

The Distinction of Merdeka Curriculum in Madrasah through Differentiated Instruction and P5-PPRA

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Abstract

Learning loss is one of the bases for learning recovery policies within a certain period related to the implementation of the curriculum by education units in Indonesia. The government gives options to educational units to implement a curriculum that fits the learning needs of students. The three curriculum options provided are the Curriculum 2013, the Emergency Curriculum (the simplified Curriculum 2013), and the Merdeka Curriculum. The purpose of writing this article is to find out and provide reinforcement regarding the distinction of the Indonesian Government's policy in implementing the Merdeka Curriculum in Madrasah through differentiated instruction and P5-PPRA. This research is in the form of library research by using Government policies, and formal guidelines such as guidelines related to Differentiated Instruction and P5-PPRA as library sources. This research is also supported by articles and eBooks on Google Scholar, Publish and Perish, and Connected Paper. The results of this study have implications for the concept of Merdeka Curriculum in Madrasah with an effort to combine P5-PPRA which is strengthened by differentiated instruction. Apart from being a distinction in Madrasah, this endeavor also has implications for students to "experience knowledge" as a process of strengthening character, by expressing their unique creativity and innovation (implications of differentiated learning-teaching at the right level) which is strengthened by the values of Pancasila and Islam Rahmatan lil Alamin (implication of P5-PPRA).

Keywords: Differentiated Instruction; Madrasah, Merdeka Curriculum; P5-PPRA

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Introduction

Learning loss is the basis for learning recovery policies within a certain period related to the implementation of the curriculum by education units in Indonesia. Then the education unit is given options by the government in implementing a curriculum that fits the learning needs of students in Indonesia. The three curriculum options provided are the Curriculum 2013, the Emergency Curriculum (the simplified Curriculum 2013), and Merdeka Curriculum (Hadi et al., 2023; Mulyono & Sulistyani, 2022; Siahaan et al., 2023). The Emergency Curriculum was implemented when the COVID-19 pandemic hit this country and even the world, but it is still considered unable to recover from post-pandemic education. The Free Learning Curriculum is an important part of efforts to recover learning from the long-standing crisis in Indonesia (Hadi et al., 2023; Rahmawati, 2023).

In implementing the curriculum, the Indonesian government gives independence to all educational institutions in Indonesia to choose and implement the concept of free learning according to the capabilities and conditions of each school. In addition, the Indonesian

government has also carried out a selection of driving educators and driving schools who will become the initial implementers of the concept of *Merdeka Belajar* (Nursafitri et al., 2022).

One of the reasons for the development of this *Merdeka Belajar* program is because there are many complaints in the education system, where one of the complaints is about the large number of students who are targeted with certain values. It is hoped that with this *Merdeka Belajar* program students and educators can be free and innovative in learning. Freedom of learning is freedom of thought, freedom of thought is mandatory for educators first (Sanusi, 2022). Students will not be independent unless their educators are independent first. Freedom to learn is one of the innovations from the Indonesian Minister of Education which gives freedom to an educational institution and its autonomy and is free from bureaucratization, where teachers can be free from complicated bureaucracy and students are given the freedom to be able to choose the field they like (Kemendikbud, 2020).

According to Yamin and Syahrir *Merdeka Learning* is a response to the needs of the education system in the Industrial Revolution 4.0 era. In the Industrial Revolution 4.0 era, the main needs to be achieved in the education system or more specifically in learning methods are students or students, namely mastery of new literacy. The new literacy is First, data literacy. Second, is technological literacy. Finally, human literacy. In addition, the Free Learning Education system also prioritizes character education (Yamin & Syahrir, 2020).

Lesson planning plays an important role in turning the curriculum into learning activities that can be implemented in the classroom. Learning Implementation Plan (RPP) is a concrete step of learning planning directed at one or several meetings (Mursyid et al., 2023; Sanjaya, 2008). The Madrasah of *Merdeka Curriculum* (KMM) regulated in KMA number 347 of 2022 is an implementation guideline for Madrasah appointed as Executors of the *Merdeka Curriculum* for the 2022-2023 Academic Year, by the Decree of the Director General of Islamic Education Number 3811 of 2022 concerning Madrasah implementing *Merdeka Curriculum* in 2022-2023 (Mursyid et al., 2023).

The concept of independence given to the educational environment can be designed in differentiated learning. Differentiated Instruction is a strategy for implementing the *Merdeka Curriculum* program. Differentiated Instruction can also be formed to stimulate students to develop their talents according to their potential (Hasanah et al., 2022). Differentiated Instruction can accommodate diversity based on the needs of students based on learning readiness, interests, and learning profiles of students to achieve learning goals (Basir et al., 2023).

The purpose of writing this article is to see and strengthen the distinction between the Indonesian government's policy in implementing the *Merdeka Curriculum* in Madrasah through Differentiated Instruction and the Project to Strengthen Indonesian Student Profiles and *Rahmatan lil Alamin* Student Profiles (P5-PPRA). Therefore, it is hoped that some of the information that has been collected in this article can provide an understanding of differentiation learning and P5-PPRA for teachers as one of the strategies for implementing the *Merdeka Curriculum* in Madrasah.

