

Optimizing Islamic Education Learning Strategies in Cultivating Religious Culture Junior High School Students in the Independent Curriculum in Central Java

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DOI: 10.32528/tarlim.v9i1.5106

Track:

Received:

4 Februari 2026

Final Revision:

11 Maret 2026

Available online:

25 Maret 2026

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Abstract, The implementation of the Independent Curriculum requires Islamic Religious Education (PAI) learning to focus not only on cognitive aspects but also on strengthening the character and religious culture of students in the school environment. However, at the practical level, Islamic Religious Education (PAI) learning still faces challenges, especially in the imagination of adaptive learning strategies based on student needs (contextual). The purpose of this study is to analyze the optimization of Islamic Religious Education (PAI) learning strategies in fostering religious culture in public junior high schools during the implementation of the Independent Curriculum in Central Java. The study used a qualitative paradigm with a case study design at Batang Public Junior High School. The data collected through observation, semi-structured interviews, and documentation. The research informants were the principal, Islamic Religious Education teachers, the curriculum vice-chair, the OSIS Spirituality Section, and students. Data analysis techniques used Miles Huberman and Saldana, which included data condensation, data display, and data verification. The results of the study indicate that optimization of Islamic Religious Education (PAI) learning in fostering students' religious culture is carried out through the implementation of differentiated learning in the classroom, the integration of religious project values to strengthen the Pancasila student profile (P5), and structured religious habits in the school environment. Supporting factors include teacher pedagogical competence and school policy support. Inhibiting factors include limited learning time and the complexity of curriculum administration. This study concludes that optimizing Islamic Religious Education (PAI) learning strategies plays a significant role in shaping students' religious culture in public junior high schools. Conceptually, this research strengthens the role of PAI as an instrument for shaping religious culture in public schools under the Merdeka curriculum. Practically, it provides recommendations for schools and teachers in developing contextual and sustainable PAI learning.

Keywords: Islamic Religious Education, Merdeka Curriculum, Religious Culture, Pancasila Student Profile

Optimalisasi Strategi Pembelajaran Pendidikan Islam dalam Memupuk Budaya Keagamaan Siswa SMP Kurikulum Mandiri di Jawa Tengah

Abstrak, Pelaksanaan Kurikulum Merdeka menuntut pembelajaran PAI tidak hanya

berfokus pada aspek kognitif semata, namun pada penguatan karakter dan budaya religius para siswa di lingkungan sekolah. Akan tetapi pada tataran praktik, pembelajaran PAI masih menghadapi tantangan khususnya dalam pengoptimalan strategi pembelajaran yang adaptif dan berdasarkan kebutuhan para siswa (kontekstual). Tujuan penelitian ini guna menganalisis optimalisasi strategi pembelajaran PAI dalam menumbuhkan budaya religius siswa di SMP Negeri pada pelaksanaan Kurikulum Merdeka di Jawa Tengah. Penelitian menggunakan paradigma kualitatif dengan desain studi kasus di SMP Negeri Batang. Data yang peneliti kumpulkan melalui observasi, wawancara semi terstruktur dan dokumentasi. Informan penelitian yaitu kepala sekolah, guru PAI, waka kurikulum, sie. Kerohanian OSIS dan siswa. Teknik analisis data menggunakan Miles Huberman dan Saldana yang meliputi kondensasi data, display data dan verifikasi data. Hasil penelitian menunjukkan bahwa optimalisasi pembelajaran PAI dalam menumbuhkan budaya religius siswa dilakukan melalui penerapan pembelajaran berdiferensiasi di kelas, integrasi nilai-nilai religius proyek penguatan profil pelajar Pancasila (P5) dan pembiasaan religius yang terstruktur di lingkungan sekolah. Faktor pendukung meliputi kompetensi pedagogis guru dan dukungan kebijakan sekolah. Sedang faktor penghambatnya keterbatasan waktu pembelajaran dan kompleksitas administrasi kurikulum. Penelitian ini menyimpulkan bahwa optimalisasi strategi pembelajaran PAI berperan cukup signifikan dalam pembentukan budaya religius siswa di SMP Negeri. Secara konseptual penelitian ini penguatan peran PAI sebagai instrument pembentukan budaya religius di sekolah negeri pada kurikulum Merdeka. Sedang secara praktis memberikan rekomendasi bagi sekolah dan para guru dalam mengembangkan pembelajaran PAI yang kontekstual dan berkelanjutan.

