Opportunity and Challenges for the Application of the Independent Learning Curriculum to Islamic Education in *Madrasah*

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Article Info	ABSTRACT
	Madrasah in Indonesia faces opportunities and challenges in keeping up with current developments to achieve quality education. The independent learning curriculum is the latest development in education in Indonesia. This curriculum carries the concept of flexibility, giving teachers freedom in choosing learning methods and materials. This research analyzes problems in applying the independent learning curriculum to Islamic education in *Madrasah*. This research method uses literature or library research with a descriptive analysis approach. Data collection techniques involve information sources from various relevant literature and documents. This research shows that the independent learning curriculum can provide students with a deep and comprehensive learning experience if implemented comprehensively in Madrasah. However, several problems arise when implementing the curriculum. Issues such as the readiness of teachers and staff, the quality and consistency of Islamic education, and adequate resources are the main problems among the many problems in implementing the independent curriculum for Islamic madrasah education. In overcoming this problem, there is a need for additional training for teachers and staff, the development of curriculum consistency guidelines, and an emphasis on the continuation of quality Islamic education.

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INTRODUCTION

Madrasah in Indonesia has opportunities and challenges in responding to current developments that must be faced wisely to achieve quality education. One of the opportunities that Madrasahs have is being able to provide quality Islamic education and teach Islamic values that are appropriate to the times (Muliardi, 2023). As public awareness of the importance of religious education increases, Madrasahs can take advantage of this opportunity to provide quality Islamic education and answer

community needs. Madrasah in Indonesia can also improve the quality of learning by developing more modern and effective learning methodologies (Arifiah, 2021).

Islamic education in madrasahs applies social change that can help achieve personality learning through active learning and a combination of "soft skills and hard skills"(Nirwana & Khoiri, 2023). However, because it does not represent competency and behavioral abilities, several evaluations of the learning curriculum are considered less sensitive to social changes occurring in contemporary society (Noviannda et al., 2020). The curriculum is a tool used to realize national education goals by taking into account the stage of student development and its suitability to the environment, national development needs, and developments in science and technology and the arts, by the type and level of each educational unit (Khoiriyah et al., 2020).

The curriculum requires a strong foundation so that it can be developed by Madrasah. However, in reality, the curriculum is made according to competency standards and national standards created and determined by the government. Ideally, curriculum development is carried out by schools, Madrasahs, or Islamic boarding schools, which better understand and understand the curriculum and the conditions required. The experience of this country for half a century in managing its education system shows that every time a discussion arises that leads to efforts to improve the national education system, the focus of attention is always on improving the curriculum (Khoiriyah et al., 2020).

The curriculum designed and developed by schools/madrasahs should be relevant to community needs. Because the curriculum is prepared and developed to achieve educational goals, namely preparing students so that they can live in society. The role of schools is to be a laboratory for the social life of society so that students who have studied at the school are expected to be ready to enter society. The curriculum is also required to have good management so that the education and learning process can run smoothly and according to expectations (Zazkia & Hamami, 2021). In the implementation process, the curriculum should be able to adapt to current developments and technology, in terms of methods, media, and even learning materials (Thaib & Siswanto, 2015). The curriculum is also seen as a core system that has an important position in carrying out all educational activities (Rosmiaty, 2018).

However, if you pay attention, the curriculum in this country is always changing following or in line with changes in the Minister of Education and Culture. Who knows what changes the new minister will make after this? Therefore, the Indonesian people have become familiar with the curriculum very early and are already accustomed to the various changes they have experienced (Sukino, 2017). Even though there have been many changes to the curriculum, it seems that the results of this process are still far from expected. It is not uncommon for implementers such as teachers and students to become burdened every time there is a change in the curriculum in this country (Zazkia & Hamami, 2021).

Efforts to change the learning paradigm that is ingrained in the brains of the nation's children can be made by changing the curriculum due to the strategic placement of the learning curriculum in the hierarchy of the education system. This is related to government policy so that the curriculum advances as a result (curriculum development). The current curriculum is not free from shortcomings and will continue to be updated, therefore curriculum modifications are commonplace in the field of learning in Indonesia (Insani, 2019).

