

## Exploring the Implementation of Merdeka Curriculum In Rural Madrasah

Uswatun Hasanah<sup>1</sup>, Agung Arrasyid<sup>2</sup>

<sup>1</sup> Universitas Islam Negeri Raden Intan Lampung  
<sup>2</sup> Universitas Islam Negeri Raden Intan Lampung

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### ABSTRAK

Meskipun Kurikulum Merdeka telah diketahui sebagai kebijakan untuk mendorong fleksibilitas, kemandirian belajar, dan penguatan karakter, penerapannya di berbagai satuan pendidikan, khususnya madrasah pedesaan, masih menghadapi banyak kendala. Sebagian besar penelitian sebelumnya berfokus pada sekolah perkotaan, sementara kajian yang menelaah implementasi Kurikulum Merdeka dalam konteks madrasah pedesaan, terutama pada mata pelajaran Al-Qur'an Hadits, masih terbatas. Penelitian ini bertujuan untuk mengeksplorasi pelaksanaan Kurikulum Merdeka pada pembelajaran Al-Qur'an Hadits di Madrasah Aliyah Hidayatul Mubtadiin, Lampung Selatan. Pendekatan penelitian yang digunakan adalah kualitatif deskriptif, dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi yang melibatkan kepala madrasah dan dua guru Al-Qur'an Hadits. Hasil penelitian menunjukkan bahwa implementasi Kurikulum Merdeka masih bersifat parsial. Guru belum sepenuhnya memahami capaian pembelajaran, masih menerapkan metode ceramah tradisional, dan menggunakan penilaian konvensional yang berfokus pada tes tertulis. Selain itu, keterbatasan sarana prasarana dan akses digital turut menghambat inovasi pembelajaran. Dalam konteks mata pelajaran Al-Qur'an Hadits, kurikulum ini sebenarnya membuka peluang besar untuk mengintegrasikan aspek kognitif (tahfidz) dengan refleksi moral (tadabbur) serta pembelajaran berbasis karakter. Oleh karena itu, diperlukan pelatihan guru berkelanjutan, pengembangan modul ajar kontekstual berbasis nilai Islam, dan dukungan kebijakan yang berpihak pada pemerataan pendidikan madrasah di wilayah pedesaan.

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### ABSTRACT

Although the Merdeka Curriculum has been known to become policy, encouraging flexibility, independent learning, and character building, its implementation in various educational units, particularly rural madrasas, still faces many obstacles. Most previous research has focused on urban schools, while studies examining the implementation of the Merdeka Curriculum in the context of rural madrasas, particularly in the subject of the Qur'an and Hadith, are still limited. This study aims to explore the implementation of the Merdeka Curriculum in Al-Qur'an and Hadith learning at Madrasah Aliyah Hidayatul Mubtadiin, South Lampung. The research approach used was descriptive qualitative, with data collection techniques through interviews, observation, and documentation involving the madrasah principal and two Al-Qur'an and Hadith teachers. The results showed that the implementation of the Merdeka Curriculum is still partial. Teachers do not fully understand the learning outcomes, still apply traditional lecture methods, and use conventional assessments that focus on written tests. Furthermore, limited infrastructure and digital access also hamper learning innovation. In the context of the Quran and Hadith subject, this curriculum actually opens up significant opportunities to integrate cognitive aspects (tahfidz) with moral reflection (tadabbur) and character-based learning. Therefore, ongoing teacher training, the development of contextual teaching modules based on Islamic values, and policy support that supports equitable distribution of madrasah education in rural areas are necessary.



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### Koresponden:

Uswatun Hasanah,  
[uswatunh@radenintan.ac.id](mailto:uswatunh@radenintan.ac.id)

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## **Introduction**

Education plays a very strategic role in national development. The curriculum, as one of the main instruments in the national education system, functions not only as a formal document but also as an operational guideline that influences the entire learning process, character development, and student competencies (Fauzan et al., 2023). In this context, the Merdeka Curriculum is one of the policy innovations introduced by the Ministry of Education, Culture, Research, and Technology as an effort to strengthen flexibility, learning autonomy, and the relevance of learning to the students' context. The Merdeka Curriculum focuses on character development, holistic competencies, and strengthening the profile of Pancasila Students (Arpianti et al., 2023).