Methods

The author uses the type of research library research (literature research), which is following the understanding that "library research Involves identifying and locating sources that provide factual information or personal/expert opinion on a research question" (George, 2008;

Wulandari, 2022). In accordance with government policies, the authors make KMA (Decree of the Minister of Religion) Number 347 of 2022 concerning guidelines for the Implementation of Merdeka Curriculum in Madrasah and PERMENDIKBUDRISTEK Number 56 of 2022 concerning guidelines for implementing the Merdeka Curriculum. As well as formal guidelines such as guidelines related to the 2022 P5 Development Guidelines, 2022 P5-PPRA Development Guidelines, and 2021 Academic Papers on the Principles of Differentiated Instruction Development, this research is also corroborated by journal articles and eBooks (Zed, 2008) available on Google Scholar, Publish and Perish, and Connected Paper. The author uses content analysis techniques (content analysis) by selecting, comparing, and combining, then sorting again with more relevant data to obtain valid information that can be examined more deeply according to the context (Sabarguna, 2005).

Results and Discussion

Implementation of the Merdeka Curriculum in Indonesia

Law Number 20 of 2003 concerning the National Education System Article 4 mandates that education is organized as a lifelong process of acculturating and empowering students. Education is organized with the principle of setting an example, building motivation, and developing students' creativity in learning (Abdullah, 2013; Depdiknas, 2003). The law binds education to a lifelong process of educating and empowering learners, encouraging and promoting the creativity of learners. Therefore, the Ministry of Education, Culture, Research, and Technology has established Merdeka Curriculum that will be implemented starting in the 2022/2023 school year (Mursyid et al., 2023).

The Merdeka Curriculum focuses on essential material, character development, and competency learners. The Merdeka Learning curriculum can be used at all levels of education, starting from elementary, junior high, high school, and vocational. In the lesson plan implementation document. The Merdeka Curriculum also contains the themes and guiding principles needed to evaluate and revise the existing curriculum (Curriculum 2013) (Mursyid et al., 2023). Schreiber and Siegel in 2016 have strengthened their relationship in a paradigm that the goal is to ensure that the curriculum is prepared according to the needs of the job market and meets the competency requirements required by the industry.

In addition, the guide also aims to strengthen the skills, knowledge, and abilities of students in pursuing future careers. The guiding principles cover various aspects such as innovation, professional development, stakeholder engagement, and the use of technology. By implementing Merdeka Curriculum and adhering to relevant guiding principles, it is hoped that students will be better prepared and relevant to the evolving job market requirements (Harpe & Thomas, 2009; Mursyid et al., 2023). In simple terms, the concept of Merdeka Curriculum includes simplification of the curriculum, providing creative space and flexibility for teaching units in managing learning. This is to respond to changes in the 21st-century learning paradigm, to prepare for facing the era of society 5.0, as well as world developments that are very dynamic and uncertain.

Implementation of the Merdeka Curriculum in Madrasah

In line with the program run by the Ministry of Education, Culture, Research and Technology above, the Ministry of Religion of the Republic of Indonesia always encourages and offers the widest possible space for Madrasah to develop a curriculum that works at the level of educational units by the possibilities and characteristics of Madrasah. The target of the Guidelines for Implementing the Independent Madrasah Curriculum is educational units and other stakeholders in the implementation of education and learning in Madrasah (Kemendikbudristek, 2022).

Decree of the Minister of Religion Number 792 of 2018 concerning Guidelines for Implementation of the *Raudhatul Athfal* Curriculum, Decree of the Minister of Religion Number 183 of 2019 concerning Islamic Religious Education and Arabic Language Curriculum in Madrasah and Decree of the Minister of Religion Number 2019 concerning Implementation of Curriculum in

Madrasah provides space for Madrasah and learning management that is creative and innovative. Furthermore, KMA 347 of 2022 is a guideline for implementing Merdeka Curriculum for Madrasah and developing a curriculum that is on the educational needs of Madrasah and the characteristics of their management. While the goal is to provide Madrasah autonomy in the management of education and learning and improve the quality and competitiveness of Madrasah according to the skills requirements of the 21st century (Direktorat KSKK Madrasah, 2022; Mursyid et al., 2023).

