

Analysis of the Decree of the Minister of Religion (KMA) Number 347 of 2022 concerning Guidelines for Implementing the Merdeka Curriculum in Madrasahs (Multi-site Study at MTsN Binjai and MTS Nurul Iman Izzati)

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Abstract

This study aims to determine how the Implementation of the Decree of the Minister of Religion (KMA) Number 347 of 2022 concerning guidelines for implementing an independent curriculum in madrasahs at MTsN Binjai and Madrasah Tsanawiyah Nurul Iman Izzati Binjai. This type of research is field research or (field reseach) using a qualitative approach. Qualitative research methods with data collected and analysed are more qualitative in nature. This qualitative method is carried out using a multi-site research setting or more than one research location. To obtain the data needed in this study, field research was used through observation, interviews and documentation. The result of this research is that the Decree of the Minister of Religious Affairs (KMA) Number 347 of 2022 concerning guidelines for implementing an independent curriculum in madrasahs has been implemented at MTsN Binjai and Madrasah Tsanawiyah Nurul Iman Izzati Binjai. In the process there are developments and innovations. This KMA has been socialised, then steps are taken that are considered important and adjustments from teachers, infrastructure and readiness for the learning process.

Keywords: KMA; Madrasah; Independent Curriculum.

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana Implementasi Keputusan Menteri Agama (KMA) Nomor 347 tahun 2022 tentang pedoman implementasi kurikulum merdeka pada madrasah di MTsN Binjai dan Madrasah Tsanawiyah Nurul Iman Izzati Binjai. Jenis penelitian ini adalah penelitian

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lapangan atau (*field reseach*) dengan menggunakan pendekatan kualitatif. Metode penelitian kualitatif dengan data yang terkumpul dan dianalisis lebih bersifat kualitatif. Metode kualitatif ini dilakukan dengan menggunakan latar penelitian multi situs atau lebih dari satu lokasi penelitian. Untuk mendapatkan data-datanya yang dibutuhkan dalam penelitian ini digunakan riset lapangan melalui observasi, wawancara dan dokumentasi. Hasil dari penelitian ini adalah Keputusan Keputusan Menteri Agama (KMA) Nomor 347 tahun 2022 tentang pedoman implementasi kurikulum merdeka pada madrasah sudah di implementasikan pada MTsN Binjai dan Madrasah Tsanawiyah Nurul Iman Izzati Binjai. Pada prosesnya terdapat pengembangan dan inovasi. KMA ini telah disosialisasikan, selanjutnya dilakukan langkah yang dianggap penting dan penyesuaian dari guru-guru, sarana prasarana dan kesiapan proses pembelajaran.

Kata Kunci: KMA; Madrasah; Kurikulum Merdeka.

A. Introduction

The Unitary State of the Republic of Indonesia is a state based on Pancasila. Indonesia's constitution is the 1945 Constitution that was agreed upon by the founding fathers. This shows the attitude and future direction of the advanced and independent Indonesian nation.

Every regulation, law and order of the nation and state is regulated in the Law as a derivative of the constitution, namely the 1945 Constitution. All sectors of life are regulated in laws and regulations issued for the benefit of society and the future progress of the

Indonesian nation and state. The same applies to education. Education is a process of seeking knowledge through learning, knowledge, skills, habits, which are carried out by students.

Regulations on education in Indonesia are contained in Law No. 20 of 2003 on the national education system. 'According to Law No 20 of 2003 on the national education system, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, religion, control, intelligence, noble character, and skills

needed by themselves, society, nation, and state.’ (UU No 20 tahun 2003).

‘Citizens who are 6 years old can already follow the compulsory education programme which is tiered. The lowest level of education is primary school (SD) or Madrasah Ibtidaiyah (MI) and the equivalent. The first level of education is junior high school (SMP) or Madrasah Tsanawiyah (MTs) and the equivalent. The final secondary education is senior high school (SMA) or Madrasah Aliyah (MA) and its equivalent.’ (UU No 20 tahun 2003).

