



Synchronization the Merdeka Curriculum at Madrasah 'Aliyah Learning Akidah Akhlak: Facing The Challenges of Moral Degradation in the Era of Society 5.0

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Abstrak: Penelitian ini bertujuan untuk menginvestigasi sinkronasi implementasi Kurikulum Merdeka pada pembelajaran Akidah Akhlak dengan fenomena degradasi moral yang muncul dalam era Society 5.0. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus sebagai desain penelitian. Data dikumpulkan melalui observasi kelas, wawancara partisipatif dengan guru dan siswa, serta analisis dokumen terkait kurikulum dan fenomena degradasi moral. Hasil penelitian menunjukkan bahwa implementasi Kurikulum Merdeka pada pembelajaran Akidah Akhlak telah mengintegrasikan nilai-nilai moral yang relevan dengan konteks era Society 5.0. Namun, fenomena degradasi moral yang terjadi di sekitar siswa menjadi tantangan yang perlu diatasi. Adaptasi Kurikulum Merdeka dalam pembelajaran Akidah Akhlak telah mengintegrasikan nilai-nilai moral yang relevan dengan konteks era Society 5.0. ditunjukkan adanya, pertama tahap pencegahan pertama wajib 'Ubbudiyah (Shalat, Reciting Qur'an, Shalawat, Tahlil dan pembiasaan karakter), Kedua, tahap kuratif, mendisiplinkan siswa oleh tim Kode Perilaku dengan interaksi dialogis sebagai mandat verbal. Ketiga tahap rehabilitasi, pemulihan moral kepada guru, yaitu dengan akulturasi 5S (Salam, Salim, Sapa, Sopan, Santun), mengedukasi siswa untuk menjadi kritis dan selektif pada informasi di internet dengan tugas mengekspresikan pendapat secara verbal tentang isu-isu negatif yang sedang tren di internet. Kesimpulannya, upaya sinkronasi Kurikulum Merdeka pada pembelajaran Akidah Akhlak dengan fenomena degradasi moral era Society 5.0 membutuhkan kolaborasi antara sekolah, orang tua, dan masyarakat. Dengan melibatkan semua pihak, diharapkan pembelajaran nilai-nilai moral dapat lebih

relevan dan efektif dalam menghadapi tantangan moral yang dihadapi oleh siswa dalam era Society 5.0.

Kata Kunci: Akidah Akhlak, Kurikulum Merdeka, Degradasi Moral, Era Society 5.0

Abstract: *This research aims to investigate the synchronization of the implementation of Merdeka Curriculum in Akidah Akhlak learning with the phenomenon of moral degradation that emerges in the era of Society 5.0. This research uses a qualitative approach with a case study as the research design. Data were collected through classroom observations, participatory interviews with teachers and students, and document analysis related to the curriculum and the phenomenon of moral degradation. The results showed that the implementation of Merdeka Curriculum in Akidah Akhlak learning has integrated moral values that are relevant to the context of the Society 5.0 era. However, the phenomenon of moral degradation that occurs around students is a challenge that needs to be overcome. The adaptation of the Merdeka Curriculum in Akidah Akhlak learning has integrated moral values that are relevant to the context of the Society 5.0 era. This is shown by the existence of, first, the first preventive stage of compulsory 'Ubbudiyah (Prayer, Reciting the Qur'an, Shalawat, Tahlil and character habituation), Second, the curative stage, disciplining students by the Code of Conduct team with dialogic interaction as a verbal mandate. Third, the rehabilitation stage, moral recovery to teachers, namely by acculturating 5S (Salam, Salim, Sapa, Polite, Santun), educating students to be critical and selective on information on the internet with the task of expressing opinions verbally about negative issues that are trending on the internet. In conclusion, efforts to synchronize the Merdeka Curriculum in Akidah Akhlak learning with the phenomenon of moral degradation in the Society 5.0 era require collaboration between schools, parents, and the community. By involving all parties, it is hoped that learning moral values can be more relevant and effective in facing the moral challenges faced by students in the Society 5.0 era.*

Keywords: Akidah Akhlak, Merdeka Curriculums, Moral Degradation, Society 5.0

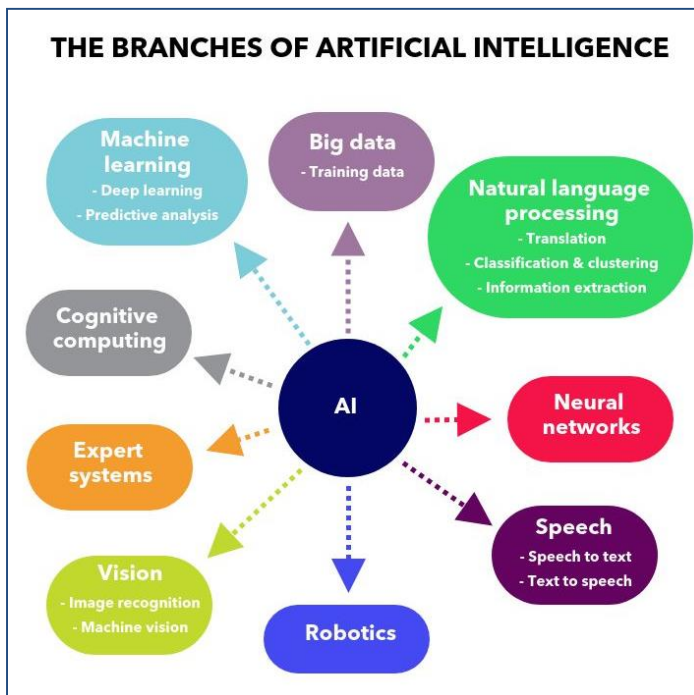
A. INTRODUCTION

The Industrial Revolution 4.0, which promised the advancement of human civilization, resulted in the degradation of social, ideological, moral, and religious values of societies.¹ One of his products is an artificial intelligence machine or what we often call it AI (*Artificial Intelligent*). It has the primary function to be an alternative substitute for human senses and intelligence.² The

¹ Ana Landeta Echeberria, *A Digital Framework for Industry 4.0* (Madrid: Springer International Publishing, 2020), <https://doi.org/10.1007/978-3-030-60049-5>.

