



Shift In The Paradigm Of Islamic Education: Evaluation Of The 2013 Curriculum In The Era Of The Merdeka Curriculum

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Abstract

This study aims to evaluate the paradigm shift in Islamic Religious Education (PAI) related to the implementation of the 2013 Curriculum and the Merdeka Curriculum. This shift is analyzed using the Systematic Literature Review (SLR) method to identify similarities, differences, and their impacts on learning and character development of students. The SLR research protocol used refers to the PRISMA guidelines, with data collected from credible academic sources such as Google Scholar, Scopus, and SINTA. The findings show that the Merdeka Curriculum offers greater flexibility for teachers in selecting teaching methods and materials, and places more emphasis on strengthening the values of religious moderation. In contrast, the 2013 Curriculum is more structured, focusing on competency-based learning and a scientific approach. The implications of this paradigm shift include changes in the teacher's role to that of a facilitator, the integration of technology in learning, and the adjustment of competency-based evaluation methods. This study also identifies opportunities such as strengthening religious moderation values and the development of a digital-based curriculum, as well as implementation challenges including teacher preparedness and differing perceptions in the application of the curriculum.

Keywords: 2013 Curriculum; Merdeka Curriculum; PAI; Evaluation; Religious Moderation

Abstrak

Penelitian ini bertujuan untuk mengevaluasi pergeseran paradigma Pendidikan Agama Islam (PAI) terkait implementasi Kurikulum 2013 dan Kurikulum Merdeka. Pergeseran ini dianalisis dengan menggunakan metode Systematic Literature Review (SLR) untuk mengidentifikasi persamaan, perbedaan, dan dampaknya terhadap pembelajaran dan pengembangan karakter peserta didik. Protokol penelitian SLR yang digunakan mengacu pada pedoman PRISMA, dengan data yang dikumpulkan dari sumber-sumber akademis yang kredibel seperti Google Scholar, Scopus, dan SINTA. Temuan penelitian menunjukkan bahwa Kurikulum Merdeka menawarkan fleksibilitas yang lebih besar bagi guru dalam memilih metode dan materi pembelajaran, dan lebih menekankan pada penguatan nilai-nilai moderasi beragama. Sebaliknya, Kurikulum 2013 lebih terstruktur, berfokus pada pembelajaran berbasis kompetensi dan pendekatan ilmiah. Implikasi dari perubahan paradigma ini mencakup perubahan peran guru menjadi fasilitator, integrasi teknologi dalam pembelajaran, dan penyesuaian metode evaluasi berbasis kompetensi. Studi ini juga mengidentifikasi peluang seperti penguatan nilai-nilai moderasi beragama dan pengembangan kurikulum berbasis digital, serta tantangan implementasi termasuk kesiapan guru dan perbedaan persepsi dalam penerapan kurikulum.

Kata Kunci: Kurikulum 2013; Kurikulum Merdeka; PAI; Evaluasi; Moderasi beragama



A. INTRODUCTION

Education in Indonesia has undergone significant changes in recent years, particularly with the transition from the 2013 Curriculum to the Merdeka Curriculum. This transformation reflects the government's efforts to improve the quality of education in response to rapid social, cultural, and technological developments (Narpila, 2023; Iskandar, 2024). The Merdeka Curriculum is designed to provide greater flexibility for educators and students in the learning process, aiming to create a more inclusive and responsive learning environment that meets students' needs (Puspita & Atikah, 2023). However, the implementation of this curriculum, especially in the context of Islamic Religious Education (PAI), presents challenges that require comprehensive evaluation to assess its impact on education in Indonesia (Utari, 2022; Achmad, 2024).

