



## Islamic Religious Education Curriculum Development Based On Multiculturalism in Merdeka Curriculum At Elementary School

Zuri Pamuji<sup>1\*</sup>, Kholid Mawardi<sup>1</sup>

<sup>1</sup>Faculty of Tarbiyah and Teacher Training, UIN Prof.K.H. Saifuddin Zuhri Purwokerto

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### \*Correspondence Author:

[zuripamuji@uinsaizu.ac.id](mailto:zuripamuji@uinsaizu.ac.id)

**Abstract:** Merdeka curriculum provides an opportunity for every teacher to express their creativity and ideas in curriculum development efforts, including Islamic Religious Education (PAI) teachers at the elementary school level. One of them is an adequate response to the existence of multiculturalism in social life which is *sunatullah*. This study aimed to discover the implementation pattern of multiculturalism-based Islamic Religious Education (PAI) curriculum development in the Merdeka curriculum and its relationship with the teacher's role as a curriculum developer, especially at the elementary school level. This research is based on a literature study using a descriptive-qualitative method aimed at collecting data through documentation techniques, both in printed and electronic form. The data analysis was carried out in three stages: editing, organizing, finding, and conducting further analysis. The results of the study show that a multicultural-based curriculum development pattern can be carried out in the Islamic Religious Education teaching module in the Merdeka curriculum, especially in the sections: learning objectives, Pancasila student profiles, apperception, and triggering questions, learning methods and activities, assessment instruments, reflection, and enrichment techniques. Multicultural values that can be included as content in curriculum development include tolerance, equality, justice, and democracy (freedom). The development is carried out by incorporating the value of multiculturalism, which includes: equality, justice, democracy (freedom), and tolerance.

## INTRODUCTION

The curriculum is mainly positioned in the learning process (Simanjuntak, 2020; Taofik, 2019). This is because the curriculum has various functions in a learning process, including: as a guide in carrying out the learning process (Achmad, 2021), increasing the relevance and effectiveness of learning according to the needs of students and the surrounding environment (Julaeha, 2019), providing new experiences for students. Students over their development period (Riduan, 2022) as a measure of the effectiveness of the learning carried out (Andrizal, 2019).

Relating to this, it is unsurprising if various policies regarding the existing curriculum are always dynamic. For example, there has been a change in the 2006 Education Unit Level Curriculum to the 2013 Curriculum (Nur, 2021; Suryana, 2022), where starting in 2013, the 2013 curriculum officially applies, but schools or educational

units that are not ready to implement it, are given tolerance limits until 2018/2019 to implement it (Permendikbud No 160, 2014). In addition, since the 2021/2022 academic year, a new curriculum, namely the Merdeka Curriculum, has begun to be implemented in 2,500 schools (Kemdikbud, 2023).

These curriculum changes, especially from Education Unit Level Curriculum and the Merdeka Curriculum, are also a form of response to dynamic developments in society. Moreover, it needs to be understood that these changes also provide broad opportunities for each school to develop a curriculum that will be implemented (Nuraini, 2022). For example, in the Merdeka Curriculum, there are at least five things that are important and are the focus for each education unit to pay attention to in developing the curriculum (Hastasasi, 2022), namely: 1) Analysis of the characteristics of the educational unit, 2) Formulation of the vision, mission, and goals of the unit education, 3) Learning Organizing, 4) Learning Planning, 5) Assistance, evaluation, and professional development. Meanwhile, in general, the subject teacher's role in curriculum development is manifested in the following forms of activity: 1) Formulate specific teaching objectives based on the curriculum objectives above and student characteristics, subjects/fields of study, and situational characteristics of school/class conditions. 2) Planning learning activities that effectively help students achieve the goals set. 3) Implement learning plans/programs formulated in authentic learning situations. 4) Evaluate the interactions between the implemented curriculum components (Dhani, 2020).

