

## Implementation of Islamic Religious Education Learning from an Independent Curriculum Perspective

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**Abstract:** Islamic Religious Education the subject that emphasizes aspects of improving the behaviour of students had a responsibility to solve these problems, because of that PAI was expected to be able to motivate students to do good and leave everything that was prohibited by religion, the implementation of Islamic Religious Education gets space which was sufficient to be developed especially after the implementation of the independent curriculum, school managers were allowed to carry out learning innovations according to the interests and talents of students, based on this thought there was research on the Implementation of PAI in SD Asy-Syafaah (Full Day School), the focus of this research is 1 ) how was the implementation of PAI learning in the perspective of an independent curriculum 2) What were the supporting and inhibiting factors in the implementation of PAI learning. This study used a qualitative approach with descriptive methods, while data collection was carried out through interviews, observation and documentation. students can achieve the learning objectives of PAI based on the achievement of KKM PAI scores and students' memorization of the Koran was quite successful as well as the religious behaviour of students in their daily lives, and it provides sufficient space to develop students' interests and talents as mandated by the independent curriculum 2) in this implementation there were several supporting factors such as the availability of sufficient facilities and inhibiting factors including the input of students who were not yet adequate.

**Keywords:** character implementation; islamic religious education; independent curriculum

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### Introduction

Allah created humans for two main tasks, namely worshipping Him and managing the potential of world life

following the fields they are devoted to so that in carrying out their duties, humans do not deviate from what God wills, then humans are given guidance, instructions, guidance in the form of Religion, as

explained in the Qur'an "And verily We have brought to them a book which We have explained based on Our knowledge, a guide and a mercy for those who believe (7:52) Therefore the presence of humans cannot be separated from the existence of religion so that the history of religion is as long as the history of human life. The presence of religion is a primary need Sunardi: 3) which cannot be replaced by anything else. Therefore, religion is not enough just to be believed but must be learned and understood and then practised in everyday life.

Studying religion can be done by everyone from an early age to old age, as in the opinion of *أَطْلُبُ الْعِلْمَ مِنَ الْمَهْدِ إِلَى الْمُهْدِ* even in a hadith it is stated that seeking knowledge is an obligation for Muslims, including studying religion *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ* (HR. Ibnu Majah no 224) Religious education learning can be organized by formal institutions such as schools or madrasas and can also be implemented by non-formal institutions and can even be carried out informally. Religion lessons in formal schools are regulated in law number 20 of 2003 concerning the national education system which states that students in formal education have the right to obtain religious education according to their beliefs, and the executors of this religious education are educators who share the same religion (Pemerintah Republik Indonesia, 2009). Therefore students can obtain religious learning materials by the religion they adhere to starting from elementary school to the university level. As education providers, schools are required to provide the religious education needed by their students.

Religious education is not only understood and understood but must be implemented in everyday life, as the rule states that "al 'ilmu bila 'amalin kasajari bila tsamalin" means that the knowledge possessed was not practised in everyday life

such as trees that do not bear fruit, so the value of the benefits is not optimal. Sometimes a student taking religious lessons feels satisfied when he gets a high score and is declared passed, even though he has not been able to carry out his knowledge. However, someone who does not know about carrying out religious obligations such as prayer, then this obligation will not be accepted by Allah as Ibnu Ruslan in Matan Zubad stated

وكل من بغير علم يعمل\* اعماله مردودة لا تقبل

A person's deeds that are carried out without being based on knowledge, then his deeds are rejected (Ruslan, 1983; Zamili et al., 2023), so the obligation to understand religious knowledge and the obligation to practice it, is an inseparable series, therefore learning PAI encourages students to understand, understand and implement it in daily life. -day.

The current development of science and technology, especially in the industrial era 4.0 towards society 5.0, has a positive impact on human life because humans are encouraged to have high creativity so that they can develop their ideas and ideas (Mulyani & Haliza, 2021). however, the development of science and technology also harms his life, because the rapid development of science and technology encourages people to compete to achieve material success in life, so they often forget about spiritual needs, they are rich but dry spiritually, and this is what causes humans to be trapped in behaviour that deviates from both social and religious aspects, such as being trapped in a lifestyle of free sex, drugs and others.

Behavioral deviations from the negative impact of science and technology development, especially the uncontrolled use of mobile phones for children, has encouraged them to commit crimes in the form of rape, theft, drinking khomar and so on (Taopan et al., 2019). This condition is

very concerning and is a challenge for an educator, especially those who teach PAI subjects, because education in schools is still not able to optimally deal with juvenile delinquency, especially in areas that are centers of industrial development such as Jakarta, Surabaya, Semarang and so on, this condition is often understood by the community, especially the parents of students, as an indicator of the failure of the educational process, especially religious education, because of that the school, especially the PAI teacher, is considered to be the most responsible for the deviations in behavior that occur in students, even though in fact deviations in student behavior are a shared responsibility between the teacher, schools, and the community and even the government because the formation of student character requires a long process and involves all components of society including schools, therefore it is necessary to have an understanding of all parties so that efforts to shape the character of children who are smart and skilled and have noble morals can be achieved.

