

**SOCIAL STUDIES TEACHERS' PERCEPTIONS OF MERDEKA BELAJAR CURRICULUM  
THROUGH ISLAM-BASED MATERIALS FOR MADRASAH TSANAWIYAH IN KUDUS**

Misroh Sulaswari<sup>1</sup>, AT. Sugeng Priyanto<sup>2</sup>

Institut Agama Islam Negeri Kudus, Indonesia<sup>1</sup>

Universitas Negeri Semarang, Indonesia<sup>2</sup>

[misrohsulaswari@iainkudus.ac.id](mailto:misrohsulaswari@iainkudus.ac.id); [atsugeng@mail.unnes.ac.id](mailto:atsugeng@mail.unnes.ac.id)

**Article History**

Received:

26-08-2022

Revised:

28-11-2022

Accepted:

23-05-2023

Available online:

30-06-2023

**ABSTRACT**

This study aims to determine the social studies teacher's perception of the implementation of the *merdeka belajar* curriculum and the social studies teacher's perception of social studies learning that is integrated with applied Islamic values through social studies material for MTs. in Kudus. This research is motivated by changes in the *merdeka belajar* curriculum which has not been accompanied by readiness on the part of the teacher, included in the preparation of teaching materials which are entirely made by the teacher. Researchers used a qualitative descriptive approach by collecting data through interviews and FGDs. Based on the results of the contextual analysis of the research data, it shows that 30 social studies teachers MTs in Kudus who are members of the MGMP IPS MTs of Kudus Regency have known about the change in curriculum to become an *merdeka belajar* curriculum even though they were not fully prepared for its implementation. Teachers feel they are not ready to face curriculum changes related to the learning and evaluation process. The results also found that social studies teachers understand the importance of integrating Islamic values in social studies learning through the development of social studies teaching materials. *Merdeka belajar* curriculum is considered more flexible and focuses on essential material so that the material is not too dense. Social studies teachers allow it to develop materials with the characteristics of the school environment and students, including incorporating Islamic values into learning materials.

**Keywords:** *Merdeka belajar curriculum*, Social Studies, Islamic Religious Values, Integration of Science and Religion.

**ABSTRAK**

Penelitian ini bertujuan untuk mengetahui persepsi guru IPS terhadap implementasi kurikulum merdeka belajar dan persepsi guru IPS terhadap pembelajaran IPS yang terintegrasi dengan nilai-nilai Islam terapan melalui materi IPS untuk MTs. di Kudus. Penelitian ini dilatar belakangi oleh perubahan kurikulum menjadi merdeka belajar yang belum diiringi kesiapan dari pihak guru, termasuk dalam penyusunan materi ajar yang keseluruhannya dibuat oleh guru. Peneliti menggunakan pendekatan deskriptif kualitatif dengan pengumpulan data melalui wawancara, dokumentasi, dan FGD. Berdasarkan hasil analisis kontekstual data penelitian menunjukkan bahwa guru IPS MTs di Kudus sebanyak 30 guru yang tergabung dalam MGMP IPS MTs Kabupaten Kudus telah mengetahui perubahan kurikulum menjadi kurikulum

*merdeka belajar meskipun belum siap sepenuhnya dalam implementasinya. Guru merasa belum siap menghadapi perubahan kurikulum terkait proses pembelajaran dan evaluasi. Hasil juga menemukan bahwa guru IPS memahami pentingnya integrasi nilai-nilai Islam dalam pembelajaran IPS melalui pengembangan materi ajar IPS. Kurikulum merdeka belajar dinilai lebih fleksibel dan berfokus pada materi yang esensial sehingga materi tidak terlalu padat. Kurikulum merdeka belajar memungkinkan guru IPS dalam mengembangkan materi sesuai karakteristik lingkungan sekolah dan peserta didik, termasuk memasukkan nilai-nilai Islam ke dalam materi pembelajaran.*

**Kata kunci:** Kurikulum Merdeka belajar, Pembelajaran IPS, Islam Terapan, Integrasi Ilmu dan Agama.

---

## A. INTRODUCTION

The curriculum is a guide in order to realize the educational goals of a country. The purpose of education is to build capacity and form dignified national character and civilization in order to educate the nation's life (Pemerintah Republik Indonesia, 2003). The level of conformity of educational goals and methods of implementing a country can be determined by the level of compatibility of educational goals and methods. Contains introduction and background of the problems in the research (Mustari, 2022). For this purpose, there must be a curriculum as a guide in its implementation regarding the content, objectives, techniques, and teaching materials used. The educational curriculum must be based on philosophy, sociology, psychology, science and technology (Clark, 2020; Golen, 1982). Indonesia has experienced curriculum changes eleven times since 1968 as the first national education curriculum. The change in curriculum certainly has a direct impact, especially for educators and students. The curriculum is an educational program that contains a set of plans, goals, and subject matter as a guide in teaching for teachers in achieving the expected learning objectives (Marliyani & Muhtar, 2022).

