



Independent Curriculum Development Strategy in Islamic Religious Education: Conceptual Studies of Building Character and Nationality

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Abstract:

This research aims to develop a unique curriculum for Islamic Religious Education (Pendidikan Agama Islam/PAI) and how to build character and nationality in students in an independent curriculum. The approach used in this research is qualitative, using library research methods. The data collection technique in this research is collecting from the sources mentioned, classifying the data, and continuing with the conclusion. The data analysis technique uses descriptive analysis. The results of this research show that there are several strategies for developing the Islamic religious education curriculum in building national character and insight, including Discovery Learning (DL), Inquiry Learning (IL), Problem-Based Learning (PBL), Project Based Learning (PJBL), and Scientific Learning (SL). So, there is a second alternative to carrying out this learning by using learning methods that focus on how students work in understanding, analyzing, and practicing. The implication of this research is that curriculum development and students' national attitudes is the foundation for the learning process using contemporary methods

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Introduction

Curriculum changes as the basis for Sunnatullah in the educational aspect can be a solution or just an illustration. Human resources require knowledge and practical skills (Anggraini et al, 2022). These facts show that The government must implement regulations in the national education system that align with changes and advances in technology and information. The Ministry of Education and Culture, Research and Technology (Kemendikbudristek) has developed a new decision called independent learning, which includes (independent learning, independent change, and independent sharing) to provide facilities for students to learn inside and outside the classroom (Mulyono & Sulistyani, 2022). Of course, to achieve national education goals, such as education that brightens people's lives and creates social justice, it must be supported by an integrated system and built together (Widiyono et al, 2021).

Curriculum development is needed when there is a shift in the educational order, for example, the change from the thirteenth curriculum (kurtilas) to an independent curriculum. The main points of curriculum development include philosophical, social, psychological, theoretical, and sociological foundations (Noor & Fitriyah, 2021). This basic framework is a fundamental reference in developing the existing curriculum and requires a deep understanding of development. The curriculum reflects the nation's philosophy of life, direction, and goals of national life. A nation's life is constantly experiencing social, political, and economic developments anytime and anywhere. Society's values, needs, and demands tend to change along with advances in science and technology. Education might be the solution in anticipating these changes. This is because education is still considered one of the most strategic ways to balance advances in science and technology (Hidayat, 2020).

Curriculum development only changes with a method or strategy in the curriculum development process. Because the curriculum must be dynamic, we need to adapt to changes and developments in the needs of science and society from time to time. If implemented, the curriculum must continue to be monitored and evaluated to ensure that it can continue to be improved and refined as needed as it develops (Arifin, 2012). This fact illustrates a perception that curriculum development, from time to time, has undergone many changes that have impacted education practitioners who still need to understand the true meaning of each of these changes. The Indonesian curriculum has undergone several changes to correct dissatisfaction with the educational results of the previous curriculum. When the Education Unit Level Curriculum (KTSP) was developed, the 2013 Curriculum was introduced as a development product to perfect the learning process that had been running previously. The focus of the 2013 curriculum is holistic learning and enjoyable learning methods to balance competence between attitudes, skills, and knowledge. Until now, the name has changed to become an independent curriculum synonymous with independent learning, independent sharing, and independent change (Poerwati & Amri, 2013).

The independent curriculum is a solution that has updated its achievement process by following developments in technology and information. The independent curriculum perfects student character education development with the Pancasila student profile, which consists of six components. Each component is explained clearly for each component. It includes faith, devotion to God Almighty, global diversity,

cooperation, independence, and critical and creative thinking (Rahmadayanti & Hartoyo, 2022). Such conditions involve stakeholders and teachers who must be prepared to face various changes, especially when they are required to adapt to the era of modernization. An independent learning curriculum is a curriculum that focuses on achieving specific learning outcomes: the acquisition of knowledge, behavior, skills, and results. Apart from that, this new curriculum is likely to adapt to existing problems because of the flexible nature of the curriculum (Suryaman, 2020).