² Qiong Liu, Zhongming Cheng, and Min Chen, "Effects of Environmental Education on Environmental Ethics and Literacy Based on Virtual Reality Technology," *Electronic Library* 37, no. 5 (2019): 860-77, <https://doi.org/10.1108/EL-12-2018-0250>.

principles of data management up to the reconstruction of the final conclusion can be visualized as follows ³ :



With the presence of artificial intelligence that has the ability to transcend human knowledge, the positive implication is that human activities tend to be more effective and practical. For example, on a project. 'Smart City', public transport mobility, automated steering, cyber-security, Communication network

systems (5G and B5G) and other advanced technology schemes – heavily influenced by Big Data analysis and formula techniques AI, ML (Machine Learning) and DRL (Deep Reinforcement Learning) in high scalability.⁴

Unlike the use of AI on a fairly large scale of smart cities, AI machines are also widely used in our social networking platforms, such as social media. (TikTok, Instagram, Twitter, YouTube). Then in the function as an assistant, AI products we can mark as follows: navigation maps, voice assistant (Amazon Alexa, Google Assistant), auto-correct system or some chat bots (ChatGPT, Translator, Siri by Apple, Duolingo).⁵ Derivatives of this AI system can be found on almost any platform, intersect with our daily lives, and tend to make dependence.

³ Alexander Maedche et al., "AI-Based Digital Assistants," *Business & Information Systems Engineering* 61, no. 4 (August 2019): 535–44, <https://doi.org/10.1007/s12599-019-00600-8>.

⁴ Zaib Ullah et al., "Applications of Artificial Intelligence and Machine Learning in Smart Cities," *Computer Communications* 154 (March 2020): 313–23, <https://doi.org/10.1016/j.comcom.2020.02.069>.

⁵ Maedche et al., "AI-Based Digital Assistants."

As the author argued at the beginning, the risks in the use of AI lead to a great deal of reduction in the human figure in any activity. Explicitly, the economic sector is affected quite significantly in its industrial processes that today use a lot of machinery.⁶ Implications are implicitly rising on the issues of the social sector, education, religion that we will summarize on the approach of morality. It's an advanced effect of globalization in the 19th century, a wide range of easily accessible information so that internet pollution can rotate easily in human interaction.⁷ Here are some summaries of the phenomena taking place on an international, national, and regional scale:

SCALE	SOCIAL NETWORKING SITES CAUSED	ASISTEN AI CAUSED
Internasional	1. Cyber-bullying ⁸ 2. Trolling (Hate speech, intimidation, false claims, confrontational sarcasm) online ⁹ 3. Declining awareness of religious moral boundaries ¹⁰ 4. The rise of identity blurring and breaches of professional integrity ¹¹ 5. Fake News & ideological polarization ¹²	1. AI-MC helps users to camouflage themselves to appear more attractive, but sometimes it is misused and leads to manipulative acts. Furthermore, it can lead to fraud and even exploitation of others ¹⁴ 2. Dictated by the sophistication of AI that has the potential to

⁶ Aleksandra Ivanoska-Dacicj et al., "Advanced and Smart Textiles during and after the COVID-19 Pandemic: Issues, Challenges, and Innovations," *Healthcare* 11, no. 8 (April 2023): 1115, <https://doi.org/10.3390/healthcare11081115>; Maedche et al., "AI-Based Digital Assistants."

⁷ Ayşe İNAN KILIÇ, "Lise Öğrencilerinin Manevi- İnsani Değerler Eğilimi," *Cumhuriyet İlahiyat Dergisi* 24, no. 2 (December 2020): 807-31, <https://doi.org/10.18505/cuid.765415>.

⁸ Aastha Sahni and Naveen Raja, "Analyzation and Detection of Cyberbullying: A Twitter Based Indian Case Study," in *Communications in Computer and Information Science*, vol. 799, 2018, 484-97, https://doi.org/10.1007/978-981-10-8527-7_41.

⁹ Natalie Sest and Evita March, "Constructing the Cyber-Troll: Psychopathy, Sadism, and Empathy," *Personality and Individual Differences* 119 (December 2017): 69-72, <https://doi.org/10.1016/j.paid.2017.06.038>; Erin E. Buckels et al., "Internet Trolling and Everyday Sadism: Parallel Effects on Pain Perception and Moral Judgment," *Journal of Personality* 87, no. 2 (2019): 328-40, <https://doi.org/10.1111/jopy.12393>.

¹⁰ Julio L. Martínez, "Por Una Teología Moral En Salida," *Estudios Eclesiásticos. Revista de Investigación e Información Teológica y Canónica* 97, no. 381-382 (September 2022): 307-53, <https://doi.org/10.14422/ee.v97.i381-382.y2022.002>.

¹¹ Shaista Salman Guraya, Salman Yousuf Guraya, and Muhamad Saiful Bahri Yusoff, "Preserving Professional Identities, Behaviors, and Values in Digital Professionalism Using Social Networking Sites; a Systematic Review," *BMC Medical Education* 21, no. 1 (December 2021): 381, <https://doi.org/10.1186/s12909-021-02802-9>.

¹² Daniel A. Effron and Medha Raj, "Misinformation and Morality: Encountering Fake-News Headlines Makes Them Seem Less Unethical to Publish and Share," *Psychological Science* 31, no. 1 (January 2020): 75-87, <https://doi.org/10.1177/0956797619887896>; Dominic Spohr, "Fake News and Ideological Polarization: Filter Bubbles and Selective Exposure on Social

SCALE	SOCIAL NETWORKING SITES CAUSED	ASISTEN AI CAUSED
	6. Digital sexual exploitation of children ¹³	reduce one's literacy skills ¹⁵
Nasional (Indonesia)	1. Celebrity worship (the involvement in the idol's life-style and creating a consumptive culture) ¹⁷ 2. Free-sex and Pornography Culture ¹⁸ 3. Individualistic living (Degradation of solidarity, egoism and reduction of empathy). ¹⁹	3. Human negligence due to overreliance on AI systems (cases of the Three Mile Island Nuclear Generating Station accident and the catastrophic crash of Air France Flight 447) ¹⁶

With some exposure to the above phenomenon, social stability at both the regional and international levels is beginning to be disturbed. The number of victims involved in the above moral cases is increasing year after year, both personal and group. It is important to realize that post-Covid-19 is the restoration of health not only on a person's biological but also on public health in a social context.²⁰ The old ethical parameters of mankind can no longer be

Media," *Business Information Review* 34, no. 3 (2017): 150-60, <https://doi.org/10.1177/0266382117722446>.

¹⁴ Jeffrey T Hancock, Mor Naaman, and Karen Levy, "AI-Mediated Communication: Definition, Research Agenda, and Ethical Considerations," *Journal of Computer-Mediated Communication* 25, no. 1 (March 2020): 89-100, <https://doi.org/10.1093/jcmc/zmz022>; Maurice Jakesch et al., "AI-Mediated Communication: How the Perception That Profile Text Was Written by AI Affects Trustworthiness," *Handbooks of Communication Science* 239 (May 2019): 132-41, <https://doi.org/10.1145/3290605.3300469>.

