

Implementation of Merdeka Curriculum Based on Multicultural in Fiqh Learning

(Case Study at Madrasah Aliyah Darul Ulum II Middle Bujur Batumarmar Pamekasan)

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Abstract: *The application of the Merdeka curriculum in fiqh learning is a form of response to the presence of the era of society 5.0, which invites every individual to continue to develop their potential independently adapted to technological sophistication. The purpose of this study is to examine and study the application of the Merdeka curriculum in fiqh learning. The research method used is a qualitative approach based on phenomenology with the intention of collecting data through observation, interviews, and document studies. Research data obtained through interviews, observation, and document study were then analyzed using Miles and Huberman's interactive analysis techniques. The results of the study show that the implementation of the Merdeka curriculum based on multiculturalism in conceptually learning fiqh in madrasahs has formulated fiqh material through integration with the study of classical books (the yellow book). Students are given freedom and flexibility in studying and dissecting various literature that contains the study of fiqh. The structure of the Merdeka curriculum in fiqh learning implemented by this Madrasah is centered on the study of worship fiqh, mu'amalat fiqh, munakahat fiqh, roses fiqh, and jinayat fiqh*

Keywords: Merdeka Curriculum, Multicultural, Fiqh Learning

Abstrak: *Hadirnya era society 5.0 mengakibatkan bangsa Indonesia mengalami krisis belajar. Maka dari tu pemerintah membuat trobosan baru dengan merancang kurikulum merdeka yang diberlakukan untuk setiap satuan pendidikan di Indonesia. Kurikulum merdeka diterapkan sebagai bentuk respons terhadap hadirnya era society 5.0 yang mengajak setiap individu untuk terus mengembangkan potensi diri secara merdeka yang diadaptasikan dengan kecanggihan teknologi. Tujuan penelitian ini untuk menelaah penerapan kurikulum merdeka dalam pembelajaran fiqh di Madrasah. Metode penelitian yang digunakan adalah pendekatan kualitatif berbasis fenomenologi dengan maksud menggali data melalui kegiatan observasi, wawancara dan studi dokumen. Data hasil penelitian yang didapatkan melalui wawancara, observasi dan studi dokumen kemudian dianalisis dengan menggunakan teknik analisis iteraktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa penerapan kurikulum merdeka berbasis multikulturalisme dalam pembelajaran fiqh secara konseptual*

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madrasah ini telah merumuskan materi fiqh melalui bentuk integrasi terhadap kajian kitab-kitab klasik (kitab kuning). Peserta didik diberikan kebebasan dan keleluasaan dalam mengkaji dan membedah berbagai literatur yang memuat kajian fiqh tersebut. Struktur kurikulum merdeka dalam pembelajaran fiqh yang diterapkan madrasah ini terpusat pada kajian fiqh ibadah, fiqh mu'amalat, fiqh munakahat, fiqh mawaris, dan fiqh jinayat.

Kata Kunci: Kurikulum merdeka, multikultural, pembelajaran Fiqih

Introduction

Merdeka curriculum is urgent to be implemented as a form of improving and developing the quality of education in Indonesia, especially in the current era of *society 5.0*, which requires each individual to develop their potential freely without any coercion in determining the choices and desires of each student. The government initiated Merdeka's curriculum with the hope of growing independence and the courage to think independently. Optimistic, enthusiastic about learning, and can accept every weakness, mistake, and failure experienced by each individual.

Implementing the Merdeka curriculum in schools or madrasahs in the era of *Society 5.0* has become urgent to implement. Because the era of *society 5.0* has forced every individual to coexist with sophisticated technology and forced various elements of society's life to be in line and tandem with technology, this phenomenon requires individuals to be able to think critically, adapt, and innovate. The presence of the era of *society 5.0* invites every individual to continue to develop their potential independently, which is adapted to technological sophistication. Therefore, educational institutions, both schools, and madrasahs, must carry out transformations in the era of *society 5.0* (Cahyani, Zahro, dan Afifuddin 2022). One form of this transformation is through approaching the talents and interests of each student in classroom learning. According to their talents and interests, students can determine and be directed to study one of the fields of science they wish to study.

Merdeka curriculum is part of the educational innovation carried out by the government as a form of effort to respond to advances in development and technological sophistication (*society 5.0* era) to balance students' mindsets in utilizing this technological sophistication. Valery in Bungawati explains that the Merdeka

curriculum is a modification of the curriculum through the concept of independent learning to give birth to a generation of superior, high-quality, dignified, and Pancasila-minded people. (Bungawati 2022). Merdeka curriculum is a solution offered by the government to give freedom to educational institutions in arranging learning tools (curriculum) in schools or madrasas so that they are in line with the needs of students and the educational institutions themselves. The implementation of the Merdeka curriculum is a hope for accelerating the recovery of backwardness experienced by educational institutions and students (Marisa, 2021).

