

Modernization Of Islamic Religious Education In The 21st Century Through The Merdeka Curriculum

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Abstract: Industrial progress has required people to have the ability to face all the challenges that exist today. The 21st century has an impact on human life, educational institutions are expected to be resilient in facing challenges and changes that arise in the community. To anticipate the negative impact of the progress of science and technology and the rapid pace of modernization, every individual is required to be able to adapt and fortify themselves. Education is always evolving and faced with changing times and its problems. For this reason, inevitably education must be designed to follow the changing currents of the times, especially Islamic religious education. If Islamic religious education is not designed to keep up with changes, then Islamic religious education will be behind the pace of development of the times. Therefore, changes in Islamic religious education must be related to the changing times and the needs of society. Efforts to build a globally-minded Islamic religious education are not an easy matter, because at the same time Islamic religious education must have an obligation to preserve, instill the values of Islamic religious teachings and on the other hand strive to instill a locally based character. Currently, the Ministry of Education and Culture has established a new curriculum called the Independent Curriculum. This curriculum is designed to emphasize strengthening the character of the Pancasila student profile which aims to shape the character of students in accordance with the needs of the current global market. This research is a type of qualitative research using *the library research method*. This study aims to analyze the modernization of Islamic religious education through an independent curriculum. The result of this research is that the modernization of Islamic religious education with a global perspective can be done through an independent curriculum with a student-centered learning system by prioritizing aspects of strengthening the profile of Pancasila students so that students are able to develop their abilities without neglecting Islamic values.

Keywords: PAI Modernization, Independent Curriculum, 21st Century PAI.

Introduction

Challenges and barriers continue to evolve and change, especially in the field of education. This is due to how often human needs and demands change. As a result, education in the era of globalization is not only necessary for its purpose and role, but also for adapting to its conditions and difficulties. To change the way education is viewed for students to grow intellectually, strive for excellence, and be empowered, readiness is needed. Industrial progress in the era of globalization has mandated that humans have the ability to handle all existing problems. Therefore, it is hoped that education will play a role and establish itself as an educational organization

with much to offer in the struggle for survival in the field of education. Educational institutions are required to be resilient and resilient in the face of difficulties and changes that occur in the local, national, regional, and international community environment.

The impact of the 21st century on human existence is complex, but it affects all aspects of it, including education. If the next generation of the nation or person considers that character education / akhlakul karimah is no longer the most important thing, this is quite concerning. Modernity is simply an attempt to modernize attitudes and beliefs. However, the 21st century is known for its rapid changes, which can be a

challenge for most people to keep up. Society must immediately realize and defend itself with diverse scientific abilities in each individual to anticipate the negative / adverse impacts of the progress of science and technology and the rapid pace of modernization. To be able to act as a professional Islamic religious education institution in the field of education with *akhlaqul karimah* insight, it is necessary to improve the quality of education based on character education and become the main pillar of national education.

According to the National Education Law, the national education system provides the widest possible learning opportunities to every citizen, developing the whole person, especially people who have faith, piety, and noble character and educating the nation's life. nation by fostering independence and a sense of social and national responsibility. Islamic religious education is an important and vital part of education today, especially since we are entering the era of the industrial revolution. To achieve its goals and objectives as a country, Indonesia is expected to maintain and continue to develop its potential from one generation to the next. Modern education undoubtedly helps to develop a morally straight educational character that keeps up with the times. How a teacher can play an active role in making this happen and how a teacher can offer ways to improve his competence, given that a teacher's performance is a key factor in the world of education.

Materials and Methods

This type of research is descriptive qualitative, them etode used by the author is library research. Literature related to the topic of modernization of Islamic religious education in the 21st century and the Merdeka curriculum is a source of information used. Decision studies, through an analytical approach, can be used as a basis for developing Islamic religious education, in theoretical scientific aspects it can be used as a reference in facing the changing times, especially in the world of Islamic religious education which can change the way of thinking of humans can be

realized in innovative works to answer challenges.

