



## **ANALYSIS OF ISLAMIC RELIGION EDUCATION LEARNING ON INDEPENDENT CURRICULUM BASED ON SCHOOL ORIGIN**

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### **Abstract**

*This study aims to analyze the application of Islamic Religion Education learning to student learning outcomes in an independent curriculum that gives students flexibility and independence in learning based on school origin. This research was conducted at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel with a quantitative research approach. This research method uses survey method and Analysis of Variance test analysis with a sample of 31 students at SMPN 1 Wanayasa, 42 students at SMPN 1 Rawamerta, 33 students at SMPN 1 Cisarua, 35 students at SMPN 2 Parongpong, and 38 students at SMPN 2 Ciampel with a total of 179 students in inferential statistical analysis. In this study, it was found that there were differences that occurred at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. Then the differences that occur between the five schools show that differences in student learning outcomes occur at SMPN 1 Wanayasa with SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel, then SMPN 1 Rawamerta with SMPN 1 Cisarua and SMPN 2 Ciampel, and SMPN 1 Cisarua with SMPN 2 Parongpong. Whereas in SMPN 1 Rawamerta*

*with SMPN 2 Parongpong, SMPN 1 Cisarua with SMPN 2 Ciampel, and SMPN 2 Parongpong with SMPN 2 Ciampel there is no difference. Thus, further research is expected to analyze the differences and interactions that occur based on learning outcomes, school origin, and student gender to be able to produce more elementary conclusions.*

**Keywords:** *Learning Outcomes; School Origin; Independent Curriculum; Islamic Religion Education*

## INTRODUCTION

Islamic Religion Education has a significant role as a component of the Indonesian education system (Bukhori & Al Ayyubi, 2023). As a country with a majority Muslim population, Islamic Religion Education has a very important role in shaping character, morals, and spiritual values in society (Murharyana et al., 2023). Islamic Religion Education not only conveys knowledge of religion principles (Sabarudin et al., 2022), but also affirms ethical and moral values that are the basis for the formation of responsible individuals in society (Sabarudin, Al Ayyubi, Rohmatulloh, et al., 2023). In line with the changing times and the demand to improve education standards, the Indonesian government continues to make various changes in the education system, including improving the curriculum (Amelia et al., 2022; Maulidah & Muhid, 2021; Qolbi & Hamami, 2021).

Merdeka Curriculum Development aims to provide education that is more relevant, flexible, and able to compete globally (Rubingah, Yani, et al., 2023). The Merdeka Curriculum considers education as a more inclusive process, pays attention to student diversity, and encourages comprehensive development of character and competence (Rubingah, Indriasari, et al., 2023). However, in the context of Islamic Religion Education learning, the challenges faced are not only limited to the implementation of the Merdeka Curriculum in general, but rather to adjusting to the various contexts of school goals in terms of various aspects (Dody & Agustang, 2023). Within these parameters, Islamic Religion Education learning faces various contrasting differences both in terms of infrastructure and other external factors, such as learning approaches, teacher qualifications, and the availability of resources between schools can affect students' understanding and achievement.

One of the crucial aspects that need to be considered is the suitability of Islamic Religion Education learning with the background of the school where the learning is carried out (Al Ayyubi et al., 2024). Previously conducted research was more oriented towards one school that was reviewed based on student learning outcomes, either conducted with one class sample or several classes (Akip et al., 2022; H. H. Azizah, 2022; R. Azizah, 2022; Lahadi & Wirdati, 2022; Lie, 2022; Nanditha et al., 2023; Nursaadah, 2022; Rinawati, 2023; Rukhoyyah, 2022; Sabarudin, Al Ayyubi, & Rohmatulloh, 2023). The school of origin of students is an important factor in determining the context of Islamic Religion Education learning. Each school has its characteristics, culture, and challenges that need to be considered in the preparation and implementation of the curriculum. Therefore, this study offers the novelty of analyzing student learning outcomes based on geographically differentiated school origins. Because factors such as the socioeconomic background of students, school infrastructure, the composition of teaching staff, and the culture of the school environment can affect student learning outcomes in Islamic Religion Education subjects.