The opportunity to develop a curriculum for each academic unit is open, of course, it still has to be followed by some general principles that exist in curriculum development. Some of the regulations include (Hamami, 2020), namely: *the first* is the focus on relevance. The curriculum development must be in accordance or in harmony with the demands of life, including considering the internal and external dimensions of the academic unit (Ulum, 2020). *The second* is flexibility. It is namely paying attention to and understanding in advance the background of each student so that later in implementing the curriculum, it can direct students to obtain a promising future (Syam, 2019). *The third* is continuity, where in developing the curriculum, there needs to be continuity between levels of education (vertical) and between subjects at the same level (horizontal) (Nursikin, 2022). *The fourth* is efficiency. In this case, it means that what is developed in the curriculum follows the objectives to be achieved and considers the optimal utilization of costs, effort, and time (Prayitno, 2020). *The fifth* is effectiveness, namely, curriculum development as an instrument for achieving goals. It will determine content, methods, evaluation systems, and curriculum models and concepts to use (Camelia, 2020).

Curriculum development in an academic unit cannot be separated from the teacher's role. This is because, the teachers in the micro context have a role in curriculum development, especially for the subjects taught. The role of curriculum development is the developer (Dahniar, 2021), which the teacher carries out by creating subject curriculum documents, developing syllabus and learning implementation plans, and local content as part of the existing curriculum structure. In this regard, every teacher, including Islamic Religious Education teachers, to support the development curriculum development level

or academic unit needs to respond to actual issues that occur in society, one of which is multiculturalism.

Multiculturalism, in this case, means a system of beliefs and behaviors that recognizes and respects the existence of all socially or culturally different groups (ethnicity, race, religion, inter-group, and ethnicity) but still recognize and respect these differences so that they can encourage empowerment in society due to continuous contributions in an inclusive cultural context (Afifah, 2022; Nurdin, 2019). Alternatively, in other words, this understanding of multiculturalism is part of the right way to respond to cultural or other forms of differences (Bevir, 2019).

Multiculturalism is part of a challenge in human life (Tarozzi, 2019). If differences in human life are not addressed wisely, it can cause various problems. For example, the emergence of the phenomenon of radicalism (Albino, 2020; Rusdinal, 2021), the emergence of divisions in society that threaten nationalism (Wulansari, 2022), the emergence of majority and minority problems (Patten, 2020; Umihani, 2019; Vries, 2020). These various problems will eventually negatively impact the particular context, especially in society, nation, and state life. Therefore the values of multiculturalism are significant and urgent to be implemented in various fields of life, including education, as for some of the values of multiculturalism that can be implemented in the field of education and learning, including for Islamic Religious Education subjects, among others; equality, justice, democracy (freedom), and tolerance (Baroroh, 2018).

The implementation of the Merdeka Curriculum and the existence of multicultural phenomena in life for every Islamic Religious Education teacher can at least be a strategic opportunity to develop a curriculum that can present learning that hones students' mindsets, attitudes, and skills so that it does create not only academically superior human resources but also a noble character. This will undoubtedly encourage the creation of a harmonious community life amidst the differences that have become *sunatullah*. However, research on the developing Religious Education curriculum based on Multiculturalism in the Merdeka Curriculum is still limited, especially when connected with the role of Islamic Religious Education teachers as curriculum developers. Several studies related to Islamic Religious Education, multiculturalism, and the Merdeka curriculum include: *first*, research on how to implement multiculturalism-based Islamic Religious Education to develop social attitudes in the Merdeka curriculum (Sechandini, 2022); *second*, research on efforts to implement the Education curriculum Islam based on local wisdom in instilling Islamic values in the Merdeka curriculum (Afif, 2022); *third*, research on multicultural Islamic education which is integrated into the Merdeka curriculum in the Islamic religious education study program at the Faculty of Islamic Religion, Islamic University of Malang (Sulistiono, 2022).