Results and Discussion

A. Modernization of Islamic Religious Education

Contemporary expressions have several interpretations and implications. Modern words are not only used to refer to people; They are also used to refer to the state, the economy, the political system, educational institutions such as schools and colleges, as well as many different traditions. The term "modern" often refers to a process of change towards a more developed, better, more enjoyable, well-off life that ultimately leads to a better life, certainly in a modern way to meet goals and ideals more effectively and efficiently according to progress. Science. Therefore, modernization is an attempt to renew the past positively and productively with a focus on the future .(Ankarlina Pandu Primadata 2014)

Fresh transformations and qualities different from before, as well as education intended to advance their talents in the field of education, are the definitions of modernization or change in education. Meanwhile, according to the Big Indonesian Dictionary, the meaning of education comes from the word *disciple*, and includes the delivery of teaching, teaching, leadership about moral education, and intelligent thinking. Modernization of education is one way to answer a number of problems that will affect the field of education both now and in the future. One of the key elements in developing contemporary Islamic culture is the modernization of education . Its purpose should be to provide students with information that is relevant to their needs and consistent with the Islamic principles found in the Qur'an and Hadith . Providing example and guidance to students is also necessary because it has a significant impact in producing today's students who still uphold

morality. How can the world of education in this era produce human resources (HR) that can follow the flow of globalization in a positive sense in accordance with religious norms (Ankarlina Pandu Primadata 2014) (Samsudin 2019). Continued educational growth of strength, reasoning, and intellectual knowledge, including technical and scientific knowledge in the development of spirituality, exemplary character, as well as complementary work-related abilities.

A higher level of education must have a tendency to openness and tolerance, as well as knowledge in the fields of technology, science, and spirituality. A person with a good education is better equipped to filter and assimilate correct information in the information flood of the digital age. Through the use of digital and communication technology in the learning process, education in Indonesia must be able to develop more in this modern era. Islamic religious education is guided by preparing students to understand and practice the morals of the Islamic religious teachings in everyday life. The position and function of the teacher in the education system is very important and prominent, especially in relation to the behavior of the teacher as an example for the protégé. This makes teachers one of the factors that affect the effectiveness of education. Teachers who are role models for students must be competent enough to help students who have problems with their education, especially those related to *akhlakul karimah*. Teachers working in Islamic religious education subjects must have the technological skills necessary to use and access information technology effectively. (Faulinda 2020).

The effort to improve self-education in accordance with the expectations and needs of society is the modernization of education, which ultimately results in change. Education itself is significantly influenced by the modernization of education. Education also determines how modern a country is because it affects people's ability to think in a more sophisticated and better way. Modernity

affects more than just technological advances or simple clothing. The progress and tranquility of the country will depend on how well the education system is run. In cultures where there is a connection between them, education and social life go hand in hand. It can be said that education is the main pillar in the growth of a country because it bears full responsibility for preparing the next generation to face the progress of the times. (Faulinda 2020).

The modernization of education is like a huge vehicle that will continue to move forward, guiding individuals as they continue to walk towards the future. Everything that still exists will be destroyed by modernity. In this situation, everyone who cannot keep up with the pace of technological progress will be left behind, and it will be very difficult for the person to keep up with the progress that has occurred. It can be said that Islamic Religious Education is essentially a thorough and systematic educational process that develops the personality of learners both individually and in society based on Islamic principles, the main purpose of Islamic Religious Education is to prepare students for the study of their religion and other general education subjects so that they are ready to use what they have learned in real-world situations. Religious education should be centered on the development of morals or student values (*akhlakul kharimah*). (Ghazali 2018)

Instilling the basics of *tawhid* and *akhlakul karimah* is the responsibility of Islamic religious education in the twenty-first century. Another task is to supervise how his life is changed in a balanced way from one stage to another and straightened out on the basis of *tawhid* and *akhlakul karimah*. Along with upholding, upholding, and practicing the teachings created by religious leaders, professionals, researchers, and so on. Thus, new objects were created during the industrial revolution, including those that were acceptable to a larger population and corresponded to the principles of Islamic religious education.

B. Akhlakul Karimah

Islam is a religion that preserves the morality of the natural order. Thus, the advancement of education, which disseminates information and forms the attitudes, personalities, and behavioral skills that are the fundamental source for a muslim to live his life, is one of the main foundations favored by Muslims. This behavior is carried out by the prophets and apostles of Allah SWT daily after receiving direct instructions from Allah SWT.

The Arabic term for "morality", *khuluq*, which is plural and means "character, temperament and behavior", is where the word first appeared. While "morals" is defined as "disposition or behavior". According to Ali Abdul Halim Mahmud, akhlak (akhlak) is a whole component that has traits that distinguish a person from others. These traits will help him act and behave in a way consistent with his ideals and character in different circumstances. Therefore, morality is an act embedded in a person's psyche to create a unique personality with traits that distinguish him from others. (Culture 1998)(Abdul Hamid Wahid 2018)