The target of the Independent Madrasah Curriculum Implementation Guidelines is educational units and other stakeholders in the implementation of education and learning in Madrasah. In the Madrasah Operational Curriculum Development Guidelines, lesson planning includes 1) developing the scope, learning objectives, or Madrasah curriculum. In the context of Madrasah, the design, and organization of curriculum or subject matter and learning objectives guide Madrasah in planning, delivering, and evaluating all learning so that learning outcomes are achieved in a systematic, consistent, and measurable manner. 2) The scope of the department to make teaching modules or learning implementation plans. To implement the curriculum at the classroom level, Madrasah can use, modify or adapt examples of teaching modules provided by the government and attach only a few examples of lesson plans (RPP) / curriculum modules or activity plan forms that represent the essence of learning activities (Kemenag, 2022; Direktorat KSKK, 2022b). In detail, the guidelines for implementing the Merdeka Curriculum in Madrasah are as follows:

1. The Guidelines for Implementation of the Merdeka Curriculum in Madrasah are intended as a guide for Madrasah and other stakeholders in developing an education unit-level curriculum in Madrasah according to the characteristics of the needs and management of education in Madrasah.
2. The Merdeka Curriculum Guidelines for Madrasah aim to provide Madrasah with independence in managing education and learning and to improve the quality and competitiveness of Madrasah following the demands of 21st-century competence.
3. The target of the guidelines for implementing the Merdeka Curriculum in Madrasah is educational units and other stakeholders in managing education and learning in Madrasah.
4. The scope of the guidelines for implementing the Merdeka Curriculum in Madrasah includes:
 - a. Graduation Standards;
 - b. Content Standard;
 - c. Curriculum Structure;
 - d. Implementation of Curriculum in Madrasah;
 - e. Learning and Assessment;
 - f. Strengthening the Pancasila Student Profile;
 - g. Madrasah Operational Curriculum;
 - h. Monitoring and Evaluation of the Implementation of the Merdeka Curriculum in Madrasah;
 - i. Socialization and Assistance in the Implementation of the Merdeka Curriculum in Madrasah;
 - j. Learning Outcomes.

Madrasah Distinctive Values in the Formulation of the Merdeka Curriculum

The essence of changing the curriculum with all the changes in learning and assessment is the change in the classroom. The spiritual atmosphere in the classroom must change. The way of teaching educators has changed, the enthusiasm of students has changed, and the way of lifelong learning has felt the change. It is this change in the classroom that is the main focus of attention of all Madrasah stakeholders (Sofiyana et al., 2021). All elements in the Madrasah ecosystem must move, and work together in cooperation to implement the Merdeka Curriculum successfully in this Madrasah. Everyone participates according to their respective roles, main tasks, and functions.

Madrasah are public schools with the characteristics of Islam in Indonesia. This has the consequence that what is regulated in the guidelines of the Republic of Indonesia Ministry of Education and Culture also applies to Madrasah, which are under the responsibility of the Ministry of Religion of the Republic of Indonesia, but of course with several adaptations adapted to the characteristics, peculiarities and needs of Madrasah (Kosim, 2007). Islamic religious values are integrated with the preparation of the curriculum to foster the identity and distinctiveness of the Madrasah.

The peculiarity is not only in the number of Islamic Religious Education (PAI) and Arabic Language Subjects but more importantly, religious values colour the way of thinking, behaving, and acting when addressing the educational situation with educational policies and practices in Madrasah (Mahbub, 2021; Mursyid et al., 2023). The challenges and demands of Madrasah themselves must always make changes and continuous improvements, dare to innovate or make breakthroughs, and utilize information technology to improve the quality of services for all Madrasah. Madrasah must have the autonomy to manage education and be independent to create, innovate, and create services that are humane, polite, and adaptive to scientific and technological advances (Mursyid et al., 2023).

Decree of the Minister of Religion (KMA) Number 347 of 2022 mandates that Madrasah education units develop an independent implementation curriculum in Madrasah creatively and innovatively (Putro et al., 2020). The existence of important guidelines as a source of inspiration in dealing with situations and needs in Madrasah education units. Madrasah are encouraged to dare to do creativity and innovation without waiting for it to be complete and perfect to provide the best service for the benefit of Madrasah students. It is hoped that Madrasah will be brave and not afraid of making mistakes, as long as they don't intentionally make these mistakes because the experience of failure can become the best educator in this life if it is responded to responsively and appropriately. 21st-century character and skills are included explicitly in Learning Outcomes (CP), not a hidden curriculum:

1. Orientation of spiritual/Sufistic values in education so that it is not secular and liberal.
2. *Ukhrawi* dimension fills in the Graduate Competency Standards (SKL), Content Standards (SI), and Learning Achievements (CP) which will be translated into implementation by the Madrasah Unit in learning strategies and assessments, with guidance from the center.
3. Rating agency, for accurate snares, precise handling, and strong support.
4. Differentiated learning.
5. Educational services are included.
6. Learning independence in achieving Learning Outcomes (CP) and student needs.
7. Religious moderation and the context of the nation and state are the contexts (Madrasah, 2022).

The Distinction of Merdeka Curriculum Learning in Madrasah

The distinction of Madrasah is not only in the number of religious subjects which are more numerous but in the spirit of the Madrasah. The uniqueness and spirit of Madrasah that must always be developed as values that animate educational policies and practices in Madrasah are as follows:

1. The perspective of worship to Allah SWT; That teaching and learning activities and management activities to facilitate the ongoing education in Madrasah are a form of worship to Allah SWT *ukhrawi* dimension. So religious and moral values must color the praxis of education in Madrasah.
2. The educator-student relationship is bound by *mahabbah fillah*; *Mahabbah fillah* relationship means patterns of communication, interaction, and interaction between educators and students driven by compassion, mutual assistance, and assistance in kindness to collectively achieve the pleasure of Allah SWT in the practice of education.