Various obstacles in implementing the Merdeka Curriculum in the field of Islamic Religious Education involve many aspects, including teacher readiness, understanding of the new curriculum, and support from schools and the community (Ruhaniah, 2024; Mahmudah et al., 2023). Teachers, as the front line of education, need to adapt to these changes, which often require more intensive training and professional development (Rezeki, 2023). Additionally, public awareness of the importance of religious education within the context of the new curriculum becomes a key factor for successful implementation (Achmad, 2024; Sukini, 2021). Case studies indicate that teachers' lack of understanding regarding the Merdeka Curriculum concept is a major barrier to its effective implementation (Alwi & Achadi, 2024). Therefore, literature-based evaluations are crucial to understanding paradigm shifts in Islamic Religious Education and how this curriculum can be well-integrated into the learning process.

The comparison between the 2013 Curriculum and the Merdeka Curriculum shows significant differences in learning approaches. The 2013 Curriculum emphasizes competency achievement through an integrated approach, while the Merdeka Curriculum allows educators the freedom to adjust materials and methods according to students' needs (Kurnia et al., 2023). In the context of Islamic Religious Education, these changes require adjustments in teaching and assessment methods. The more flexible

approach enables the application of Islamic values in harmony with independent learning and the use of technology to enhance learning effectiveness (Kurnia & Novaliyosi, 2023).

This study focuses on two main questions: first, how has the paradigm of Islamic Religious Education shifted during the transition from the 2013 Curriculum to the Merdeka Curriculum? Second, what factors influence the success or obstacles in the implementation of this curriculum? Answering these questions will provide a clearer picture of the dynamics of religious education in Indonesia (Wati, 2023; Selamat et al., 2023). With a better understanding of these shifts, it is expected that appropriate solutions can be found to address challenges and maximize the potential of the new curriculum.

The purpose of this research is to evaluate the influence of the 2013 Curriculum on Islamic Religious Education in the context of the Merdeka Curriculum. Additionally, this research aims to identify opportunities and challenges in the current development of Islamic Religious Education to provide useful recommendations for policymakers and education practitioners (Pratyca et al., 2023; Ningsih, 2023). This research is expected to provide insights into the changes that have occurred and assist in formulating more effective strategies for implementing a curriculum focused on the needs of students and society.

The method used in this research is the Systematic Literature Review (SLR), involving the collection and analysis of data from various literature sources, including journals, books, and relevant proceedings (Aulia et al., 2022; Saifuddin, 2016). Inclusion and exclusion criteria for literature will be established to ensure that only high-quality and relevant sources are used in the analysis. The process of data analysis and synthesis will be carried out systematically to identify key themes from existing literature, thereby providing a comprehensive overview of the paradigm shift in Islamic Religious Education (Saiwanto et al., 2022; Kurnia & Novaliyosi, 2023).

It is important to understand that a curriculum is not merely a document containing a learning plan but also reflects broader educational values and goals (Aulia et al., 2022; Jannah, 2023). Therefore, changes in the curriculum must be accompanied by changes in perspectives toward religious education, which should not only focus on

cognitive aspects but also on the development of students' character and moral values (Rezeki, 2023; Mubarok, 2024). Thus, this research is expected to make a meaningful contribution to the development of Islamic Religious Education in Indonesia, particularly in addressing the challenges and opportunities emerging in the era of the Merdeka Curriculum.

In conclusion, the paradigm shift in Islamic Religious Education along with the implementation of the Merdeka Curriculum is a complex and multidimensional issue. This research aims to explore in greater depth the impact of these changes on the learning process and student character development, as well as how teachers and schools can adapt to these changes (Noviani, 2020; Shopiah, 2024). Through a systematic literature-based approach, the findings of this research are expected to provide valuable insights for all education stakeholders in Indonesia.

B. RESEARCH METHODOLOGY

This study adopts the Systematic Literature Review (SLR) method to evaluate and analyze literature related to the paradigm shift in Islamic Religious Education (PAI) within the context of the 2013 Curriculum and the Merdeka Curriculum. The purpose of using this method is to present a more objective and comprehensive understanding of the changes and developments in religious education. The protocol employed in this research refers to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. This protocol provides a clear structure to ensure transparency and replicability in the review process, from literature identification to data coding (Waithaka et al., 2018; Mozafar, 2023).