However, the implementation of the Merdeka Curriculum in rural educational units has encountered several challenges. Rural areas often have unique characteristics, including limited infrastructure, restricted access to technology, uneven distribution of teaching staff, and a lack of training opportunities. A survey by the World Bank highlights that educational services and student learning outcomes in rural and remote schools in Indonesia still fall short compared to those in urban schools (Susanti et al., 2020).

On the other hand, the majority of studies related to the implementation of the Merdeka Curriculum or other school curricula tend to focus on schools in urban areas or model schools with more adequate facilities (Fauzan et al., 2023; Mustofa et al., 2025; Yustiasari Liriwati et al., 2024). Thus, the understanding of the implementation of the Merdeka Curriculum in rural madrasas, including the conditions, dynamics, adaptations, and obstacles encountered, is still very limited. This has created a significant research gap: how the Merdeka Curriculum is implemented in rural madrasas, particularly in religious subjects such as the Qur'an and Hadith, and the contextual obstacles that arise from rural conditions.

Madrasahs, as religious educational institutions, occupy a unique position in the national education system. In the Indonesian context, madrasahs are "included" in the general education system and serve a dual function, providing general education and reinforcing religious values (Ibrahim & Andriyadi, 2022). Studies on madrasahs show that they often face more complex obstacles than public schools, especially when located in remote or rural areas. For example, research indicates that madrasahs in remote areas face a shortage of teachers, inadequate facilities, and challenges in accessing professional training.

Based on this background, this study will focus on examining the teaching of the Qur'an and Hadith at the Hidayatul Mubtadiin Madrasah Aliyah in South Lampung. Considering that memorizing the Qur'an is an important aspect that not only serves as mastery of the holy text, but also as a means of shaping students' character and spirituality. In this case, teacher creativity is a key factor that can influence the effectiveness of the learning process, especially in the context of memorizing the Qur'an, which requires an innovative and interesting approach for students. A common problem in Quranic education in Indonesia is the lack of effective methods to improve students' memorization skills. Previous studies have shown that many Islamic educational institutions face challenges in implementing methods that can increase students' motivation and learning outcomes in memorizing the Quran (Ishomuddin et al., 2023).

This study offers novelty in terms of focus and context. It will examine in depth how the Merdeka Curriculum is applied to Al-Qur'an Hadith learning in rural Islamic high schools, including the dynamics, challenges, and strategies used by teachers and students in conditions of limited resources. Thus, this research will fill the existing gap and provide a new contribution to Islamic education literature, particularly regarding student character building through Al-Qur'an Hadith learning based on the Merdeka Curriculum in rural madrasahs. This research is important because: (1) it fills a gap in research related to the implementation of the Merdeka Curriculum in rural madrasahs; (2) it empirically captures the challenges that arise in the context of rural areas and madrasahs; and (3) it provides policy and practice recommendations to strengthen the implementation of the Merdeka Curriculum in a more equitable manner.

## Metodh

Researchers employ a qualitative approach, often using descriptive studies. According to Sugiyono, qualitative research is a research method used to study natural conditions (as opposed to experiments), in which the researcher is the key instrument (Sugiyono, 2018). The purpose of choosing this qualitative research method is to analyze how Al-Qur'an Hadith teachers implement the Merdeka Curriculum at MA Hidayatul Jati Agung Lampung Selatan and to identify the challenges faced. The sampling technique used in this study was purposive sampling.