3. The view of *'ainurrahmah*; is That all actions of educators towards students are based on compassion. Students who behave badly are still treated with compassion, not lust, hatred, revenge, and envy.
4. Conscience as the main target; That learning in Madrasah mainstreams efforts to function conscience, by ridding oneself of reprehensible morals (*takhllly*) and at the same time always adorning oneself with commendable morals (*tahally*), through the process of *mujahadah* and *riyadlah*.
5. Morals above science; That knowledge and competence are not everything. Without morals, intelligence will make someone dangerous and has the potential to cause harm and damage to others. So, education in Madrasah places the importance of morality above knowledge itself which is pursued through cleansing the conscience (D. K. M. D. J. P. I. Kemenag, 2022).

This distinction must be a distinguishing characteristic from other institutions. This means that if this distinction is not found in RA, MI, MTs, or MA/MAK education units, then the existence of Madrasah as national education entities need to be questioned by oneself. Madrasah education units must condition the mystical atmosphere, atmosphere, and academic climate in such a way as to enable the growth and development of the typical Madrasah values within the Madrasah environment.

Distinctions of Differentiated Instruction in Madrasah

Differentiated Instruction is a learning model where educators actively plan learning based on differences in students so that all students can learn well (Ginja & Chen, 2020; PUSAT KURIKULUM, 2021). According to Santangelo & Tomlinson, the main goal of Differentiated Instruction is for educators to maximize the potential of all students by designing learning experiences proactively to respond to the needs of various students (Ginja & Chen, 2020). If educators already know and can identify the potential of each student, educators can determine learning according to their potential, because each student has different characteristics. So, with Differentiated Instruction it is hoped that students can increase their potential (Mulyawati et al., 2022). Schools can implement a Differentiated Instruction Process so that students could be independent in learning because each student is not required to be the same in all respects, but can express himself according to the uniqueness of each. The application of Differentiated Instruction will be the application of a flexible and non-rigid curriculum that only believes in one way to achieve educational goals in schools (Purba et al., 2021).

Differentiated Instruction is a very important thing about how to think about the learning process in the 21st century. Differentiated Instruction is an effort made to adjust the learning process in class so that the individual learning needs of each student can be met (Herwina, 2021). Tomlinson categorizes students' learning needs, at least based on 3 aspects, namely: (1) students' readiness to learn (2) students' interests, and (3) students' learning profile. Better performance will be shown by each student if the tasks given are following the skills and understanding they had before (learning readiness). Then if these tasks trigger curiosity or desire in a student (interest), and if the task provides an opportunity for students to work in the way they like (learning profile) (Herwina, 2021; PUSAT KURIKULUM, 2021; Wijastuti & Nisa, 2023).

Differentiated Instruction is a strategy that can be carried out by educators to meet the needs of each student who has a variety of different characteristics. Differentiation is a process in teaching and learning activities that pays attention to students based on their abilities, what students like, and meets the individual needs of students in carrying out the learning process (Wijaya et al., 2022).

In the implementation of the differentiation-based *Merdeka Belajar* curriculum in the 21st century, students are also expected to be able to utilize technology in their learning process. Previously, education in Indonesia relied heavily on textual books, but now they are being replaced by digital products such as e-books or learning videos. In differentiated learning, the

implementation of learning is adapted to the circumstances of the students, while still providing equal educational rights for all students according to the needs and differences of each individual (Herwina, 2021). There are four domains in differentiation learning, namely content or material differentiation, process or method and strategy differentiation, product differentiation, and learning environment differentiation (PUSAT KURIKULUM, 2021).

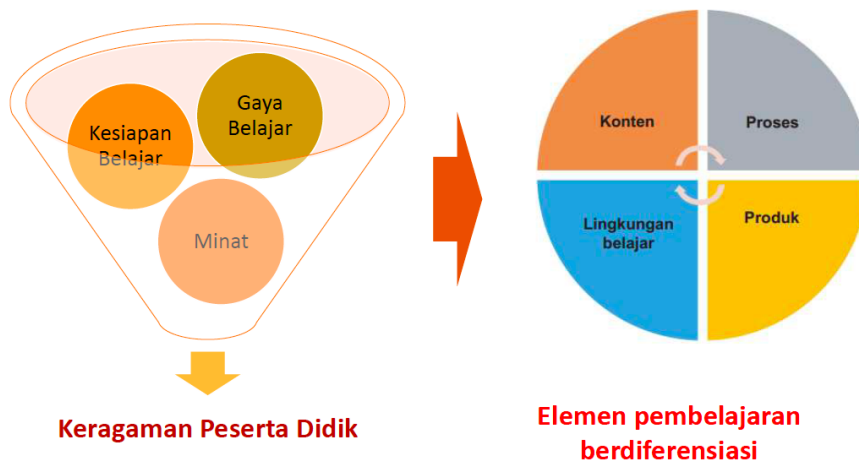


Figure 1. Differentiated Instruction
Source: (PUSAT KURIKULUM..., 2021)

In the realm of learning materials, differentiated materials must be adapted to the readiness of students based on their complexity. For example: The competence to be achieved is to educate and compare the stories of the wisdom of the Prophets related to daily life, Educators can differentiate the understanding and concept of the stories of the wisdom of the Prophets according to students in class.