One of the latest developments in education in Indonesia is the independent learning curriculum (Aisyah et al., 2023; Dermawan & Farid, 2020). The independent learning curriculum is a curriculum developed by the Ministry of Education and Culture (Kemendikbud) to provide more effective and meaningful learning for students. This curriculum is a combination of the 2013

Curriculum and the Teacher Level Curriculum (KTSP) which was previously implemented in schools in Indonesia (As'ad, 2021).

The independent learning curriculum is very different from the previous curriculum, where teachers were given the freedom to choose the appropriate format, experience, and relevant material to achieve learning objectives (Marlina, 2022). At the same time, they have the greatest possible freedom on the part of students to explore their uniqueness. In its implementation, the teacher must understand the competence of each student, so that at the beginning of a meeting for a new lesson, the teacher must know the competence of each student taught by the teacher before continuing the topic (Isma et al., 2022). The Merdeka Curriculum perfects the cultivation of student character education with the Pancasila student profile, which consists of 6 dimensions, each dimension is explained in detail in each element. which consists of faith, devotion to God Almighty, global diversity, cooperation, independence, critical reasoning, and creativity (Maghfuri Amin, 2020).

The Independent Learning Curriculum requires that learning plans made by teachers be given in a fun way so that students do not feel pressured when learning. Teachers must provide guidance and direction to students so that their interests and talents continue to develop (Solikhah & Wahyuni, 2023). With the independent learning curriculum, it is hoped that it will be able to improve the quality of students in various fields, not only academic but also non-academic (Vhalery et al., 2022). In terms of academics, students are not only required to think at a low level but also at a high level, so that they have critical thinking skills, which students continue to develop (Achmad et al., 2022).

The Independent Learning Curriculum also encourages students to develop critical, creative, and innovative abilities in thinking and acting (Murdiyanto et al., 2023)Students are invited to solve problems and produce original and innovative works, thereby strengthening their creative abilities. Apart from that, students are also taught to strengthen positive character in everyday life, so that they can become good citizens and contribute positively to their nation. Through the Merdeka Curriculum, students will have stronger creative abilities and positive character, so they will be able to face various challenges in the future more prepared and confident (Devi Erlistiana, Nur Nawangsih, Farchan Abdul Aziz, Sri Yulianti, 2022). Therefore, the role of the Independent Curriculum in Madrasah is very important in developing creativity and national character in students in Indonesia

It is hoped that the implementation of the Independent Learning Curriculum in Madrasah will have a positive impact on improving the quality of education in Indonesia, especially in developing creativity and national character that is in line with Islamic values. The Independent Learning Curriculum at Madrasah is designed to provide a more inclusive and participatory approach to the learning process so that students can develop their creativity and positive character more effectively while still upholding Islamic teachings. In this curriculum, teachers and students are given the freedom to design learning materials and learning methods that suit conditions and needs (Setiawan et al., 2022), while ensuring that the materials and methods are aligned with Islamic principles. In this way, a more enjoyable and interactive learning atmosphere can be created and encourage students to be more active in finding out and exploring knowledge within the boundaries of Islamic guidelines.

The Independent Learning Curriculum supports many innovations in the world of education, especially the progress of various educational institutions, including schools and madrasahs. Schools and madrasahs are different types of educational institutions, with madrasahs being Islamic religious schools focused on providing Islamic education (Richter et al., 2015).

Madrasahs face several unique challenges in dealing with curriculum development related to the demands of integrating Islamic education principles into the Independent Learning Curriculum (Zulkifli et al., 2023). Based on the description above, researchers are interested in conducting research entitled "Analysis of Problems in the Implementation of the Independent Learning Curriculum in Islamic Education in Madrasahs" to explore how madrasahs can effectively implement this curriculum while maintaining their Islamic identity and meet the needs of Islamic education.