How important education is for a nation and state because it will reflect the condition of society. The government makes policies that regulate the field of education centrally (Wina Sanjaya, 2009). This means that in practice there is no longer a difference between general education and religious education. Regulations made by the government must be followed as guidelines for running a particular system. The national education system lowers several sub-systems of education that must be run as a manifestation of education itself. Starting from the existence of educational institutions,

teaching staff, and curriculum. (Hamalik, 2011).

The implementation of the learning process in schools follows the existing regulatory references. The education curriculum applied at school also follows the rules set by the government. The curriculum implemented in school learning in Indonesia is the independent curriculum in 2022. (Permendigbud 56, 2022).

In this decision, it is listed how the rules regarding the curriculum applied in schools in the process of teaching and learning activities. The issuance of this regulation also negates the application of the K-13 curriculum that was previously used. The issuance of this regulation is also a response to efforts to restore national education after the coronavirus outbreak.

The independent curriculum is not only applied in public schools, but also in madrasahs. Regulations issued by the government must be implemented as they must be followed. Special regulations applied to madrasahs under the Ministry of Religious Affairs regarding the curriculum in madrasahs are contained in the Decree of the

Minister of Religious Affairs (KMA) number 347 of 2022. 'Basically, this regulation regulates how the curriculum and implementation of curriculum implementation must be followed and carried out in every madrasa under the Ministry of Religious Affairs. (KMA 347 2022).

Madrasahs as educational institutions under the Ministry of Religious Affairs implement teaching and learning activities with more religious learning content than schools in general. Madrasahs in Indonesia in fact have diverse characteristics, namely state madrasahs, private madrasahs managed by the community, pesantren-based madrasahs, academic madrasahs, madrasah religious programmes, vocational / vocational madrasah programmes, madrasah skills programmes and others. The learning process that takes place will encourage the achievement of the expected educational goals. (KMA No 183 and 184 of 2019)

The diversity of madrasahs affects the implementation of the curriculum in madrasahs. Therefore, madrasahs can innovate in implementing the madrasah

curriculum according to the characteristics of their madrasah' (KMA 347 2022).

Based on initial observations made at MTsN Binjai and MTs Nurul Iman Izati, it was found that the Decree of the Minister of Religious Affairs (KMA) Number 347 of 2022 has been implemented and applied. The implementation has also been implemented since the beginning of this decision. However, the problem of implementing KMA 347 of 2022 occurs.

For example, related to the preparation and implementation process. Furthermore, how the implementation of the number of lesson hours also experienced problems. The implementation of the curriculum that is carried out should follow the established rules. It is an obligation to follow every rule that is made.

The same thing applies to the implementation of the curriculum standardisation used as stated in the Decree of the Minister of Religion (KMA) Number 347 of 2022. Therefore, it is necessary to discuss the implementation. Whether the

implementation requires evaluation or requires improvement

B. Method

This research method is field research or (field reseach) using a qualitative approach. Qualitative research methods are research methods based on the philosophy of postpositivism, used to research on natural object conditions (Moleong, 2024).

The data collected and analysed are more qualitative in nature. This qualitative method is carried out using a multi-site research setting or more than one research location (La Ode Hasiara, 2017). This qualitative research format is descriptive, or it can be called a qualitative descriptive design. In more detail, descriptive qualitative research is research that will describe, and explain the realities that occur in the field as a social condition that occurs where this research is conducted.

Qualitative methods are used because researchers will provide a systematic and careful and thorough description of the facts to be studied (Rohmad, 2015). Data collection

techniques are carried out using observation, interviews and documentation. Data analysis techniques are carried out by data reduction, data presentation, and conclusion drawing. Data validity checking techniques are Credibility test, Transferability test, Reliability Dependability test and Confirmability test. This method is referred to as an interpretive method because the data from the research results are more concerned with the interpretation of the data found in the field (Sugiyono, 2019).

C. Result and Discussion

Before explaining how curriculum implementation is carried out, first understand the definition of the curriculum. The word curriculum, in terms of etymology comes from Latin currere which means running on the playing field (Ansyar, 2015).

