

**THE RELEVANCE OF THE BASIC CONCEPT
OF ISLAMIC EDUCATION METHODOLOGY
TO THE LEARNING OF THE INDEPENDENT CURRICULUM
AT SD NEGERI DUREN JAYA XII EAST BEKASI**

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ABSTRAK

Konsep dasar metodologi pendidikan Islam mengedepankan prinsip-prinsip seperti keteladanan (*uswah*), pembiasaan (*ta'wid*), nasehat (*mau'idzah*), dan dialog (*hiwar*), yang bertujuan membentuk kepribadian siswa secara holistik: spiritual, intelektual, dan moral. Kurikulum Merdeka sebagai kebijakan pendidikan nasional saat ini, menekankan pada pembelajaran yang berdiferensiasi, partisipatif, serta berorientasi pada pembentukan Profil Pelajar Pancasila. Observasi ini bertujuan untuk mengkaji relevansi antara metodologi dasar pendidikan Islam dengan implementasi Kurikulum Merdeka di SD Negeri Duren Jaya XII Bekasi Timur. Metode observasi ini menggunakan deskriptif kualitatif melalui studi pustaka dan observasi terbatas. Hasil penelitian menunjukkan bahwa prinsip-prinsip metodologi pendidikan Islam sangat relevan dalam mendukung pendekatan pembelajaran Kurikulum Merdeka, terutama dalam pembentukan karakter, pembelajaran yang memerdekakan, serta penanaman nilai-nilai spiritual dalam kehidupan sekolah.

Kata kunci: metodologi pendidikan Islam, kurikulum merdeka, karakter, pembelajaran humanistik

ABSTRACT

The fundamental concept of Islamic education methodology emphasizes principles such as exemplary behavior (uswah), habituation (ta'wid), advice (mau'idzah), and dialogue (hiwar), all aimed at shaping students' personalities holistically—spiritually, intellectually, and morally. The Merdeka Curriculum, as the current national education policy, highlights differentiated, participatory learning and is oriented toward the development of the Pancasila Student Profile. This observation aims to examine the relevance between the foundational methodologies of Islamic education and the implementation of the Merdeka Curriculum at SD Negeri Duren Jaya XII, East Bekasi. This

observational study uses a qualitative descriptive method through literature review and limited field observation. The results show that the principles of Islamic education methodology are highly relevant in supporting the Merdeka Curriculum approach, particularly in character building, emancipatory learning, and the instillation of spiritual values within school life.

Keywords: *Islamic educational methodology, kurikulum merdeka, character, humanistic learning*

INTRODUCTION

The dynamics of national education are currently in a phase of fundamental transformation through the implementation of the Independent Curriculum which is designed to answer the learning crisis through a more flexible, adaptive, and student-centered system. In Bekasi City, especially at SDN Duren Jaya XII East Bekasi, the implementation of this curriculum is a challenge as well as a great opportunity for educators to reconstruct their learning models so that they are not only cognitively superior, but also morally strong. In the context of public schools in a heterogeneous but religious society, the basic concept of Islamic education methodology finds a very strong point of relevance as a philosophical foundation that is able to enrich the implementation of the Independent Curriculum. The methodology of Islamic education, which includes the principles of Tarbiyah, Ta'dib, and Ta'lim, views learners as active subjects who have the potential for fitrah, a concept that is surprisingly in line with the philosophy of Freedom of Learning that prioritizes respect for individual uniqueness and a liberating process of seeking truth.

The synergy between Islamic methodology and the Independent Curriculum at SDN Duren Jaya XII is reflected in the use of the principles of Bil Hikmah and Mau'izhah Hasanah, where teachers play the role of facilitators who prioritize a persuasive and dialogical approach rather than authoritarian instruction patterns. This approach is in line with the hiwar or critical dialogue method designed to stimulate students' reasoning powers, as well as the amtsal method that uses parables to simplify complex concepts. In addition, the differentiated learning that is the hallmark of the Independent Curriculum has strong roots in Islamic principles that command educators to speak to humans according to their level of reason. The

existence of the Pancasila Student Profile Strengthening Project (P5) in this school also provides space for the implementation of a real charity-based methodology, where knowledge does not only stop at theory but leads to actions that are beneficial to the environment, in line with the concept of humans as the Caliph fil Ardh who is responsible for preserving the universe.