METHOD
This research utilizes a literature review method, which involves analyzing various literature sources such as books, scientific journals, and documents related to the research topic (Sukmadinata, 2009).   The data collected for this research consists of literature materials discussing the implementation of the Independent Learning Curriculum in Islamic education at madrasahs (Islamic schools) in Indonesia. These materials include academic journals, research reports, government documents, and other relevant publications. The data analysis process follows a content analysis approach as described by Lasswell. Content analysis is a technique for making systematic and objective inferences by identifying specific characteristics within the data (Holsti, 1969). The content analysis process in this research involves the following stages:
1. Formulating research questions to guide the analysis.
2. Selecting relevant data sources through purposive sampling.
3. Developing categories and coding schemes to classify the data.
4. Coding the selected data sources based on the predetermined categories.
5. Quantifying and scaling the coded data based on specific criteria.
6. Interpreting and concluding the analyzed data.

In the first stage, the research questions are formulated to explore the challenges and issues faced in implementing the Independent Learning Curriculum in Islamic education at madrasahs. The second stage involves purposively selecting relevant literature sources that discuss this topic. In the third stage, categories are developed to classify the data based on emerging themes, such as curriculum design, teacher training, resource availability, and cultural considerations. The selected literature sources are then coded according to these categories in the fourth stage. The fifth stage involves quantifying and scaling the coded data based on criteria such as the frequency of specific issues or challenges mentioned in the literature.   Finally, in the sixth stage, the analyzed data is interpreted, and conclusions are drawn to answer the research questions and provide insights into the challenges and potential solutions for effective implementation of the Independent Learning Curriculum in Islamic education at madrasahs.

RESULTS
Learn Based on an Islamic Education Perspective
The concept of independent learning encourages students to be critical, and actively involved in experiencing the learning process and learning to produce knowledge. Freedom to learn based on an Islamic perspective comes from theological beliefs (tawhid) which liberate the learner. This theological belief has implications for a critical attitude that the source of scientific truth, whether through the learning process or empirical experience, comes from Allah SWT (Mukhoiyaroh & Aziz, 2023). Based on Abraham's assertion (P.M., 2023), freedom to learn is nature, a natural inclination, and a love of wisdom (philosophy) instilled by God in humans. Freedom to learn is not

just unlimited freedom to study, study, and seek knowledge. However, freedom to learn in Islam is a spirit to fulfill curiosity (curiosity) and a desire to ma'rifatullah (know Allah), in addition to a desire to master and deepen knowledge and skills without being "limited" by barriers. The spirit of independent learning is learning to master competencies and skills in a broader and multidisciplinary manner (Afif, 2022).

The implementation of independent learning applied in Islamic education is important because Islam does not limit and restrain its people from learning everything. The concept of independent learning is implemented by giving freedom to students to learn. Students know and enjoy their learning rights, with facilities that support and make their learning systems and patterns successful. Implementation of freedom of learning requires the same attitudes, views, and orientation. Freedom to learn is inspired by the challenges of life in the future which require mastery of more scientific disciplines and skills. Freedom to learn is also in line with the concept of transformative learning (Jack Mazirow) (Kruszelnicki, 2020), the concept of liberating education (Ki Hadjar Dewantara) in the study (Krisbiyanto, 2018), experimental learning (Carl Rogers), and Contextual Teaching and Learning (Wahab, 2022). Meanwhile, learners (especially students) have a positive tendency to explore, collaborate, and seek "new experiences". This shows that independent learning opens opportunities, opportunities, challenges, alternatives, and new experiences to diversify students' knowledge and skills in addition to the "curriculum structure" that has been "packaged" in the education system. (Afif, 2022).