Thus, to fill the void in the research that has been done before, this study aims to analyze the application of Islamic Religion Education learning to student learning outcomes in an independent curriculum that gives students flexibility and independence in learning based on school origin. School origin in this study is seen from various geographical aspects that have different social and cultural backgrounds, but still in the domain of schools where the majority of students embrace Islam. This research is expected to provide elementary insight into the effectiveness of the Merdeka Curriculum in improving student achievement in Islamic Religion Education subjects to see the significant differences between them.

This research was conducted at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel with a quantitative research approach. This research method uses the survey method and Analysis of Variance test analysis to see differences in Islamic Religion Education learning outcomes based on student origin using an independent curriculum. The population in this

study were VIII grade students at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel with a sample of 31 students at SMPN 1 Wanayasa, 42 students at SMPN 1 Rawamerta, 33 students at SMPN 1 Cisarua, 35 students at SMPN 2 Parongpong, and 38 students at SMPN 2 Ciampel with a total of 179 students in the inferential statistical analysis. This research instrument uses a test with data analysis requirements consisting of a normality test and homogeneity test using Kolmogorov-Smirnov and Shapiro-Wilk assisted by SPSS software version 26. If the data is normally distributed, it will be continued with the One-Way ANOVA test, but if the data is not normally distributed, it will be continued with the Kruskal-Wallis test.

## RESULTS AND DISCUSSION

### RESULTS

The alternative hypothesis ( $H_1$ ) and null ( $H_0$ ) in this study are based on the test criteria, namely accept the null hypothesis if the significance value is more than 0,05 and reject the null hypothesis if the significance value is smaller than 0,05, as follows.

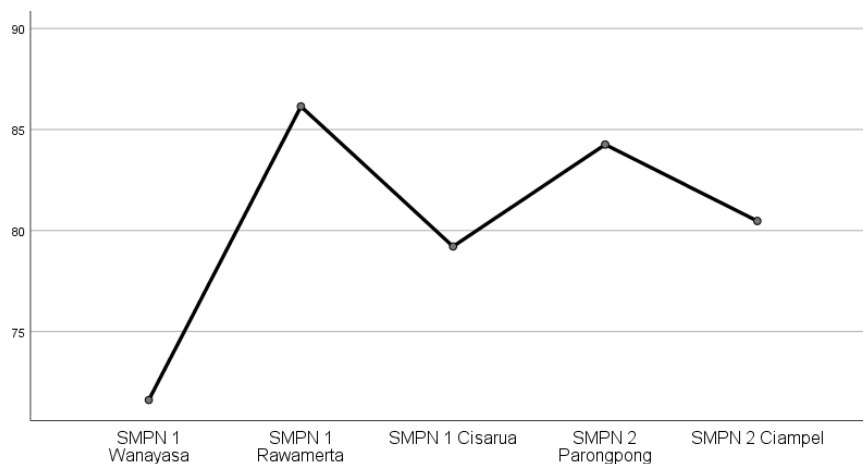
$H_0$  : There are no differences in student learning outcomes in Islamic Religion Education based on school origin at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel

$H_1$  : There are differences in student learning outcomes in Islamic Religion Education based on school origin at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel

**Table 1.** Descriptive Statistics

School Origin	$\bar{x}$	$\sigma$	$n$
SMPN 1 Wanayasa	71.61	14.979	31
SMPN 1 Rawamerta	86.14	3.892	42
SMPN 1 Cisarua	79.21	4.421	33
SMPN 2 Parongpong	84.26	3.744	35
SMPN 2 Ciampel	80.47	1.955	38
Total	80.78	8.519	179

Based on the Descriptive Statistics output above, it can be seen that the average value of students on Islamic Religion Education learning outcomes at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel is 71.61, 86.14, 79.21, 84.26, and 80.47. The standard deviation values are 14.979, 3.892, 4.421, 3.744, and 1.955. So the total mean value and standard deviation as a whole are 80.78 and 8.519.