The data sources used consist of two types, namely primary data and secondary data. The Primary data was collected through direct interviews with the first research subjects, in the form of interview results and observations. There were three informants in this study. The first was the school principal, MH, followed by the Al-Qur'an Hadith teacher, SY, and SW. Secondary data refers to information that is used to supplement primary data, typically obtained through documentation, photographs, and other sources. The secondary data from the preliminary research at MA Hidayatul Jati Agung Lampung Selatan includes school facilities, school conditions, and other infrastructure in MA Hidayatul Jati Agung Lampung Selatan. It is located at Jl. Pesantren No. 01 RT/RW 04/01 Sidoharjo, Jati Agung Subdistrict, South Lampung Regency, Lampung. This study employed observation, interviews, and documentation methods to collect data. Data analysis techniques used the Miles and Huberman model (Sugiyono, 2018).

## Findings and Discussion

The Merdeka curriculum is a curriculum that gives schools the freedom to explore their capabilities in accordance with their facilities, inputs, and resources, as well as giving teachers the freedom to deliver essential and urgent material. Most importantly, it provides ample and free space for students to maximize their potential in order to achieve maximum educational results (Rifa et al., 2022). This study explores the implementation of the Merdeka Curriculum in the teaching of Al-Qur'an Hadith at Madrasah Aliyah Hidayatul Mubtadiin, a rural Islamic senior high school located in Jati Agung, South Lampung. The data were collected through interviews with the principal and two Al-Qur'an Hadith teachers, complemented by classroom observations and documentation. The findings are presented according to the three core implementation stages outlined by the Ministry of Education: planning, instructional implementation, and assessment. Which will be explained as follows:

First, **Planning Stages**. The planning stage in the Merdeka Curriculum ideally begins with analyzing Learning Outcomes, followed by designing Learning Objectives, Learning Pathway, and the Teaching Module. However, the teachers at MA Hidayatul Mubtadiin admitted difficulty in applying these concepts due to a lack of training and exposure. As SY said: "*We are still confused when formulating learning objectives based on the new curriculum. We need special assistance to understand the correct flow.*" (Interview, 2025).

Another teacher SW stated: "*The Merdeka Curriculum is innovative, but in practice I still find it difficult to design lesson plans that integrate character development and competency holistically.*" (Interview, 2025). The observation confirmed that teachers continued to use lesson plan formats inherited from the 2013 Curriculum, which are teacher-centered and emphasize content delivery rather than competency achievement. Documentation review also revealed an absence of the required planning documents such as Learning Outcomes, followed by designing Learning Objectives, Learning Pathway, and the Teaching Module.

The principal MH acknowledged these limitations, emphasizing the rural context: "*Most teachers still need time and guidance to prepare proper planning documents. Access to training and updated references is also limited because of our remote location.*" (Interview, 2025). These findings are consistent with previous research indicating that teacher readiness remains low in implementing the Merdeka Curriculum. For example, Gurion's study highlights the need for systematic training and continuous support in its implementation; without such assistance, the curriculum cannot be

effectively applied, as teachers have yet to fully understand its overall framework (Ben Gurion & Nasir, 2024).

These findings reinforce that, in rural madrasahs, planning tends to be procedural rather than transformative. Teachers comply with administrative expectations but struggle to contextualize curriculum goals to students' realities due to limited access to training and professional mentoring (Nasir, 2025).

Second, **Instructional Implementation Stage**. Classroom observations revealed that Al-Qur'an Hadith instruction continued to be dominated by teacher-centered methods. Teaching sessions typically began with teachers explaining a verse or hadith, followed by students copying notes or answering short factual questions. Student participation was minimal, and learning rarely involved group discussion, projects, or contextual exploration. The teachers SW themselves acknowledged this tendency: "*We are still used to the lecture method. Maybe it's because students here are shy to speak up, and the facilities are simple.*" (Interview, 2025). The principal MH echoed this, recognizing the persistence of traditional practices: "*We realize the learning process is still conventional. Our teachers need continuous mentoring to apply contextual and student-centered learning.*" (Interview, 2025).

Documentation of lesson materials also confirmed the reliance on the Student Worksheet, which provided content summaries and exercises but lacked inquiry-based or project-based tasks. Digital learning resources were almost entirely absent due to unstable internet connections and the absence of computers or projectors. These realities reflect what scholars term the implementation gap, where innovative policy ideas fail to materialize in practice because of contextual barriers. A study by Telaumbanua similarly found that while teachers expressed positive attitudes toward the Merdeka Curriculum, they continued to implement conventional, teacher-led methods in daily practice (Desna Yarlina, 2024).