The term curriculum actually comes from the world of sports, especially in the field of athletics in ancient Roman times (Busro, 2017). If reviewed, the word curriculum when connected with the basic meaning of the

word which means the playing field, it can be understood that the curriculum is a means to achieve certain goals (Mulyasa, 2010). Curriculum means a distance that must be travelled by a runner from the starting line or start to the finish line or finish to get a medal or award for completing it (Arifin, 2011).

The curriculum is a programme of lessons, lesson content, learning experiences planned under the responsibility of the school and a written plan to be implemented in learning. Meanwhile, Tenner quoted from Dimiyati explains the concepts of curriculum, curriculum as organised knowledge, teaching mode, experience arena, experience, guided learning place, learning plan that has a purpose (Dimiyati, 2010).

The curriculum is designed and made basically not just as a mere guideline, but to be implemented. The curriculum will be meaningless if it cannot be implemented or implemented (Muhammad Busro, 2017).

1. **Implementation KMA 347 At MTsN Binjai**

The implementation of the curriculum must pay attention to several

mature issues, the goal is that in every action taken there are no mistakes that cause failure in curriculum implementation. Implementation of the curriculum is a way of applying or implementing a curriculum programme that has been developed in the previous stage, then tested with implementation and management, made adjustments to the field situation and characteristics of students, both intellectual and emotional development.

Curriculum implementation is said to be successful if it is carried out with the right steps and its impact directly or indirectly affects teachers, students, schools and communities (Hermawan, 2015). In addition to being caused by teachers or educators, it turns out that curriculum implementation will also be successful if supported by curriculum implementation management which of course is the responsibility of the school.

In madrasah, the Curriculum Implementation Guidelines aim to standardise the implementation of the Curriculum in Madrasah and provide opportunities for madrasah to innovate in implementing the madrasah

curriculum (KMA no 347 2022). Therefore, the equalisation of public schools and madrasahs provides space in the implementation of a special curriculum for religious learning in madrasahs so that the dichotomy between public schools and religious schools such as madrasahs is increasingly eroded so as to produce graduates who have equality in other general knowledge.

The main substance of KMA Number 347 of 2022 concerning Guidelines for Implementing the Merdeka Curriculum in Madrasahs is as a policy basis to encourage the transformation of learning in madrasahs to be more learner-centred, contextual, and oriented towards strengthening character and 21st century competencies.

As explained by the Head of MTsN Binjai regarding the essence of the implementation of KMA 347 of 2022 concerning guidelines for implementing the independent curriculum.

Some important points in my understanding of the substance of this KMA are the first independence in Curriculum

Management. Madrasahs are given the authority to develop an operational curriculum that is in accordance with the characteristics of the education unit, local potential, and the needs of students. This signifies a shift from a centralised approach to a more flexible and adaptive one. Second, differentiated and project-based learning. The Merdeka Curriculum emphasises the importance of learning that adapts to the needs, interests and talents of learners. The project to strengthen the Pancasila Student Profile and the Rahmatan lil ‘Alamin Student Profile is an important part of shaping students’ character and social care. Third, strengthening the role of teachers and madrasah principals. Teachers and madrasah heads are no longer just curriculum implementers, but learning designers and leaders in educational transformation. Therefore, it is necessary to increase the capacity and collaborative culture among all parts of the teaching staff.’ (Wahyudi, Personal Interview, 2025)

MTsN Binjai has taken various strategic steps in order to prepare itself to implement KMA Number 347 of 2022. Our preparation is not only limited to administrative, but also touches substantial aspects, especially

in terms of strengthening teacher capacity and adjusting the learning system.

First, we formed a madrasah curriculum development team, which is tasked with compiling and adjusting the Madrasah Operational Curriculum (KOM) in accordance with the principles of Merdeka Curriculum. This team works based on an analysis of the context of the education unit, the potential of students, and the resources we have.

Secondly, in terms of human resources, we have held several trainings and workshops involving our teachers in deepening the philosophy of the Independent Curriculum, differentiated learning, and planning and implementing projects to strengthen the profiles of Pancasila Students and Rahmatan lil 'Alamin Students. We also actively participate in activities organised by the Ministry of Religious Affairs, both online and offline.

In addition, we encourage teachers to implement more contextualised and collaborative learning, no longer focusing only on the completion of material, but rather on

how students understand concepts, develop character and are able to solve problems creatively.