Keywords: Pendidikan Agama Islam, Kurikulum Merdeka, Budaya Religius, Profil Pelajar Pancasila

INTRODUCTION

Education plays a strategic role in shaping the character of the nation's young generation. In the context of Indonesia's diverse and religious society, Islamic Religious Education (PAI) is a key element in developing Islamic character, including moral, ethical, and spiritual values. This aligns with the national education goals, which emphasize the development of students with faith, piety, and character (Fira Aziza et al., 2024). In addition to mastering religious knowledge, PAI learning also internalizes religious values, which are reflected in students' daily attitudes, behaviors, and culture, both inside and outside of school (Irodati, 2021; Said et al., 2025).

The implementation of the Merdeka curriculum brings a new paradigm to Islamic Religious Education (PAI) learning, emphasizing differentiated learning, strengthening the Pancasila Student Profile character, and contextual learning (Wibowo et al., 2025). In this context, PAI has a significant opportunity to be optimized as an instrument in shaping a school's religious culture, such as classroom learning linked to the instilling of worship, morals, and organized religious activities (Azizah et al., 2023) as well as attitudes of tolerance, honesty, responsibility, and social care, along with the instilling of almsgiving. All of these are core values of religious culture (Putri Cahyaningsih & Kamal, 2022) However, based on research by (Mazid & Nurmawati Nurmawati, 2024), Islamic Religious Education learning is still looked down upon by parents of students and there is a lack of training related to teacher competency, especially in the field of Islamic Religious Education,

and according to research (Candira et al., 2025), Islamic Religious Education learning is still at the administrative level, more normative-cognitive, and still uses lecture methods rather than habituation.

As a result, students' ability to understand Islamic Religious Education is still normative-cognitive, so that many students are still confused about applying it in their daily lives (Irawati et al., 2022), there is a disintegration of religious values, namely students know the noble values of Islamic Religious Education in class but because there is no continuous habituation, these values are less internalized into the souls of students (Sari et al., 2021), as well as a decrease in students' interest and motivation to learn Islamic Religious Education (Aulia Ihsan et al., 2025).

Java, as the center of national education, presents a complex diversity of social, moral decadence, political, radical, cultural, and religious aspects ((Lusyana et al., 2025). This presents a challenge for schools in developing a religious culture, particularly in public schools (Nurwahyun, 2025). Previous research has shown that the implementation of the Merdeka curriculum in public schools focuses more on policy aspects. For example, research (Umari et al., 2024) demonstrated the importance of the relationship between policy, implementation, and stakeholders. Although the Merdeka curriculum provides flexibility and accommodates innovation in learning, its success is heavily influenced by teacher competence, adequate facilities, and policymakers. On the other hand, as research (Ali, 2025) shows, Islamic Religious Education (PAI) learning tends to focus on pedagogical and cognitive aspects, which often conflict with the Merdeka curriculum approach.

Meanwhile, research on religious culture places it as the core of educational policy, but it is not optimized massively so that the results are less than expected, as research ((Fatimah et al., 2020) shows that religious culture is influenced by the background of students and the school policies that have been implemented, this has an impact on the formation of student character.

When comparing research in the context of public schools (SMPN) with madrasahs/Islamic boarding schools (pesantren), the quantity is much smaller and tends to be a single case study, and it has received relatively little attention in previous research (Fatimah et al., 2020). Most studies on religious culture and Islamic Religious Education (PAI) have been conducted in faith-based schools. However, public schools (SMPN) are more diverse in terms of the social, cultural, and religious backgrounds of their students, thus presenting unique challenges in addressing the challenges of building a moderate, inclusive, tolerant, and peace-loving religious culture (Estu et al., 2025).

Furthermore, previous research has focused on the technical implementation of the curriculum rather than its relationship to the development of students' religious culture in junior high schools (SMPN). For example, (Kaloko, 2025) examined the planning, implementation, supporting factors, and obstacles to Islamic Religious Education (PAI) learning in the Independent Curriculum, focusing on differentiation and P5, but did not specifically correlate these with religious culture.