In the realm of differentiation of the learning process, it must be adjusted to the acceptance abilities as well as the skills of students. For example, competence in understanding *akhlakul karimah* and *akhlakul mazmumah*. Educators can make differentiation in the form of: 1). Assistance in practice carried out by students directly; 2). Modeling-independent-work practices-review; and 3). Giving trigger questions for self-study; and so forth.

As for the product domain, with the adjustment of the results of learning activities based on the interests of students, for example about retelling the noble values obtained in narrative texts (archipelagic tales), educators can make product differentiation of student learning outcomes in the form of: 1). Visual display materials, be it posters, pamphlets, presentation slides, and the like; 2). Review based on audio-visual media; 3). drama performance; 4). Podcasts; and others.

Meanwhile, in the learning environment domain, the differentiation of the learning environment is adjusted to the interests of students. For example: In English and Arabic lessons, Educators can differentiate the learning environment of students, such as: 1). Students who like technology are provided with computers or tablets to make infographics, or listen to audio recordings; 2). Students who like to read are provided with a mini library with books according to the material; 3). Students who like art are provided with various art media to interpret writing in the form of works of art; etc.

Among the keys to the successful implementation of the Merdeka Curriculum in Madrasah is the seriousness of educators in providing Differentiated Instruction services to students, namely giving students learning rights according to their level of ability (Teaching at the Right Level) (Purba et al., 2021).

Pancasila Student Profile Strengthening Project (P5)

The Pancasila student profile is the character and abilities that are built in daily life and are lived in each student through the culture of the education unit, intra-curricular learning, projects to strengthen Pancasila student profiles and extra-curriculars. The profile of Pancasila students is Indonesian students who are lifelong students who are competent, have character and behave according to Pancasila values (Hadian et al., 2022; Rachmawati et al., 2022). In terms of the Pancasila student profile, the culture of the education unit is the climate of the education unit, policies, patterns of interaction and communication, as well as the norms that apply in the education unit. While intra-curricular is the content of learning activities or learning experiences of students. The extra-curriculars are activities to develop the interests and talents of students (Jahari et al., 2018).

The Pancasila student profile is designed to answer one big question, namely students with what kind of profile (competence) the Indonesian education system wants to produce. Related to the identity, ideology, and ideals of the Indonesian nation, as well as external factors related to the challenges of the Indonesian nation in the 21st Century. Indonesian students are expected to be able to participate in global development that is sustainable and resilient in facing various challenges. The dimensions of the Pancasila student profile do not only focus on cognitive ability but also attitudes and behavior according to their identity as Indonesians as well as citizens of the world (Yulia et al., 2023). There are six dimensions in the Pancasila student profile, namely:

1. Have faith, fear God Almighty, and have a noble character.
2. Global diversity.
3. Collaborate.
4. Independent.
5. Critical reasoning.
6. Creative.

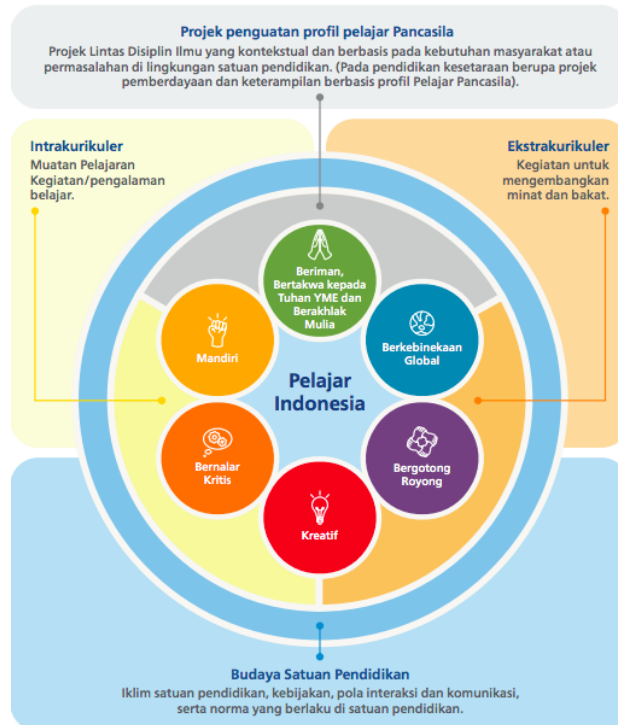


Figure 2. Pancasila Student Profile Strengthening Project (P5)
Source: (Badan Standar Kurikulum, 2022)

The project to strengthen the Pancasila student profile is a cross-disciplinary project that is contextual and based on community needs or problems within the education unit. In equality

education in the form of empowerment projects and skills based on Pancasila Student profiles (Badan Standar Kurikulum, 2022). A question arises why in terms of learning with P5-PPRA concept it has to be called a project? This is because educators and education practitioners around the world are starting to realize that learning things outside the classroom can help students understand that learning in educational units has a relationship with everyday life. Project activity is an investigative adventure with educator assistance about something that interests them and students will experience a process of finding out. Another reason is that project activities are expected to inspire students to contribute to the surrounding environment.