In terms of infrastructure, we are mapping the needs, including strengthening digital literacy as part of the support for more innovative learning. Although not everything is perfect, we continue to process and improve.

So, MTsN Binjai is currently in an active transition phase towards the full implementation of the Merdeka Curriculum according to KMA 347. The spirit of collaboration and commitment of all madrasa residents, we can carry out this policy gradually but firmly and sustainably.

Furthermore, the head of MTsN Binjai explained related to the implementation of KMA 437 of 2022 concerning their curriculum.

“Alhamdulillah, at MTsN Binjai we have started implementing the Merdeka Curriculum gradually since last school year. We adjust the form of implementation according to the readiness of the madrasah, both in terms of human resources, infrastructure, and learning culture. First, we have implemented differentiated learning, where teachers try to

adapt their teaching strategies to the needs, learning styles, and material mastery levels of each student. Teachers no longer just focus on uniform material achievement, but rather prioritise how learners understand concepts and develop their skills independently. Secondly, we have also run projects to strengthen the profile of Pancasila Students and Rahmatan lil 'Alamin Students. For example, we create theme-based project activities such as 'Local Wisdom and Islamic Values' where students are involved in observing local culture, interviewing community leaders, and making reports and presentations. This hones students' collaborative skills and social awareness. Furthermore, we have also adjusted the preparation of the Madrasah Operational Curriculum (KOM) to the principles of Merdeka Curriculum. The curriculum team has developed a learning vision, flexible curriculum structure, and designed teaching tools such as modules and diagnostic assessments. Outside the classroom, we have also begun to integrate the principles of Merdeka Belajar through extracurricular and religious activities that are more participatory and reflective. For example, in Rohis activities, students not only hear lectures, but also learn to design da'wah activities that they make themselves in groups. Although of course there are still many things

that we have to improve and develop, we feel that the spirit of change has begun to grow among teachers and students. We position the madrasah as a place to grow the character, creativity, and diversity of children's potential, not just a place to transfer knowledge" (Wahyudi, Personal Interview, 2025).

In general, the teachers in our madrasah showed good readiness in implementing the curriculum according to the guidelines of KMA 347. Indeed, there were challenges initially, especially in understanding the substance of the changes and the learning approaches emphasised in this KMA, but we responded with various strategic efforts.

Organising internal training and workshops involving teachers to understand the content and direction of the policy (Silver, 2011). Socialisation that invited resource persons from the Ministry of Religious Affairs and competent education practitioners to provide reinforcement.

"As a madrasah head who is directly involved in the implementation process of KMA 347, I feel it is very important to continue to support this change effort so that it can be more

optimal. Of course, we realise that this policy brings many benefits, but there are several things that need to be considered in order for its implementation to run more effectively. Firstly, we hope that the government will continue to strengthen training and mentoring for teachers, especially in terms of practical implementation in the classroom. Online-based training is helpful, but for many teachers, especially those in remote areas, more intensive face-to-face or in-person training with mentors would be more effective. This ensures a deeper understanding and more consistent implementation. Secondly, regarding facilities and infrastructure, we hope that the government can pay more attention to the distribution and equitable distribution of educational facilities, especially in inadequate areas. Technology devices, flexible learning spaces, and stable internet access are needed to support the implementation of Merdeka Curriculum, which is based on project-based and collaborative learning. In addition, we also hope that there will be policies that provide more space for madrasahs to innovate, without being trapped in too many binding regulations. Because madrasahs with various regional characteristics and different students require a more flexible approach to implementation.' Finally, I hope that there will be

a continuous evaluation from the government regarding the implementation of KMA 347. This evaluation should be comprehensive, not only assessing the administration or exam results, but also looking at the quality of learning, student engagement, and teacher welfare. With a comprehensive evaluation based on accurate data, this policy will be more targeted." (Wahyudi, Personal Interview, 2025)

The implementation of Minister of Religious Affairs Decree (KMA) Number 347 of 2022 at MTsN Binjai is part of the national effort to implement the Merdeka Curriculum in madrasahs. KMA 347 provides guidelines for madrasahs in developing a curriculum that is more flexible and contextual, in accordance with local needs and the characteristics of students. KMA 347 of 2022 stipulates that the Merdeka Curriculum begins to be implemented gradually in madrasahs. In the context of MTsN Binjai, this KMA has been implemented. The process is gradual, starting from socialisation, adjustment and implementation with of course evaluation.