The curriculum is very important because it relates to quality education towards an advanced and civilized nation. Education is an important element that must be prepared to realize through the curriculum (Istiq'faroh, 2020). Along with the times, changes to the curriculum are inevitable. The government issued a new policy related to the curriculum as a form of simplification and improvement from the previous curriculum. This new policy is the government's effort to face increasingly advanced global competition, and the new curriculum is designed by focusing on essential and not too dense material, so that teachers have the opportunity to develop their own (Marliyani & Muhtar, 2022).

The new curriculum called "*Merdeka belajar*" aims to create fun education for students and teachers, because so far the education system in Indonesia still has problems where education places more emphasis on the cognitive aspects of learning (Faidin et al., 2022). The main focus in the *Merdeka belajar* curriculum is the achievement of concrete learning outcomes towards the attainment of behavioral knowledge, abilities, and results

(Suryaman, 2020). The curriculum has a major role in giving birth to people who are able to contribute positively to humanity and the environment, are able to face the challenges of the 21st century, and are able to think critically and creatively (Birgili, 2015; Mullins, 2019). One of the common problems encountered in curriculum change, including the implementation of the *Merdeka belajar* curriculum policy, is teacher readiness (Sari & Noor, 2022). The ability of teachers is needed to represent *merdeka curriculum* policies through quality learning. Simplification in various matters including learning materials requires teacher creativity to study contextually according to the conditions of students.

The simplification of the material can be seen in social studies learning outcomes for junior high school without inclusion of classes so that teachers can develop materials according to environmental conditions and students. In the *merdeka curriculum*, it is explained that the characteristics of social studies subjects are social, economic, and human cultural behavior in society in the context of changing space and time (Kemendikbudristek, 2022). The object in social studies learning is society, therefore social studies learning is a means to increase understanding and skills related to community life and its environment. Social studies learning aims for students to have the ability to understand concepts related to people's lives and have important skills in the midst of world developments to be able to contribute to creating better conditions. Meanwhile, the concept of social studies education in Indonesia has historically been epistemologically difficult for two reasons, namely Indonesia does not yet have professional social studies institutions such as the NCSS or SSEC and secondly, social studies learning is highly dependent on individual thinking or a group of experts (Setyowati & Fimansyah, 2018).

There is a gap between general knowledge or science and religious knowledge, where religious knowledge is only considered as a complement while general science or science is considered more important than religious knowledge. This condition causes a dichotomy between the two. In addition, the separation between science and religion makes science lack wisdom so that when science is applied in everyday life it is not based on religious values. Even in more serious conditions can cause conflict (Barbour et al., 1990). Social studies education is also not yet integrated with religious sciences so that when applied in society, especially dealing with social problems, the sciences in social studies education seem value-free and seem unwise because they are not related to religious values that are actually needed by society.

Applied Islam is the science that initiates the practice paradigm in Islam. The practice paradigm is a view that focuses on the practical dimension of human life. Applied Islamic Science as a solution to the problems of the ummah emphasizes science's practical and pragmatic role. This idea is based on the belief that the scope of Islamic religiosity covers all aspects of human life. It is related to not only rituals of worship but also aspects of muamalah such as economics, politics, socio-culture, law, education, science and technology, and so on. Therefore, Islam's scientific perspective closely correlates with real aspects. Or practical action (Kadir, 2003).