Morals are a very important aspect in people's lives, especially in this age of globalization. Morals based on the Qur'an and Hadith are good morals. The expected behavior is to take into account current social standards as well as common sense and the values that become habitual in behavior. The purpose of an education is certainly inseparable from everything that is useful, including building the main personality, meaning the creation of akhlakul karimah. Human beings have a natural tendency towards spontaneity, which we call moral. As a result, the actions that must be done no longer require contemplation because they are part of a person. Morals are absolute, eternal, and universal. The Koran and Hadith provide a moral standard for good-bad or despicable-honorable behavior, which is easy to follow and does not require much thought. Here, society can also be used as an example of good and bad, although this is very relative and

depends on how well their moral purity and mental hygiene are upheld. deeds done earnestly and entirely for God, not for the recognition of others. (Samsudin 2019)

Akh lakul karimah is good morals or behavior, while the meaning of karimah is noble, honorable, or good. Every behavior and behavior must be in line with the moral guidance given by the Islamic faith, according to morality. Character traits develop over time as a result of repetitive behaviors that form habits. The Qur'an and As-Sunnah are good, but everything evil in the Qur'an and As-Sunnah is bad and should be avoided. (Juwita 2018)

This moral problem, the development of personality is inseparable; in fact, it has taken on the role of educational ideals. All community groups that play a role in the creation of quality education must provide education in the realm of education and service quality control. The principles of akhlakul karimah, which make it an absolute requirement, become the main pillars of growth and development in modern times. It is very important to realize that action is a picture and evidence of the presence of morality and good morals can be found through good actions. Moral teachings need to be based on mujahadah (perseverance) and soul training, burdening the soul with righteous deeds, behaviors, and speech. Thus, all deeds will tend to be good deeds and will continue to be good deeds to develop into morals. All the awesome values are developed in a way that ultimately leads to the behavior he performs in pleasant feelings.

Some of the concerns that have recently arisen in society include: (1) moral issues such as rape, fraud, and corruption; (2) spiritual problems such as never feeling satisfied and never feeling guilty for wrongdoing; and (3) social problems such as disputes caused by SARA problems. The advancement of science and technology alone will not be able to solve this problem. Since the purpose of religious education centers on the creation of moral behaviors or values in man's relationship with

God, society, and the natural environment, solving this problem involves religion, morality, and spirituality. Students must learn the principles of akhlakul karimah in Islamic education if they want to develop into a moral person. (Primary 2019)

C. Modernization of Islamic Religious Education in the 21st Century

Islamic religious education must become more sensitive to the signs of societal change as we enter the era of modern globalization. Islamic religious education must be flexible in adjusting to the changes brought about by the industrial revolution. This is to support the continuity of Islamic religious education. Islamic education will be even more deteriorating and outdated if it is unwilling to adapt to the changes that occur in the field of education and continue to use outdated methods and structures.

Islamic religious education must change, and one of the changes that needs to be made is from an outdated mindset tied to bureaucratic norms to a mindset that prioritizes a cooperative / mutual aid approach. In addition, Islamic Religious Education itself must undergo an evolution so that the world of education, especially Islamic Religious Education develops and innovates according to the needs of today. With the hope that the next generation of the nation can grow and develop in line with the character embedded in the lofty ideals of the nation and religion, education produces human beings who are not only intelligent but also have superior character and individuality. From this it can be concluded that character education when improved can be a foundation, shield, or controller for generations to live in the present day in the face of today's revolution. (Pihar 2022).

Change is inevitable, and the world of education faces additional challenges from the rapid flow of knowledge and fierce competition. They also need to understand how important character education is as a tool to shape behavior and personality in acting on

the internet media and in everyday life as millennials living in the era of the industrial revolution 4.0. It is hoped that moral education will allow the development of a generation of straight morals, allowing moral education to distinguish between foreign cultural values and Indonesian and Islamic values in the era of the fourth industrial revolution. In this case, families, immediate neighborhoods, communities, and governments all play an active role in making character education a hub for learning outside the classroom. As a result, a millennial generation with good character and strong competitiveness is created that is rooted in social norms, faith and nationality. Since Islam benefits the whole of nature, the Islamic education system follows a pattern that is based on the teachings of Islam contained in the Qur'an and Hadith and that will provide justice and well-being for Muslims as well as other human beings.

Internet addiction, self-confidence, high self-esteem, more open and adaptable, tolerant of change, and having a much higher level of education and knowledge than previous generations are traits that develop in the generation living in the Era of Society 5.0. The sociosphere, or the changing environment of social communication, is another aspect of the information age. Media, computers, and mobile phones have taken over many of the traditional socializing roles and positions historically held by the likes of teachers, kiyai, bureaucrats, and politicians. It is undeniable that most students take the value system from popular culture and the media. Since he was in school, his successor, who lives in the 21st century, has used electronics and made the internet a basic need. One of them can be seen from the mastery of Indonesian words such as *selfies, gadgets, stand-ups, mics, links, netizens, offline-online previews, and contact person* (Pihar 2022). Nowadays, anyone is free to use online social media to express their opinions to others. As a result, there has been a significant increase in dependence on the use of digital information media.