Previous research on the implementation of the Merdeka curriculum in Islamic Religious Education (PAI) learning in public schools has predominantly focused on policy and administrative aspects. Meanwhile, studies directly correlating strategy optimization with the development of students' religious culture in public junior high schools are still very limited. This study aims to fill this gap by positioning PAI as a strategic instrument in developing a contextual, inclusive, and moderate religious culture.

Based on the above background, this study seeks to offer novelty from a conceptual, contextual, and practical perspective. Conceptually, this research provides an understanding of optimizing Islamic Religious Education (PAI) learning within the Merdeka curriculum in public schools. Its primary focus is not solely on the classroom learning process but also on its integration with the development of a religious culture within the school.

Contextually, this study examines Islamic Religious Education (PAI) learning practices at junior high schools in Central Java, which have heterogeneous characteristics and are typically conducted in religious-based schools. Practically, it presents strategies for optimizing Islamic Religious Education (PAI) learning by integrating intracurricular learning, a project to strengthen Pancasila student profiles, religious practices, and school policies and culture.

RESEARCH METHOD

The research approach used a qualitative approach with field research and a case study design. The researcher chose this approach to gain a deeper understanding of optimizing Islamic Religious Education (PAI) learning in shaping students' religious character at SMP N Batang, both contextually and naturally, with the researcher as the primary instrument (Muaini, 2025).

The primary data source was an Islamic Religious Education teacher who had at least 6 years of teaching experience at the school and was directly involved in the planning and implementation of religious culture (Pratama & Rivauzi, 2024). Secondary data was obtained from Islamic Religious Education documents, the Merdeka Curriculum, Islamic Religious Education teacher lesson plans, teaching modules, homeroom teacher notes reports related to student character development, photos of activities and school regulations (Putri & Alfurqan, 2025). The researcher conducted data collection techniques by conducting observations in class and outside the classroom, focusing on teacher-student interactions, habituation practices, conveying moral values, and student responses (Bazan-Ramirez et al., 2022). Semi-structured interviews were conducted with Islamic Religious Education teachers and students (Busetto et al., 2020), then the researcher collected documents such as lesson plans, student progress reports, and activity photos to see the suitability between theory and practice (Chand, 2025).

The data analysis technique used data condensation, where the researcher transcribed the interviews and then summarized them by sorting and selecting relevant data that were in accordance with religious

culture, such as lectures, social punishment, exemplary stories, and public praise (Ningsih et al., 2024). The data presentation will display input (teacher strategies), processes (interactions inside and outside the classroom), and output (changes in student attitudes) (Ningsih et al., 2024). Then, the researcher verified the data by comparing information from teachers and students, interview results with observations and documentation. Temporary conclusions were reconfirmed with teachers and students and the findings were discussed with colleagues to obtain comprehensive findings (Du Toit & Du Toit, 2013).

RESULTS & DISCUSSION

In the results section, researchers will present research findings related to optimizing Islamic Religious Education (PAI) learning strategies so that the religious culture imparted and instilled in students is not only practiced by students in the school environment but also in the communities in which they live until they are ready to become parents. At least three issues will be discussed: First, PAI learning strategies in class carried out by teachers; second, instilling religious culture in the school environment, both through motivational words spread throughout the school and extracurricular activities that have been integrated with classroom learning to strengthen religious culture; third, supporting and inhibiting factors in the internalization of religious culture.

1. Teacher strategies in Islamic Religious Education learning to foster students' religious culture at Batang State Middle School

Researchers found that the Independent Curriculum has been implemented since the 2022/2023 academic year at Batang State Junior High School. The Independent Curriculum encourages Islamic Religious Education (PAI) learning based on the diversity of interests, learning styles, and individual abilities. Therefore, teachers apply a differentiated paradigm in the classroom to ensure responsive learning to the diversity of each individual student. A teacher must go through the following differentiated learning steps:

To ensure learning aligns with the teacher's desired design, the teacher first analyzes learning outcomes (CP) to develop learning objectives and a flow of learning objectives (Damanik, 2024). Then, the learning objectives are formulated in each subchapter. Each subchapter consists of at least one learning objective. These learning objectives are then used to develop the ATP (Riswakhuningsih, 2022).