A comprehensive understanding through the study of social and religious sciences, in this case, Islam, is needed so that the solutions used do not deviate from the path of religious values in society. This is, of course, to avoid community conflicts if the solutions social studies offers conflict with their principles. Religious values are used as ethics to develop knowledge to bridge the difference between science and religion (Boyer, 2008; Brooke, 1991; Rolston, 2006). Based on the above understanding, the internalization of the values of the amali paradigm into science is very much needed in this case; social science, through an applied Islamic approach, is expected to be able to answer problems that occur in society related to its social culture. This allows teachers to develop social studies learning materials integrated with religious values in implementing the curriculum of *Merdeka belajar* according to school conditions, the environment, and students. Based on this, this study aims to determine the perceptions of social studies teachers on implementing the Curriculum of *Merdeka belajar* through social studies learning materials integrated with Applied Islam in the form of practical values for Madrasah Tsanawiyah (MTs) in Kudus. The results of these findings will later become the basis for further research in developing social studies learning materials integrated with Applied Islam according to *Merdeka belajar* Curriculum.

The research location is Madrasah Tsanawiyah (MTs) in Kudus. Kudus is one of the districts in Central Java with nine sub-districts and has 67 MTs. They consist of 2 MTs. Country, and the rest are private schools. Compared with neighbouring cities, namely Pati and Jepara, Kudus still occupies the first position in the existence of MTs. Pati Regency, for example, with 21 sub-districts, has 136 MTs, which means that every sub-district has 6 MTs. Kudus, every sub-district has 7 MTs (Kemendikbud Data Reference, 2022).

In addition, Kudus has a history of the development of Islam in the archipelago. That is why Kudus is called the city of santri in the true sense because there are many Islamic boarding schools there, and there are recorded 86 Islamic boarding schools spread across Kudus City (matsansaga.com, 2019). The designation of the city of santri and the many Islamic-based schools have made Kudus a centre for Islamic religious studies so that scientific integration between Islam and general science is something that should be done.

## B. RESEARCH METHOD

This study uses a qualitative approach to determine the perceptions of social studies teachers at MTs Kudus who are members of Subject Teacher Conference or MGMP IPS MTs Kudus. The social studies teacher's perception in question is knowledge of the importance of integrating social studies teaching materials with Islamic religious values in the implementation of *Merdeka belajar* curriculum. The subjects of this study were 30 social studies teachers at MTs Kudus.

This study uses two data sources, namely:

1. The primary data source is directly collected by the researcher (or his staff) from the first source, social studies teacher in MTs. Kudus.

2. Secondary data sources, namely data directly collected by researchers as support from the first source. Data is also arranged in the form of documents. This study contains the documents owned by the social studies teacher and social studies textbooks.

Data collection techniques are interviews, documentation, and focus group discussion (FGD). Interviews were conducted with teachers to find out perspectives on the importance of integrating social studies teaching materials with Islamic religious values. In this study, the needed documents included the social studies subject package books used by social studies teachers in MTs Kudus, syllabus, lesson plans, and other supporting sources to reinforce information about the factual conditions of the material. They were learning as a basis for developing social studies learning materials integrated with applied Islamic values. Meanwhile, the FGD was conducted by bringing together social studies teachers at MTs in Kudus who were members of the MGMP IPS MTs throughout the Kudus Regency to find out the factual conditions experienced.

Data analysis techniques used to analyze data from qualitative research are data reduction, data display, and concluding/data verification. Qualitative descriptive analysis is contextual because it describes the factual conditions experienced by social studies teachers in dealing with *Merdeka belajar* curriculum and reveals the teacher's perceptions regarding the development of social studies teaching materials integrated with Islamic religious values.

### C. RESULTS AND DISCUSSION

Based on the results of interviews and FGDs, it was found that most of the 30 FGD participants representing social studies teachers in MTs Kudus still needed to understand *Merdeka belajar* curriculum. The detail can be seen in Table 1 below.

**Table 1.** Social Science Teachers' Perceptions of the *Merdeka belajar* Curriculum

NO	Indicator	Result
1.	Understanding of the <i>merdeka belajar</i> curriculum policy.	<ol style="list-style-type: none"> <li>1. Most social studies teachers already know the four main of <i>Merdeka belajar</i> curriculum policies.</li> <li>2. Most social studies teachers do not understand deeply about the <i>Merdeka belajar</i> curriculum policy.</li> <li>3. Teachers feel uncomfortable with changing the curriculum to <i>Merdeka belajar</i> curriculum because they feel they are not ready.</li> </ol>
2.	Understanding of social studies learning outcomes for SMP/MTs.	<ol style="list-style-type: none"> <li>1. Teachers have read and know how competency changes become learning outcomes.</li> </ol>