Islamic Religious Education (PAI) is a determinant in building students' character and national insight in facing the era of society 5. Islamic religious education aims to develop and support students so that they always understand Islamic teachings as a whole. Moreover, understanding the purpose of his teachings will ultimately lead to Islam being practiced and becoming a guide to life (Majid, 2006). The fact shows the importance of education, which leads to religious values undergoing a humanization process without losing their laughter toward followers of that religion. This aligns with Ahmad's opinion that Islamic religious education must consider several things to learn independently. Namely, Islamic religious education teaches students to think critically. Learning Islamic Religious Education develops students' creativity, learning Islamic Religious Education develops students' communication skills, and learning Islamic Religious Education develops students' cooperation. Competencies obtained and learning Islamic religious education strengthen identity and self-confidence and strengthen students' self-confidence (Ahmad et al, 2019).

Furthermore, many previous researchers have carried out previous research related to strategies for developing an independent curriculum in PAI. As the author observes, previous research is divided into three trends. First, the strategy used is to include multicultural values. Second, the renewal (innovation) method used when learning Islamic religious education is the Contextual Teaching and Learning (CTL) strategy. Third, formulate specific PAI learning objectives, select learning experiences that students will receive, and determine teaching and learning activities (Efendi & Rozi, 2022; Hamami, 2020; Hidayati, 2023; Noor & Fitriyah, 2021; Qolbiyah, 2022). The research that has been carried out is more directed towards conventional patterns, so there needs to be confirmation and development that must be carried out and adapted to developments in technology and information. If the previous research focuses on three tendencies, in this case, the author will add the philosophy and concept of the independent curriculum in PAI subject, the implementation of the independent curriculum development strategy, the influence of the independent curriculum development strategy on pai learning, creativity and innovation in pai learning, student participation in development character and nationality, challenges and obstacles in implementing the independent curriculum at PAI so that the previous research and the research that will be carried out can complement each other.

The aim of this research is to analyze and examine in depth what is the strategy for developing an independent curriculum at PAI and how to build character and nationality in students in the independent curriculum in PAI lessons. Therefore, this research considers it important to explore further and provide ideas or solutions that will be provided for the development of an independent curriculum in Islamic

Religious Education subjects. As well as knowing what strategies should be applied to build student character and national insight.

Research Method

The approach taken in this research uses a qualitative approach with the library research method. The library research method needs to understand theories from various literature related to research and how to collect data through this research (Darmalaksana, 2020). The data sources in this research were collected from two sources, namely primary and secondary. Primary includes journal articles, E-Books, websites, and other internet media. Meanwhile, secondary sources include online proceedings, magazines, newspapers, and other sources related to the discussion them (Wong et al, 2014). The data collection technique, in this case, is collecting the sources that have been mentioned, classifying them, and then drawing conclusions (Sugiyono, 2022). Meanwhile, the data analysis technique used in this research is descriptive, namely by integrating general knowledge and then drawing specifically (inductively) based on the results of literature findings with the stages of collecting primary and secondary data then classifying the data, displaying the data, and then interpreting it to produce knowledge to be drawn. So it will find several holistic findings that must be in touch with the discussion theme (Miles dan Huberman, 1992).

Result and Discussion

Philosophy and Concept of Independent Curriculum at PAI

It is known that curriculum development indeed refers to several bases that form the foundation of this development. In discussing philosophy, we will essentially refer to the concepts of the philosophy of science, namely ontology, epistemology, and axiology (Nurdiyanto et al., 2023). Ontology is a branch of philosophy that deals with being, reality, and existence (Kattsoff, 2006). In Islam, ontology helps us understand the nature of Islamic religious knowledge. The ontological problem of Islamic education that Muhaimin mentioned concerns the formation of views about humans, society, and the world (Hilmi, 2018). So, it can be categorized that ontology is the essence of Islamic religious education, providing an understanding of the origins of Islamic law and its relationship with God. Epistemology is a branch of the philosophy of science that focuses on knowledge or how to acquire knowledge.