The learning design in the Merdeka curriculum focuses more on learning diverse intracurricular programs by maximizing content. Through the implementation of the Merdeka curriculum, students get sufficient time to deepen and understand the subjects studied and can develop hidden competencies within students. Likewise, educators, through the implementation of the Merdeka curriculum, are given the freedom to plan learning that is tailored to the potential of students (Amalia, 2022).

The Merdeka Curriculum was initiated based on the theory of multiculturalism, which requires educators to give freedom to students to express all forms of student competence without intimidation and coercion. Educators have a role in encouraging the birth of imagination and creativity from all the potential shown by students in an open, tolerant, and democratic manner. (Aslan 2017). The Ministry of Education and Culture's policy in developing the Merdeka curriculum is to prioritize character-based learning and development of students' soft skills, development of Pancasila student profiles, and local content-based learning. This policy emphasizes the importance of integrating multiculturalism values into the Merdeka curriculum (Marisana et al., 2023).

Merdeka curriculum is implemented in order to strengthen the theory of multiculturalism in learning, which contains inclusive, tolerant, egalitarian, moderate, humanist, harmonious, fair, democratic, and equality values. This is urgent, considering that the Indonesian nation is a diverse nation with a diversity of tribes, languages, ethnicities, races, traditions, cultures, and religious beliefs. Moreover, in the era of society 5.0, the threat of division always surrounds the life of the nation's children in Indonesia. Bahri stated that a multicultural-based Merdeka curriculum is an

idea that accommodates the diversity of a society like Indonesia (Bahri, 2019). According to Banks, multiculturalism is carried out comprehensively in order to form fair, tolerant, harmonious, democratic, humanist, and inclusive attitudes and characters between students of different races, ethnicities, cultures, languages, and religious beliefs. (Banks 2015). Therefore, the idea of multiculturalism must be integrated into the curriculum.

Merdeka's curriculum policy in learning is intended to create an atmosphere where educators and students are free to think, free to innovate, free to be creative, free to determine material, free to learn independently and creatively, and free to provide judgment and expression. The indicator of freedom of thought is the freedom to plan and design learning materials according to the potential, needs, and skills of each student (Syamsiar et al., 2023). The indicator of freedom to innovate is the novelty of ideas and concepts that can provide broad benefits to society. Freedom to learn creatively and independently is an indicator of being free from pressure, rules, and intimidation from other people. The indicator of freedom to achieve happiness is the realization of a learning climate and atmosphere that is harmonious, conducive, and enjoyable (Sahnan et al., 2023).

The implementation of the Merdeka curriculum in fiqh learning at MA Darul Ulum II Pamekasan has its uniqueness because the Merdeka curriculum implemented contains the values of multiculturalism; the indication is that the emphasis on learning fiqh must integrate the principles of justice, tolerance, harmony, inclusiveness, humanism, democracy and even in order to form an attitude of multiculturalism, students are given the freedom to determine and choose discussion partners and material in fiqh subjects to be discussed in class. Haryadi stated that fiqh lessons are held twice a week, two hours each (45 minutes X 2 = 90 minutes), each time face to face. (Haryadi, wawancara, 2023).

Merdeka curriculum from a multicultural perspective in learning fiqh is implemented in a structured and planned manner with the aim of forming students' attitudes that are tolerant, open, democratic, respectful of each other's differences, mutually helpful, and prioritizing dialogue or deliberation whenever problems and disputes arise between students. Arifin emphasized that the Merdeka curriculum, from

a multiculturalism perspective, is actually an idea that was initiated directly by each subject teacher at MA Darul Ulum II independently and the creativity of each teacher in its implementation; this was done because the social conditions of society are diverse and often occur—conflict between fellow residents around the Madrasah (Syamsul Arifin, wawancara 2023).

MA Darul Ulum II teachers integrate the values of multiculturalism in every subject they teach, including Fiqh teachers. The integration of multiculturalism values is carried out through the preparation of learning tools, which are arranged according to the field and abilities of each teacher. Haruji emphasized that integrating multiculturalism values in learning tools is actually part of efforts to prevent and mitigate social conflicts that often occur in society. With this Merdeka curriculum policy, teachers at Madrasah Aliyah are increasingly accessible and free to insert all forms of ideas and creativity into the material—lessons taught (H. Haruji, wawancara, 2023).