NO	Indicator	Result
		2. However, they do not understand the contents of the learning outcomes referred to in the learning curriculum.
3.	Understanding of learning material according to learning outcomes.	1. Teachers do not understand the selection of material according to learning outcomes. 2. Teachers will wait for the handbook to be made by the government and, if not yet available, will use the existing social studies textbooks even though they are not by the <i>Merdeka belajar</i> curriculum.
4.	Understanding of process skills in social studies learning according to the <i>Merdeka belajar</i> curriculum.	1. Teachers already know about process skills in social studies learning. 2. However, it is still difficult to apply social studies in learning so far due to various conditions.
5.	An understanding of project-based social studies learning according to the <i>Merdeka belajar</i> curriculum.	1. Teachers already know about project-based social studies learning. 2. It is not easy to apply it in social studies learning so far due to various conditions.

*Source: Data processed by researches*

The study results show that social studies teachers are open to changes in the *merdeka belajar* curriculum policy. Curriculum changes are natural and even necessary to improve the quality of education and adapt to changing times. Some stated that curriculum changes caused discomfort because teachers had to start learning the new curriculum from scratch. Teachers feel they need more time to be ready to face curriculum changes related to the learning and evaluation process. Several conditions make it difficult to implement the independent learning curriculum, namely:

1. Teachers have not received socialization about the *merdeka belajar* curriculum;
2. Teachers have not received technical guidance related to designing learning according to the *merdeka belajar* curriculum;
3. Teachers have not received training regarding the preparation of lesson plans and how to evaluate learning according to the *merdeka belajar* curriculum;
4. Teachers do not understand how to integrate Pancasila student profiles in social studies learning programs;
5. Teachers need to understand how to choose teaching materials according to the learning outcomes of each class.

*Merdeka belajar* curriculum accepted by social studies teachers is partial and incomplete because they receive information from various parties, which makes teachers

feel confused. It is also considered too simple, so the teacher must work hard to understand the direction and goals expected of the curriculum. This is what causes teachers to feel uncomfortable with the new curriculum. Teachers feel demanded not only to be smart in mastering social studies material but to be competent in all respects, from designing, implementing, and evaluating learning so that social studies learning becomes more meaningful according to the objectives of the new curriculum.

The study also found that social studies teachers already understood that the new curriculum provided opportunities for teachers to develop learning materials according to the school's and students' characteristics. The research aims to develop social studies learning materials associated with Islamic religious values according to the characteristics of Madrasahs. The responses of social studies teachers who participated in FGDs and interviews attended by 30 social studies teachers at MTs Kudus Regency showed interest. They said the importance of instilling Islamic religious values in social studies learning, given the characteristics of a religion-based school. In detail, the social studies teacher's perspective on applied Islamic social studies learning can be seen in Table 2.

**Table 2.** Social Science Teachers' Perceptions of Applied Islamic Social Studies Learning

NO	Indicator	Result
1.	Understanding of scientific integration between science and religion.	<ol style="list-style-type: none"> <li>Teachers have received information from the school about an appeal from the Ministry of Religion to carry out scientific integration between science and religion.</li> <li>Teachers have not received further information about the implementation of scientific integration in learning.</li> </ol>
2.	Understanding of the importance of scientific integration between science and religion.	<ol style="list-style-type: none"> <li>Teachers consider it important to have scientific integration so that religious knowledge is not underestimated.</li> <li>Teachers do not yet know the strategy for integrating subjects and religion; so far, it has only given examples and habituation as motivation.</li> </ol>
3.	Understanding of whether or not to include Islamic religious values in social studies learning.	<ol style="list-style-type: none"> <li>Teachers see the need to include Islamic religious values in social studies learning.</li> <li>Teachers do not yet know the strategy for integrating subject of social studies with the Islamic religion; so far, it has only given students examples and habituation as motivation.</li> </ol>
4.	Understanding how to instil Islamic religious values through the development of social studies learning materials.	<ol style="list-style-type: none"> <li>Teachers have inculcated Islamic religious values in social studies learning limited to giving examples and motivation.</li> </ol>



NO	Indicator	Result
		2. Teachers have not yet developed teaching materials that contain Islamic religious values.
5.	Understanding of whether or not it is necessary to carry out social studies learning based on applied Islamic values.	1. Teachers see the need to implement social studies learning that integrates Islamic religious values. 2. Teachers see the need for social studies textbooks or modules which, in addition to containing social studies material, also contain Islamic religious values.