Implementing the independent learning policy requires optimal human resources; and new experiences, as well as learning situations and conditions that enable students to be actively involved in producing and constructing knowledge and skills that are aligned with Islamic teachings and values. In Islamic education, this active involvement entails students engaging in learning activities that promote critical thinking, problem-solving, and knowledge construction based on Islamic principles and sources such as the Quran and Sunnah. For example, students may be encouraged to analyze and interpret Islamic texts, apply Islamic principles to contemporary issues, or develop innovative solutions to real-world problems from an Islamic perspective. This active learning approach aims to cultivate not only academic knowledge but also practical skills and character development grounded in Islamic values and worldviews (Jenita et al., 2022). With the implementation of independent learning, schools are encouraged to be more productive in establishing collaboration and partnerships with educational institutions. The progress is that if the concept of independent learning is applied comprehensively, students will undoubtedly have a great opportunity to gain richer and more comprehensive scientific, skill, and humanitarian experiences. The implementation of independent learning is optional (choice), not mandatory, so whether the independent learning plan kicks off or not depends on the school leadership and the established policies. Rational considerations and prospects certainly lead to wise and strategic choices that independent learning becomes an alternative learning system that is projected to produce results and outcomes from an effective and progressive education system. In this context, Islam requires its people to always make internal changes (mental, thinking, and moral) towards khaira ummah (the best ummah) through an effective, constructive, and productive education and learning process. This process involves instilling Islamic teachings and values from an early age, both at home and in Islamic educational institutions such as madrasas. Through comprehensive Islamic education, individuals are taught to continuously purify their hearts, minds, and souls by instilling principles such as taqwa, ikhlas, and akhlaq (Afif, 2022). The Quran and Sunnah are the main sources to guide this internal transformation, guiding to development noble qualities, a close relationship with Allah, and continuous self-improvement.

Freedom to learn conceptually and factually is an integral part of the history of Islamic education and civilization. The implementation of freedom of learning in the heyday of Islamic civilization was reflected in the many multi-talented and multi-disciplinary scholars and scientists. Of course, they were able to do this not only because they were inspired by the concept of independent learning and the Rabbik philosophy of iqra' bi ismi, but what was more important was the mental attitude of strong, diligent, tenacious, creative, and productive learners, so that they inherited a large scientific legacy (Fridley et al., 2023). brilliant and has become a reference to this day. Freedom to learn is not a utopian concept but is a strategic idea offered at a time when the world is experiencing very rapid changes, and demands mastery of multi-knowledge and skills (Afif, 2022).

Madrasah Curriculum

In Indonesia, Madrasahs are institutions for Islamic education that were founded in response to the country's desire to revitalize and advance Islamic thought. Muslims who want future generations of Muslims to learn, appreciate, and practice Islam more fully and correctly by establishing Madrasah in their communities. The three main Madrasah in Indonesia are Madrasah Aliyah (MA), Madrasah Tsanawiyah (MTs), and Madrasah Ibtidaiyah (MI). In general, the MI, Mts, and MA madrasa curriculum covers topics such as religious education, citizenship, language, numeracy, science, social studies, and local content that must be taught. Regulations regarding the development of Islamic education curricula, especially in Madrasah, are in No. 165 in 2014 regarding Madrasah Curriculum Guidelines. The development of KMA Curriculum No.183/2019 features improvements from the previous curriculum, including materials and learning processes adapted to 21st-century learning, such as an emphasis on critical thinking skills, creativity, collaboration, and digital literacy in the context of Islamic education (Nirwana & Khoiri, 2023). This curriculum provides specificity for Islamic education by combining the demands of 21st-century skills with the foundation of Islamic teachings and values.

Different interpretations of the current curriculum are commonplace in society. This is possible because the current school curriculum is seen as a political intervention in its efforts to improve educational standards. Activities that require additions to student study plans, curricula, and learning methodologies are the core of curriculum development in Islamic education. The Islamic curriculum must prioritize values, human potential as the Khalifah of Allah, unity, religion, self-development, and at least individual self-development. There are three basic principles for creating a curriculum. This basis is a psychological basis for answering and determining students' abilities and needs (Children's abilities and needs). The philosophical foundation serves to determine the values to be realized based on an understanding of the nature of the universe and human life (the kind of universe in which we live). It answers fundamental questions about human existence, its relationship with God, the universe, and fellow human beings. The philosophical foundation provides the fundamental direction and purpose of education itself (Rahmayulis, 2015). For example, in Islamic education, the philosophical foundation comes from the Quran and Sunnah, which explain the purpose of human creation, his relationship with Allah SWT, and his duties and responsibilities as a caliph on earth.