This phenomenon is worthy of study, considering that in the era of society 5.0, social conflict between the nation's children has become difficult to contain. What is unique about the implementation of the Merdeka curriculum at Madrasah Aliyah is that it still incorporates the value of multiculturalism in every preparation of learning tools taught by each teacher. Therefore, the study in this research is not only focused on the application of the Merdeka curriculum in fiqh learning but also uses the theory of multiculturalism as the basis for the analysis of research findings that will be examined at the research location.

Research Method

This research uses a qualitative approach based on phenomenology, which means listening and looking more closely at each individual's understanding and explanation regarding the experiences they have had (Helaluddin, 2018). Phenomenology-based qualitative research is applied to research, examine, understand, and study the structure or essence of each individual's experience consciously and plannedly (Tuffour, 2017). The data studied is factual and phenomenal data obtained through observations, interviews, and document studies regarding the implementation of the

Merdeka curriculum in fiqh learning at MA Darul Ulum II. The research data was then analyzed using the Miles and Huberman interactive analysis model, which was carried out interactively and continued continuously until completion from the time the researcher carried out the research process until the data had actually been collected and according to the research theme. The analysis is preceded by collecting, presenting, condensing data, and drawing conclusions (Miles et al., 2013).

Result and Discussion

Merdeka Curriculum Concept in Madrasah

The implementation of the Merdeka curriculum at MA Darul Ulum II has actually been going on for a long time through various learning activities that take place independently and are freely carried out according to the expertise and potential possessed by each educator and student in the teaching and learning process. These various activities take place in a planned manner, and various kinds of incidental activities (*hidden curriculum*) are known as hidden or hidden curriculum. (H. Haruji, wawancara 2023). Abdul Kasan stated that if the Merdeka curriculum is defined as an effort to provide freedom to educators and students in creating learning conditions that are harmonious, democratic, inclusive, of high quality and adapted to the various needs of students, the potential of students, and the community environment where the participants are. Students remain, so it can be said that the Merdeka curriculum at Madrasah Aliyah has been implemented for a long time, even before the issue of curriculum development came to the Merdeka curriculum (Abdul Kasan, wawancara, 2023).

Merdeka's curriculum in fiqh subjects, which is legally implemented at MA Darul Ulum II, is still focused on class X and class XI. This is as stated by Abdul Kasan that the implementation of the Merdeka curriculum follows the direction and policy of implementing the Merdeka curriculum by the central ministry of religion; in this, the Madrasah prepares the Merdeka curriculum

independently and actively participates in workshops on implementing the Merdeka curriculum held by the Ministry of Religion both online and offline. After attending various workshops on preparing the Merdeka curriculum, it seems that in practice, this madrasa has implemented the Merdeka curriculum, especially in the subject of fiqh, which, in fact, this subject is taught classically and non-classically, because this subject of fiqh, apart from the teacher, teaches it theoretically according to the handbook. , teachers also provide flexibility and freedom to students to study various yellow book-based literature according to the themes and abilities of students. Apart from that, the teacher invites students to solve problems and asks students to choose and determine the problems they want to solve through discussion programs and bahstul masail at the madrasa mosque. (Abdul Kasan, wawancara 2023).

Learning is a process of forming students to provide maximum stimulus and stimulation through learning activities. Legal perspective in National Education System No. 20 of 2003 in Rahman explains that learning is a pattern of interaction that is deliberately and planned by educators and students (Rahman dkk. 2021). Learning is a process undertaken by students to gain understanding and change attitudes as a whole through an educational interaction process in the individual's environment. (Asmarawati 2022). Meanwhile, learning fiqh is a process in order to prepare students to know, know, understand, appreciate, practice in the form of worship and mu'amalat, which is used as a way of life in society through teaching, guidance, training, practice, discussion, bahstul masail and habituation (Zaenudim, 2015).

Merdeka curriculum, as stated by Khasanah, is a learning plan that aims to ensure that students and educators make better use of and optimize their time so that they constantly deepen and understand concepts and strengthen students' competencies in each learning achievement (Tanjung et al., 2023). Merdeka curriculum was prepared and created in order to liberate educators and students to be more accessible and more flexible in the learning process by

prioritizing skills (Sutaris, 2022); the learning model in Merdeka Curriculum is project learning as the basis of its flagship program, namely learning projects with the hope that students will be able to study specific themes that have been planned. Therefore, the Merdeka curriculum has the advantage of project learning to give students the freedom to think by displaying the results of their talents and work in project learning (Khasanah et al., 2023).

