worship practices can foster social awareness and influence their thinking, behavior, and actions in daily life within the context of religion, nation, and state. Additionally, students will apply the principles of muamalah (transactions), accompanied by an analysis of various evidence, principles, procedures, and wisdom from Islamic Sharia law, as established by Allah Swt. Thus, social and economic activities in the digital and global era are conducted honestly, faithfully, and responsibly by <i>fikih</i> rules, which can be considered acts of worship and have an otherworldly dimension in the context of religion, nation, state, and global society.
Learning Objectives (LO)	<ul style="list-style-type: none"> - Analyze the provisions of zakat al-mal and zakat al-fitr. - Explain the differences between zakat, infak, and sedekah. - Apply zakat calculations in real-life cases.
Learning Objective Sequence (LOS)	<ul style="list-style-type: none"> - Identify the types of zakat and their evidence. - Compare the characteristics of zakat, infak, and sedekah. - Calculate zakat on agriculture, gold, and income through case studies. - Presenting the results of the analysis in the form of a mini-project.
<i>Pancasila</i> and <i>Rahmatan Lil Alamin</i> Student Profile	Believing in and fearing God Almighty, having noble character, embracing global diversity, being independent, cooperative, and thinking independently and critically.
Learning Model	<i>Project-Based Learning</i> (PjBL) and <i>Case-Based Learning</i> (CBL)
Learning Activities	<ul style="list-style-type: none"> - Case studies on calculating zakat for farmers and employees. - Simulations of zakat distribution in the local community. - Group discussions comparing zakat practices during the Prophet's time and today. - Individual reflections in the form of a social worship journal
Assessment and Evaluation	<ul style="list-style-type: none"> - Formative assessment through quizzes and discussions. - Mini project assessment (poster, video, or simple report)

According to findings from interviews with *fikih* teachers and madrasah principals, as well as teaching materials obtained, the *fikih* learning program at Senior High School Purbalingga refers to the principles of the Independent Curriculum (as stated by Mr. Hasan Udin).

The realization of learning outcomes, learning objectives, and the flow of learning objectives, as well as their integration with the *Pancasila* Student Profile, are important

components of the teaching module developed by *fikih* teachers at Senior High School Purbalingga. This module is not only available in written form but also offers learning strategies and applications tailored to the needs and characteristics of students.

In developing teaching modules, teachers refer to the Independent Curriculum document from the Ministry of Religious Affairs and actively participate in training sessions organized by madrasahs and the District Ministry of Religious Affairs. In addition, subject teachers collaborate to develop relevant and contextual modules, so that *the* material is not only theoretical but also practical and reflects the realities of students' lives.

The planning includes the application of different methods to accommodate differences in learning styles and student backgrounds. Teachers must also identify student characteristics and modify learning objectives and strategies to be more inclusive and effective. Overall, the *fikih* learning plan at Senior High School Purbalingga demonstrates a commitment to implementing the Independent Curriculum with a more contextual and flexible approach, focusing on the use of Islamic values to build student character.

Teachers develop lesson plans before activities begin to ensure the achievement of learning objectives. Research findings indicate that Islamic studies teachers and the deputy principal for curriculum affairs collaborate to plan and implement the Independent Curriculum for Islamic studies at Senior High School Purbalingga. Planning is conducted by referring to the learning outcomes of the Independent Curriculum and integrating Islamic values. *Fikih* teachers are actively involved in designing teaching modules based on students' daily lives. There is also support from the madrasah principal in facilitating training and developing teaching modules for the Independent Curriculum.

From the results of an interview with Mr. Krido Prihatno, Deputy Head of Curriculum at MAN Purbalingga, it was stated that the planning of the Independent Curriculum is carried out by teachers who participate in training and workshops organized by internal and external institutions (as conveyed by Mr. Krido Prihatono). This step aims to equip teachers to adapt to the implementation of the Independent Curriculum.

However, training alone is not enough. The madrasah also formed a teaching team as a forum for subject teachers to exchange information and coordinate aspects that need to be prepared and improved in the implementation of the curriculum. The teaching team is also responsible for developing instructional materials, which will facilitate teachers in conducting the learning process. The instructional materials developed in the Independent Curriculum include understanding learning outcomes, formulating learning objectives, determining assessment tools for learning objectives, and developing instructional modules.