¹³ Kathryn C. Seigfried-Spellar and Virginia Soldino, "Child Sexual Exploitation: Introduction to a Global Problem," in *The Palgrave Handbook of International Cybercrime and Cyberdeviance* (Cham: Springer International Publishing, 2020), 1203-23, https://doi.org/10.1007/978-3-319-78440-3_53.

¹⁵ Abhinav Trivedi et al., "Should AI Technologies Replace the Human Jobs?," in *2023 2nd International Conference for Innovation in Technology (INOCON)* (IEEE, 2023), 1-6, <https://doi.org/10.1109/INOCON57975.2023.10101202>.

¹⁶ Jess Hohenstein and Malte Jung, "AI as a Moral Crumple Zone: The Effects of AI-Mediated Communication on Attribution and Trust," *Computers in Human Behavior* 106 (May 2020): 106190, <https://doi.org/10.1016/j.chb.2019.106190>.

¹⁷ Thalia Metta Halim and Kiattipoom Kiatkawsin, "Beauty and Celebrity: Korean Entertainment and Its Impacts on Female Indonesian Viewers' Consumption Intentions," *Sustainability* 13, no. 3 (January 2021): 1405, <https://doi.org/10.3390/su13031405>; Patel and Rodrigo Goyena, "Celebrity Worship Dan Perilaku Konsumtif Remaja Penggemar Girl Group Twice," *Journal of Chemical Information and Modeling* 15, no. 2 (2019): 9-25.

¹⁸ Aldo Andrieyan Putra Makaminan and Eko Soponyono, "The Urgency of Criminal Code Bill Ratification in Criminal Law Policy Frame on The Spreading of Pornographic Content Offence," *Law Reform* 17, no. 1 (March 2021): 36-46, <https://doi.org/10.14710/lr.v17i1.37551>.

¹⁹ Karel Karsten Himawan, Matthew Bambling, and Sisira Edirippulige, "Modernization and Singlehood in Indonesia: Psychological and Social Impacts," *Kasetsart Journal of Social Sciences* 40, no. 2 (October 2019): 499-506, <https://doi.org/10.1016/j.kjss.2017.09.008>.

²⁰ Hagai Boas and Nadav Davidovitch, "Into the 'New Normal': The Ethical and Analytical Challenge Facing Public Health Post-COVID-19," *International Journal of*

restored. Therefore, the adaptation to the 'new moral age' parameters of society under Industry 4.0 is identical to the culture of hypermodernity and radical neoliberal normative thinking.²¹, demanding the human extension to continue to realize itself and to press the number of negativity over the increasingly dynamic disruption, as G. Lipovestky put it in Fobel, that "*Postmodern age is obsessed with information and self-expression*".²². So for the sake of social stability of this era, what moral adaptation steps can man pursue ?

From the background above, the evolution from 4.0 to Industry 5.0 was born, which was then initiated by the Japanese government to rename Society 5.0, whose principle was to uphold human-centered (*integrasi manusia dan mesin*).²³ The schedule for clarifying the industry regulation of the society 5.0 era is as follows:²⁴



Environmental Research and Public Health 19, no. 14 (July 2022): 83-85, <https://doi.org/10.3390/ijerph19148385>.

²¹ Romain Roult, Gilles Pronovost, and Frédéric Martineau, "Using Gilles Lipovetsky Concepts to Frame Leisure Studies in the Hypermodern Age," *International Journal of the Sociology of Leisure* 5, no. 2 (June 2022): 167-84, <https://doi.org/10.1007/s41978-021-00090-7>.

²² Pavel Fobel and Aleksandra Kuzior, "The Future (Industry 4.0) Is Closer than We Think. Will It Also Be Ethical?," in *AIP Conference Proceedings*, 2019, 080003, <https://doi.org/10.1063/1.5137987>.

²³ Muhammad Rijal Fadli, "Hubungan Filsafat Dengan Ilmu Pengetahuan Dan Relevansinya Di Era Revolusi Industri 4.0 (Society 5.0)," *Jurnal Filsafat* 31, no. 1 (2021): 130, <https://doi.org/10.22146/jf.42521>; Vojko Potočan, Matjaž Mulej, and Zlatko Nedelko, "Society 5.0: Balancing of Industry 4.0, Economic Advancement and Social Problems," *Kybernetes* 50, no. 3 (2021): 794-811, <https://doi.org/10.1108/K-12-2019-0858>.

²⁴ Dimitris Mourtzis, John Angelopoulos, and Nikos Panopoulos, "The Future of the Human-Machine Interface (HMI) in Society 5.0," *Future Internet* 15, no. 5 (2023), <https://doi.org/10.3390/fi15050162>.

It can be simplified that the idea of the era society 5.0 creates a super-smart society 5.0 with a high quality of life by leveraging Cyberspace, AI, Internet of Things (IoT), Robotics and eXtended Reality (XR) and other advanced technologies to solve social and sustainable living problems by preserving natural health and exploitation limits, moving humans to be resilient, agile, and adaptive to technology, as well as advancing talent, empowerment and diversity in human populations. To create these two great visions there is a human integration that must be the pillar.

However, in its implementation, there are some challenges such as unequal access to technology and public facilities, unstable privacy and cyber security protocols, and no exception are moral-ethical limits on the wise use of technology.²⁵ So the enrichment of dialogue on new trends, the expansion of interdisciplinary discourse, and long-term ethical assessment are projects that must be accelerated by all parties, both academics, governments, social associations and industry.²⁶ Given the unavoidable disruption of the future, it is only mankind who has to cope with it.²⁷

In the context of ethical ethics, resilient action in previous research mentions that the Indonesian government has first issued the ITE Act (Electronic Information and Transactions) in Act No. 11 of 2008 which was later refined by the Law No. 19 of 2016. As social media users grow, cybercrime also increases. There is a regulation of the ITE Act that is still unable to reduce the crime rate, given the increasingly diverse motives of digital corruption.²⁸ The terms and complexity of the coverage of criminal cybercrime cases must be

²⁵ Mourtzis, Angelopoulos, and Panopoulos.

²⁶ Fobel and Kuzior, "The Future (Industry 4.0) Is Closer than We Think. Will It Also Be Ethical?"

²⁷ Fadli, "Hubungan Filsafat Dengan Ilmu Pengetahuan Dan Relevansinya Di Era Revolusi Industri 4.0 (Society 5.0)."