*Source: Data processed by researches*

*Merdeka Belajar* curriculum provides challenges for teachers where they get the opportunity to develop all their potential to provide quality learning. According to Faiz (2022) *merdeka belajar* curriculum aims to empower teaching abilities to become leaders in the classroom and the learning process. With the potential freedom given in the curriculum, it is hoped that humans can develop their potential abilities (Fadli, 2020). The role and challenges of the teacher are the main concern in the existence of *merdeka belajar* curriculum policy. Teachers have an important role in improving the quality of learning and creating effective, meaningful and quality learning. To create quality learning, teachers need to carry out a learning and assessment process that prioritizes the mastery of students' knowledge, attitudes, and skills. In addition, teachers also need to hold the principles of objectivity, comprehensiveness and continuity and refer to goals. In implementing this, teachers must collaborate with educational institutions to make breakthrough innovations in managing learning with the new curriculum policy. However, some still need to gain critical awareness in understanding the nature of the teacher's role in learning so they do not have a progressive, adaptive and futuristic attitude towards life and the times (Suhandi & Robi'ah, 2022).

In improving the quality of education, teachers need to create meaningful learning. Meaningful learning is realized not only by the results shown by students but by the ability to develop the learning outcomes they get at school into their daily lives (Aritonang & Armanto, 2022). In realizing their roles and functions, teachers can actively involve all components of education, from internal components, such as implementing new curriculum policies, to external components, namely, creating an educational environment. The involvement of these components can work well if there is good cooperation in motivating fellow teachers in the educational sphere. Besides that, cooperative relations are for self-reflection in implementing learning following the changes in the new curriculum. Without a change in quality that is developed within a teacher, there will also be no increase in student learning outcomes, leading to quality education with a new curriculum policy (Riowati & Yoenanto, 2022).



The problem that might occur for the teacher to carry out his role is that some teachers still do not understand how to use learning media, while this is due to the costs involved in making learning media and complicated materials that cause difficulties in creating learning media (Mukarromah & Andriana, 2022). Learning media is important in supporting an effective learning process. These problems can be resolved by using this new curriculum. With the flexible nature of curriculum policies, teachers will be free to create learning media with a new curriculum policy that frees educational institutions to encourage students to innovate and develop creative thinking. This curriculum provides a broad space for a teacher to develop quality learning, produce an educated generation, and compete globally to improve education quality in Indonesia (Hasibuan, 2022).

*Merdeka Belajar* curriculum also allows teachers to develop learning materials according to the school's and students' characteristics. It is considered more flexible and focuses on essential material so that the material is manageable. This is so that the teacher has time to develop character and competence (Arifin, 2022; Adha, 2021). Moreover the new curriculum simplifies and refines the previous curriculum by providing flexibility for teachers to develop learning. One important component in the curriculum is the content or subject matter. The content or subject matter must be aligned and relevant to the learning objectives so that the content and objective components are contradictory (Sadewa, 2022).

Some social studies teachers already know about implementing *merdeka belajar* curriculum. However, the various information obtained confuses teachers in designing learning according to the new curriculum. That is why it is necessary to hold training called driving teachers to improve teacher competence in facing the new curriculum. Each component can work well with the concept of independent learning through the role of the driving teacher as a leader directed at motivating fellow teachers in the scope of education as well as mutual learning to achieve changes in the quality of education and being able to apply learning to keep up with the times (Riowati & Yoenanto, 2022).

The concept of freedom to learn has parallels or the same meaning with the philosophy of progressivism education, namely emphasizing the independence and freedom of educational institutions creativity to optimally process the abilities, intelligence, and potential of students in a flexible or fun way, formed by natural processes, and provide democratic opportunities (Mustaghfiroh, 2020). Implementing the concept of independent learning can be used to make it easier for teachers to focus on implementing the provision of learning so that, with sufficient time allocation, it can provide opportunities for teachers to develop media and teaching materials to achieve quality education.

Therefore it needs to be fully understood that the role of the driving teacher is not limited to being a teacher who prepares plans, explains material, but must have the intention and ability to lead, innovate and make changes (Sibagariang et al., 2021). The changes followed the development of the times, such as using learning media and adapting to students' interests. As a leader, teachers driving the concept of independent learning are required to be able to teach and manage to learn effectively using technology and be

skilled in using English to improve the quality of education and carry out reflection and improvement in a variety of ways, in the teaching process there are various obstacles due to factors, such as the results of research there are several factors that hinder teachers from being able to carry out their role as leaders are burdened by factors, namely school factors, teacher factors, and student factors (Jannah & Junaidi, 2020). Factors from the school because the facilities are not maximized. Factors from the teacher not carrying out learning activities by the lesson plans, the teacher's knowledge needs to be improved in understanding the media and factors from students having an interest in learning and no motivation to learn.