In the Islamic context, the Koran and Hadith are the main sources of knowledge. Both became sources and inspiration for Islamic thinkers during the development of Islam, especially in curriculum development (Nurdiyanto et al., 2023). Axiology, or philosophy of values, is a scientific field that studies the nature of values, especially from a philosophical perspective (Winarti & Khusnah, 2021). In the context of axiology, ethical issues discussing goodness in a moral context are essential in Islamic education. Islamic education emphasizes moral improvement as the primary goal, which aligns with the mission of the Prophet Muhammad SAW: to improve the nobility and goodness of human morals (Minarti, 2022). So, in this axiological concept, Islamic education emphasizes students' character so that they do not deviate from the guidance that has become the essential foundation for their guidance (Hakim & Darojat, 2023).

As a fundamental basis in curriculum development, the philosophical-theological basis has five typologies that must be referenced in the development process. In general, there are five types of Islamic thought (philosophy), each of which has a general basis in its principal points of reference to facts, information, science, ideas, and essential values contained in Islamic content, namely the Al-Qur'an, and Hadith (Fitri, 2013).

First, the Salafi partials-essentialist typology emphasizes the vision of Islamic education in the Salaf era, where Islamic education functions as an effort to preserve and maintain the values (divine and human), customs, and traditions of the Salaf community (Mukhamad, 2021). *Second*, the perennial-essential madhabs typology, which has survived for a long time, respects traditional Islamic educational knowledge and tends to follow previous trends, views, teachings, and thought patterns considered relatively established. The challenge of Islamic education is to preserve, maintain, and develop through efforts to transmit Sharia and Ilahiyaa. However, it lacks the courage to change the essential ideological content of its predecessors. *Third*, the modernist typology also elevates the science of Islamic education. This aims to enable Islamic education to do intellectual and creative things. Islamic education is constant, progressive, and dynamic in facing and responding to environmental demands and needs as an effort continuously undergoing redesign (Fakhruddin & Sutarto, 2021).

Fourth, the typology of contextual falsification follows a middle path between returning to the past through contextualization and verification of falsification, with the development of modern Islamic education as a response to the demands of scientific and technological developments and existing social changes. Islamic education's role is to preserve values (*ilahiyah and insaniyah*) while simultaneously developing them – the context of developments in science and technology and existing social changes (Achmad, 2014). *Fifth*, the typology of social reconstruction aims to help people become competent and responsible for community development, thereby emphasizing a positive and proactive attitude (Nasir & Rijal, 2020). To achieve this mission, the task of Islamic education is to develop students' creativity, enrich the cultural treasures of humanity, and enrich the content of human values and virtues. Those are the five types of Islamic educational philosophy. Depending on which typology is used, it can become the basis for developing an Islamic religious education curriculum.

The curriculum needs to continue to be developed and perfected along with developments in science, technology, and society (Aminah & Syabani, 2023). The latest development in this program is the Merdeka program or independent curriculum, which was previously revised in the 2013 program (kurtilas) due to improvements in the 2013 program (Khoirurrijal, 2022). Literally, "curriculum" comes from the Latin "curriculum," which means "material." Apart from that, the word "curriculum" refers to a series of subjects arranged systematically and must be taken to obtain a degree or diploma. In Arabic, the word Manhaj means a clear path humans take in various areas of life. It can be emphasized that the definition of Manhaj/Islamic Education Curriculum, as stated in the Al-Tarbiyah Dictionary, is a set of plans and facilities used by educational institutions as a research reference to achieve their goals (Hasnawati, 2021). Implementing the Independent Learning Policy aims to accelerate the

achievement of Indonesia's national education goals, namely improving the quality of human resources so that they have superiority and competitiveness compared to other countries (Maulana, 2021).