²⁸ Nurianto Rachmad Soepadmo, "Impact Analysis of Information and Electronic Transactions Law (Law Number 19 Year 2016) on the Level of Cyber-Crime in Social Media," *International Journal of Innovation, Creativity and Change* 12, no. 8 (2020): 485-500.

even wider.²⁹ For a person's loss is not only material, but mental and reputational loss must also be included in it.³⁰ The international world has similar rules to the ITE, namely the United Nations International Trade Law Commission (UNCITRL) and the United States Uniform Electronic Transactions Act (UETA).³¹

Second, revitalizing the spiritual values that originate from traditional culture.³² Asmuni mentions that the moral and spirituality of Islam-kejawen that has a good way of life and a noble direction towards Hanjawani morality is one of the values for neutralizing digital negative pollution. But he still expects my stakeholders to execute this discourse, so the data on its implications is still unrealistic.

Thirdly, educational institutions are preventive agents of moral degradation. Previous literature has shown that many schools have implemented their preventive programmes to shape the character of students, examples to improve the prosocial value of students SMKN 1 Longitudinal use of sociodrama techniques.³³ To enhance critical thinking gender challenges, one of the students of MTs in Semarang conducted 5E Learning Cycle learning integrated with local culture.³⁴ The use of sociological concepts in the explanation of history as the process of internalizing character education in

²⁹ Makaminan and Soponyono, "The Urgency of Criminal Code Bill Ratification in Criminal Law Policy Frame on The Spreading of Pornographic Content Offence."

³⁰ Muscat Oman et al., "Legalization of Rules for Determination of the Fake News Spreading Suspect as Seen from Law on Electronic Information and Transaction," in *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 2019, 706-9.

³¹ Pujiyono Suwadi, Reda Manthovani, and Alizza Khumaira Assyifa, "Legal Comparison of Electronic Contract in Electronic Commerce Between Indonesia and the United States Based on the United Nations Commission on International Trade Law," *Journal of Law and Sustainable Development* 11, no. 3 (2023): 1-16, <https://doi.org/10.55908/SDGS.V11I3.714>.

³² Asmuni, "Moral Teachings and Spirituality in Manuscript Studies: A Critical Study of Social Values in the Digital Age."

³³ Edy Cahya Saputra and Suwarjo, "Effectiveness of the Sociodrama Techniques in Group Guidance on the Prosocial Students: Prevent Moral Degradation in Society 5.0," *ACM International Conference Proceeding Series*, 2020, 0-4, <https://doi.org/10.1145/3452144.3453833>.

³⁴ A. Ramdani et al., "Analysis of Students' Critical Thinking Skills in Terms of Gender Using Science Teaching Materials Based on the 5e Learning Cycle Integrated with Local Wisdom," *Jurnal Pendidikan IPA Indonesia* 10, no. 2 (2021): 187-99, <https://doi.org/10.15294/jpii.v10i2.29956>.

high school students.³⁵ Some schools also apply religious cultures such as sholat dhahha, dhuhur and ashar berjama'ah as well as other Islamic amaliyah in the Buddha as the cultivation of religious character in students.³⁶

Unlike the first and second points, this study will be more focused on the actions of moral and ethical resilience in educational institutions. The realization of the requirements of the society era 5.0 in educational institutions can be implemented quite complex, i.e. in the preventive, curative and rehabilitative areas. This research sets the subject of Madrasah Aliyah, the learning of Akidah Akhlak and the Merdeka Curriculum as a new model of resilience.

The independent curriculum is intended to restore post-Covid-19 learning with five principles, namely holistic, relevant, student-sensitive learning, lifelong learning, and sustainable orientation, so that the independent Curriculum emphasizes integration of learning into sustainable living.³⁷ The Madrasah institution is an educational institution that demands holistic learning where there is an integration of secularism (pure science) with naqli (knowledge revealed in the Qur'an & Sunnah). In terms of morality and aqidah, Madrasah has special subjects of akidah akhlak as education of character and religious akhlak.³⁸ With it there is a balance between morality and IPTEK which

³⁵ L Ayundasari et al., "SHEM (Society, Humanity, Equality, Morality): A New Perspective in Learning History," *IOP Conference Series: Earth and Environmental Science* 747, no. 1 (May 2021): 012054, <https://doi.org/10.1088/1755-1315/747/1/012054>.

³⁶ Harti Kartini and Sri Estu Winahyu, "The Role of School Culture in the Development of Characters in Elementary School," *International Journal of Innovation, Creativity and Change* 5, no. 4 (2019): 464-75; Roza Yenita et al., "Character-Based PPKN Instructional Design in SMPN Bekasi City," *International Journal of Advanced Science and Technology* 29, no. 4 Special Issue (2020): 1733-43.

³⁷ Pusat Kurikulum dan Pembelajaran, *Pembelajaran Dan Asesmen Kurikulum 2013, Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia* (Jakarta: Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia., 2022).

³⁸ Nurhamzah Nurhamzah and Risal Qori Amarullah, "Implementation of Targhib And Tarhib Methods to Teach Aqidah and Akhlaq Subject in Madrasah," *Jurnal Pendidikan Islam* 7, no. 2 (December 2021): 217-28, <https://doi.org/10.15575/jpi.v7i2.15480>.

is indeed a duty for Muslims in balancing both for the sake of contemporary Islamic science.³⁹

This time teachers are entitled to re-formulate the learning model with the freedom offered by the Merdeka Curriculum, so that students can reflect their morality and ethics in two environments, the real world and the virtual world. In its implementation, it is necessary to synchronize between the akidah learning model and the student's condition at the time, in this case the student condition is faced with various phenomena of moral degradation in the era of disruption. (Society 5.0).

From there, this study will examine how the form of synchronization effort The implementation of independent curriculum-based ethics learning brings the stimulus of the moral degradation phenomenon that still exists in the era 5.0 into the material and teaching material. Awareness of the existing moral deviations, supporting efforts, practicing 'buddhism' as a preventive action, teachers becoming advocates and counsellors on negative morality (morals) of students, positive habits on social media, filtering of information, presenting field contextual data and then analyzing such behavior with signs, Abraham and his laws in Islam are some of the synchronization efforts in the learning that we mean. In the first part we will discuss the implementation of the Merdeka Curriculum in MAN 2 Blitar. Second, about the adaptation of learning the moral acts of the independent curriculum to the era of society 5.0. Third, Implementation of efforts to synchronize the learning of the ethics and its implications for students.

Research uses qualitative methods with case study approaches to understand and analyze phenomena in educational institutions comprehensively. The case study aims to provide a comprehensive overview of the phenomena studied in this study, by conducting field research in Madrasah

³⁹ Nur Rafidah Asyikin Binti Idris, Morshidi Sirat, and Chang Da Wan, "Toward Sustainable Islamic Communities in Malaysia: The Role of Islamic-Based Higher Education Institutions (IHEIs)," in *Education in the Asia-Pacific Region*, 2019, 27-40, https://doi.org/10.1007/978-981-13-6532-4_3.