2. Implementation KMA 347 At MTs Nurul Iman Izzati

Every educational institution must have a curriculum so that the teaching and learning process becomes easier because it has a structured reference. The direction and objectives as well as the achievement targets to be obtained have been set as a certain standard. In line with this, the importance of curriculum implementation was also stated by one of the teachers at Madrasah Nurul Iman Izzati.

“The implementation of the learning process in schools follows the existing regulatory references. The education curriculum implemented at school also follows the established rules. The curriculum is an educational programme that will be delivered to students. Given that the curriculum is a tool to achieve educational goals, the objectives of the curriculum must be clearly outlined from the general objectives of education. The curriculum is a foothold used by teachers and education personnel to guide them in educating students towards the desired educational goals. Therefore, the implementation of the curriculum at school or Madrasah is very necessary in order to support the achievement

of the expected educational goals.” (Interview with teacher MTs Nurul Iman Izzati, 2025).

Furthermore, the head of MTs Nurul Iman Izzati said:

“The curriculum is a reference that must be implemented at school. If the curriculum does not exist or is not implemented in school, the school will not have clear educational goals. Nurul Iman Izzati Madrasah, since operating in 2016, has followed the applicable curriculum or set by the government, namely the KTSP Curriculum, 2013 Curriculum, and the 2013 revised edition of the curriculum. While for PAI and Arabic language learning refers to KMA 165 of 2014 concerning the 2013 madrasah curriculum guidelines for Islamic religious education and Arabic language subjects and KMA No. 117 of 2014 concerning the Implementation of the 2013 curriculum in madrasah. Then KMA 183 and 184. Furthermore, the most recent one is KMA 347 concerning the Merdeka Curriculum in madrasah.” (Arfan Fahmi, Personal Interview, 2025).

Talking about KMA number 347, basically this decision is a rule or legal basis for implementing an independent curriculum in religion-based subjects in madrasahs such as Al-Quran hadith, Akidah Akhlak, Islamic Cultural

History (SKI) and Jurisprudence and not to forget Arabic language subjects. In KMA 347 concerning guidelines for implementing an independent curriculum in madrasas, the core of it is regarding the application of each subject with the number of hours of lessons in a week.

Referring to the Graduate Competency Standards in Madrasah Tsanawiyah in KMA 347. Madrasah Tsanawiyah Nurul Iman Izzati Binjai has implemented KMA 347 concerning guidelines for the implementation of an independent curriculum in madrasas. The implementation of the curriculum contained in KMA 347 concerning guidelines for the implementation of an independent curriculum in madrasas is carried out slowly.

At the beginning of KMA 347 concerning guidelines for the implementation of an independent curriculum in madrasas, this regulation was not immediately implemented in Madrasah Tsanawiyah Nurul Iman Izzati Binjai. The implementation is carried out in stages.

The first step that happened as explained by the head of Madrasah

Tsanawiyah Nurul Iman Izzati Binjai was to get information about KMA 347 about the guidelines for implementing the independent curriculum in madrasas first. Furthermore, the office of the Ministry of Religious Affairs of Binjai City distributed a draft of KMA 347 concerning guidelines for implementing an independent curriculum in madrasas in the form of a power point file.

As has been explained, the success factor in the implementation of a regulation, especially regarding the curriculum, is in the socialisation process carried out. It turns out that after being traced, the head of Madrasah Tsanawiyah Nurul Iman Izzati Binjai has never opened the original draft of KMA 347 concerning guidelines for the implementation of an independent curriculum in madrasas.

The head of Madrasah Tsanawiyah Nurul Iman Izzati Binjai understands KMA 347 concerning guidelines for the implementation of an independent curriculum in madrasas from the power point media source distributed by the Ministry of Religious Affairs of Binjai City.