Thus, the basic concept of an independent curriculum in Islamic religious education can be emphasized. Implementing an independent curriculum aims to improve students' ability to think independently. Through independent learning, students can develop their potential according to their talents and interests (Naufal, Irkhamni, & Yuliyani, 2020). To realize the idea of educational reform, the Ministry of Education, Culture, Sports, Science, and Technology will give teachers the freedom to teach at a level appropriate to their students based on an independent learning program. This allows teachers to determine the appropriate level of curriculum for their students. Until now, we have adjusted students' levels without considering whether the child's abilities have adapted. In realizing freedom of learning, teachers must act as facilitators who create comfortable conditions for student learning. This is done through a personal approach, media, and learning methods that make learning activities fun and stress-free. The key to learning freedom is designing learning strategies, from teacher learning freedom to student learning freedom (Hattarina et al., 2022). There are three principles of Merdeka Belajar, namely 1) student-centered, 2) literacy process, and 3) ideals, methods, and scope of learning. That is why it has become a new theory that the independent curriculum is a concept for humanizing students from the physical, mental, and spiritual aspects (Nurdiyanto et al., 2024).

Implementation of the Independent Curriculum Development Strategy

Harsono defines *implementation* as a series of steps to translate policies into concrete actions and to improve and develop programs by developing new policies (Ningrum, 2022). In practical terms, applying the curriculum can be actualized for all learning, especially in the Islamic religious education environment. Representation of the implementation of the independent learning curriculum is influential to date. It must be distinct from structured ideas in policy formulation, which are implemented according to programs and activities that are easy to accumulate and evaluate in the Masu community (Rahmania et al., 2023). The importance of practice in education lies in developing appropriate and appropriate strengthening strategies (Kurniawan et al., 2020). The existence of integrated individuals, groups, and institutions greatly supports the independent learning curriculum program in the nuances of a progressive and modern society. Therefore, independent learning emphasizes technical, practical, and tactical efforts and must be implemented well (Dewi, 2022). The learning strategies are learning activities carried out by teachers, students, and stakeholders to achieve efficient and effective teaching and learning goals, thereby perfecting the independent learning curriculum (Ahid et al., 2022).

An integrated environment will support aspects of implementing the curriculum that has been planned. The independent learning program's learning system builds student character and allows students to feel comfortable learning without imposing high-performance standards or goals (Hattarina et al., 2022). The curriculum aims to create a learning environment that is simpler, easier, more independent (more free to appreciate), more relevant, and interactive (Supriati et al., 2022). Considering that the birth of the independent learning program cannot be

separated from the government's efforts to restore learning, developing independent learning policies and implementing learning strategies in emergencies are essential steps in the emergency phase of the curriculum. This is where the independent learning curriculum was born (Arifin & Muslim, 2020). Freedom to learn is an effort to learn how, when, where, by whom, and how to learn efficiently and effectively by using learning media freely (Dewi, 2022). So, in this case, it requires particular strategies in the Islamic religious education environment that harmonize the religious values in it so that it can be classified that the practical application of the independent curriculum in the PAI environment contains various types of learning strategies used by teachers, students, teams and institutions to provide relevant and interactive strategies. These strategies include Discovery Learning (DL), Inquiry Learning (IL), Problem-Based Learning (PBL), Project Based Learning (PJBL), and Scientific Learning (SL) (Dewi, 2022).

The Influence of the Independent Curriculum Development Strategy on PAI Learning

These development-based learning models for students will undoubtedly positively impact student understanding. The independent curriculum emerged as a response to the decreasing emphasis on education. It emphasizes hope, courage, independence, the desire to learn (which correlates with a curious attitude), and an independent sense of self. Introducing a curriculum that develops self-confidence and optimism is necessary, thereby increasing freedom of thought and ability and acceptance of success and mistakes (Daga, 2020). Introducing an independent curriculum is a new learning approach that allows schools to design and develop their curriculum (Aminah & Syabani, 2023).