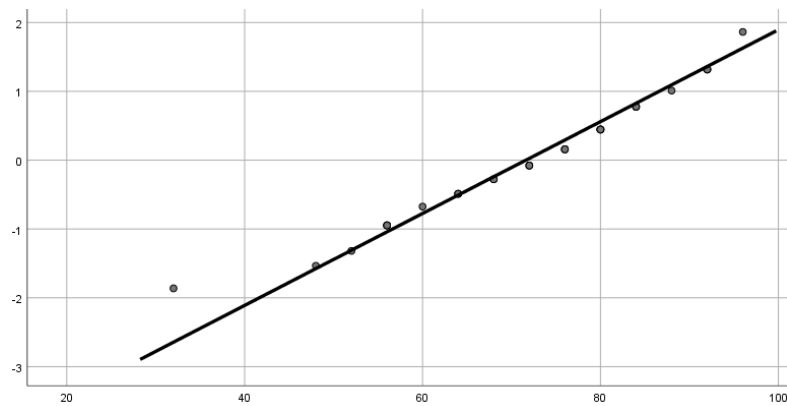
**Figure 1.** Estimated Marginal Means

Based on Figure 1 above, it can be seen that the average score of students at SMPN 1 Rawamerta occupies the top position then followed by the average score of students at SMPN 2 Parongpong, SMPN 2 Ciampel, SMPN 1 Cisarua, and the bottom position is SMPN 1 Wanayasa. However, this needs to be proven statistically inferentially to see if there is a significant difference in student learning outcomes in Islamic Religion Education based on school origin at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel.

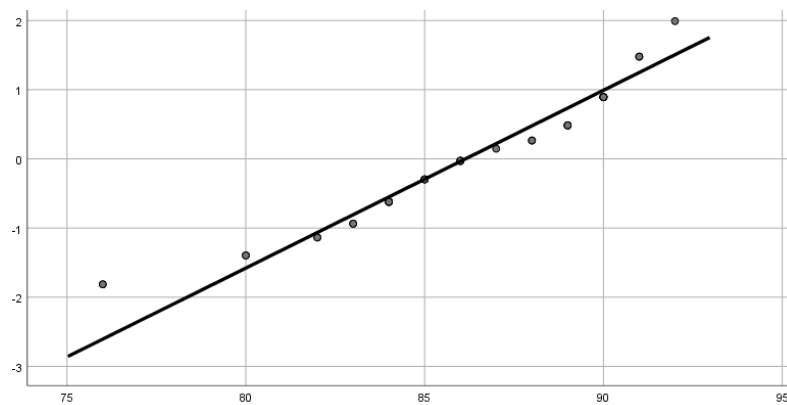
**Table 2.** Tests of Normality

School Origin	Kolmogorov-Smirnov		Shapiro-Wilk	
	Statistic	Sig.	Statistic	Sig.
SMPN 1 Wanayasa	.099	.200*	.966	.427
SMPN 1 Rawamerta	.126	.093	.931	.015
SMPN 1 Cisarua	.193	.003	.835	.000
SMPN 2 Parongpong	.158	.026	.940	.056
SMPN 2 Ciampel	.175	.005	.939	.039

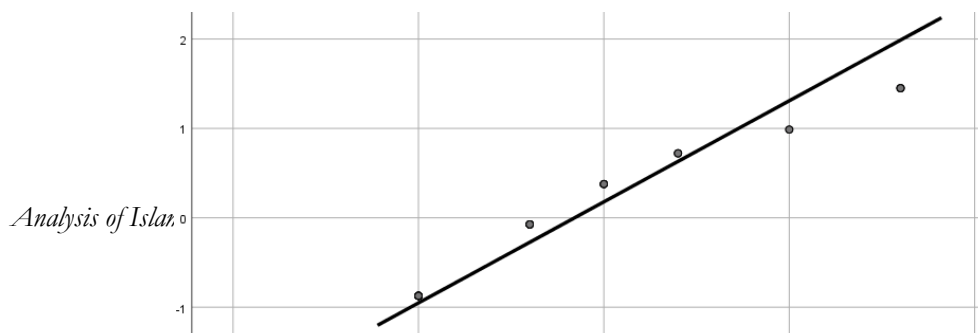
Based on the Tests of Normality output in Table 2 above, it shows that the significance value of student learning outcomes at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel is 0.427, 0.015, 0.000, 0.056, and 0.39. This shows that the significance value at SMPN 1 Wanayasa and SMPN 2 Parongpong schools is greater than 0,05 while the significance value at SMPN 1 Rawamerta, SMPN 1 Cisarua, and SMPN 2 Ciampel is below 0,05. So it can be concluded that the data on student learning outcomes in Islamic Religion Education are not normally distributed.