The data sources used in this study include several prominent academic databases such as Google Scholar, Scopus, Directory of Open Access Journals (DOAJ), and SINTA. These databases were selected based on the credibility and relevance of the available sources, offering high-quality journals, articles, and proceedings. These databases enable researchers to find literature relevant to the research topic and provide deeper and more relevant analyses (Wong et al., 2018; Ma & Weng, 2015).

Researchers established inclusion and exclusion criteria to ensure that selected literature was relevant and of high quality. The inclusion criteria include: (1) publications

released between 2013 and 2023 that describe changes and developments in the religious education curriculum; (2) literature directly discussing Islamic Religious Education in the context of the 2013 Curriculum and the Merdeka Curriculum; and (3) literature employing clear and accountable research methods (Schmidt et al., 2014; Bouchaib, 2022). Meanwhile, the exclusion criteria include: (1) literature irrelevant to the research focus, such as articles discussing education outside the religious context; (2) publications from unaccredited or less credible sources; and (3) literature that does not significantly contribute to understanding the paradigm shift in Islamic Religious Education (Wong et al., 2018; Ma & Weng, 2015).

After collecting the data, the next step involves filtering and coding the literature to group information based on emerging themes and patterns. This process is conducted by thoroughly reading the literature and then grouping it based on relevance and thematic relationships (Zairul et al., 2023; Weiskopf & Weng, 2013). Thematic analysis is carried out to identify trends and patterns within the literature. This approach enables researchers to explore emerging key themes and describe their implications for the development of Islamic Religious Education amid curriculum changes. The results of this analysis are expected to provide deeper insights into how the 2013 Curriculum and the Merdeka Curriculum contribute to the development of Islamic Religious Education in Indonesia (Jesus et al., 2019; Adame et al., 2020).

With this approach, the study is expected to make a significant contribution to the development of religious education in Indonesia, particularly in addressing existing challenges and changes in religious education.

C. RESULTS AND DISCUSSION

1. Comparison of the 2013 Curriculum and Merdeka Curriculum in Islamic Religious Education (PAI)

The 2013 Curriculum and the Merdeka Curriculum share significant similarities and differences in their approaches to teaching Islamic Religious Education (PAI). Both aim to improve the quality of education and foster students' character development, although through different approaches. The 2013 Curriculum emphasizes competency-based learning with a scientific approach, encouraging students to actively engage in

learning through observation, questioning, experimentation, and communication (Pratycia et al., 2023; Mubarokah, 2024). On the other hand, the Merdeka Curriculum offers greater flexibility for teachers and students to choose learning methods and materials that suit their needs and local contexts (Suhandi & Robi'ah, 2022; Fadhila, 2023).

The impact of these curricula on learning outcomes and character development also reveals differences. Research shows that the implementation of the 2013 Curriculum has improved students' discipline and responsibility, despite persistent challenges in consistently applying religious values (Sukini, 2021; Hami et al., 2018). Meanwhile, the Merdeka Curriculum has the potential to strengthen religious moderation values and foster character development through a more contextual and relevant approach to daily life (Halima, 2023; Pura, 2021). Therefore, the shift from the 2013 Curriculum to the Merdeka Curriculum not only alters teaching methods but also affects students' learning outcomes and character development.

2. Implications of the Paradigm Shift in PAI

The paradigm shift in Islamic Religious Education has significantly influenced teachers' roles. In the 2013 Curriculum, teachers primarily function as material deliverers, whereas in the Merdeka Curriculum, they serve as facilitators and mentors who assist students throughout the learning process (Suhandi & Robi'ah, 2022; Heryahya et al., 2022). This change demands that teachers develop new skills to manage more interactive and participatory learning, allowing students to be actively involved in their learning process (Mubarokah, 2024; Fadhila, 2023).