F. The Implementation of *Fiqh* Lessons

Table 2: The Implementation of *Fikih* Lessons

Component	Planning Content
Grade/Phase	X/ Phase E
Main Topics	Zakat, Infak, and Sedekah
Learning Strategies	<ul style="list-style-type: none"> - Contextual and differentiated approaches according to student needs - Project-based and case studies
Learning Models	<i>Project-Based Learning (PjBL)</i> and <i>Case-Based Learning (CBL)</i>
Learning Steps	<ol style="list-style-type: none"> 1. Orientation: The teacher conveys the objectives and relates the material to the student's social reality (e.g., cases of poverty in the surrounding environment). 2. Exploration: Students observe data on zakat through videos, articles, and local experiences. 3. Elaboration: Students discuss in groups to solve case studies on zakat calculations. 4. Presentation: Groups present their analysis or simulation results in the form of infographics or short videos. 5. Reflection: Students write journals or fill out personal learning logbooks.
Media and Learning Resources	<ul style="list-style-type: none"> - MA Ministry of Religious Affairs <i>Ffiqh</i> Book - Educational videos (official YouTube channel of the Ministry of Religious Affairs or Rumah Belajar) - Infographics - Online zakat calculator app- Local experts (zakat practitioners)
Student Engagement	<ul style="list-style-type: none"> - Active discussion- Working in cross-interest groups - Working on projects based on the student's social environment
Differentiation Adjustments	<ul style="list-style-type: none"> - Content differentiation: Students are given additional material options (infographics vs. videos). - Process differentiation: Students can choose their presentation method. - Product differentiation: Final projects can be presented in various forms, including posters, vlogs, or essays.
Teacher Reflection	Teachers note strengths and challenges: high enthusiasm, but numeracy skills require further guidance.

Collaboration and Mentoring	Involvement of guidance counselors, school principals, and collaboration with local zakat institutions for field visits.
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Fikih learning at Senior High School Purbalingga shows interesting and progressive dynamics in implementing the Independent Curriculum. The results of classroom observations, interviews with *fikih* teachers, and documentation of learning activities show that the implementation process has undergone several changes, particularly in terms of approach, strategy, and teacher-student interaction.

At Senior High School Purbalingga, *fikih* learning has changed from an approach that relied solely on teachers delivering material orally to one that focuses more on active learning, with students positioned as subjects of learning. Teachers assist, guide, and direct students to understand contextually and independently.

Based on the results of an interview with Mr. Hasan Udin, a contextual, interactive, and project-based approach to teaching *fikih* can encourage students to be active, creative, and involved in the learning process. This shows that teaching *fikih* has excellent potential for developing students' character and skills holistically (as stated by Mr. Hasan Udin).

Teachers employ a differentiated approach by considering the diverse needs and backgrounds of their students. The differentiated approach used is a distinctive feature of the learning process. Teachers strive to better understand students' characteristics in terms of interests, readiness to learn, and learning styles. Based on the above description, teachers design various learning activities and allow students to choose the best learning method. Learning activities can be tailored to each student's abilities while maintaining the *fikih* material.

Additionally, teaching has begun to adopt a project-based learning model. This model requires students to understand *fikih* concepts theoretically and solve real-world problems. For example, when learning about zakat, students are asked to conduct interviews with mosque administrators or zakat institutions located near them. After that, they must write a reflective report on the importance of zakat distribution in a socio-economic context. This activity has successfully increased students' social awareness and strengthened their understanding of the objectives of Islamic law.

Interaction in the classroom has undergone significant changes. Teachers no longer dominate learning. Instead, they provide students with numerous opportunities to ask questions, speak, and express their opinions. This encourages the development of a culture of critical and dialogical thinking among students, which is an important part of the success of the Independent Curriculum.

Overall, based on the results of observations, the implementation of *fikih* learning at Senior High School Purbalingga has shown a paradigm shift in line with the spirit of the

Independent Curriculum. Learning has become more contextual, interactive, and student-centered. This reflects a collective awareness that Islamic religious education, particularly *fikih*, must address the challenges of the times while remaining grounded in moderate and practical Islamic values. In *fikih* education at Senior High School Purbalingga, assessment has evolved into an integral part of the overall learning process and is no longer limited to formal final exams.

With the Independent Curriculum, teachers no longer focus on cognitive achievement. Assessment is carried out from the beginning to the end of the learning process. Teachers use formative and summative assessments to monitor student progress throughout the class. For example, determine if students understand the material presented through simple assignments, question-and-answer sessions, or observations while speaking.