'Aliyah Negeri 2 Blitar based on data collection purposefully sampling from informants who become primary data sources, as well as secondary data supporting penalty that correlate with the life of society era 5.0.⁴⁰

Purposive sampling data collection techniques are taken through observations and interviews of the head of the madrasah, teachers and students who are directly involved in the context of research studies. As for other supporting data consisting of documents, photos, madrasah profiles and other researchers obtained from informants who have relevance with school data and literature to support the discussion in this research.⁴¹ The presence of the researcher to perform the ration d'entre data collection which is information about everything that has to be recorded by directly descending the field to carry out observations, interviews (deep interviews) key people and documentation.⁴²

The data analysis technique by grouping and categorizing field finding data is presented systematically. The procedure is that researchers carry out observations and in-depth interviews with several key informants in this study, study documentation related to the latest policies related to the implementation of the independent curriculum in the Madrasah, this was done by researchers within a period of three months of participatory data collection. Based on the data found, researchers reduce to process the initial data findings to be sorted out regarding their validity and relevance to the research. Presenting temporary analysis data, and providing conclusions from several informant statements that show the results of the research.⁴³ In ensuring that data sources of field

⁴⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018).

⁴¹ Sugiyono Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D, Dan Penelitian Pendidikan)* (Bandung: Alfabeta, 2021).

⁴² Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitati, Kualitatif Dan R&D)* (Bandung: Alfabeta, 2015).

⁴³ Matthew B. Miles and A.Michael Huberman, *Analisis Data Kualitatif* (Jakarta: Penerbit Universitas Indonesia, 1992).

findings are measured using triangulation techniques of data sources that serve to compare the descriptions of several specified informants.⁴⁴

B. IMPLEMENTATION MERDEKA CURRICULUM IN MADRASAH 'ALIYAH NEGERI 2 BLITAR

Planning the implementation of independent curriculum implementation in 2023 in the neighborhood of the madrasah is still new, it is based on the Decision of the Minister of Religion No. 347 Year 2022 on guidelines for implementing the independent Curriculum on madrasahs.⁴⁵ Not many madrasah educational institutions dare directly implement independent curriculum without a mature preparation with consideration of various aspects to support the implementation of independent Curriculum. KMA policy 347 2022 is based on government efforts through the Ministry of Education, Culture, Research and Technology to rehabilitate learning in various educational units in the academic year 2022/2023.⁴⁶

The initial stage of implementation of the independent curriculum on the madrasah is adjusted to the conditions of the educational institutions by performing various adaptations according to the learning or subjects of strengthening of Islamic religion & Arabic language which is a special feature of the Madrasah. Why is there still not a lot of madrasahs implementing an independent curriculum? Starting from the Merdeka Curriculum Implementation Guide on Madrasah, that the independent curriculum is an option or option for educational institutions in particular in the post-covid-19 pandemic learning recovery on the 2022/2023 school year estimate.⁴⁷

⁴⁴ Iskandar Iskandar, Waridin Waridin, and Deden Dinar Iskandar, "The Potential of Muslim Friendly Hospitality in the Tourism Industry in Central Java," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (June 5, 2023): 169-97, <https://doi.org/10.18326/ijims.v13i1.169-197>.

⁴⁵ Muhammad Ali Ramdhani and Moh. Isom, "Panduan Implementasi Kurikulum Merdeka Pada Madrasah," *Direktorat KSKK Madrasah RI*, 2022, 4.

⁴⁶ Kementerian Agama Republik Indonesia, Keputusan Menteri Agama Republik Indonesia Nomor 347 Tahun 2022, *Jurnal Penelitian Pendidikan Guru Sekolah Dasar*, issued 2022.

⁴⁷ J Kustija, "Web-Based and Thinvc Remote Laboratory Implementation to Support Students Skills in Mechatronics Course to Face the Industrial Revolution 4.0," *Journal of*

The choice of 2023 curriculum or independent curricula on educational units at the time of learning recovery, actually tends to the effectiveness of the management of education in the madrasah with consideration of the education units must have a readiness in managing education, dare to innovate, creation, and breakthrough. Then able to create a pleasant learning environment for teachers and students to be passionate about learning. Teachers and students must have a wide-ranging opportunity to create and innovate to improve the quality of learning.⁴⁸

In the implementation of the independent curriculum of course a lot of adaptation and efforts to synchronize curricula in various activities of technical guidance or training related to the independent Curriculum, in this case the government will evaluate and perfect the implementations of the autonomous curriculums. Therefore, the madrasah who implements the Merdeka Curriculum must always be up to date if there are any changes in the policy. The spirit of independent curricula among other things gives the matrasah the freedom to do new and creative things in the development of their operational curriculum, and they also allow them to participate in more flexible and flexible learning activities.⁴⁹

The synchronization of independent curricula in the educational unit has its own urgency, where its relevance to educational objectives is broad, consistent and directed according to the objectives of the education established.⁵⁰ Independent curriculum synchronization refers to the process of alignment of learning approaches and teaching materials used in independent

Engineering Science and Technology 16, no. 2 (2021): 1800–1813, https://api.elsevier.com/content/abstract/scopus_id/85105043218.

⁴⁸ Asep Herry Hernawan et al., “Students’ Attitudes and Perceptions of Smart Online Learning through Podcast Content Development,” *International Journal of Interactive Mobile Technologies (IJIM)* 15, no. 21 (November 9, 2021): 88, <https://doi.org/10.3991/ijim.v15i21.24909>.

⁴⁹ M Qian, “Morality Beyond the Lines: Detecting Moral Sentiment Using AI-Generated Synthetic Context,” *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, 2021, https://doi.org/10.1007/978-3-030-77772-2_6.

⁵⁰ Hernawan et al., “Students’ Attitudes and Perceptions of Smart Online Learning through Podcast Content Development.”

curricula with national or regional standards that have been established in a particular educational context, it aims to ensure that education provided at various levels and educational institutions remains relevant, measured, and in line with the expectations of the public and the educational authorities.⁵¹ Based on research sources, the following are some of the urgent synchronization factors:

- 1) Adapting to educational purposes, which means that the independent curriculum is relevant to the national educational objectives and the desired values in the formation of the character of the pupil. These adjustments are reflected in each aspect of learning applied in the school.
- 2) Adjusting the capacities or abilities of students based on the knowledge, skills and attitudes of the students in accordance with the objectives of the National Curriculum that are useful to develop according to the verified standards.
- 3) Adapting to the local context, although in principle the independent course is flexible in the educational unit, but synchronization here serves to ensure that the local curricula still takes into account the context of the needs of the school and the local cultural values.⁵²
- 4) Evaluation and accreditation, synchronization functions to ensure that the process of evaluation and accreditation of the madrasah is running well. Madrasah must be able to prove that they provide education that meets national standards.
- 5) Equality and mobility of students, it is meant that students studying in the madrasah must have equal opportunities with students in other

⁵¹ I Dewantara, "Cultivating Students' Interest and Positive Attitudes towards Indonesian Language through Phenomenon-Text-Based Information Literacy Learning," *International Journal of Instruction* 12, no. 2 (2019): 147-62, <https://doi.org/10.29333/iji.2019.12210a>.