The Distinction of Merdeka Curriculum in Madrasah through Differentiated Instruction and P5-PPRA

One of the peculiarities of cross-disciplinary projects in Madrasah is adding the value of *Rahmatan lil Alamin* in P5. *Rahmatan lil Alamin* values are the principles of attitudes and perspectives in practicing religion so that religious patterns in the context of the nation and state work properly so that the public benefit is maintained along with the protection of humanity in religion. *Rahmatan lil Alamin* Student Profile Project which is integrated into the Pancasila Student Profile aims to ensure that Madrasah graduates' religious ways are moderate (*tawassuṭh*) (D. K. M. Kemenag, 2022).

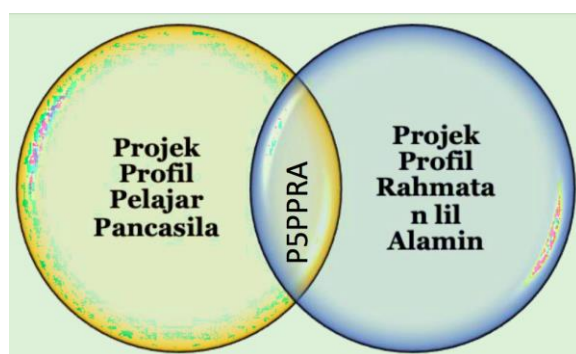


Figure 3. Integration of P5 and PPRA
Source: (D. K. M. Kemenag, 2022)

This is an effort to care for tradition and to instill friendly and moderate religious ideas. Efforts to develop the concept of moderate religion in Indonesia, where there are many streams of religion, diverse mindsets, and multi-ethnicity. Religion and Pancasila, which have been built harmoniously within the Indonesian democratic system, are proven and expected to continue to be able to ward off the virus of political, religious, and ethnic radicalism and so on. The dimensions of religious moderation from *Rahmatan lil Alamin* student profiles (D. K. M. Kemenag, 2022) are:

1. Civilized (*Ta'addub*).
2. Exemplary (*Qudwah*).
3. Citizenship and nationality (*Muwaṭānah*).
4. Tolerance (*Tasāmuh*).
5. Consultation (*Syura*).
6. Consistent (*Adil wal'tidal*).
7. Balance (*Tawazun*).
8. Moderate (*Tawassuṭh*).
9. Equality (*Musawwa*).
10. Dynamic and innovative (*Tathawwur wa Ibtikar*)

The Project to Strengthen Pancasila Student Profiles and *Rahmatan Lil Alamin* Student Profiles, hereinafter referred to as P5-PPRA, is an option to develop a moderate religious concept

to care for Indonesia's diversity without having to remove the Pancasila student profile. P5-PPRA aims to create a world order that is full of peace and compassion. P5-PPRA always invites us to realize peace, happiness, and safety both in this world and in the hereafter for all groups of human beings, even the entire universe.

Projects in this case are learning tasks (learning tasks) that include design, implementation, and reporting activities in writing and orally within a certain time (PERMENDIKBUD Number 66 of 2023 concerning Education Assessment Standards) (Fikri, 2020; Umam, 2002), while project-based learning is a teaching approach that is built on learning activities and real tasks that provide challenges for students related to everyday life to be solved in groups (Fragoulis & Tsiplakides, 2009; Sutrisno & Nasucha, 2022). So that the Cross-Disciplinary Project in the Merdeka Curriculum in Madrasah uses a project approach that is contextual and based on community needs or problems within the education unit environment based on Pancasila values and *Rahmatan lil Alamin* values (D. K. M. Kemenag, 2022; Ningsih et al., 2023). Learning in this strengthening project continues to carry out the curriculum-learning-assessment cycle as shown below.

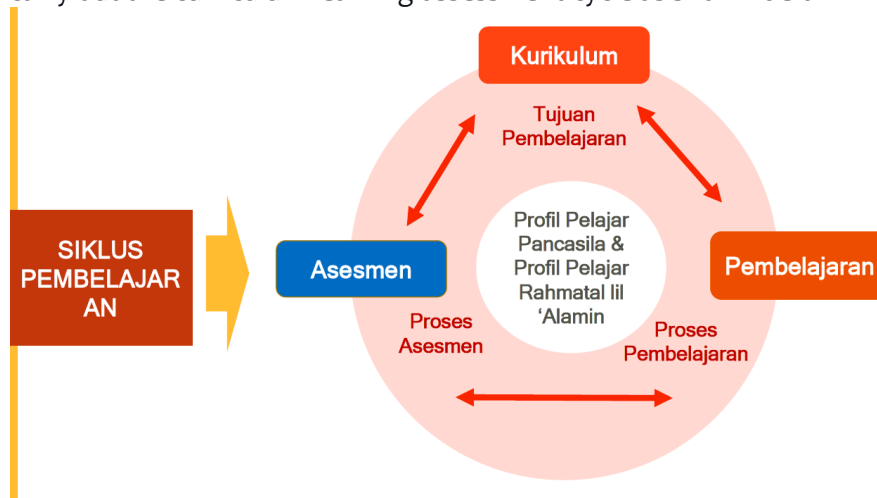


Figure 4. P5-PPRA Learning Cycle
Source: (D. K. M. Kemenag, 2022)