G. The Evaluation of *Fikih* Lessons

Table 3. The Evaluation of *Fikih* Lessons

Evaluation Aspects	assessment Indicators	Evaluation Findings	Follow-up/Recommendations
1. Planning	<ul style="list-style-type: none"> - Alignment of CP and TP with student phases - Availability of teaching modules and ATP 	<ul style="list-style-type: none"> - CP and TP are compiled by the Ministry of Religious Affairs guidelines - Teaching modules are available, but not yet complete in all classes 	<ul style="list-style-type: none"> - Teachers need to complete teaching modules that are not yet available. - Conduct training on the development of independent teaching modules
2. Implementation	<ul style="list-style-type: none"> - Application of differentiated learning models - Active involvement of students 	<ul style="list-style-type: none"> - Project-based learning is going well - Students are enthusiastic, but not all of them are actively participating in discussions 	<ul style="list-style-type: none"> - Use peer mentoring strategies - Conduct active learning method training for teachers
3. Media and Learning Resources	Availability and relevance of digital/non-digital learning media	Media is quite varied, but internet access is limited in some rooms.	Strengthening ICT facilities - Provision of offline learning media

4. Learning Assessment	<ul style="list-style-type: none"> - Appropriateness of assessment instruments for learning objectives - Diversity of assessment forms 	<ul style="list-style-type: none"> - Formative and summative assessments have been conducted - still predominantly cognitive-based (written tests). 	Develop authentic assessments: portfolios, projects, and attitude assessments.
5. Profile of <i>Pancasila</i> Students	Value indicators (faith, cooperation, independence, critical thinking, etc.)	The values of cooperation and good character are reflected in the student's social projects.	Need to strengthen reflection and character-building
6. Teacher Reflection	Documentation of obstacles, opportunities, and best practices	Teachers actively record weekly reflections, but these have not been systematically organized or maintained.	Hold monthly reflection forums with religious education teachers.
7. Impact on Students	Improving understanding of <i>Fikih</i> concepts and their application in life	There has been an increase in understanding of zakat jurisprudence and its practice, as seen in mini-projects and interviews.	Conduct further studies on the long-term impact (changes in attitudes and worship practices).

As stated in an interview with Mr. Hasan Udin, a teacher of Islamic jurisprudence, assessment is carried out formatively through reflection, learning journals, and student portfolios (as reported by Mr. Hasan Udin). In *fikih* education at Senior High School Purbalingga, assessment has evolved into an integral part of the overall learning process and is no longer limited to formal final exams. With the Independent Curriculum, teachers no longer focus on achieving cognitive scores but rather on how students understand, internalize, and apply *fikih* principles in their daily lives.

The evaluation is conducted collaboratively, involving teachers, students, and homeroom teachers. (Presented by Mr. Prihatno Achmad). The purpose of this collaborative work is to gain a better understanding of students' learning development in terms of cognitive, affective, and psychomotor aspects. Project performance, portfolios, and observations are the actual assessment tools created by teachers. Additionally, students are involved in the process of self-reflection and evaluating their learning processes and outcomes. This helps to enhance their sense of responsibility and intrinsic motivation to learn. Meanwhile, homeroom teachers serve as a link between the school and parents, guiding students' behavior and development outside of class hours.

The final evaluation showed an improvement in critical thinking skills and understanding of Islamic legal values in context. This was demonstrated by the student's ability to analyze *fikih* issues related to daily life, such as muamalah, worship, and social interaction. They are not only able to memorize legal arguments but also able to understand and apply these arguments in the context of the situations they face.

Evaluations are conducted from the beginning to the end of the learning process. Teachers use formative and summative assessments to monitor student progress during classroom learning. For example, through question-and-answer sessions, observations during discussions, or simple assignments aimed at determining students' level of understanding of the material presented (Presented by Mr. Hasan Udin).

Meanwhile, a summative assessment is conducted to measure students' overall performance in relation to the specified competencies. The forms of assessment are not limited to written tests but also include individual or group projects, presentations, practical assignments, and written reflections.

The planning, implementation, and evaluation of the Independent Curriculum in *Fiqh* learning have shown quite a good performance at the Senior High School in Purbalingga.²⁸ Planning is the first step in the management cycle, serving as the basis for the subsequent stages, which are arranged through mutual agreement.²⁹ As part of a systematic process, planning is also influenced by the previous cycle, so its formulation must consider the results of prior curriculum evaluations.³⁰ Evaluation in learning is divided into two types, namely formative evaluation and summative evaluation.³¹ These evaluation results serve as a valuable reference for designing more effective and high-quality learning processes. Similarly, planning *fikih* learning at MAN Purbalingga is based on the principles of the Independent Curriculum, which emphasizes strengthening students' character through contextual and meaningful learning. *Fikih* teachers create learning plans based on Learning Outcomes, Learning Objective Sequences, and Teaching Modules established by the madrasah through internal Subject Teacher Meetings.

This success was influenced by the synergy between teachers, the principal, and students, as well as the support of internal madrasah policies. The teaching of *fikih* at

²⁸ Anwar Fauzi and Muh Hanif, 'Upaya Kepala Sekolah Dalam Meningkatkan Kinerja Dan Profesional Guru Di Madrasah Aliyah Negeri Purbalingga', *Didaktik: Jurnal Ilmiah PGSD FKIP Universitas Mandiri*, 10.2 (2024), 1455-1478.