The urgency of this relevance is supported by various scientific research, such as a study conducted by Muhaimin (2012) which emphasizes that the methodology of Islamic education is always based on the development of children's fitrah potential, which empirically supports the effectiveness of learning that does not impose structural will. Furthermore, research from Al-Attas (1993) regarding the concept of Ta'dib explains that education is a process of instilling manners that is very relevant to efforts to build character in the Independent Curriculum. Sociological research by Azra (2019) also shows that urban communities in the Bekasi area have a strong attachment to the value of religiosity, so that the integration of Islamic methodology at SDN Duren Jaya XII becomes a very important cultural bridge so that learning continues to have a foothold in values that are relevant to the student's family background. Thus, the methodology of Islamic education is no longer seen as an exclusive entity of religious classes, but rather as a spirit that animates all academic activities in public schools.

SD Negeri Duren Jaya XII East Bekasi as one of the public elementary schools in the East Bekasi area, has implemented the Independent Curriculum in stages. This condition is an opportunity to examine the extent to which the basic principles of Islamic education methodology can be the basis for strengthening the values in the Independent Curriculum, especially in creating a meaningful, religious, and characterful learning atmosphere. The strategic implementation at SDN Duren Jaya XII requires educators to use Tadrij techniques or stages in delivering materials, as well as the Uswah method or example to build a positive discipline culture. This discussion of relevance is crucial to ensure that the curriculum transition is not just an administrative change, but a profound paradigm shift towards the formation of Kamil Personnel. Through proper integration, SDN Duren Jaya XII is expected to be able to produce graduates who are digitally intelligent and globally competitive, but still have strong spiritual integrity in accordance with the vision of national

education and the noble values of Islam. This synergy will ultimately create an educational ecosystem in East Bekasi that is systemically modern but still religious in substance, having a long-term impact on the character development of the younger generation in the future.

METHOD

This qualitative research at SDN Duren Jaya XII East Bekasi aims to analyze the relevance of Islamic education methodology to the Independent Curriculum. Data were collected through participatory observation, semi-structured interviews, and documentation studies of teachers and students. Data analysis uses the Miles and Huberman interactive model which includes reduction, presentation, and conclusion drawn. The validity of the findings is guaranteed through triangulation techniques of sources and methods as well as member checks to ensure the accuracy of in-depth field data interpretation.

DISCUSSION

Basic Concepts of Islamic Education Methodology

The methodology of Islamic education is a set of principles with an approach used to achieve the goal of Islamic education itself, which is to form a whole human being who has faith, knowledge, and morals. This methodology emphasizes not only material delivery, but also on the internalization of spiritual and moral values in daily life.

Some of the basic concepts of commonly used Islamic education methodologies include:

1. **Uswah (Example):** Teachers or educators are a real example for students in behavior, speech, and attitude. The Prophet PBUH is the main example in Islamic education.
2. **Ta'wid (Habituation):** Learning is built through repetition and habituation of positive behavior so that it becomes an inherent character in students.
3. **Mau'idzah (Advice):** Educators give instructions that touch the heart in a wise way and appropriate to the emotional situation of the students.
4. **Hiwar (Dialogue/Educational Interaction):** The teacher invites students to have active discussions to build understanding and critical reasoning.

5. **Targhib wa Tarhib (Motivation and Warning):** Educators use positive motivation and warnings as a means of shaping behavior in accordance with the sharia.

These principles are holistic, encompassing an approach that sees things as a whole that is connected and cannot be understood separately from its parts. Holistic principles include several main dimensions, namely physical, mental, and social. These dimensions are interconnected and influence each other, so balance and harmony between them are essential to achieving overall well-being. Therefore, the basic methodology of Islamic education is considered adaptive to contemporary educational approaches that are based on character and values.

Principles of the Independent Curriculum

The Independent Curriculum is a curriculum that has the latest policy from the Ministry of Education and Culture that provides greater flexibility to educational units in designing learning by integrating the needs of the rest. The curriculum aims to:

1. Encourage **differentiated learning**, according to the needs, interests, and talents of students.
2. Emphasizing the formation of a **Pancasila Student Profile** that reflects the values of faith and fear of God, global diversity, independence, mutual cooperation, creativity, and critical reasoning.
3. Provide ample space for **project-based**, collaborative, and contextual learning.
4. Simplify the curriculum structure to focus more on **essential learning**.

With a flexible and character-based approach, the Independent Curriculum provides opportunities to integrate Islamic educational values in teaching and learning activities, especially in the environment of Duren Jaya XII state elementary school in East Bekasi which is the object of research and sampling in implementing the independent curriculum.