In the Merdeka Curriculum concept, learning is divided into 2 (two) main activities, namely intra-curricular learning oriented towards Learning Outcomes (CP) and co-curricular in the form of projects to achieve Pancasila Student Profiles (Harahap & Sos, 2022; Sutama et al., 2022) and *Rahmatan lil Alamin* Student Profiles (D. K. M. Kemenag, 2022). Projects to Strengthen Pancasila Student Profiles and *Rahmatan Lil Alamin* Student Profiles can also be designed in an integrated manner in intra-curricular or extra-curricular activities. In addition to intra-curricular and co-curricular activities, Madrasah can organize extra-curricular activities to optimally develop the potential, talents, interests, abilities, personality, cooperation, and independence of students

(Hambali, 2021; Umam, 2002), and can be further developed by combining them with the concept of differentiation learning (Teaching at the Right Level).



Figure 5. Achievement of P5-PPRA

Source: (D. K. M. Kemenag, 2022)

The profiles of Pancasila students and *Rahmatan lil Alamin* students are the characters and abilities that are built in everyday life and are lived in each student through the culture of the education unit, intra-curricular, co-curricular, and extra-curricular learning (Hadian et al., 2022; Jahari et al., 2018; Rachmawati et al., 2022). This can be done in an integrated manner so that two of the same values go hand in hand in one learning activity with two assessments at once, carried

out in the co-curricular for the sake of an endeavor to present complete students referring to the dimensions of the Pancasila student profile and the values of PPRA.

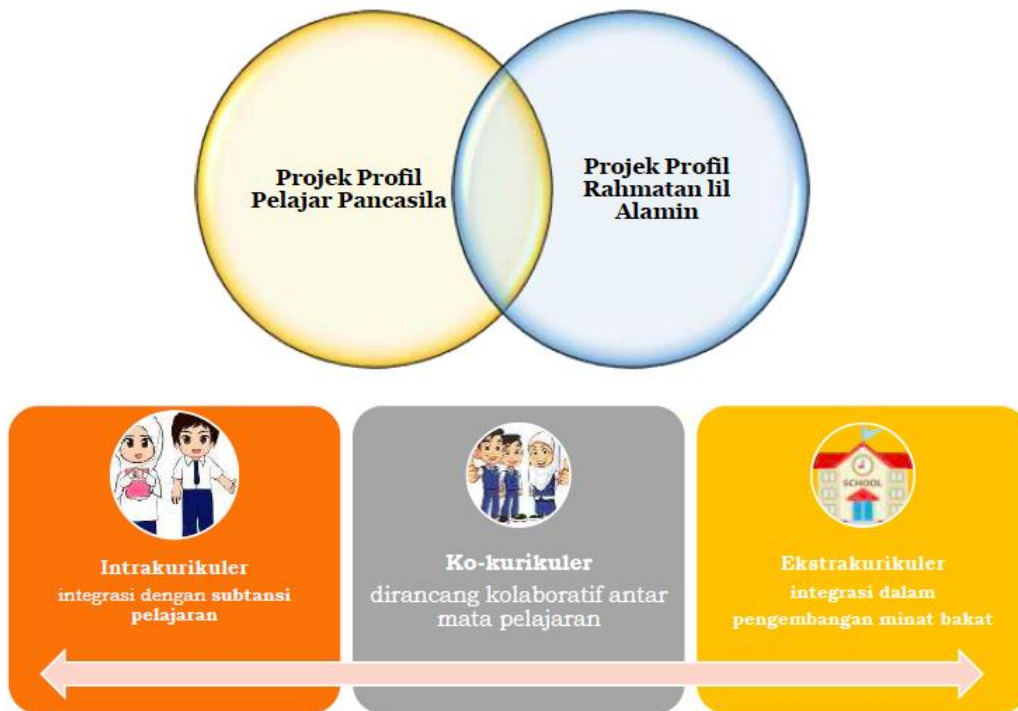


Figure 6. Implementation Strategy of P5-PPRA in Madrasah
Source: (D. K. M. Kemenag, 2022)

Between the Pancasila Student Profile and *Rahmatan Lil Alamin* Student Profile is a breath that mutually reinforces one another. Both stand on the philosophy of Pancasila, which respects diversity and humanity to create a safe, peaceful, peaceful, and prosperous Indonesia. P5-PPRA in Madrasah is expected to be an optimal tool in encouraging students to become competent lifelong learners, have character, and behave following the values of Pancasila and Islam *Rahmatan lil Alamin* (Akhmadi, 2022; D. K. M. Kemenag, 2022). P5-PPRA in Madrasah can also be used as a means for students to become students who are a blessing to all human beings. Students can care for traditions, and equate friendly and moderate religious ideas in the diversity of Indonesia, without having to uproot existing traditions and culture by basing them on human values and Belief in the One and Only God.