²⁹ M. Cholid Abdurrohman, 'Perencanaan Kurikulum Pendidikan Islam', *Rayah Al-Islam*, 6.01 (2022), 11–28 <<https://doi.org/10.37274/rais.v6i01.524>>.

³⁰ Riniwati Ritonga, 'Implementasi Kurikulum Pembelajaran *Fikih* Di MIN Humbang Hasundutan', 1.1 (2023), 196–206.

³¹ I. Khasanah, HR, Malukah, N., Putri, IM, Sanayah, IR, Faradisi, IS, Azizah, IA, & Muslimah, 'Implementasi Evaluasi Formatif Dan Sumatif Dalam Pembelajaran *Fikih* Di Mts Al-Mukarrom Ponorogo', *Muaddib: Jurnal Pendidikan Agama Islam*, 148-160., 2.2 (2024), 148–60.

Purbalingga State Senior High School has been successful due to the strong cooperation among various key components. Students, madrasah principals, and teachers play an important role in the dynamics of education. They work together to create a meaningful, contextual, and adaptive learning process.³²

Positive results have emerged because the Independent Curriculum approach provides teachers with space to be creative and encourages meaningful learning for students. By using Independent Curriculum management, Senior High School Purbalingga can optimize *fikih* learning. Fundamentally, this curriculum has provided teachers with greater freedom to experiment with creativity when developing learning strategies tailored to the characteristics of their students and the needs of their time. This approach also emphasizes the principle of differentiation, making the learning process more contextual and relevant to students' lives.

Unlike previous studies that highlighted teachers' resistance to the Independent Curriculum, these findings show positive adoption due to intensive teacher involvement. This study offers a new perspective on the implementation of the Independent Curriculum, particularly in the context of *fikih* learning at Senior High School Purbalingga. In this study, *fikih* teachers at Senior High School Purbalingga demonstrated positive and adaptive attitudes toward the Independent Curriculum. This differs from previous studies that highlighted teachers' resistance to the Independent Curriculum due to reasons such as unpreparedness, lack of training, or sudden changes in the learning system.

Senior High School needs to strengthen internal policies that support innovation in *fikih* learning based on the Independent Curriculum. Although a more flexible, contextual, and project-based approach has emerged in learning practices, research results show that the success of *fikih* learning at Senior High School Purbalingga depends not only on the readiness of teachers and students but also heavily on internal madrasah policies that support innovation. Since the Independent Curriculum necessitates a paradigm shift in planning, implementation, and assessment of learning, internal policies must be strengthened accordingly. Madrasahs must establish clear internal guidelines for teacher professional development through academic regulations, adaptive lesson scheduling, differentiated learning policies, and resource support programs. Therefore, Senior High School Purbalingga must establish internal policies that encourage teachers to try new things within the framework of the Independent Curriculum. For example, by forming an internal curriculum development team consisting of *fikih* teachers, providing regular reflection

³² Muh. Hanif, Suherlan, and Abu Muna Almaududi Ausat, 'The Role of Civic In Enhancing Community Welfare Through Social Participation', *Technopreneurship and Educational Development Review (TENDER)*, 1.3 (2025), hlm, 125-132.

forums for teachers, and allocating funds to develop contextual learning materials.³³

H. Conclusion

The implementation of the Independent Curriculum in the Indonesian education system, particularly in the subject of *fikih* at Senior High School Purbalingga, is a concrete manifestation of efforts to address the challenges of globalization and changing times. This curriculum aims to enhance the quality of learning, not only in cognitive aspects but also in character development and spiritual values, aligning with the objectives of Islamic education. In the context of madrasahs, the Independent Curriculum offers a more flexible, adaptive, and student-centered approach, while also providing opportunities for teachers to innovate and encourage students to engage in active learning.

In practice, *fikih* learning at Senior High School Purbalingga reflects the application of Independent Curriculum principles that are closely linked to Islamic values. The planning process involves training and workshops for teachers to gain a deeper understanding of curriculum implementation, as well as the formation of a teaching team to develop instructional materials. In practice, *fikih* education is designed to be relevant to daily life, utilizing methods such as project-based learning, discussions, and presentations. It leverages digital technology through Google Classroom and YouTube to support the learning process.

Evaluation in *fikih* learning at Senior High School Purbalingga is conducted comprehensively, combining formative and summative assessments. Formative assessments provide continuous feedback through discussions and questions on material that has not been understood. In contrast, summative assessments are used to measure students' understanding through written tests, projects, and preliminary evaluations, which help analyze students' learning needs.

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³³ M Faris Arromal and Muh. Hanif, 'Implementasi Manajemen Strategi Untuk Peningkatan Mutu Pendidikan Di MAN 2 Brebes', *TEACHING : Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 4.2 (2024), 65–755 <<https://doi.org/10.51878/teaching.v4i2.2967>>.

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