Concerning some of the research that has been carried out, there has not been any attempt to develop a multiculturalism-based PAI curriculum in the Merdeka curriculum and link it to the teacher's role as a curriculum developer at the subject level within the school scope. So that this research is directed to conceptually develop a multiculturalism-based PAI curriculum in the Merdeka Curriculum by utilizing the role of the teacher as one of the parties who have the task of being a curriculum developer. The results of this

development are expected to be an alternative example for every PAI teacher to play his role as a curriculum developer in the Merdeka curriculum, which has come into force. Apart from that, it can be an opening for future researchers to provide further alternatives in the development of the PAI curriculum in the Merdeka Curriculum

## **METHOD**

This study uses a descriptive-qualitative method with a library study approach (Anney, 2014; Lambert, 2012; Prastowo, 2016) , that is directed at searching data through documentation techniques, both in printed and electronic form, that can support discussions regarding the development of a Multiculturalism-based Islamic Religious Education curriculum in the Merdeka Curriculum. The analysis is carried out using three stages, namely: *first*, editing, namely re-checking the documents that have been obtained, especially regarding the completeness, clarity, and incompatibility between one document and another. *Second*, organizing, namely sorting data according to a framework that has been prepared previously, especially regarding the three significant data clusters: curriculum development, Multiculturalism-based Islamic Religious Education, and Merdeka Curriculum. *Third*, find and carry out further analysis, especially regarding the interrelationships of the three previously compiled data clusters, and find an answer from the existing problem formulation. Some of the primary documents that will be examined include guidelines for developing the Merdeka Curriculum, content standards for Islamic Religious Education in the Merdeka Curriculum, Islamic Religious Education Books in the Merdeka Curriculum at the Elementary School level, Multiculturalism, and Learning Style, Critical Multiculturalism (Griggs, 1995; May, 1999).

## **RESULT AND DISCUSSION**

This implementation is based on the role of Islamic Religious Education teachers in elementary schools as developers in curriculum development. Furthermore, as an example of the implementation of development, the discussion is only focused on preparing learning plans, especially in the teaching module section, and not the entire document in learning. The description is divided into two parts, namely:

### ***The first concept is the Basic Concept of Teaching Module Development in the Independent Curriculum***

The development of the Merdeka Curriculum can be carried out by taking into account several existing signs, including:

*First*, the principle of preparing teaching modules. In compiling teaching modules, several principles are essential for teachers to understand, especially regarding the four criteria in a teaching module, namely (Kemendikbud, n.d.): 1) essential, which means that there is an understanding of the concept of each subject through various learning experiences and interdisciplinary. 2) Interesting/meaningful/challenging, this means that in fostering an interest in learning, it is necessary to involve students actively in the learning process, including with the age development of students. 3) Relevant and contextual. In this case, it shows a relationship between previous knowledge and

experience by the context at the time and place where the students are. 4) Continuous. This means that the relationship between the flow of learning activities must be adjusted to the learning phase of students.

*Second*, learning outcomes. This is a learning competence that students in each phase of development must achieve. Learning Outcomes include a set of competencies and a scope of material, which are comprehensively arranged in narrative form (Kemdikbud, 2022b).

*Third*, learning objectives. Learning objectives must reflect the essential things of learning and be able to be tested with various forms of assessment to demonstrate understanding. Learning objectives determine learning activities, resources used, suitability for student diversity, and assessment methods. Learning objectives can take many forms: knowledge in the form of facts and information, procedural, conceptual understanding, thinking and reasoning skills, and collaborative and communication strategies (Kemdikbud, 2022a; Kemendikbud, n.d.)

*Fourth*, the profile of Pancasila students. It is the ultimate goal of a learning activity closely related to the formation of students' character. Pancasila Student Profile (PPP) can be reflected in the content and learning methods. In the learning module, the Pancasila Student Profile does not need to be listed in total. However, you can choose a Pancasila Student Profile appropriate to the teaching module's learning activities. This profile includes: 1) Having faith, piety to God Almighty, and having noble character; 2) being Merdeka; 3) Collaborating; 4) Global diversity; 5) Critical reasoning; 6) being Creative (Kemdikbud, 2022a).