The socialisation of the curriculum contained in the Decree of the Minister of Religious Affairs (KMA) number KMA 347 concerning guidelines for the implementation of the independent curriculum in madrasas has been carried out by the ministry of religion. However, based on the results of interviews with the madrasah head, the socialisation that was carried out was less effective.

“The socialisation activity invites madrasah heads to participate in the online socialisation. ‘In the online socialisation activity, there were several obstacles faced. Among the obstacles is related to network quality. As a result, many material presentations were interrupted. The next obstacle is about time constraints, the madrasah head revealed that the socialisation process was relatively short. The result is that the in-depth understanding is not optimal. The next obstacle expressed is related to the matter of good material delivery but the conditions and situations that allow the lack of focus of seminar participants, in this case representatives of each madrasah.” (Arfan Fahmi, Personal Interview, 2024)

Based on the explanation given by the head of madrasah regarding the socialisation of KMA 347 of 2022, it

can be understood that the socialisation was carried out. The socialisation process is very important as a strengthening in the implementation of KMA 347 of 2022.

“After the socialisation process, KMA number 347 of 2022 was slowly implemented in Madrasah Tsanawiyah Nurul Iman Izzati Binjai. The transition from the old rules contained in KMA 347 of 2022 began to be implemented after the madrasah head followed the socialisation process. Furthermore, the head of Madrasah Tsanawiyah Nurul Iman Izzati Binjai instructed the PAI and Arabic language teachers to make adjustments. The head of Madrasah Tsanawiyah Nurul Iman Izzati Binjai authorised teachers to develop teaching modules with a note that they must comply with the rules set out in this KMA (Arfan Fahmi, Personal Interview, 2024). In preparing learning tools such as teaching modules and syllabus, the head of Madrasah Tsanawiyah Nurul Iman Izzati Binjai gives full authority to teachers to make them. teaching modules and syllabus are made by referring to applicable regulations related to the curriculum run in PAI and Arabic subjects in Madrasah is the regulation of the minister of religion (KMA). Furthermore, the head of Madrasah Tsanawiyah Nurul Iman Izzati Binjai instructed to collect each teaching module and syllabus at the

beginning of the odd semester at the latest until October” (Arfan Fahmi, Personal Interview, 2024).

Teachers are central in implementing the curriculum at school. This is because, in teaching and learning activities, it is the teacher who can explain how the achievements to be aimed at from the curriculum are delivered to students. Therefore, teachers must be able to understand and transform the curriculum both from its purpose, conception, content, development and content in the curriculum.

In addition to teachers, facilities and infrastructure and facilities at school must also be able to support the effectiveness of teaching and learning activities in the classroom. One of the most important is the textbooks provided by the school. Every change or change of curriculum, will certainly have an impact on changes and changes in the content of the subject books. Although the material taught tends to be the same, changes related to the competencies to be achieved at each level of education are of course different.

The textbooks used must be in accordance with the established curriculum rules. This is so that there is no mismatch between the material that should be conveyed in the teaching module and the contents of the subject book that is handled by teachers and students.

‘Madrasah Tsanawiyah Nurul Iman izzati Binjai in terms of procuring subject books has used subject books that are in accordance with the applicable curriculum. Although in reality the madrasah cannot procure books for all students, but only 4 to 5 books for each subject. Especially for PAI subjects, namely Akidah Akhlak, Fikih, Al-Quran Hadith, SKI and Arabic language subjects, the books used are also in accordance with KMA 347 of 2022 which basically regulates the guidelines for the Merdeka curriculum in madrasahs.

The researcher further explored how the teachers at Madrasah Tasawiyah Nurul Iman Izati Binjai compiled the learning tools used in teaching and learning activities. The most basic thing is whether the PAI and Arabic teachers in preparing learning

tools are in accordance with the applicable curriculum as contained in KMA 347 of 2022 concerning guidelines for implementing the Merdeka curriculum in Madrasahs.