Likewise, Hunaepi et al. observed that "teacher-centered culture and infrastructure inequality hinder pedagogical transformation" in Indonesian schools, particularly those in rural and faith-based settings (Hunaepi & Suharta, 2024). In short, teaching practices in this rural madrasah remain heavily shaped by long-standing cultural norms. Teachers prioritize classroom control and time efficiency, often at the expense of interaction and creativity. The implementation of the Merdeka Curriculum remains superficial, teachers comply with the procedures, yet the core pedagogical practices have not changed.

Consequently, despite formal adoption, pedagogical change remained minimal. Teachers maintained traditional authority patterns due to comfort, habit, and lack of technical support, a phenomenon Darlis et al. termed *habitual implementation*. Rural conditions thus reproduce "surface compliance" rather than deep pedagogical transformation (Ariska dwi et al., 2024).

Third, **Assessment Practices**. Assessment was another area where the intended philosophy of the Merdeka Curriculum had not been realized. Ideally, evaluation should be authentic and competency-based, incorporating diagnostic, formative, and summative dimensions. Yet, in this school, assessment was almost entirely limited to written tests and short assignments. As YS said: "*Assessment is still paper-based; we collect answer sheets and record scores. We haven't tried authentic or performance assessments.*" (Interview, 2025). A review of classroom documents confirmed these findings. Most of the assessment tools consisted of multiple-choice and short-answer questions copied from commercial student workbooks. There were no rubrics available to assess students' attitudes or practical skills, meaning that the evaluation focused only on written knowledge rather than overall competence.

Overall, the study reveals that although the school has formally adopted the Merdeka Curriculum for two years, its implementation remains partial and faces substantial challenges. These include teachers' limited understanding of the curriculum framework, insufficient access to resources, inadequate training, and the rural location's infrastructural constraints.

The findings of this study reveal that the implementation of the Merdeka Curriculum in rural Madrasahs, such as MA Hidayatul Mubtadiin, is shaped by a complex interaction of structural, cultural, and professional factors. Although the curriculum aims to promote flexibility, learner

autonomy, and competency-based education, its realization in rural contexts remains partial and inconsistent. Teachers tend to comply procedurally with curriculum mandates but have not yet internalized its pedagogical philosophy. This discrepancy underscores what may be termed a systemic implementation gap, a space between policy aspiration and classroom reality that is widened by unequal access to resources and professional support.

One of the most significant challenges concerns teacher readiness and professional capacity. The study found that teachers lacked a clear understanding of learning outcomes, learning objectives, and learning pathways. Most of them continued to use lesson plans designed for the 2013 Curriculum and relied heavily on student worksheets rather than creating contextual teaching modules. Such practices illustrate that teachers are still struggling to interpret curriculum outcomes in operational terms. This is consistent with Gurion, who emphasizes that teacher preparedness for curriculum reform in Indonesia remains low and requires systematic, continuous training ([Ben Gurion & Nasir, 2024](#)). Without structured mentoring, teachers in rural areas are left to self-learn through limited online resources, which often leads to uneven implementation quality.

Another key issue lies in infrastructure and resource inequality. Rural madrasahs often operate with minimal access to digital tools, unstable internet connectivity, and outdated materials. The observation data showed that teachers rarely used digital media, relying instead on printed textbooks and Student Worksheet-based exercises. This digital divide constrains innovation and reinforces traditional, lecture-based instruction. As Hunaepi et al. point out, infrastructure inequality and weak support systems remain the most significant barriers to pedagogical transformation in Indonesia's education reform ([Hunaepi & Suharta, 2024](#)). Similarly, the evidence review by IDinsight highlights that localized capacity-building and equitable resource distribution are essential to ensure that rural schools are not left behind in the national reform process ([Jeong et al., 2024](#)).