*Fifth*, apperception and trigger questions. Apperception, in this case, means connecting old knowledge with new knowledge. In this case, knowledge means the subject matter delivered by the teacher (Al-Muwattho, 2018). Meanwhile, trigger questions are made by the teacher to foster curiosity and critical thinking skills in students. Trigger questions guide students to gain meaningful understanding according to learning objectives (Kemendikbud, n.d.).

*Seventh*, learning methods and activities. The learning method is a method/technique used in the learning process to achieve goals in learning (Arsyad, 2019; Hotimah, 2020). Meanwhile, learning activities are activities carried out by students during the learning process to achieve learning outcomes, both physically and spiritually (Silaban, 2020) (Syafi'aturrosyidah, 2021). In compiling this learning activity, paying attention to students' learning styles is necessary, namely how everyone begins to concentrate on, process, and store new and challenging information (Griggs, 1995).

*Eighth*, assessment, and reflection. Assessment is used to measure learning outcomes at the end of the activity. Achievement criteria must be clearly defined according to the learning objectives set. Forms of assessment that can be carried out: Attitude, performance, and written (Kemendikbud, n.d.). At the same time, reflection is the teacher's action in reviewing the learning process that has been carried out (Marisda, 2020).

*Ninth*, Enrichment, and Remedial. Enrichment is a learning activity that is given to students with high achievements so that they can develop their potential optimally. At the same time, remedial is given to students who need guidance to understand the material or

repeat learning. When designing enrichment activities, it is necessary to pay attention to differentiation, for example, study sheets/activities different from classes (Kemendikbud, n.d.).

***The second activity is the Implementation of the Development of a Multiculturalism-Based Islamic Religious Education Curriculum***

The pattern/steps are as follows: *First*, look at the Learning Outcomes. In the subject of Islamic Religious Education class IV Elementary School. The book cover of the Islamic Religious Education class IV Elementary School (Jamaludin, 2021). From that book, the third learning outcomes are: Describing diversity as a *sunnatullah* so that we know each other, mentioning the sound teachings of Islam and religions other than Islam, and respecting others, can express feelings about the experience of associating with friends of different religions so that one can believe that diversity is a *sunnatullah*, respecting others as a reflection of faith, mutual respect and respect for adherents of different religions both in the school environment and the environment where they live.

The learning outcomes indicate several competencies to be achieved in cognitive, affective, and psychomotor aspects. These aspects are not only at the primary/low level but also provide opportunities to be developed at a higher level. From these various competencies, the order is chosen according to the flow of material/competence to be achieved. This will later affect the learning objectives set.

*Second*, reducing learning outcomes into learning objectives. The example description is as follows in the Table 1.

**Table 1.** The relationship between learning outcomes, competencies, and materials

<b>Part of the Learning Outcomes</b>	<b>Competence</b>	<b>Material Description</b>
Describing diversity as a <i>sunnatullah</i> to get to know each other	Believe (A) Show the Attitude (A) Mention (C)	Diversity as sunnatullah
Mention the good teachings of Islam and religions other than Islam and respect for others. Can express feelings about the experience of associating with friends of different religions so that one can believe that diversity is <i>sunnatullah</i> .	Explain (C) Describe (C) Analyze (C) Conclude (C) Practice (P) Demonstrate (P)	The teachings of goodness from Islam and other religions
Respect for other people as a reflection of faith, mutual respect, and respect for adherents of different religions both in the school environment and the environment where they live		Tolerances and its limits

In describing competence, each part of learning outcomes is divided according to the number of meetings to be held and the depth of discussion. As for each aspect of competence, then active verbs are determined that are relevant to Bloom's taxonomy (Krathwohl, 2010), both at the affective (A), cognitive (C), and psychomotor (P) levels. Examples of writing learning objectives from these competencies include: 1) Students can explain diversity in life in society in their sentences. 2) Students can describe the reasons for diversity as part of *sunatullah* in their sentences. 3) Students can correctly mention the

teachings both within Islam and outside Islam. 4) Students can analyze the lessons learned from stories about the experience of associating with friends of different religions in their own words.