Independent Learning Curriculum for Madrasah

Law Number 20 of 2003 concerning the National Education System Article 4 mandates that education is carried out as a process of acculturating and empowering students that lasts throughout life. Education is carried out with the principles of setting an example, building motivation, and developing students' creativity in learning. The enactment of Minister of Religion Decree Number 792 of 2018 concerning Guidelines for Implementing the Raudhatul Athfal Curriculum, Minister of Religion Decree Number 183 of 2019 concerning Islamic Religious Education Curriculum in Madrasah, and Minister of Religion Decree Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasah, provides space for Madrasah to carry out creativity and innovation in the management of education and learning. In line with this, the Ministry of Education, Culture, Research and Technology has launched the Independent Curriculum which will be implemented starting in the 2022/2023 school year (Fathoni, 2020).

The concept of an independent curriculum is to simplify the curriculum and provide space for creativity and flexibility for educational units in managing learning. Along with changes in the 21st-century learning paradigm and very dynamic and uncertain world developments, new patterns are needed in managing education and learning in Madrasah (Suttrisno & Yulia, 2022). Madrasahs must always make continuous changes and improvements, dare to innovate or make breakthroughs, and make maximum use of information technology to improve the quality of service to all Madrasah residents. Madrasahs must have autonomy in managing education and independence in creating, innovating, and creating services that are humane, friendly, and adaptive to developments in science and technology (Rambung et al., 2023). Therefore, the Decree of the Minister of Religious Affairs Number 183 of 2019 concerning the Islamic Religious Education and Arabic Language Curriculum in Madrasahs. This decree regulates the Islamic Religious Education and Arabic Language curriculum in Madrasas, which is likely to be a reference in the preparation of Guidelines for Implementing the Merdeka Curriculum in Madrasas.

1. Guidelines for the Implementation of the Independent Curriculum in Madrasahs are intended as a guide for Madrasahs and other stakeholders in developing educational unit-level curricula in Madrasahs according to the characteristics of educational needs and management in Madrasahs.
2. Independent Curriculum Guidelines for Madrasahs aim to provide Madrasah independence in managing education and learning, to improve the quality and competitiveness of madrasahs by the demands of 21st-century competence.
3. The target of the guidelines for implementing the independent curriculum in Madrasah is the education unit and other stakeholders in managing education and learning in Madrasah.
4. The scope of guidelines for implementing the independent curriculum in Madrasah includes:
a. Graduation Standards
b. Content Standards
c. Curriculum Structure
d. Curriculum Implementation in Madrasah Learning and Assessment
e. Strengthening the Pancasila Student Profile
f. Madrasa Operational Curriculum
g. Monitoring and Evaluation of the Implementation of the Independent Curriculum in Madrasah
h. Socialization and Assistance for the Implementation of the Independent Curriculum in Madrasah
i. Learning Outcomes (Solikhah & Wahyuni, 2023).

Problems in Implementing the Independent Learning Curriculum for Islamic Education in Madrasah

1. Teacher and Staff Readiness

   The readiness of teachers and staff in Madrasahs is a major factor influencing the successful implementation of the Merdeka Curriculum. Madrasahs as Islamic educational institutions require a unique learning approach that is by Islamic values. Teachers in Madrasahs need to experience a change in roles and skills to implement a more flexible and student-oriented curriculum. Additional training to understand and implement the Merdeka Curriculum approach in the context of Islamic education is an urgent need. This provision is not only limited to understanding curriculum materials but also emphasizes the role of teachers as spiritual guides who can support the development of students' character through Islamic teachings. The abilities needed by teachers and staff to successfully implement the Merdeka Curriculum include a deep understanding of the principles and philosophy of the curriculum, skills in designing active, innovative, and student-centered learning, and mastery of Islamic materials and values that must be integrated into the learning process. In addition, teachers and staff also need to have the ability to facilitate the development of character and 21st-century skills in students by the objectives of the Merdeka Curriculum, while maintaining the integrity and identity of Islamic education in Madrasahs.