The National Education Standards, which serve as guidelines for developing the Islamic Religious Education Curriculum, form an independent curriculum structure, including a) Graduate Competency Standards. b) Content standards. c) Process standards. d) Educational evaluation criteria (Saputra et al., 2022). The curriculum structure determined by the government was developed under the auspices of the Ministry of Religion and the Ministry of Education and Culture of Islamic Religious Education to develop a curriculum to achieve the Pancasila student profile and the student profile recognized by Rahmatan Lil Alamin reference. This includes the characteristics of Islamic religious education that are by PAI's vision, mission, and goals. This curriculum structure includes co-curricular and co-curricular activities in the form of the Pancasila Student Profile Improvement Project (P5) and the Rahmatan Lil Alamin Student Profile (Hatta, 2023). One thing that can be done to create a positive educational environment is through teachers (Andri & SP, 2017). Students are expected to be able to develop and implement projects when implementing their curriculum. Through project implementation, students can develop their talents and skills. Projects in the curriculum include increasing student profiles about Pancasila (P5). This phase is carried out in conceptual and contextual steps (Ngurah & Luh, 2022).

Conceptually, there are several positive impacts arising from this curriculum shift. So, the positive aspects of student understanding can be categorized as follows: 1) The new curriculum overcomes the shortcomings of the previous curriculum. The

new curriculum was implemented based on further research into the obstacles to the previous curriculum (Kosherbayeva et al., 2024). One of the goals of curriculum change is to overcome the shortcomings of the previous curriculum. The positive impact of this new curriculum will further improve the quality of education in Indonesia and 2) adapt to the changing needs of the times. Times are developing rapidly, and many aspects of life, including education, require change to adapt to new needs. These curriculum characteristics will enable us to face future challenges and achieve our educational goals as times change (Mawati et al., 2023). Learning material is given to children free of charge and can be presented randomly depending on which material needs to be mastered first and which students need to master. RPP is now replaced with an Education Module (Parmin & Trisnowati, 2024). The educational modules used can be issued by the government, created by the government, or modified from modules issued by the government. Schools currently use learning modules issued by the government. Integrate learning outcomes, objectives, and flow of learning objectives into educational modules. Education modules can be used in one semester and can only be completed once (Marisa, 2021).

Creativity and Innovation in PAI Learning

Technology and information are constantly being rolled out to meet increasingly advanced human civilization. As the world develops increasingly rapidly, we can no longer avoid technology. At the same time, technology will continue to move hand in hand with human life and will continue to bring people closer in all aspects of life, including the world of education (Salsabila et al., 2023). The world of education is a field that must adapt to current technological developments (Karuniawati, 2022). In the teaching and learning process, educators must prepare all the learning materials given to students (Safitri & Sukartono, 2023). Learning must be delivered relevant and exciting to encourage student participation in learning activities. Therefore, teacher creativity is very much needed. There are two forms of teacher creativity in the teaching and learning: teaching by being creative and teaching to be creative (Syaikhudin, 2013).

Creativity and innovation cannot be separated because, when innovating, creativity must be linked to forming a system. According to Rusdiana (2014) some experts suggest that creativity is the ability to develop new ideas and find new ways of looking at problems and opportunities. Therefore, creativity is a person's ability to generate ideas and thoughts through creative thinking. Moreover, they were creating something new. The ideas found can solve problems that exist in society and create opportunities for companies to take advantage of them. Creative entrepreneurs can turn opportunities into profitable ones and also create new jobs. According to Goman, (2021) innovation is the practical application of creative ideas. Innovation can be realized with high levels of creativity. Creativity is the ability to apply something new to our lives. So, what will emerge in the analysis here focuses on the role of technology in encouraging creativity in the independent curriculum (Mulyasa, 2023).