Character education has emerged as one way to help a person rediscover his moral compass. To fulfill this task, all stakeholders including families, universities, media, society, and government must work together. The idea of implementing character education will only reach the level of dialogue and ideas if all parties are not involved. Therefore, a thorough response plan from all parts of the country is needed. The principle of *akhlakul karimah* must be instilled in children from an early age. Given the responsibility of the teacher as an educator, the role of the teacher has a very significant and strategic function because it is in charge of directing students in terms of mastering information and providing a good example for students in relation to Islamic Religious Education.

To deal with the problems of the twenty-first century, it is necessary to do this by fostering character education in the millennial generation. The government should pay greater attention to the education sector to make it more efficient and planned. A structured and measurable character education program is being implemented as part of the country's readiness to face the era of globalization. Developed countries have applied this approach and managed to produce competent human resources of the highest caliber. So it is hoped that Indonesia's millennial generation will have good competitiveness and provisions to face the 21st century thanks to the government's sincerity in implementing this character education program. Because the digital world is developing so rapidly and will continue to be so along with the dynamics of the growth of the digital world for human existence in the era of globalization, there are more and more creative and original ideas. Where the education period is affected by the fourth industrial revolution, which uses digital technology known as cyber systems in the learning process and has the ability to make the learning process run constantly without the limitations of time and space. In addition, soft skills and transverse skills, which are very

important for 21st century individuals who are also agents of change, are other important qualities.

The phenomenon of the industrial revolution 4.0 has a significant impact on life in various fields, including industry, technology, and education, not spared from the influence of the industrial revolution. Therefore, the dilemma that everyone faces is "*disrupting or being disrupted*" which means avoiding the destruction of the system and the industrial revolution or developing in it. The task at hand is to avoid turning into someone who was obliterated by the evolution of the Era of Society 5.0. To ensure that teachers and students remain the main focus of Islamic education, it is necessary to take intense action and thinking to manage the field of Islamic education in this era. Technology in any form must remain a tool that helps facilitate the application of teaching and learning in the field of Islamic education. So that society can anticipate the need to face the wave of revolution (Pihar 2022) in the 21st century.

D. Merdeka Curriculum

The Merdeka Curriculum is a curriculum with various intracurricular learning opportunities whose content will be more ideal so that students have sufficient time to explore ideas and build competencies. Teachers have the freedom to use different teaching strategies during the learning process so that teaching can be tailored to the interests and needs of each student. The project of improving the achievement of the Pancasila student profile is included in this curriculum. Then it is made based on the theme that has been set by the government. This project does not have explicit learning objectives, therefore it does not connect with any specific course material. (Directorate of ECCE 2021)

Freedom of learning is the concept behind an independent curriculum. This concept is designed to allow students to explore all their skills and interests. Implementation of an independent curriculum at all levels of education, from elementary school to

university. In addition, education units that want to implement an independent curriculum are given choices based on the results of a readiness survey that measures the level of readiness of teachers, education personnel, and education units for curriculum development. The readiness of the education unit is said to be the most appropriate choice so that the independent curriculum is more successfully implemented if it is adjusted to the needs.

Pancasila Student Profile

The Pancasila student profile is a reflection of outstanding Indonesian students who prioritize lifelong learning, character, global competence, and behave in accordance with Pancasila values. This is also a guideline for teachers in working to develop the character and competence of their students. The Head of the Education Curriculum Standardization and Assessment Agency (2022) issued Decree Number 009/H/KR/2022 to help a more thorough understanding of the dimensions, elements, and sub-elements of the Pancasila student profile in the independent curriculum in order to develop the character profile of Pancasila students.