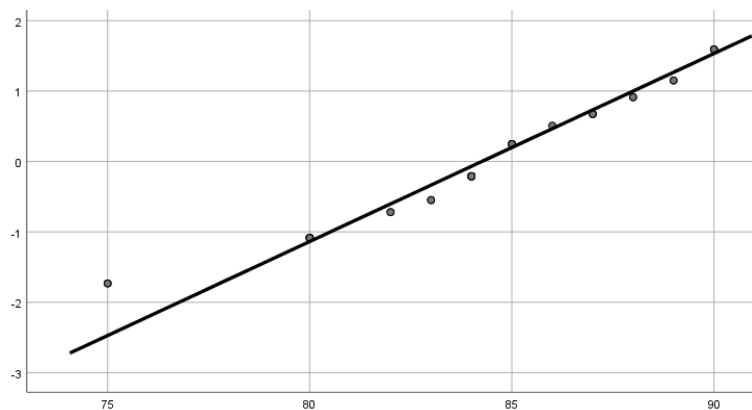
**Figure 2.** Normal Q-Q Plot of SMPN 1 Wanayasa



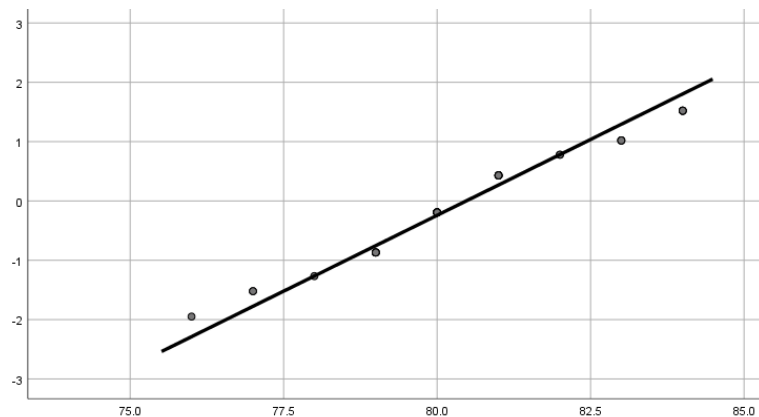
**Figure 3.** Normal Q-Q Plot of SMPN 1 Rawamerta



**Figure 4.** Normal Q-Q Plot of SMPN 1 Cisarua



**Figure 5.** Normal Q-Q Plot of SMPN 2 Parongpong



**Figure 6.** Normal Q-Q Plot of SMPN 2 Ciampel

Based on the output on the Normal Q-Q Plot of SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel, it can be seen that the points or data on student learning outcomes in Islamic Religion Education are mostly not located or far apart on the diagonal line. So this shows that the data on student learning outcomes are not normally distributed. So then non-parametric statistical testing will be carried out using the Kruskal-Wallis Test.

**Table 3.** Levene's Test of Equality of Error Variances<sup>a,b</sup>

	Statistics	df1	df2	Sig.
Based on Mean	34.840	4	174	.000
Based on Median	32.922	4	174	.000
Based on Median and with adjusted df	32.922	4	53.095	.000
Based on trimmed mean	33.716	4	174	.000

Based on the output in Table 3 above, it can be seen that the significance value of Based on Mean is 0.000. From the data, it can be seen that the significance value is smaller than 0,05 so it can be said that the data on student learning outcomes in Islamic Religion Education does not have the same variance or it can be said that the data is not homogeneous.