In the end, based on the description above, differentiated instruction and P5-PPRA in Madrasah can inspire Education Units, Educators, and Students to contribute to the surrounding environment by freeing their respective creativity and innovation to open up more opportunities for Mutual benefit (*Rahmatan lil Alamin*). P5-PPRA which is strengthened by differentiated instruction in Madrasah can be a means of providing opportunities for students to "experience knowledge", as a process of strengthening their character, and as an opportunity to learn from the surrounding environment.

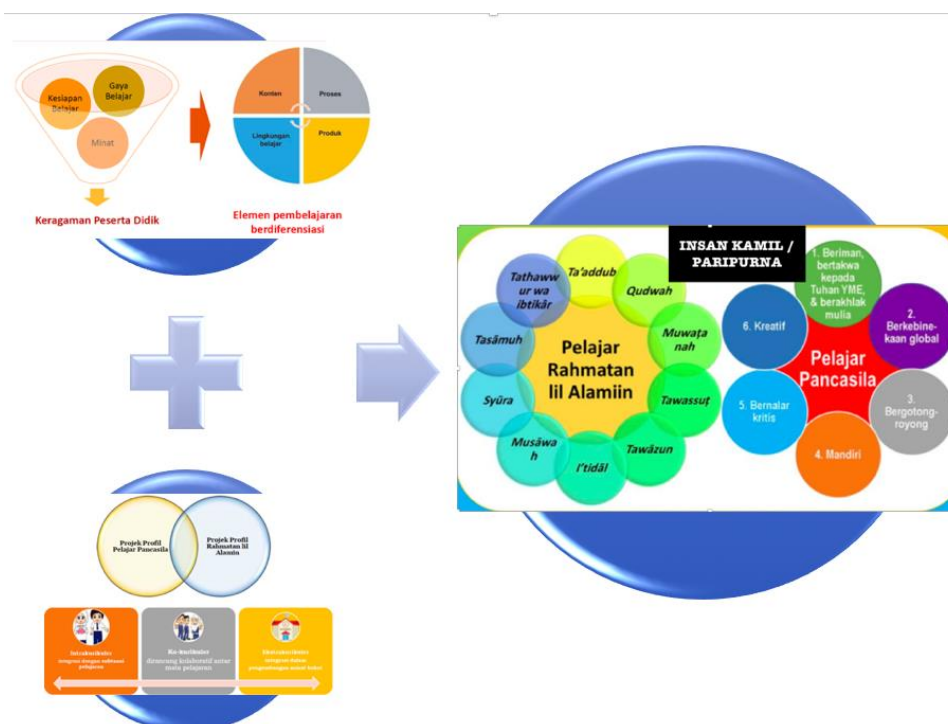


Figure 7. Differentiated P5-PPRA Implementation Strategy in Madrasah

In this differentiated P5-PPRA concept in Madrasah, students have the opportunity to study important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life, so that students can take real action in responding to issues of the development of 21st-century civilization, students can express themselves according to their uniqueness (implications of differentiated learning-teaching at the right level) which are strengthened by the values of Pancasila and Islam *Rahmatan lil Alamin* (implications of P5-PPRA).

Conclusion

In implementing the Merdeka Belajar curriculum in the 21st century, students are expected to be able to utilize technology in their learning process. Previously, education in Indonesia relied heavily on textual books, but now they are being replaced by digital products such as e-books or learning videos. In differentiated learning, the implementation of learning is adapted to the circumstances of the students, while still providing equal educational rights for all students according to the needs and differences of each individual. There are four domains in differentiation learning, namely content or material differentiation, process or method and strategy differentiation, product differentiation, and learning environment differentiation.

The Pancasila student profile is designed to answer one big question, namely students with what kind of profile (competence) the Indonesian education system wants to produce. Related to the identity, ideology, and ideals of the Indonesian nation, as well as external factors related to the challenges of the Indonesian nation in the 21st Century. One of the peculiarities of cross-disciplinary projects in Madrasah is adding the value of *Rahmatan lil Alamin* in P5. *Rahmatan lil Alamin* values are the principles of attitudes and perspectives in practicing religion so that religious patterns in the context of the nation and state work properly so that the public benefit is maintained along with the protection of humanity in religion. *Rahmatan lil Alamin* Student Profile Project which is integrated into the Pancasila Student Profile aims to ensure that Madrasah graduates' religious ways are moderate (*tawassuṭh*).

In this differentiated P5-PPRA concept in Madrasah, students have the opportunity to study important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life, so that students can take real action in responding to issues of the development of 21st-century civilization, students can express themselves according to their uniqueness (implications of Differentiated Instruction - teaching at the right level) which are strengthened by the values of Pancasila and Islam *Rahmatan lil Alamin* (implications of P5-PPRA).

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