⁵² Balya Ziaulhaq Achmadin, Abdul Fattah, and Marno Marno, "Metode Dan Strategi Pengajaran Pendidikan Islam Terhadap Generasi Milenial," *Journal of Research and Thought on Islamic Education (JRTIE)* 5, no. 2 (2022): 102-29, <https://doi.org/10.24260/jrtie.v5i2.2315>.

educational institutions or ensure that they obtain a nationally recognised qualification.⁵³

- 6) Further admission, which means that students who have a higher-level plan of study, whether in the country or abroad, recognition and admission to other institutions tend to be easier if the matrasah curriculum is integrated with national standards.
- 7) The progress of schools and systems, the synchronization of functions helps ensure that the madrasah participates in contributing to the larger national educational goals and supporting the development of the education system as a whole.
- 8) Sustainability and growth, with synchronization of the madrasah will be better prepared to respond to changes in national education policy or global education developments. It helps the madrasah stay relevant and thrive.
- 9) Teacher empowerment, where teachers can have clearer guidance on what to expect from them in teaching. It helps them formulate an effective independent curriculum learning plan.

By integrating an independent curriculum into a national context, the madrasah can build a quality, relevant, and capable education that creates a generation of skilled, ethical, and dignified. With maximum synchronization of an independent Curriculum will support the programme of implementation of an autonomous curricular, in addition to creating a better, more coordinated, and more effective education, which produces a generation that is qualified, competitive, and has good morality, in line with religious and cultural values.⁵⁴

⁵³ Rizki Susanto, "Penguatan Moderasi Beragama: Studi Kasus Di Institut Agama Islam Negeri Pontianak Tahun 2022," *Muallimun : Jurnal Kajian Pendidikan Dan Keguruan* 3 (2023): 25-36.

⁵⁴ Nadri Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (Nov 30, 2021): 132-53, <https://doi.org/10.26803/ijlter.20.11.8>.

C. SYSTEMATIC MERDEKA CURRICULUM IN MADRASAH 'ALIYAH NEGERI 2 BLITAR

Implementation of the independent curriculum in the environment of educational units under the Ministry of Religion of RI is implemented gradually from the Learning Year 2022/2023.⁵⁵ Where the madrasah performs adaptation forms of creation and innovation in developing the operational curriculum of the Madrasah based on the vision, mission, objectives and goals of the matrasah. Full authority or flexibility in managing learning and assessment/assessment according to needs and availability of resources and support facilities available.⁵⁶ Implementation of differentiated learning by providing learning services in accordance with the needs of students who are diverse talents, interests and abilities. Then the madrasah carried out collaborative project-based learning, especially in P5RA (Proyek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil Alamin), is a program connected in an merdeka curriculum.⁵⁷

Madrasah who applies the curriculum independently absolutely means ready to apply the standard of graduate competence (SKL), standard of content (SI), learning access (CP) according to the corridors of the guidelines for the implementation of independent curricula.⁵⁸ Madrasah carry out the spirit of independent Curriculum by doing creations and innovations in the development of operational curriculums of madrasah, learning and assessment, Project Strengthening Student Profiles Pancasila and Student Profile Rahmatan lil Alamin, collaborative learning, learning differentiation, etc.⁵⁹ The following

⁵⁵ Endro Dwi Hatmanto, "Preparation of an Obe Curriculum Oriented to Merdeka Belajar Kampus Merdeka," *Education Development Office of Universitas Muhammadiyah Yogyakarta*, 2020.

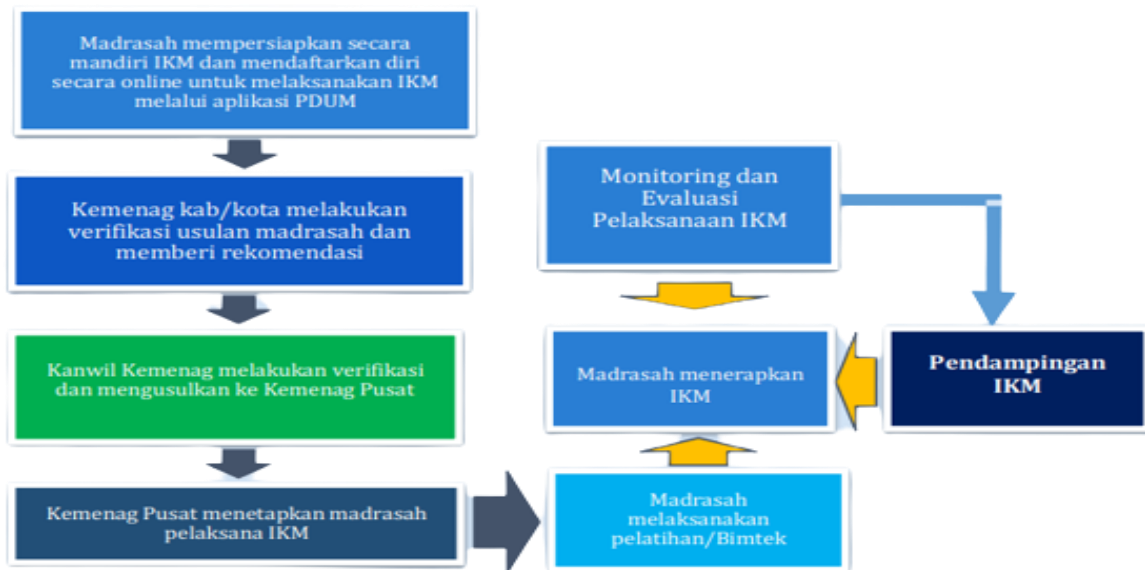
⁵⁶ Asarina Jehan Juliani and Adolf Bastian, "Pendidikan Karakter Sebagai Upaya Wujudkan Pelajar Pancasila," *Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas Pgri Palembang*, 2021, 257-65, <https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/5621/4871>.

⁵⁷ Ramdhani and Isom, "Panduan Implementasi Kurikulum Merdeka Pada Madrasah."

⁵⁸ Rizki Susanto and Utien Kustianing, "Pelaksanaan Ekstrakurikuler Pendidikan Agama Islam Di Sekolah: Studi Di SMPN 3 Malang Tahun 2018," *Journal of Research and Thought on Islamic Education (JRTIE)* 2, no. 1 (2019): 77-89, <https://doi.org/10.24260/jrtie.v2i1.1231>.