The profile of Pancasila students consisting of 6 dimensions and broken down into individual elements in the Merdeka curriculum perfects the cultivation of character education in students. These elements include:

1. Have faith, be devoted to God Almighty, and have a noble character. Students who have character in Indonesia are those who have upright morals towards the Almighty. He understands the teachings of his own religion and beliefs, and he uses this understanding in his daily activities. Religious morality, individual morality, morality towards others, morality towards nature, and national character are important components of noble character.
2. Global diversity. Indonesian students uphold their country's noble culture, locality, and identity while keeping an open mind in interactions with other cultures. This fosters mutual respect and the potential for the emergence of a positive new culture that does not hurt the noble culture of the nation. Knowing and appreciating culture, having intercultural communication skills when dealing with others, reflecting and having experiences of diversity are some of the fundamental components of global diversity.
3. Mutual aid. Indonesian students must be able to cooperate with each other, namely being able to carry out tasks cooperatively so that tasks can be completed quickly, easily, and lightly. The three pillars of mutual cooperation are cooperation, care, and sharing.
4. Self-sufficient. Indonesian learners are independent learners, owning their learning processes and outcomes. Self-regulation and knowledge of oneself and its situation are two important components of independence.
5. Reason critically. Critically thinking learners are able to objectively handle qualitative and quantitative information, make connections between different types of information, analyze it, assess it, and draw conclusions from it. Obtaining information and processing ideas is an important part of critical reasoning, such as analyzing and assessing arguments, reflecting on cognitive ideas and processes, and making conclusions.
6. Creative. Creative students can change and create something unique, significant, practical, and influential. Developing fresh ideas and creating original works and actions is an important core creative aspect.

E. Freedom to Learn in the 21st Century

Such rapid innovation brings a rapid flow of progress in the world of technology that has an impact on social life. Virtual and physical space no longer have boundaries, so the lifestyle of the people will have such a

significant transformation. The role of technology that greatly affects human life both in interacting and conducting transactions.

The term "Society 5.0" refers to the idea of integrating and balancing social issues including the integration of the virtual and physical worlds with the growth of technology. Many also view society 5.0 as a group of people who use technology in the fourth industrial revolution to overcome problems in everyday life. A collection of people or communities can live in high-quality communities by utilizing the "*Internet of Thinking and Artificial Intelligence*" in the 21st century. (Houtman 2020)

As a result, the number of inhabitants annually also decreases, which has an impact on the shortage of individuals who are able to work. Other countries, including Japan, have noted that there will be problems in various respects that will lead to labor shortages, which will have an impact on reducing individual productivity, residents far from cities will have difficulties of mobility and transportation. , development will also experience a decline due to the shortage of professional labor, and other impacts. Therefore, Japan has sought to overcome this problem by taking advantage of technological advances that have a great impact on social life.

As a society that has a future in achieving its goals, Society 5.0 is also a component of the fifth Science and Technology Plan started by the Japanese government. Rapidly evolving technology has a significant impact on how people live their social lives. Since there is no longer any difference between the virtual world and the real world, there will be a dramatic change in the way of life and behavior of a group of people. Today's technology is really becoming a daily necessity, as we can see from the way we communicate, do business and other activities. Because of this idea, we now live in the Era of Society 5.0, when individual learning is encouraged through the curriculum and both are integrated. (Houtman 2020)

Conclusions

The three fields—the modernization of Islamic religious education, akhlakul karimah, and the fourth industrial revolution—must synergize to be sustainable and give new color to society, not to walk singly and compete with each other. Modern refers to something fresh or that is in line with the moment or era in which it exists. Education must prioritize the integration and consistency between religious science and general science so that there is no separation of the two fields because each has a different and complementary function. Islamic religious education management must be able to keep up with the development of IT media (information and technology) which is currently accessible if Islamic religious education wants to answer the difficulties faced by civil society. This opportunity must be utilized as much as possible because it has developed into a powerful instrument for communication, increased productivity, and inspiration for creativity. Islamic education is a significant achievement that can be used as the main foundation in creating a generation that is ready to enter a global society full of challenges.

In this 21st century , modernization makes things quick and simple. Islamic Education is in a fierce fight to maintain its own existence in the era of the industrial revolution 4.0. Islamic religious education must develop strong morals and human values to answer the problems of the industrial revolution era. Islamic education has a very important role in the development of these virtues. The impact of globalization in building contemporary and moral Islamic religious education cannot be ignored in the world of education. This reality demands a complete reform/modernization of Islamic religious education. Education must be ready to adapt in the 21st century and enter the era of globalization with all its advantages and disadvantages.

Islamic religious education is intended to be able to identify the strengths and tendencies of learners to explore their full potential before equipping them with the tools they need to face the realities of the industrial revolution era and advance idealistic ideals. As proof that Islamic

Religious Education is increasing its presence in the Era of Society 5.0, Islamic Religious Education must take part in carrying out the role of education that adapts to the times. Islamic religious education is also disruptive in accordance with the expectations and needs of the people of the industrial revolution era and looking to the future. The function of Islamic Religious Education shows that it has tried to be able to adjust to the problems that occur in accordance with the demands of global education in the conditions of any changes on a local, regional, and global scale.

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