#### D. CONCLUSION

*Merdeka Belajar* curriculum started in 2021 and will be implemented simultaneously in the 2022/2023 school year. Therefore it is important to know the perceptions of various parties regarding the new curriculum. The results showed that social studies teachers at Madrasah Tsanawiyah (MTs) in Kudus District had obtained information about implementing the new curriculum. However, some teachers felt uncomfortable because some information was confusing. Meanwhile, regarding developing social studies learning materials integrated with Islamic religious values, most of the teachers need to develop social studies learning materials according to school conditions and student characteristics, one of which is integration with Islamic religious values. The implementation of *merdeka belajar* curriculum makes it very possible for teachers to develop learning materials based on Islamic religious values.

#### E. REFERENCES

- Arifin. (2022). Kurikulum Dan Implementasi Pembelajaran Di Masa Pandemi Covid-19: Tantangan Dan Peluang Menuju Progam Merdeka Belajar. *Jurnal Education and Development*, 10(1), 279–284.
- Aritonang, I. B., & Armanto, D. (2022). *Peran Guru Dalam Merdeka Belajar Untuk Meningkatkan Pembelajaran Matematika Siswa di Era Pandemic Covid-19*. 1, 302–311. <https://doi.org/10.34007/ppd.v1i1.202>
- Adha, M., Ulpa, E. P., & Wijaya, A. K. (2021). Book Review: Slattery, Patrick. Curriculum Development In The Postmodern Era (1995). *Jurnal Ilmiah Mimbar Demokrasi*, 20(2), 98-104.
- Barbour, I. G., College, C., & He, M. (1990). Religion in an Age of Science by Ian Barbour Part 1 : Religion and the Methods of Science Chapter 1 : Ways of Relating Science and Religion Part 2 : Religion and the Theories of Science Part 3 : Philosophical and Theological Reflections. *Nature*, 2237, 1–53.
- Birgili, B. (2015). Creative and Critical Thinking Skills in Problem-based Learning Environments. *Journal of Gifted Education and Creativity*, 2(2), 71–71. <https://doi.org/10.18200/jgedc.2015214253>
- Boyer, P. (2008). *Religion Explained*. Random House.
- Brooke, J. H. (1991). *Science and Religion: Some Historical Perspectives*. Cambridge University Press.