The teacher then plans a diagnostic assessment to map the students' competencies and weaknesses. The results of this assessment serve as material for classroom learning planning. Furthermore, the Islamic Religious Education (PAI) teacher at Batang State Middle School (SMP N) develops a teaching module to serve as a guideline to ensure the teacher adheres to the initial plan. The learning is also tailored to the students' achievements and characteristics.

In the Merdeka curriculum, learning is student-centered, enabling students to be more active in asking questions, exploring, discussing, and solving problems. Teachers, on the other hand, serve

as facilitators and are no longer the sole source of knowledge (Damanik, 2024).

In the classroom, teachers use a variety of media, especially technology-based media, which are adapted to the characteristics of the students. This is so that students are more active and teachers are always learning to develop media or improve the learning process according to current developments (Nadhiro & Isa Anshori, 2023).

Next, teachers conduct assessments, namely formative assessments aimed at monitoring and revising the learning process and evaluating the achievement of learning objectives. Teachers conduct various types of formative assessments according to student characteristics, including portfolio assessments, written tests, oral tests, and projects. Meanwhile, teachers at SMP N Batang focus on summative assessments in the form of tests that have been designed in such a way that the characteristics of students can understand the tests that will be administered.

In order to strengthen the internalization of religious values in Islamic Religious Education learning, not just focusing on memorization, teachers at Batang State Middle School chose a constructivist and student-centered approach that focused more on discussion and problem based learning.

2. P5 Project and the Habituation of Religious Culture Outside the Classroom

Learning both inside and outside the classroom within the Merdeka curriculum must adhere to the P5 Project's vision, which is for students to possess global competencies and character traits aligned with Pancasila values. In general, students at Batang State Junior High School have implemented character values through the Pancasila student profile, such as friendliness, helpfulness, mutual cooperation, tolerance, and others. Classroom learning follows CP, while the Pancasila student project aims to shape students' P5 character traits in line with graduate competency standards.

Learning outside the classroom (extracurricular) The character is strengthened through a religious character project, namely congregational Duha prayer, tilawah, congregational Dhuhur prayer, congregational Friday prayer with each activity being carried out by students who have been appointed by the teacher. Before the students perform Friday prayers, they recite the Asmaul Khusna in congregation and Istighosah. This goal shows the diversity of students' understanding and culture in order to foster an inclusive, moderate and tolerant attitude towards various differences. This is the core of religious culture at SMP N Batang.

3. Supporting and Inhibiting Factors

Supporting factors in implementation are largely determined by teachers' pedagogical skills related to the Independent Curriculum. When teachers understand how to develop Islamic Religious Education (PAI) teaching modules, design P5 projects based on religious cultural values, and develop affective assessments systematically and consistently, they have effectively addressed the challenges faced by many teachers who still struggle and struggle to adapt to the new curriculum.

Although at SMP N Batang, some teachers have been able to create PAI learning modules that

are integrated with religious culture outside the classroom, this does not mean that teachers do not need contextual and applicable workshops related to the preparation of PAI teaching modules, designing P4 projects based on religious characters, and developing attitude and spiritual assessment instruments that comply with the Merdeka curriculum regulations (Kaloko, 2025).

The principal's support also significantly impacted the successful implementation of the Merdeka curriculum. The principal collaborated with the Education Office to hold specific Merdeka curriculum workshops that teachers could directly implement. This ensured that teachers did not learn and implement the Merdeka curriculum autodidactically via the internet or social media. Furthermore, the provision of learning resources, such as Islamic Religious Education textbooks, and adequate school facilities like LCDs, laptops, and internet access, were also crucial factors in ensuring the continued implementation of the Merdeka curriculum in the classroom.

Meanwhile, the main challenge for Islamic Religious Education teachers at Batang State Middle School is the very short time constraints during differentiated learning, not to mention the teachers having to prepare various very tiring administrations before and after teaching, and the lack of religious knowledge of students makes them very easily influenced by deviant beliefs.

CONCLUSION

This study concludes that optimizing Islamic Religious Education (PAI) learning within the Merdeka curriculum in public junior high schools can be achieved through the integration of differentiated learning, the P5 project, and structured religious cultural familiarization. Theoretically, this research strengthens PAI position as a strategic instrument in shaping religious culture in public schools. Practically, the results of this study can serve as a reference for contextual and character-oriented PAI teachers. Suggestions for future researchers include examining the effectiveness of this strategy in a broader school context.

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