Furthermore, the teacher designs the characters that will be instilled in students related to the Pancasila student profile. Where the value of multiculturalism will be aligned with the six existing profiles, the teacher needs to adjust it. As an example of a profile of Faith, fear of God Almighty, and noble character, the characteristics that can be instilled are directed at the character of tolerance, respecting religious beliefs, and respecting the beliefs of others.

*Third*, arrange the contents of the apperception. In this case, it is adjusted to the learning objectives previously set. Appreciation of diversity as *sunatullah* can be done by illustrating that humans are social beings who need other people in life, and it is impossible to live alone. So whatever the background of other people, be it in terms of language, culture, or religion, is something commonplace.

*Fourth*, arrange warm-up questions or triggers from the material. For example, the teacher asks questions of students: 1) Can humans provide for their own needs? 2) Can diversity in life in society be avoided? 3) What is an excellent way to address the diversity in our environment? This starter question can be asked to the class in general or by pointing to certain students; other students can respond or answer the same question.

*Fifth*, choose a learning method and put it as learning steps. The method, in this case, also involves a variety of appropriate learning strategies. For example, the teacher uses the discussion method with the strategy of Rotating the Three Person Group Exchange of Opinions (Silberman, 2013). The outline of alternative activity steps is as follows: 1) Students are divided into three groups, each with three students. 2) The seating model for each group in the class is circular sequentially, from the group with the smallest number to the largest. 3) Each group of students is given a question: What differences exist in the environment around which students live? (ethnicity, culture, religion) (first-session), How do students react to these differences? (second-session), Can you play with people of different religions? (third-session), Is involving people of different religions in cooperation activities permissible to clean up the environment? (fourth -ession). 4) Then, each group is given about 10 minutes to discuss the answers to questions from first session. 5) After 10 minutes, each group member is given a number, namely 0, 1 and 2. 6) Each student who gets the number 0 stays in the original group, while the student who gets the number 1 moves clockwise to the first trio group, while the student who gets the two moves to the second trio group clockwise. 7) After moving on, each group is given about 10 minutes to discuss the answers to questions from second session. 8) This pattern is repeated until all student groups have finished participating in all sessions so that each member will continually change. 9) When finished, the teacher then appoints student representatives to answer the existing questions, then the teacher gives confirmation and explains the material on that day. *Sixth*, choose an assessment instrument by the learning objectives to be achieved. For example in the Table 2.

**Table 2.** The relationship between competencies, techniques, and assessment instruments

Competence	Technique	Instrument
Believing and showing	Non-test	Observation, Anecdotal record, self-assessment, peer assessment
Mention, Explain, Describe, Analyze, Conclude	Test	Description, multiple choice, true-false, pairing
Doing, Demonstrating	Non-test	Project, performance

*Seventh*, choose a technique to reflect on learning. Reflection is directed not only to mastery of material or cognitive and psychomotor competence but also to mastery of attitudes, such as tolerance and respect for differences and opinions. Furthermore, this is done by having an open dialogue with students about what has been learned that day and what attitudes need to be shown daily.

*Eighth*, selecting enrichment materials for students with scores above the minimum learning completeness. Examples of enrichment materials that can be used include using children's story books such as: *Cap Go Meh* (Dewayani, 2014), *Aku Anak yang Berani 3*, *Bisa Melindung Diri Sendiri* (Ideo, 2014), *Prasangka Moka* (Sosronegoro, 2018). Based on the series of development steps, at least part of the teaching modules that can be developed to include multiculturalism values can be seen in the following Table 3.

**Table 3.** The parts of teaching modules that can be developed

Parts	Development	Parts	Development
Learning Outcomes	-	Method	V
Pancasila Student Profile	V	Learning Activities	V
Learning Objectives	V	Assessment	V
Apperception and trigger	V	Reflection	V
Facilities and infrastructure	V	Enrichment	V

The table shows that learning outcomes are not explicitly developed because they are part of what is accepted by the school and have been determined by the government. However, subsequent sections can be developed according to the existing guidelines according to the teacher's ability, capacity, and creativity in curriculum development guidelines.