**Table 4.** Ranks

School Origin	<i>n</i>	Mean Rank
SMPN 1 Wanayasa	31	54.90
SMPN 1 Rawamerta	42	132.51
SMPN 1 Cisarua	33	62.09
SMPN 2 Parongpong	35	114.90
SMPN 2 Ciampel	38	72.95
Total	179	

Based on the Ranks output above, it can be seen that the Mean Rank value based on student learning outcomes in Islamic Religion Education at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel is 54.90, 132.51, 62.09, 114.90, and 72.95. From the data, it can be seen that the average ranking of student learning outcomes at SMPN 1 Rawamerta is higher than that of SMPN 2 Parongpong, SMPN 2 Ciampel, SMPN 1 Cisarua, and SMPN 1 Wanayasa, which have the lowest average ranking.

**Table 5.** Test Statistics<sup>a,b</sup>

	Learning Outcomes
Kruskal-Wallis H	64.706
df	4
Asymp. Sig.	.000



Based on the data in Table 5 above, shows that the significance value in the Krukai-Wallis Test is 0,000. From this data, it can be seen that the significance value is smaller than 0,05 so it can be concluded that there are differences in student learning outcomes in Islamic Religion Education based on school origin at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. Due to the significant differences in student learning outcomes, the Mann-Whitney Test will then be carried out one by one or can be done with the Post Hoc Test to see in more detail the differences that occur among student learning outcomes based on school origin at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel.

**Table 6.** Multiple Comparisons

School Origin	School Origin	Sig.
SMPN 1 Wanayasa	SMPN 1 Rawamerta	.000
	SMPN 1 Cisarua	.000
	SMPN 2 Parongpong	.000
	SMPN 2 Ciampel	.000
SMPN 1 Rawamerta	SMPN 1 Cisarua	.000
	SMPN 2 Parongpong	1.000
	SMPN 2 Ciampel	.004
SMPN 1 Cisarua	SMPN 2 Parongpong	.035
	SMPN 2 Ciampel	1.000
SMPN 2 Parongpong	SMPN 2 Ciampel	.228

Based on the output in Table 6 above, it can be seen that the significance value of SMPN 1 Wanayasa with SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel, then SMPN 1 Rawamerta with SMPN 1 Ciarua and SMPN 2 Ciampel, and SMPN 1 Cisarua with SMPN 2 Parongpong have a significance value smaller than 0,05 while in SMPN 1 Rawamerta with SMPN 2 Parongpong, SMPN 1 Cisarua with SMPN 2 Ciampel, and SMPN 2 Parongpong with SMPN 2 Ciampel have a significance value greater than 0,05. From this data, it can be concluded that there are differences in student learning outcomes in Islamic Religion Education on the implementation of an independent curriculum between students at SMPN 1 Wanayasa and SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2

Parongpong, and SMPN 2 Ciampel, then SMPN 1 Rawamerta with SMPN 1 Ciarua and SMPN 2 Ciampel, and SMPN 1 Cisarua with SMPN 2 Parongpong. While in SMPN 1 Rawamerta with SMPN 2 Parongpong, SMPN 1 Cisarua with SMPN 2 Ciampel, and SMPN 2 Parongpong with SMPN 2 Ciampel there is no significant difference.

## DISCUSSION

Based on the explanation of the research results above, it can be seen that the application of the independent curriculum carried out at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel on Islamic Religion Education learning outcomes is not normally distributed because there are some data whose significance value is below 0,05. In addition, it was found that the data on student learning outcomes did not have the same variance because the significance value was 0,000. Therefore, non-parametric statistical testing is then carried out using the Kruskal-Wallis Test.

From the inferential statistical testing, the null hypothesis is accepted so that it can be said that there are differences in student learning outcomes in Islamic Religion Education based on school origin at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. Then the differences that occur among the five schools show that differences in student learning outcomes occur at SMPN 1 Wanayasa with SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel, then SMPN 1 Rawamerta with SMPN 1 Ciarua and SMPN 2 Ciampel, and SMPN 1 Cisarua with SMPN 2 Parongpong. While in SMPN 1 Rawamerta with SMPN 2 Parongpong, SMPN 1 Cisarua with SMPN 2 Ciampel, and SMPN 2 Parongpong with SMPN 2 Ciampel there is no difference. In addition, the differences that occur in student learning outcomes on the independent curriculum implemented in schools are in line with previous research which states that independent learning for potential students has significant differences or no differences due to the independent curriculum which is still in the transition stage (Achmad et al., 2022; Eviati, 2023; Shaleh & Wulandari, 2024; Susilowati, 2022; Zulaiha et al., 2023).