2. Quality and Consistency of Islamic Education

   The implementation of the Merdeka Curriculum in Madrasahs also brings issues related to the quality and consistency of Islamic education. A more flexible curriculum can open up opportunities for variations in teaching and assessment methods across Madrasahs. However, problems arise in ensuring that the quality of learning remains in line with Islamic values. Madrasahs need to develop guidelines or frameworks that can ensure consistent implementation of an independent curriculum in the context of Islamic education. The development of guidelines or frameworks in Islamic education aims to provide references and standards for Madrasahs in designing and implementing curricula, learning methods, and assessments that are aligned with the principles and values of Islamic teachings. These guidelines should include core competency standards, content standards, learning strategies, and assessments that integrate aspects of knowledge, skills, and Islamic character building. In addition, the guidelines should also emphasize the role of teachers as role models and spiritual mentors, and guide the development of a conducive learning environment based on Islamic values. Thus, through a comprehensive guideline or framework, Madrasahs can ensure the continuity of the quality of Islamic education that is relevant to the times, while maintaining Islamic identity and values in the educational process.

3. Resources and Accessibility

   Implementing the Independent Curriculum requires additional resources, including teaching materials that are by Islamic principles. However, Madrasah often faces budget and infrastructure limitations. Madrasah need to find creative solutions to overcome this problem, such as collaborating with local governments, zakat amil institutions, or Islamic philanthropic institutions. Building an Islamic education resource center that can be accessed by various Madrasahs can be a strategic step to increase resource availability and accessibility.

4. Monitoring and Evaluation of Islamic Education

   Developing an evaluation system that is aligned with the characteristics of Islamic education is critical to assessing students' achievement of religious, moral, and social competencies rooted

in Islamic principles. This involves determining desired competencies based on Islamic teachings and values, developing assessment instruments such as tests, projects, and observations that can measure these competencies in terms of both knowledge and application and ensuring that assessment methods are aligned with Islamic values such as honesty, fairness and respect for individuals. The development process should involve Islamic scholars, educators, and community members to ensure cultural and religious relevance, followed by piloting and adjustments based on feedback and data analysis, training for educators, data collection and analysis procedures, and periodic review to ensure alignment with educational objectives and Islamic principles.

5. Uncertainty in the Results of Islamic Education

An independent curriculum can produce a variety of learning outcomes, depending on students' interests and learning approaches. This can be a challenge in comparing student performance across schools or regions. Madrasahs need to design approaches that can accommodate variations in student learning outcomes without sacrificing quality standards. Madrasah needs to have assessment methods that are flexible and can measure students' achievements fairly, without judging them solely on standardized test results. Formative and portfolio assessment approaches can be a solution to overcome this challenge.

6. The Importance of Mentoring in the Context of Islamic Education

The importance of mentoring in the context of Islamic education is a crucial aspect of implementing the Independent Curriculum in Madrasah. Students at Madrasah need in-depth spiritual and moral guidance by Islamic values. Teachers and supervisors need to be actively involved in providing the necessary direction to students so they can understand and live Islamic teachings in everyday life. Mentoring also plays a role in helping students make decisions that support their personal and academic development in the spirit of the Independent Curriculum. Therefore, Madrasah need to pay special attention to the role of teachers as spiritual companions who can provide spiritual encouragement and direction to students.

7. Inequality and Inclusivity of Islamic Education

Respecting diversity in Islamic education involves recognizing and accommodating the different backgrounds, abilities, learning styles, and needs of students within the framework of Islamic education. This can be achieved by providing curriculum and teaching materials that are inclusive and avoid bias or discrimination, applying varied learning techniques to accommodate diverse learning preferences, using culturally responsive pedagogies that incorporate perspectives and contexts relevant to student's life experiences, providing accommodations and support services for students with special needs, encouraging open dialogue and mutual respect for different perspectives and interpretations of Islamic teachings, promoting Islamic values of empathy, compassion and social justice, engaging parents, communities and stakeholders from diverse backgrounds, and providing professional development opportunities for educators to improve cultural competence and strategies for creating inclusive learning environments.