The integration of technology into religious education is also a crucial aspect of the Merdeka Curriculum. Information and communication technology (ICT) is expected to support more innovative and engaging learning experiences (Anwas, 2014; Cholilah, 2023). Digital platforms enable students to access a broader and more diverse range of learning resources and facilitate collaboration among students in completing assignments (Cholilah, 2023; Kusumawati, 2024).

Adjusting competency-based evaluation methods is also essential in implementing the Merdeka Curriculum. Evaluations focus not only on final outcomes but

also on students' learning processes (Pratycia et al., 2023; Angga et al., 2022). This shift from summative to formative assessments allows teachers to provide constructive feedback that helps students in their personal development (Mubarokah, 2024; Safei & Hudaidah, 2020).

3. Opportunities and Challenges of Implementation

The implementation of the Merdeka Curriculum in PAI offers various opportunities, one of which is strengthening religious moderation values. The more flexible approach allows the integration of religious values within broader contexts, enabling students to learn to appreciate differences and build interfaith tolerance (Halima, 2023; Pura, 2021). Additionally, the development of digital-based curricula is a significant opportunity, given the rapid technological advancements and the need to prepare students for challenges in the digital era (Cholilah, 2023; Fadhila, 2023).

However, the challenges in implementing the Merdeka Curriculum should also be addressed. One major challenge is the lack of teacher readiness in facing this curriculum shift. Many teachers still find it difficult to adapt teaching methods and assessments in accordance with the principles of the Merdeka Curriculum (Heryahya et al., 2022; Fadhila, 2023). Furthermore, differing perceptions among teachers, school principals, and other stakeholders regarding the implementation of the new curriculum may hinder its effective application (Mubarokah, 2024; Pratycia et al., 2023).

Although the Merdeka Curriculum offers numerous opportunities to enhance the quality of Islamic religious education, existing challenges must be addressed through professional training and development for teachers, along with support from all educational stakeholders (Halima, 2023; Pura, 2021; Angga et al., 2022).

D. CONCLUSION

The paradigm shift in Islamic Religious Education (PAI) brought about by the transition from the 2013 Curriculum to the Merdeka Curriculum demonstrates a significant change in how religious education is conducted. The 2013 Curriculum, which focuses on a competency-based and scientific approach, tends to be more structured and emphasizes active learning. In contrast, the Merdeka Curriculum provides greater

freedom and flexibility for teachers and students to tailor learning materials and methods according to their needs and local contexts.

The impact of this shift can be seen in students' learning outcomes and character development, where the Merdeka Curriculum has the potential to strengthen religious moderation values and support students' character development through a more relevant and contextual approach.

An evaluation of the implementation of the 2013 Curriculum during the Merdeka Curriculum era indicates that while the 2013 Curriculum has contributed to shaping disciplined and responsible student character, challenges remain in consistently applying religious values. On the other hand, the Merdeka Curriculum creates opportunities to reinforce religious moderation and character development by emphasizing technology-based learning and a more contextual approach.

To ensure the effective implementation of the Merdeka Curriculum, training on curriculum adaptation and the development of innovations in teaching are essential. Teachers need to be equipped with new knowledge and skills to manage more flexible and participatory learning processes, as well as to utilize technology to support more effective learning experiences. Schools should provide adequate facilities and infrastructure to support the implementation of the Merdeka Curriculum, including technological devices that facilitate digital learning and access to various learning resources. Additionally, the provision of spaces that encourage interactive and project-based learning should also be prioritized.

The government needs to formulate policies that support the flexibility of PAI implementation across different educational institutions. These policies should allow schools to adjust the curriculum according to local conditions and student needs while providing professional development support for teachers to adapt to curriculum changes.

Thus, the implementation of the Merdeka Curriculum in PAI can run more optimally and have a positive impact on the development of religious education in Indonesia.

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