Based on the implementation model, it shows that the development of a multiculturalism-based Islamic Religious Education curriculum in the Merdeka curriculum, one of which is carried out in developing the teaching modules used, provides opportunities for teachers to incorporate their creativity in the learning process of Islamic Religious Education towards inclusive learning (Muliadi, 2012). The existence of values of equality, justice, democracy (freedom), and tolerance in multiculturalism is certainly not difficult for every teacher to do in the learning process. The research results from the existing curriculum development model show that teachers can develop existing curricula (Shofiyah, 2018), including the Merdeka curriculum (Hartoyo, 2022; Haryanto, 2022). If examined further, at least the relationship between the learning topics contained in the content of class IV elementary school Islamic Religious Education subjects and the content of open multiculturalism values, at least can be described as follows in the Table 4.



**Table 4.** The relationship between learning topics and multiculturalism content

Learning Topics	Content (open)
<i>Qur'an Surah Al-Hujurat</i> /49:13	V
<i>Asmaulhusna</i> 's Noble Example	V
The Beauty of Mutual Respect in Diversity	V
Welcoming the <i>Balig</i> Age	
The story of the migration of the Prophet Muhammad. to Medina	-
<i>Qur'an Surah At-Tin</i> dan Hadith	V
Belief in Allah's Apostles	-
I am a pious child	V
Get to know <i>Friday Prayer, Duha, and Tahajud</i>	
The story of the Prophet Muhammad saw. Building Medina	V

What is meant openly, the value of multiculturalism can be made a point of contact directly with the topics/themes of the material in textbooks. However, securely, all learning processes relevant to the themes in textbooks can be loaded with the value of multiculturalism. For an Islamic Religion education teacher, such a curriculum development model will provide the flexibility to express ideas and creativity in learning. This aligns with the spirit of the Merdeka curriculum, which aims to optimize the spread of education in Indonesia with various extracurricular learning (Inayati, 2022). In addition, it also shows the teacher's role as a determinant of success in curriculum development, including the Merdeka curriculum (Wedasuwari, 2022). The best implementation of multicultural content in learning is through curriculum development within the scope of subjects because it is an entry point for applying multicultural values in every daily learning process (Bahri, 2018). With this, it is hoped that education can achieve personalized services for each student, meaning that it takes into account the knowledge, experience, needs, interests, and aspirations of each learner, regardless of their socio-cultural background, and recognizes that cultural factors outside the immediate school environment play an essential role in student development (May, 1999).

Although this research has been directed to find patterns of multiculturalism-based PAI curriculum development in the Merdeka curriculum that teachers can carry out, there are still some limitations: 1) learning abilities as the basis for curriculum development which are trying to be developed only at the fourth-grade level SD, especially in the third learning achievement, so that it has not been comprehensively carried out in every representative of the existing learning phase. 2) The curriculum development that has been carried out has not been tested directly in schools, so the measurement of multiculturalism values through PAI learning cannot be carried out either. The existence of this obstacle can be followed up with further research so that the teacher's pattern of developing a multiculturalism-based PAI curriculum can be carried out comprehensively in all phases of learning, and measuring its impact on multiculturalism values can also be carried out more effectively.

## CONCLUSION

The implementation of the Multiculturalism-based Islamic Religious Education curriculum in the Merdeka curriculum can be implemented by Islamic Religious Education teachers in elementary schools through their role as developers, where one of them is in

the development of Islamic religious education teaching modules. This development can be improved by incorporating multiculturalism content in the teaching modules, especially in the learning objectives section, the Pancasila student profile, apperception and triggering questions, learning methods and activities, assessment instruments, reflection, and enrichment techniques. Multicultural values that can be included as mutual in curriculum development, among others: tolerance, equality, justice, and democracy (freedom). Implementing this curriculum development at least will be an opening way to bring the Islamic Religious Education learning process towards inclusive.

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