8. Integrating Technology in the Context of Islamic Education

An independent curriculum focused on technology necessitates adequate access to technological infrastructure and devices. Unequal access to technology can lead to digital divides, where some students have limited access, hindering their ability to leverage technology for learning and developing essential digital skills. This issue must be addressed to overcome problems in technological development and support the successful implementation of an independent curriculum in Islamic education. Madrasahs need to collaborate with relevant stakeholders, such as the government, non-governmental organizations, or Islamic philanthropic institutions, to

ensure the provision of adequate technological infrastructure. This collaborative approach can help secure the necessary technological resources, especially for madrasahs with financial constraints. Additionally, teacher training in technology integration is crucial to optimize the benefits of technology in the learning process. By ensuring equitable access to technology, providing training for educators, and fostering partnerships, madrasahs can create an inclusive learning environment that accommodates diverse learning needs and equips students with the technological competencies required to thrive in the digital era, thereby overcoming challenges in technological development while successfully implementing an independent curriculum within the context of Islamic education.

9. Resistance to Change in Islamic Education

The introduction of an independent curriculum may face resistance from various stakeholders like teachers, parents, and educational institutions accustomed to traditional approaches, necessitating intensive training, counseling programs for educators and staff to explain benefits and objectives, collaborative efforts with parents to involve them in understanding the value and advantages of this new curricular approach, as well as active engagement of related parties such as school committees and educational supervisory institutions to address resistance and create a supportive environment for change. Overcoming resistance across all societal levels in Islamic education reform requires a multifaceted strategy involving awareness campaigns and open dialogues to dispel misconceptions and highlight alignment with Islamic principles, involvement of religious scholars and community influencers to build trust, professional development for educators, parental workshops addressing concerns, collaboration with governing bodies ensuring transparency and policy adherence, pilot implementations demonstrating effectiveness, showcasing success stories, and strategic planning to tackle logistical and resource challenges through partnerships - fostering open communication, comprehensive training, influential stakeholder participation, and evidence of positive impact to effectively navigate resistance and enable successful curricular transformations.

CONCLUSION

The implementation of the Independent Learning Curriculum in Madrasahs holds immense promise for elevating the quality of Islamic education, as substantiated by numerous studies conducted by reputable educational institutions and Islamic research centers. These studies resoundingly conclude that this progressive curriculum empowers teachers and students alike to explore more creative, inclusive, and student-centered learning methodologies, fostering an environment conducive to holistic growth and intellectual development grounded in Islamic values. While the transition towards this innovative curricular approach is not without its challenges, such as ensuring the readiness of teachers and staff to adapt to their evolving roles, maintaining consistent quality standards in Islamic education across institutions, and strategically managing resources to support the implementation process, these obstacles are surmountable through comprehensive training programs, clear guidelines, and collaborative efforts between educational authorities, Madrasah administrations, and community stakeholders.

Ultimately, the Independent Learning Curriculum in Madrasahs represents a landmark step in aligning Islamic education with the demands of the 21st century, providing a platform for Madrasahs to innovate and produce graduates who not only excel academically but also embody a strong character orientation deeply rooted in the timeless principles of Islam. This character orientation encompasses traits such as integrity, compassion, social responsibility, ethical conduct,

respect for diversity, critical thinking, and a commitment to lifelong learning and spiritual growth. By fostering these values and equipping students with the necessary knowledge, skills, and moral compass, Madrasahs can nurture generations of well-rounded individuals who are not only intellectually adept but also positively contribute to the betterment of their communities and society at large, serving as beacons of Islamic teachings and ambassadors of peace, tolerance, and human dignity. With unwavering dedication, strategic planning, and collaborative efforts from all stakeholders, the Independent Learning Curriculum in Madrasahs can unlock a transformative educational experience that harmonizes academic excellence with the profound spiritual and moral foundations of Islam, shaping the leaders, thinkers, and catalysts of positive change our world so desperately needs.

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