Some things that need to be observed in learning Islamic Religion Education are (1) Islamic Religion Education as a conscious effort, namely an activity of guiding, teaching, or training carried out in a planned and conscious manner for the purpose to be achieved; (2) Students must be prepared to achieve the goals of Islamic Religion Education; (3) Educators or Islamic Religion Teachers must be prepared to be able to carry out their duties, namely planning guidance, teaching and training; and (4) Islamic Religion Education learning activities are directed at increasing belief, understanding, appreciation, and practice of Islamic religion teachings (Gunarsih, 2023).

The basic method of learning Islam can be clarified from the teachings of Islam, namely the Qur'an and Hadith as a guide Allah Swt said in the Qur'an letter An-Nahl verse 125 which explains the importance of using learning methods in teaching and learning activities (Aziza, 2021). The independent learning curriculum requires that teacher-made lesson plans be presented in a fun way so that students do not feel pressured while learning (Sibagariang et al., 2021). Teachers must provide instructions and guidance to students so that students' interests and talents continue to develop (Raharjo, 2020). So that the Independent Learning curriculum is expected to improve the quality of students, not only in the academic field but also in various non-academic fields.

To equilibrate the development of science and technology and the evaluation of society, the curriculum must be continuously developed and refined (Sherly et al., 2021). It does not seem eccentric if curriculum development continues to be carried out and implemented in Indonesia. The latest development of this program is the independent program which underwent revision in the 2013 program following the refinement of the 2013 program (Darlis et al., 2022).

The independent curriculum is a curriculum with more optimized content and diverse curricular learning, giving students enough time and freedom to choose from educational resources to meet their learning needs and interests (Qurniawati, 2023). Based on specific themes identified by the government, a project was developed to enhance the realization of the Pancasila learning profile. The project

was not planned to achieve specific learning objectives and therefore was not linked to the teaching content of the subject.

An independent curriculum is needed, considering that various studies show that Indonesia has experienced quite a learning crisis (Hadinata, 2022; Mariati, 2021; Padilah et al., 2023; Vhalery et al., 2022; Wiyani, 2022). These studies show that many Indonesian children are unable to understand basic reading or apply basic math concepts. The results also show significant educational disparities among regions and social groups in Indonesia. Overcoming the crisis and changing challenges requires systematic changes, including in the curriculum, because learning materials are determined by the curriculum.

The curriculum also influences the pace and methods of instruction that teachers use to meet student's needs (Muslim, 2023), for this reason, the Ministry of Education and Culture has developed its curriculum as an important part of the effort to recover learning from the crisis we have experienced over the years (Saleh, 2020). Merdeka Learning has four main guidelines (Bungawati, 2022), as follows (1) There is a change in the National Standardized School Examination mechanism; (2) There is a change in the format of the National Examination (UN); (3) Educators' freedom in designing Learning Implementation Plans (RPP); and (4) Changes in the New Student Admission Regulation mechanism.

## CONCLUSIONS

In this study, it can be concluded that the application of the independent curriculum in Islamic Religion Education learning conducted at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel there are differences that occur at SMPN 1 Wanayasa, SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. Then the differences that occur between the five schools show that differences in student learning outcomes occur at SMPN 1 Wanayasa with SMPN 1 Rawamerta, SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel, then SMPN 1 Rawamerta with SMPN 1 Cisarua and SMPN 2 Ciampel, and SMPN 1 Cisarua with SMPN 2 Parongpong. Whereas in SMPN

1 Rawamerta with SMPN 2 Parongpong, SMPN 1 Cisarua with SMPN 2 Ciampel, and SMPN 2 Parongpong with SMPN 2 Ciampel there is no difference. This shows that the independent curriculum in schools is still in transition where in each school there are still differences that occur in learning Islamic Religion Education. Thus, for further research, it is hoped that it can analyze student learning outcomes in the application of an independent curriculum in Islamic Religion Education to see the differences and interactions that occur based on learning outcomes, school origin, and student gender to be able to produce more elementary conclusions.

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