- Clark, J. (2020). Philosophy of Education in Today's World and Tomorrow's: A View from 'Down Under.' *Paideusis*, 15(1), 21–30. <https://doi.org/10.7202/1072691ar>
- Fadli, R. V. (2020). Tinjauan Filsafat Humanisme: Studi Pemikiran Paulo Freire Dalam Pendidikan. *Jurnal Reforma*, 9(2), 96. <https://doi.org/10.30736/rf.v9i2.317>
- Faidin, F., Suharti, S., & Lukman, L. (2022). Pelaksanaan Pendidikan Karakter berbasis Kearifan Ekologis untuk Mendukung Program Merdeka Belajar. *JISIP Jurnal Ilmu Sosial Dan Pendidikan*, 6(1), 2422–2430.
- Golen, S. (1982). *The philosophical, sociological, and psychological foundations of curriculum*. <https://search.proquest.com/docview/63567610?accountid=13042>
- Hasibuan, H. A. (2022). *Peran Modul Berbasis Kearifan Lokal Untuk Mendukung Pendidikan Merdeka Belajar*. <https://doi.org/10.34007/ppd.v1i1.201>
- Istiq'faroh, N. (2020). Relevansi Filosofi Ki Hajar Dewantara Sebagai Dasar Kebijakan Pendidikan Nasional Merdeka Belajar Di Indonesia. *Lintang Songo : Jurnal Pendidikan*, 3(2), 1–10. <https://www.jurnal.unusida.ac.id/index.php/jls/article/view/266>
- Jannah, M., & Junaidi, J. (2020). Faktor Penghambat Guru sebagai Fasilitator dalam Pembelajaran Sosiologi di SMAN 2 Batusangkar. *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, 1(3), 191–197. <https://doi.org/10.24036/sikola.v1i3.25>
- Kemendikbudristek. (2022). *Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah Pada Kurikulum Merdeka* (Vol. 42, Issue ABSTRACT). [https://kurikulum.kemdikbud.go.id/wp-content/unduhan/CP\\_2022.pdf](https://kurikulum.kemdikbud.go.id/wp-content/unduhan/CP_2022.pdf)
- Marliyani, T., & Muhtar, T. (2022). Analisis Kebijakan Kurikulum Baru Dalam Perspektif Pedagogik Kritis: Telaah Kritis kebijakan Pendidikan Indonesia. *Syntax Literate: Jurnal Ilmiah Indonesia*, 7(5), 5545–5552.
- Mukarromah, A., & Andriana, M. (2022). Peranan Guru dalam Mengembangkan Media Pembelajaran. *Journal of Science and Education Research*, 1(1), 43–50.
- Mullins, R. D. (2019). Using Dewey's Conception of Democracy to Problematize the Notion of Disability in Public Education. *Journal of Culture and Values in Education*, 2(1), 1–17. <https://doi.org/10.46303/jcve.02.01.1>
- Mustaghfiroh, S. (2020). Konsep "Merdeka Belajar" Perspektif Aliran Progresivisme John Dewey. *Jurnal Studi Guru Dan Pembelajaran*, 3(1), 141–147. <https://doi.org/10.30605/jsgp.3.1.2020.248>
- Mustari, M. (2022). *Manajemen Pendidikan di Era Merdeka Belajar*. UIN Sunan Gunung Djati.
- Pemerintah Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. [http://dx.doi.org/10.1016/j.tecto.2012.06.047%0Ahttp://www.geohaz.org/news/images/publications/gesi-report%0Ahttp://ec.europa.eu/echo/civil\\_protection/civil/pdfiles/earthquakes\\_en.pdf%0Ahttp://dx.doi.org/10.1016/j.gr.2011.06.005%0Ahttp://](http://dx.doi.org/10.1016/j.tecto.2012.06.047%0Ahttp://www.geohaz.org/news/images/publications/gesi-report%0Ahttp://ec.europa.eu/echo/civil_protection/civil/pdfiles/earthquakes_en.pdf%0Ahttp://dx.doi.org/10.1016/j.gr.2011.06.005%0Ahttp://)
- Riowati, & Yoenanto, N. H. (2022). Peran Guru Penggerak Pada Merdeka Belajar Untuk Memperbaiki Mutu Pendidikan di Indonesia. *JOEAI: Journal of Education and Instruction*, 5(1), 1–16.
- Rolston, H. (2006). *Science and Religion: A critical survey*. Templeton Foundation Press.
- Sadewa, M. A. (2022). Meninjau kurikulum prototipe melalui pendekatan integrasi-interkoneksi Prof M Amin Abdullah. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(1), 266–280.

- Sari, E., & Noor, A. F. (2022). *Kebijakan Pembelajaran Yang Merdeka : Dukungan Dan Kritik Pendidikan nasional Indonesia sudah diatur berdasarkan Pancasila dan Undang-.* 1(1), 45–53.
- Setyowati, R., & Fimansyah, W. (2018). Upaya Peningkatan Citra Pembelajaran IPS Bermakna di Indonesia. *Jurnal PIPSI (Jurnal Pendidikan IPS Indonesia)*, 3(1), 14. <https://doi.org/10.26737/jpipsi.v3i1.544>
- Sibagariang, D., Sihotang, H., Murniarti, E., Smk, ), & Paramitha, P. (2021). Peran Guru Penggerak Dalam Pendidikan Merdeka Belajar Di Indonesia. *Jurnal Dinamika Pendidikan*, 14(2), 88–99. <http://ejournal.uki.ac.id/index.php/jdpDOI:https://doi.org/10.51212/jdp.v14i2.53>
- Suhandi, A. M., & Robi'ah, F. (2022). Guru dan Tantangan Kurikulum Baru: Analisis Peran Guru dalam Kebijakan Kurikulum Baru. *Jurnal Basicedu*, 6(4), 5936–5945.
- Suryaman, M. (2020). *Orientasi Pengembangan Kurikulum Merdeka Belajar*. 13–28. <https://ejournal.unib.ac.id/semiba/article/view/13357/6512>