“In preparing learning tools, the madrasah head gives authority and freedom to the teachers at Madrasah Tsanawiyah Nurul Iman Izati in preparing them. The role of the madrasah head is only to emphasise that the learning tools prepared must be in accordance with the applicable educational regulations and curriculum. Learning tools consisting of annual programmes, semester programmes, syllabi, teaching modules, student assessment sheets, observation sheets are all done by the teachers who teach the subjects. The madrasah head supervises the learning tools. Furthermore, the teachers will collect the soft and hard files of the learning tools to the head of the madrasah.” (Arfan Fahmi, Personal Interview, 2024).

Further explanation from the teacher at MTs Nurul Iman Izzati Binjai

“As we already know that in teaching and learning activities, learning tools are needed which are used as a reference in carrying out teaching and learning activities. The delivery of learning material will be effective if it has been arranged in a good and measurable manner based on the predetermined curriculum

reference. As a teacher who teaches Akidah Akhlak and Al-Quran Hadist subjects, of course, compiling a good curriculum in accordance with existing references. Before starting teaching and learning activities, a requirement that must be carried out by the teacher is to prepare learning tools. The preparation of this learning tool is of course recognised by the madrasah head. The head of the madrasa gives freedom regarding how teachers arrange learning tools. This freedom is of course also in accordance with the applicable curriculum.” (Kurnia Efendi, Personal Interview, 2024).

It is clear that a teacher who teaches in any educational institution must be able to follow the development of the curriculum implemented by the government. This also applies in madrasahs in PAI subjects whose curriculum rules refer to KMA 347 of 2022.

In general, a good and correct R teaching module is one that includes competency standards, basic competencies, learning subject matter, learning activities, indicators of competency achievement, assessment, time allocation, learning resources, and

tools and media used in teaching and learning activities.

Decree of the Minister of Religious Affairs (KMA) 347 of 2022 concerning guidelines for implementing the Merdeka curriculum in Madrasahs. is a regulation that binds all madrasah educational institutions under the ministry of religion that run Islamic-based education. In PAI and Arabic language subjects, it must refer to KMA 347 of 2022 concerning guidelines for implementing the Merdeka curriculum in Madrasahs. Furthermore, the Curriculum Implementation guidelines follow KMA KMA 347 of 2022 concerning guidelines for implementing the Merdeka curriculum in Madrasahs.

It is clear that a teacher who teaches in any educational institution must be able to follow the curriculum developments implemented by the government.

This also applies to madrasahs in PAI subjects whose curriculum rules refer to KMA 347 of 2022 concerning guidelines for implementing the Merdeka curriculum in Madrasahs. Furthermore, how a teacher is able to deliver subject matter so that students

understand all the material that has been delivered. Each stage of material delivery must also be well structured in the teaching module (Zakiyah et al., 2023).

The Merdeka curriculum implemented in Madrasahs in Indonesia was developed with the aim of improving the quality and quality of education so that the learning process runs effectively. The implementation of the Merdeka curriculum made in KMA 347 is adjusted to the needs of students in learning (Anas, 2023).

In essence, the implementation of the curriculum is implemented in more depth as regulated in KMA 347 so that learning using the Merdeka curriculum is easier to implement.

In general, a good and correct teaching module is where it includes competency standards, basic competencies, learning subject matter, learning activities, indicators of competency achievement, assessment, time allocation, learning resources, as well as tools and media used in teaching and learning activities. Madrasah Tsanawiyah Nurul Iman Izzati, Binjai city, related to obstacles in the

implementation of KMA 347 of 2022 concerning guidelines for implementing the Merdeka curriculum.

D. Conclusion

The implementation of KMA 347 of 2022 concerning guidelines for implementing an independent curriculum in madrasahs at MTsN Binjai and Madrasah Tsanawiyah Nurul Iman Izzati of Binjai city has been carried out. The implementation process of KMA 347 of 2022 concerning guidelines for implementing an independent curriculum in madrasahs in Madrasah.

Starting from the socialisation process, curriculum transition, socialisation of madrasah heads to teachers, teachers carry out teaching and learning activities, teachers compile learning tools according to the curriculum contained in KMA 347 of 2022 concerning guidelines for implementing an independent curriculum in madrasahs, procurement of infrastructure that supports teaching and learning activities, books and how to implement KMA347 of 2022. So MTsN Binjai and MTs Nurul Iman

Izzati Binjai still need improvement in various ways.

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