These extreme changes mean that the world of education must always try to adapt to all changes (Millati, 2021). Educational technology plays a vital role, especially in the educational context, which is symbolized by the fourth-century educational revolution, which is called education 4.0 or education characterized by a focus on

students as the central topic or subject in the learning process and teachers only as facilitators who meet various needs (Zamri & Raman, 2020) students in the form of learning resources and media (Agustian & Salsabila, 2021). So, technology becomes a facilitator in implementing learning in education, primarily based on the current independent curriculum.

From the results of the description above, the role of technology in increasing teacher creativity in learning can be found in facilitating the process of implementing independent learning. This is in line with the role of educational technology in education, as explained by (Miarso, 2014). It prioritizes learning stages, reduces the burden of teaching materials, and allows teachers to focus on facilitating the discussion process, encouraging student growth. 2) Explain that education can be individualized. In this way, the teacher's supervisory duties can be minimized and students are allowed to develop individually; 3) Systematic program planning and teaching materials developed based on scientific evidence will make the basis of learning more scientific; 4) The scope of learning is broader and more realistic, thus enabling teachers to develop their abilities optimally; 5) Focus on equal distribution of educational quality (Zhumabekova et al., 2022).

Student Participation in Character and National Development

Student participation is the object of the National Education target in realizing the learning and learning process in which students participate in developing their potential and gaining the necessary religious and spiritual strength, self-control, character, intelligence, noble character and personal abilities, society, nation and state (Latif et al., 2007). Consideration of character should lead to good, honest, and dignified behavior. The Indonesian state is often concerned with violence, corruption, manipulation, lies, and conflict (Bahri, 2020).

Experts have long considered character education or character education to be a necessary thing. In 1916, he said, "It is commonplace in educational theory that character education is the general goal of teaching and character education in schools (DeCarvalho, 1991). Lickona (2009) and Qodir et al., (2024) stated that character education is a conscious effort to help someone understand, heed, and practice basic ethical values. According to the concept of the Ministry of National Education, the character of the national spirit is one of the 18 character values of the Indonesian nation (Pessireron, 2010). According to Kohl, nationality can be categorized into two, namely nationalism and patriotism, "a state of mind that inspires the vast majority of members of society and claims all its members, emphasizing that the state is the ideal form and the only legitimate form of political organization and that citizenship is the source of all creative energy (Malik, 2023) and economic prosperity" (Harisanto, 1993). Thus, it can be interpreted that the contribution of the independent curriculum in developing character and nationality can be categorized as follows: 1) Develop the essential potential to have a good heart, thoughts, and behavior; 2) Strengthen and build multicultural national behavior (strengthening good behavior); 3) It increases the nation's competitive civilization in world relations and filters out cultures that are less in line with the noble values of Pancasila and religious values (Priyambodo, 2017).

Challenges and Obstacles in Implementing the Independent Curriculum in PAI

The rapid development of the modern world has become a severe challenge for all elements of life, including education (Sabriadi & Wakia, 2021). Likewise, there is a connection with the learning system, which, of course, refers to increasingly advanced technological concepts (Kamal et al., 2020). In line with conceptualized by Dikdasmen, (2017) skills in the 21st century refer to four types of skills: (1) Critical thinking and problem-solving skills (critical thinking and problem-solving skills); (2) Communication skills (communication skills); (3) creativity and innovation, (4) Cooperation. The independent learning curriculum is a response to intense competition for talent worldwide in the 21st century (Lukum, 2019). The Independent Curriculum is a learning design that allows students to learn calmly, relax, enjoy themselves, and express their natural talents, free from stress and pressure (Fauzi, 2022).

This curriculum was developed with the hope of giving birth to a millennial generation who is skilled at memorizing the content provided by their teachers and quickly understands the content and knowledge provided by their teachers. Students are also expected to be able to utilize technology in their learning process. Education in Indonesia used to rely heavily on textbooks, but these are now increasingly being replaced by digital products such as e-books (Samala et al., 2021). In general, curriculum implementation has a theory that its implementation includes three things: planning, implementation, and evaluation (Mulyana & Ramdani, 2023). In this case, challenges and solutions can be identified in facing an independent curriculum in an Islamic religious education environment to build students' character and nationality.