Nadiem Makarim in Cahaya stated that the Merdeka curriculum is a form of effort to realize freedom and independence for every student and educator in thinking and developing potential according to their respective interests and talents (Cahaya, 2022). It is hoped that this form of effort will create and give birth to the next generation, who will be able to have independent character and attitudes in everyday life (Hidayati, 2023). Muharram added that the Merdeka curriculum is an effort to improve the previous curriculum through a creative and active learning approach based on Pancasila values, national culture, and religious values. Therefore (Akhmadi, 2023), The Central Government gives freedom and authority to each educational institution to prepare a Merdeka curriculum that is centered on students based on Pancasila values, national culture, and religion (Muharram et al., 2023).

Merdeka's curriculum in learning fiqh, as implemented by MA Darul Ulum II, is actually in line with the various opinions of the figures above. What is unique about this madrasa is that it integrates Fiqh learning material with the study of fiqh contained in classical books (the Yellow Book). Students are given freedom and flexibility in studying and dissecting various literature containing fiqh studies. Educators, as companions and mentors of students, provide control and direction so that students can be able to provide interpretations of various Yellow Book literature that they study as postulates and arguments in solving each problem that the teacher has planned.

Based on the results of the analysis and discussion of the findings above, it can be concluded that conceptually, the findings of the application of the

Merdeka curriculum in learning jurisprudence at MA Darul Ulum II can be categorized as being in line with the curriculum conceptualized by the central government and also in line with the opinions of various educational figures as discussed above. , this Madrasah provides good information by integrating the study of the yellow book in the study of fiqh as additional literature that is chosen freely and freely by each student.

The reality of these findings shows that the application of the Merdeka curriculum in learning fiqh at MA Darul Ulum II is something that has been introduced previously. Therefore, Merdeka curriculum is important to be improved and implemented in every educational unit in order to ward off the learning crisis and minimize the occurrence of various kinds of educational problems caused by technological advances in the era of society 5.0.

Merdeka Curriculum Structure Based on Multiculturalism in Fiqh Learning

The Merdeka curriculum structure in fiqh learning actually refers to three things that must be instilled in every student, namely student competency, Pancasila character, and flexible learning. Syamsul Arifin emphasized that the structure of the Merdeka curriculum in fiqh subjects based on multiculturalism at MA Darul Ulum II refers to efforts to form attitudes of each student and their environment that are fair, democratic, open, tolerant, harmonious, and humanist through flexible material based on local wisdom. , insight into the knowledge possessed by each student, and efforts to integrate social-cultural content in every formulation and delivery of fiqh learning to students (Syamsul Arifin, wawancara 2023).

H. Haruji also emphasized that the Merdeka curriculum structure based on multiculturalism in Islamic jurisprudence learning in madrasahs is implemented through curricular and extracurricular activities. Fiqh learning activities regularly take place in class for two hours (45 minutes X 3) every week which takes place in class by following modules prepared by each teacher according to the guidelines socialized by the Ministry of Religion, while

extracurricular learning activities also last for two hours (45 minutes X 2) every week which takes place outside the classroom according to the tastes and desires of the students but still in the madrasa area (H. Haruji, wawancara 2023).

Syamhari stated that the structure of the Merdeka curriculum in learning fiqh at MA Darul Ulum II consists of various material elements contained in the fiqh learning tools (modules), namely; 1) taharah material by analyzing and communicating the opinions of the ulama' regarding their propositions and istidlal (*taharah*, menstruation, postpartum, istihdlah); 2) prayer through activities of analyzing and communicating the arguments and opinions of the ulama' regarding the kayfiyah of prayer, harmony, cancellation, conditions, and sunnah of prayer; 3) zakat, infaq, sadaqah, grants, endowments, gifts, qurban, and aqiqah by examining various arguments and opinions of the ulama' (Syamhari, wawancara 2023). Based on the results of document studies and observations related to the structure of the Merdeka curriculum in Islamic jurisprudence learning, it can be formulated as follows: a) jurisprudence of worship; b) mu'amalah fiqh; c) roseist jurisprudence; d) munakahat fiqh; and e) jinayat fiqh.