⁵⁹ Ramdhani and Isom, "Panduan Implementasi Kurikulum Merdeka Pada Madrasah."

is a scheme of procedures for implementation of independent curriculum on educational units:



Schematic of the independent curriculum implementation procedure in education units

It is worth noting that an independent curriculum still emphasizes creativity, adaptability, and freedom in learning. So, planning should reflect values, but still ensure clear indicators of achievement of learning goals. If referred to research findings data Madrasah ‘Aliyah Negeri 2 Blitar combines technology-based learning by integrating interactive online learning platforms that are easily accessible by students through smartphones, the development of teaching materials by educators is structured with an independent curriculum approach that has relevance to the social cultural context and the classroom ecosystem, emphasis on the 21st Century skills development is integrated with the learning model that encourages students to be creative, think critics, communication and collaboration.⁶⁰ In addition, an inclusive approach to learning to enhance and provide practical experience for educators to identify, compile assessments and planning matrix as well as individual learning programmes.

⁶⁰ Siti Zubaidah, “Keterampilan Abad Ke-21: Keterampilan Yang Diajarkan Melalui Pembelajaran,” *Seminar Nasional Pendidikan Dengan Tema “Isu-Isu Strategis Pembelajaran MIPA Abad 21*, no. Desember (2016): 1-17.

D. ADAPTATION LEARNING AKIDAH AKHLAK CURRICULUM MERDEKA IN ERA SOCIETY 5.0

1. Integrating technology into learning

The massive consumption of technology in the age of society 5.0 requires educators to integrate technology into learning to avoid outdated time and energy ⁶¹. Covid-19's coming suddenly transforms the entire learning process into online giving us learning. This event has caused significant dysfunctionality and disturbance because not all academics are prepared to face disruption.⁶²

Then the teacher has to equip himself with three things, including the Internet of things in the world of Education (IoT), Virtual/ Augmented reality in the education world. Not only that, teachers also need to have the skills of the 21st century: leadership, digital literacy, communication, emotional intelligence, entrepreneurship, global citizenship, team working and problem solving.⁶³ A creative and adaptive growth mindset on technology is a conscious effort to face the complexity of the future, no exception to teachers.⁶⁴ Simple examples are teachers using social media as a medium of expression of student tasks, online game-based learning (Contoh: Kahoot, Edmodo, Discord, gSuite for edu), use of zoom/google meet, E-Learning and others like that.⁶⁵

2. Technological Literacy

The focus of 21st century education expertise is now known as the 4C that covers creativity, critical thinking, communication and collaboration. A variety

⁶¹ Ni Putu Parwati and I Nyoman Bayu Pramatha, "Strategi Guru Sejarah Dalam Menghadapi Tantangan Pendidikan Indonesia Di Era Society 5.0," *Widyadari: Jurnal Pendidikan* 22, no. 1 (2021): 143–58, <https://doi.org/10.5281/zenodo.4661256>.

⁶² Richard Watermeyer et al., "COVID-19 and Digital Disruption in UK Universities: Afflictions and Affordances of Emergency Online Migration," *Higher Education* 81, no. 3 (March 2021): 623–41, <https://doi.org/10.1007/s10734-020-00561-y>.

⁶³ Ni Komang Suni Astini, "Tantangan Implementasi Merdeka Belajar Pada Era New Normal Covid-19 Dan Era Society 5.0," *Jurnal Lampuhyang* 13, no. 1 (2022): 164–80.

⁶⁴ Elissa Farrow, "Mindset Matters: How Mindset Affects the Ability of Staff to Anticipate and Adapt to Artificial Intelligence (AI) Future Scenarios in Organisational Settings," *AI & SOCIETY* 36, no. 3 (September 2021): 895–909, <https://doi.org/10.1007/s00146-020-01101-z>.

⁶⁵ Syamsul Bahri, "Konsep Pembelajaran PAI Di Era Society 5.0," *Edupedia* 6, no. 2 (2022): 134.

of AI assistants in learning such as ChatBots, translators, paraphrases, reference managers, design and editing platforms have become a teacher's duty to introduce them to students for learning efficiency and effectiveness. The students were presented with ease, speed of data retrieval, even data recommendations that the students did not think of.⁶⁶ But not a little excessive use leads students lazy, stagnant and passive. It is also the duty of the teacher to prevent it.

So, in order to face the era of society 5.0, we need some basic literacy skills such as data literacy: the ability to (1) read, analyze, and use information (big data) in the digital world, (2) technology literacy, understanding how machines work, technology applications (coding, artificial intelligence, machine learning, engineering principles, biotech), and finally (3) human literacy such as humanities, communication, and design.⁶⁷ Therefore, when used positively and optimally, AI not only facilitates work, but also acts as a booster of self-efficiency, creativity and student performance, provided that there is digital literacy and a focused moral education between teachers and students.⁶⁸

3. Reciprocity of moral and technological education

Moral and character education is more important in Islamic perspectives than secular education. In Islamic character education, teachers are regarded as a reference to their students, and students respect their teachers like their parents. Al-Ghazali (1058–1111 AD), one of the leading Islamic scholars in the field of morality and tasawuf, argued that moral education was based on the activity between teachers and students. The teacher is regarded as a moral example and a moral guide to his pupils. When students take lessons and apply them in their own lives, moral education becomes effective. Al-Ghazali

⁶⁶ Astini, "Tantangan Implementasi Merdeka Belajar Pada Era New Normal Covid-19 Dan Era Society 5.0."

⁶⁷ Astini.

⁶⁸ Shaofeng Wang, Zhuo Sun, and Ying Chen, "Effects of Higher Education Institutes' Artificial Intelligence Capability on Students' Self-Efficacy, Creativity and Learning Performance," *Education and Information Technologies* 28, no. 5 (May 2023): 4919–39, <https://doi.org/10.1007/s10639-022-11338-4>.

describes morality as a stable state of mind that encourages a person to develop good habits and do good deeds that benefit society and themselves.⁶⁹

Some research has been summarized in.⁷⁰, suggests that there are some theories about how morality can be self-binding or self-control. This binding factor is mediated by the foundations of conservatism (customs, religiousness) or collectivism. (kesepakatan oleh kelompok masyarakat tertentu : peraturan negara). To form a moral character there are three interrelated components: moral behavior, moral knowing, and moral feeling. (perasaan moral).