In this challenge, in simple terms, three categories become problematic for the independent curriculum itself, teachers, and students are, *first*, problems in the independent curriculum. It eliminates the concept of subjects as the main subjects in the independent curriculum and replaces it with the selection of subjects according to students' future career choices (Mulyasa, 2021). *Second*, the independent study guidelines need to be reinterpreted by the school (according to the school's capacity and situation), including the selection of subjects, the number of class hours for carrying out exams, and the selection of various options. Meanwhile, HR (teachers) handle students' subjects.

Meanwhile, the challenges teachers face in implementing the independent curriculum are as follows: *first*, teachers must adapt to the Independent Curriculum because the concept and content differ from the previous curriculum. Therefore, teachers must adapt or readjust the newly used Merdeka curriculum (Dani & Nurlizawati, 2023). The problems students face also have the following impacts: (1) having so much information available to them at all times that they feel they do not need to learn it. However, lately, he wants to know where and how to find what he needs; (2) Technology can be a distraction. Generation Z responds better to high technology than their teachers; (3) The costs associated with implementing technology resources in schools are still relatively high in terms of funding for hardware, software, infrastructure, professional development, and technical support; (4) Gen Z is more confident and more motivated to succeed than previous generations; (5) Generation Z tends to be less interested in formal education; (6) Generation Z now quickly gets

bored with the way teachers teach; (7) Too much information (information overload) (Lukum, 2019).

From the findings above, the ideas and solutions provided in facing the challenges of developing an independent curriculum to build student character and nationality within the framework of Islamic Religious Education (PAI), both for the school institution itself, teachers, and students are as follows: (1) Understanding the characteristics Generation Z students and use learning strategies, methods and media that are in line with the complexity of information media and technology; (2) Digital literacy in this case includes the ability to use digital tools and behavioral skills to take advantage of technological advances. In the learning process, teachers not only need to utilize gadget features available to students as learning resources but also utilize social media for communication and teaching; (3) Continuously strive to provide meaningful and enjoyable learning that allows students to engage in free and pressure-free activities; (4) Role models for students from all levels of society to give birth to Generation Z who have personal intelligence in line with developments in science and technology; (5) Providing perspectives, alternatives and even solutions to Gen Z is a teacher's task that cannot be replaced by technology (Lukum, 2019). Meanwhile, for teachers: (1) Participate in internal and external workshops; (2) Expanding knowledge about learning methods; (3) Sharing with fellow educators; (4) Changing Mindset (Mulyana & Ramdani, 2023). Thus, in carrying out the strategy for developing an independent curriculum in Islamic religious education, building character and national insight will run smoothly and by the foundation that is the basis for the curriculum development process.

Conclusion

In the results and research above, the author concludes that curriculum development is needed when there is a shift from National Education launched by the government, in this case, the Director General of the Ministry of Education, Research and Technology (Kemendikbudristek). The independent curriculum is concrete evidence of the changes made and attempted by the government. It is a challenge that must be faced in the Islamic religious education environment, which consists of or is unique in its spiritual values and religiosity. So, the basis for the development concept cannot be separated from several foundations in the curriculum, namely philosophical, psychological, sociological, scientific, and technological foundations. Because of its implementation, the majority are still not ready for the changes in the curriculum, especially in the Islamic religious education environment. Therefore, the strategy or method that needs to be understood by both educational institutions and teachers whose implementation is learning-oriented, which includes methods, media, materials, and evaluations given to students in building character and national insight, such as Discovery Learning (DL), Inquiry Learning (IL), Problem-Based Learning (PBL), Project Based Learning (PJBL), and Scientific Learning (SL). In this way, developing the Islamic religious education curriculum can be seen from how it is planned, implemented, and evaluated so that the development can run well and become a solution that can align and keep up with current developments, namely technology, and information.

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