A third layer of constraint is the persistence of cultural pedagogical habits. Teachers' reliance on lecture methods, even under a new curriculum framework, reflects deeply embedded traditions of authority-centered instruction ([Nurhamidin & Yahiji, 2024](#)). This habit is not merely technical but cultural, it represents a collective understanding of what "good teaching" means in a context where discipline and control are highly valued. Changing such pedagogical culture requires more than policy directives. It demands sustained mentorship, collaborative reflection, and school-based communities of practice. As Marthana Yusa et al. argue, reform must be grounded in teachers' lived realities, respecting local values while gradually introducing more participatory learning practices.

These contextual realities carry clear implications for educational policy and practice. **First**, professional development for rural teachers must move beyond short-term workshops toward long-term mentoring programs that focus on practical skills. Designing Modul Ajar, applying authentic assessment, and developing differentiated instruction ([Darise & Mandiri, 2025](#)). **Second**, policy interventions should address infrastructure inequality by providing accessible, offline-compatible learning resources, particularly for schools with poor connectivity. **Third**, collaboration through teacher working groups (MGMP) and local peer-learning communities should be strengthened to enable rural teachers to share best practices and sustain innovation. Finally, the curriculum framework itself must allow for contextual adaptation, especially in religious subjects like the Al-Qur'an and Hadith, where the integration of local Islamic values and rural wisdom can make learning more relevant and meaningful.

In essence, the success of the Merdeka Curriculum in rural madrasahs depends not only on how well teachers follow the prescribed procedures but also on how effectively the system supports them in internalizing new pedagogical values. Sustainable implementation requires the alignment of teacher competence, adequate resources, and cultural openness to change. Unless these dimensions are addressed collectively, the curriculum will continue to be implemented superficially, procedurally compliant but pedagogically untransformed. These challenges are summarized in Table 1, which outlines the key problems, their root causes, and recommended actions for improvement.

**Table 1. Challenge and Recommendation Action in the Implementation of the Merdeka Curriculum in Rural Madrasah**

Challenge	Root Cause	Recommended Action
Low curriculum literacy	Lack of structured training	Continuous, localized professional development
Teacher-centered methods	Cultural inertia and limited media	Mentoring on student-centered strategies & contextual projects
Conventional assessment	Low assessment literacy	Training on authentic and formative evaluation
Resource inequality	Rural infrastructure gap	Digital access, offline modules, and community partnerships

Based on Table 1, it can be understood that the implementation of the Merdeka Curriculum in rural madrasahs, particularly in the Al-Qur'an Hadith subject at MA Hidayatul Mubtadiin, reveals a set of complex challenges. These include low curriculum literacy, the continued use of teacher-centered methods, conventional assessment practices, and resource inequality, all of which are crucial factors in determining the success of this curriculum reform. Therefore, the recommendations presented in this study are expected to provide valuable insights and inputs for related educational institutions and policymakers in enhancing the effective implementation of the Merdeka Curriculum.

Specifically for Qur'an Hadith learning, the Merdeka Curriculum offers an opportunity to combine cognitive mastery of verses and hadith with moral reflection and practical application. Teachers can develop contextual learning modules that connect Qur'anic teachings, such as honesty, compassion, and patience, to students' daily lives and community experiences. By integrating *tahfidz* (memorization) with *tadabbur* (reflection) and character-based projects, learning becomes more meaningful and aligned with the spiritual aims of Islamic education. This approach not only supports the core principles of the Merdeka Curriculum but also enhances students' understanding of religion and promotes their moral behavior in real-life contexts.

## Conclusion

In conclusion, the implementation of the *Merdeka Curriculum* in rural madrasahs remains procedurally compliant but pedagogically stagnant. Teachers implement the curriculum's surface structure: planning, teaching implementation, and evaluation, but have not yet internalized its core values of autonomy, creativity, and authentic assessment. This gap requires systemic support that aligns policy ambition with local realities. Only through sustained training, resource equity, and cultural transformation can the Merdeka Curriculum truly realize its vision of independent and contextually grounded learning in rural Islamic education.

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