Relevance between Islamic Education Methodology and Independent Curriculum

These two approaches have strong common points, including:

1. **Integration between values and knowledge:** Islamic education and the Independent Curriculum both encourage meaningful learning that develops intellect, heart, and behavior.
2. **Emphasis on character:** Both make the formation of morals/morals the main goal of education.
3. **Active and reflective learning:** Both dialogue (hiwar) in Islam and project learning in the Independent Curriculum encourage students to think, ask questions, and collaborate.

Based on the results of observations, interviews, and document analysis at SD Negeri Duren Jaya XII East Bekasi, it was found that the implementation of the Independent Curriculum in this school actually accommodates the values of Islamic education methodology. The following is a description of the results of the research based on the main indicators:

1. **Example (Uswah) in Learning**

The teachers at SDN Duren Jaya XII play a role model, both in discipline, politeness, and spirituality. Islamic values such as reciting prayers before and after studying, dressing modestly, and being honest are consistently shown by teachers. This is in line with the values of *the Pancasila Student Profile*, especially in the aspects of faith, fear of God Almighty, and noble character.

Examples of field findings:

1. Grade IV teachers routinely invite students to pray in congregation before the lesson starts.
2. PAI teachers emphasized the importance of manners before knowledge in every learning session.

2) **Habituation (Ta'wid) in Daily Activities**

Habituation of positive grades is an important part of school activities. Learning is directed not only at cognitive achievement, but also character formation through routines such as queuing, maintaining cleanliness, and group cooperation.

Examples of field findings:

1. Every day students are accustomed to running a program to greet each other with school friends.

2. The "Clean Friday" activity is carried out together, instilling the value of responsibility and mutual cooperation.
3. Advice (Mau'idzah) and Motivation (Targhib wa Tarhib)

Teachers actively provide moral and spiritual guidance through constructive counsel and direction. This strategy is used both in thematic learning and when students face personal or academic problems.

Examples of field findings:

1. Teachers give simple praise and rewards to students who exhibit commendable behavior.
 - When a violation occurs, the teacher provides a persuasive and dialogical approach, not harsh punishment.

4. Dialogue (Hiwar) in Learning

The Merdeka Curriculum, which emphasizes active participation and differentiated learning, opens up a wide space for the realization of a dialogical approach as taught in Islam. Teachers invite students to discuss, express opinions, and respect each other's arguments.

Examples of field findings:

1. In the project lesson (P5), students engage in a group discussion on the theme "Sustainable Lifestyle", with the guidance of the teacher as the facilitator.
2. Question and answer activities in religious learning are carried out with a two-way approach.

5. Integration of Spiritual Values in the Independent Curriculum

Islamic spiritual values can be systematically applied in the implementation of the Independent Curriculum through cross-subject learning and intracurricular and extracurricular activities.

Examples of field findings:

1. The theme of the P5 project is integrated with Islamic teachings, for example waste management is associated with cleanliness as part of faith.
2. Religious extracurriculars such as tartil, marawis, and princess activities also support the strengthening of students' character.

Table 1. Summary of Findings

Aspects of Islamic Methodology	Forms of Implementation in the Independent Curriculum	Relevansi
Example (Uswah)	Teachers as role models	Highly Relevant
Habituation (Ta'wid)	Students' daily activities	Relevan
Nasaran (Mau'idzah)	Character and moral guidance	Relevan
Dialog (Hiwar)	Discussions, Q&A, collaborative projects	Highly Relevant
Targhib wa Tarhib	Praise and behavior coaching	Relevan
Spirituality	Prayer, worship, moral values in learning	Highly Relevant

CONCLUSION

Based on data obtained from observations, interviews, and documentation studies at SD Negeri Duren Jaya XII East Bekasi, it can be concluded that the basic concept of Islamic education methodology has a strong and significant relevance to the implementation of the Independent Curriculum learning. Values such as example (uswah), habituation (ta'wid), advice (mau'idzah), dialogue (hiwar), and motivation and warning (targhib wa tarhib), have been reflected in various learning activities and school programs. The Independent Curriculum emphasizes differentiated, participatory learning, and focuses on character formation and the development of the Pancasila Student Profile, in line with the basic principles in the Islamic education methodology. The integration of Islamic values in the learning process has been proven to be able to strengthen character education, foster independence, and increase spiritual meaning in students' learning lives. Thus, the Islamic education methodological approach can be used as a pedagogical foundation that supports the achievement of the goals of the Independent Curriculum more completely, especially in forming students who have faith, noble character, intelligence, and global competitiveness

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