Haryadi also added that the Merdeka curriculum in fiqh subjects is more dominantly applied to extracurricular activities because, in this learning system, educators and students are more accessible and independent in creating, choosing literature, expressing opinions, putting their abilities into practice, innovating, developing potential, and freedom to choose the material according to the needs and problems to be solved through discussion and *bahstul masil*, apart from that learning fiqh through extracurricular activities can open the horizons of each student to be democratic, open, tolerant, humanist, harmonious and respectful of each other's differences. So it is on this basis that

the Merdeka curriculum in learning fiqh can be categorized as a Merdeka curriculum based on multiculturalism (Haryadi, wawancara 2023).

Theoretical perspective, the reality of the findings above is in line with the multiculturalism-based learning approach theory offered by James Bank in Ngalimun, which states that there are dimensions of learning approaches in the multiculturalism-based Merdeka curriculum, namely, dimensions of equitable learning (*equitable pedagogy*), dimensions of social structure or cultural empowerment (*empowering school culture and social structure*), dimensions of device reduction (*prejudice reduction*), dimensions of learning content (content integration) and dimensions of knowledge construction (*knowledge construction*)(Ngalimun et al., 2022).

Suniti explained that the implementation of Merdeka curriculum in multicultural-based learning can be carried out through various steps; 1) learning for students must be carried out democratically and independently according to their respective expertise through group learning activities, not individual learning; 2) curriculum content must lead to practice and *active learning* that is adapted to the competencies of each student, educators even invite students to participate in determining and selecting the material they wish to study, rather than being fed various theories that are difficult for students to understand; 3) change the curriculum philosophy which previously applied simultaneously to all educational institutions, to a curriculum which requires educators and students to be able to freely organize, plan and formulate the learning carried out; 4) learning contained in the curriculum must contain the dimension of awareness of the importance of cultural, social, political and economic diversity; and 5) evaluation activities must include all aspects of the student's personality and abilities (Suniti 2016).

David L. Levinson in Achmad Yusuf stated that curriculum development must be carried out through an approach: a) approach to relations between

cultural, ethnic, traditional and religious diversity; b) approach to understanding students' backgrounds; c) a critical and in-depth study approach regarding the position of society and group; d) a multicultural approach so that educators always convey the importance of living side by side with differences, being tolerant, democratic, open, harmonious, humanist and inclusive to students; e) reconstruction approach so that students actively gain an understanding of the environment, are responsible, and are skilled at learning about the rapid movement of social and contemporary change (Yusuf, 2019).

The structure of the Merdeka curriculum in learning jurisprudence at MA Darul Ulum II has, in principle, gone through various approaches offered by several experts above, especially the approach to formulating a curriculum with nuances of multiculturalism theory offered by James Bank through the five approaches described above. This was done because the social conditions of the community around this Madrasah's understanding of religion tended to be conservative by showing an attitude of self-righteousness and fanaticism toward one group. The formulation of the Merdeka curriculum based on multiculturalism in madrasas is appropriate and worthy of appreciation in maintaining harmony between cultures, traditions, ethnicities, and groups in understanding and practicing religion.

However, with the Merdeka curriculum in learning, educators are expected to have the understanding and ability to design Islamic jurisprudence learning innovatively and creatively and be able to create a learning atmosphere that is fun, fair, tolerant, harmonious, democratic, humanist, educators are also expected to be able to provide the support needed by learners. Apart from educators, in implementing the Merdeka curriculum, students are expected to be able to utilize technology as a learning resource, such as e-books or learning videos, so that students can learn independently and more interactively.

Conclusion

The application of the Merdeka curriculum based on multiculturalism in learning fiqh at MA Darul Ulum II, as in the findings and discussion above, can be concluded that conceptually, this madrasa has formulated fiqh material through an integration of the study of classical books (the yellow book). Students are given freedom and flexibility in studying and dissecting various literature that contains fiqh studies. The structure of Merdeka curriculum in Islamic jurisprudence learning implemented by this Madrasah is centered on the study of religious jurisprudence (thaharah, prayer, zakat, fasting, and Hajj), mu'amalat jurisprudence (ownership, cancellation, granting authority, revoking authority, cooperation and giving trust), jurisprudence munakahat (law, khitbah, kafaah, dowry, and money for marriage, women who are forbidden to marry, walimah, rights and obligations of husband and wife, polygamy, mut'ah marriage, and testamentary marriage, marriage between different religions and divorce), the jurisprudence of waris (law of inheritance, conditions and the pillars of inheritance, grouping of heirs, and methods of calculating inheritance), and jinayat fiqh (jarimah adultery, jarimah *Qadzf*, jarimah *shurb al-khamr*, jarimah *al-Baghyu*, jarimah *al-Riddah*, jarimah *sariqah* and *ita' zir sanctions*).

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