The process goes through several stages: (1) knowing the good, (2) desiring the good and (3) doing the good.⁷¹ It has become a construction of society that the fall of “punishment” on morality occurs from adults – in the younger, a conservative-to people with other political orientations, and individuals with high moral identities-to the lower. The desire to punish this relates to feelings of anger, disgust, and shame because the moral well-being in previous conditions has been disturbed. ⁷²

Therefore, the teacher, as said by the priest Al-Ghazali, becomes the focus of moral education, has the right to punish as a lesson the student who commits negative acts and other students. In surfing the cyber world, students often find things that are misguided that are not in line with their moral foundations, for example, a movie in which it suggests free sex while showing the scenes that are inappropriate, so since the global world doesn't bother him, can he who is Islamic and lives with normative values in Indonesia normalize it too? or with

⁶⁹ M Chowdhury, “Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching,” *MOJES: Malaysian Online Journal of Educational ...* (juku.um.edu.my, 2018).

⁷⁰ Marlon Mooijman et al., “Resisting Temptation for the Good of the Group: Binding Moral Values and the Moralization of Self-Control,” *Journal of Personality and Social Psychology* 115, no. 3 (September 2018): 585–99, <https://doi.org/10.1037/pspp0000149>.

⁷¹ Rohmat Mulyana Sapdi, “Peran Guru Dalam Membangun Pendidikan Karakter Di Era Society 5.0,” *Jurnal Basicedu* 7, no. 1 (February 2023): 993–1001, <https://doi.org/10.31004/basicedu.v7i1.4730>.

⁷² Wilhelm Hofmann et al., “Moral Punishment in Everyday Life,” *Personality and Social Psychology Bulletin* 44, no. 12 (December 2018): 1697–1711, <https://doi.org/10.1177/0146167218775075>.

the law of 'freedom of expression' in the virtual world.⁷³ So they're brutal to express themselves, so violating sharia, violating the rights of others, until the end of online trolling can be justified ?

Such liberalism must be promptly lifted in classroom learning, teachers must not leave behind up-to-date information about students. It can be by doing brain storming, instructing them to dig into trending issues and reveal what moral deviation behavior they find, which then teachers and students will analyze with interdisciplinary research and eventually learn a legal overview of such behaviour. Not all can be normalized or adopted. One way of doing this is to synchronize the teachers of akidah akhlak with the phenomenon of the society era 5.0 that is indeed taking place in today's digital interaction. The soul of resilience over this negativity is the ideal of society 5.0.⁷⁴

E. SYNCHRONIZATION OF IMPLEMENTATION MERDEKA CURRICULUM

Without the exception of MAN 2 Blitar, the entire educational institution must find its pupils experiencing the blurring of the boundaries of decency and the presence of attitudes that are already inconsistent with local morality and religion. A simple example is a few brave students to record their teacher being angry in the classroom just to make content and spread it on their social media. Or those who dare to be busy playing HP while the teacher is teaching. The degradation that occurred was largely due to the two-year Covid-19 pandemic, which led to students being less able to adapt to their school environment. Like how to communicate, how to say hi, and how to behave in front of a teacher, they tend to not know what should and should not.

Plus their smartphones that present a variety of content, including the negative pollution. The author himself found several social media accounts of students showing school bullying, slandering teachers he didn't like, smoking in uniform, talking dirty, even admitting that they did not care about noble

⁷³ Zico Junius Fernando et al., "The Freedom of Expression in Indonesia," *Cogent Social Sciences* 8, no. 1 (December 2022), <https://doi.org/10.1080/23311886.2022.2103944>.

⁷⁴ Mourtzis, Angelopoulos, and Panopoulos, "The Future of the Human-Machine Interface (HMI) in Society 5.0."

morals. Of course the content got millions of views and likes. Not only that, school romance films and other Indonesian youth series also showcase western culture, including the culture of open clothes, the night world, drugs and the like. There is a lot of positive content and excitement in schools as entertainment, but here teachers are required to update on negative issues that need to be prevented as soon as possible, because technology can no longer be covered. It is human beings who must strive for adaptation and resilience to its negative impact.

The above efforts have had positive implications for the morality of students in this society 5.0 era. Not only in the scope of the theory of Akidah akhlak only, but MAN 2 Blitar also applies practice in the field, preventive efforts of the cultivation of Buddhism, and synergy of the Akidah Akhlak teacher with other educators. In the process of implementation, this does not mean that the Akidah Akhlak teacher is facing easy problems. The whole compact class members are onerous, the burden of family problems that students bring to school, the Merdeka curriculum that is still unripe, the Akidah Akhlak teacher of the 10th grade who designs his own learning that belongs to the new model, and everything else is a testimony to the lack of maximum learning of Akidah Akhlak Kurikulum Merdeka that he is working on. He acknowledged that, more or less, the effort was still the same as the previous curriculum.

With the number of students reaching their thirties, the teacher stated that he was astounded to build the whole student with a holistic Freedom Curriculum and in accordance with the conditions of the student. The different psychological condition of the student must not be understood by the teacher in a short time. State aspirations in the Merdeka Curriculum, especially in the case of Akhlak may be implemented when each teacher is responsible for 10-15 people only, but in fact 30 students with one teacher will not be the ideal. There are still many phenomena of moral degradation to be dealt with and still haunt students. Given this very dynamic era of disruption needs to be transferred to educational institutions, then the Free Curriculum intended by the government

should be further streamlined, so that the model of learning can be easily digested and accepted by both sides, namely students and teachers.

"BIMTEK about the Merdeka Curriculum is often held, but for its implementation it is still short. Per for the writing of Merdeka's curriculum has been systematic according to the directions of Kemenag, but for the practice, it must have been training as well. And yes, it's still not there."

F. CONCLUSION

Based on research within a period of three months at Madrasah 'Aliyah Negeri 2 Blitar as a pioneer school for the Implementation of the Independent Curriculum, field findings show that the challenges of the digital world are increasingly dynamic, especially in the context of overcoming the moral degradation of current students, so that various kinds of efforts are needed to prevent and overcome them in order to maintain the stability of a humane society as the ideals echoed in the era of society 5.0. The reformulation of the independent curriculum's learning of akidah akhlak still encounters problems in the learning modeling, adaptation and practice stages, as seen in the daily learning process in class, adjustments and habituation of character education are needed. The form of synchronization at the preventive, curative and rehabilitative stages of moral degradation in the scope of learning cannot be borne by one party, the moral creed teacher alone, but has become a synergy together. The era of Society 5.0 and the development of science and technology cannot be stopped. Therefore, resilience skills and awareness both personal and group to be adaptive to disruption is a must. This research is certainly not absolutely able to answer the demands of the times, but the author needs to emphasize that stringing changes little by little gradually is the key to a big evolution in the future. It is the author's hope that this research will be developed considering that the implementation of the independent curriculum still needs adaptation in several aspects, especially in its implementation in the scope of Madrasah 'Aliyah, besides that further researchers can examine in-depth critically as well as serve as a reference base for future research.

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