Children's education in schools starts from elementary school, this is where the foundation of children's character will be formed. Elementary schools should provide sufficient portions to encourage their students to understand the values of goodness and have good behaviour. For this reason, it is necessary to provide sufficient space for PAI subjects, because PAI learning aims to form good children's character (Hariningsih et al., 2022). Character will be achieved if the teacher does not only present religious materials but can invite students to practice religious teachings at school such as ablution, prayer, sadaqah mutual respect, respect and so on so that students are accustomed to doing good things in their lives from an early age. The habit of behaving well from an early age will be very influential for students in living their

lives in adolescence and adulthood, PAI learning by developing materials needed by schools is very possible to implement, especially since the government has implemented a new curriculum known as the Independent Curriculum so that schools and educators are given space sufficient to develop PAI learning following the needs of students, because of the importance of religious education instilled from a young age, the implementation of religious education in elementary schools is interesting to study, especially in the implementation of an independent curriculum.

## **Literature Review**

### *Learning Implementation*

The use of the term implementation is prevalent in the field of education as well as in the field of management, an educator in carrying out teaching assignments is required to plan, implement and evaluate students, so that the learning process is following the targets to be achieved, planning as an endeavour to determine the direction of learning is needed so that the learning process is always the quality is maintained and the learning outcomes are under the expected goals. this plan must be implemented by mobilizing resources and other potentials so that the implementation of learning reaches the desired target, however, so that the implementation of learning remains following the learning objectives, the evaluation must always be carried out to find out the advantages and disadvantages in the implementation of learning, so the implementation of learning is a very crucial process in the implementation of education because in this process it can determine the success of educational goals.

Implementation has several meanings including according to Joko understood as "implementation or application" so implementation is the planned learning plans under the applicable curriculum (Susilo, 2007), while according to Usman implementation is not just an activity carrying out learning that have been planned but must be oriented towards achieving predetermined learning objectives (Usman, 2002), Hanifah stated as quoted by Harsono that implementation is a process from political policy to administrative policy (Harsono, 2002). From various definitions, it is understood that implementation is an activity in the framework of carrying out educational programs, to achieve the goals that have been planned. In the learning process, implementation is an effort to implement a planned learning process, and learning plans are usually arranged in an RPP (Learning Implementation Plan). Planning in RPP usually consists of several components including core and basic competencies, learning objectives, indicators, preliminary activities, core and closing.

Humans cannot separate themselves from the learning process because learning is an inseparable part of human life, learning is interpreted as a process for organizing the environment that surrounds students so that they can grow and are encouraged to carry out the learning process (Pane & Darwis Dasopang, 2017). While in law number 20 of 2003 concerning the national education system, it is stated that learning is an interaction that occurs in an educational environment between educators, students and learning resources. While Hamalik states that learning is an attempt to influence learning targets by combining several components including human components, materials, offices, equipment and learning strategies, so all efforts are made to help students so that they can learn knowledge to have abilities that are following learning

objectives are called learning. Implementation of learning is influenced by components that have a relationship between one component and another, some of these components according to Dimiyati include learning objectives, curriculum, methods, materials, educators and students (Dimiyati & Mudjiono, 2006), while according to Nata consisting of learning objectives, materials or materials, learning tools and evaluation, the success of the learning process is greatly influenced by the ability of educators and students to maximize all of these components (Nata, 2010).

#### *Islamic Education*

Islamic Religious Education, abbreviated as PAI, is an endeavour to make students understand, understand and carry out religious obligations in their lives, in the terminology of Islamic Education some terms have a meaning commensurate with education, these terms are Taklim, Takdib and Tarbiyah (Mappasiara, 2018). Tarbiyah means growing or developing meaning that education in the perspective of tarbiyah is an effort to grow or develop the potential of students so that they become mature physically, psychologically, socially and spiritually (Firmansyah, 2019). while Mujib stated that tarbiyah is a process of transferring knowledge carried out by an educator to students with the hope that they will have a strong desire and attitude to understand, understand and be aware of their lives, so that students become people who have a noble character, and have a noble personality so tarbiyah is not merely transferring knowledge to students but there is an effort to change attitudes and behaviour (Mujib & Jusuf, 2006). al-Taklim etymologically means to know, in terminology, the meaning of taklim is

synonymous with teaching as mentioned in the Al Qur'an عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم which means Allah teaches humans something that humans do not yet know (QS.96:5) While al-ta'dib is commensurate with the meaning of the word addaba which means convert, someone who carries out the process of education and teaching to children who are developing physically and psychologically (Munardji, 2016).

Meanwhile, the meaning of Islam is the rules of God that His Messenger gave to mankind so that they have relationships with God, and with fellow human beings as well as with animals and plants following God's will. Adherence to the rules is based on a person's faith in Allah SWT and hoping for His pleasure to obtain safety while living in the world and also safety when returning to the divine presence. Some of these opinions provide an understanding that PAI is an initiative of a murobbi/educator towards students so that they have an understanding, and appreciation that can implement the teachings of Islam in their lives so that they become pious ritually and socially (Bahri et al., 2021), the initiative is through teaching, nurturing and guidance (Syafaat & Sahrani, 2008), while al-Rasyidin stated that PAI is a learning system that provides opportunities for students to live their lives following religious guidance (Badwi, 2017).

#### *The Function of Islamic Religious Education*

Developing the potential of students so that they can face the challenges of life which are always dynamic is a function of PAI, because of this education always encourages students to develop their potential so that they can gain happiness in life, PAI as part of the field of study in schools certainly has a function but this

function is different from other fields of study because PAI does not only develop cognitive but also encourages the creation of noble morals (Aziz, 2020), the difference in these functions influences various aspects of the learning process. The function of PAI according to Muhaimin is to prepare their students to be able to carry out religious obligations in their lives. Human duties in the Koran are twofold, first: to be a servant so that he is always submissive and obedient to the rules of Allah that have been listed in the Qur'an and Hadith, the main commitment as a servant is the willingness to always serve Allah and His Messenger, and, both human duties as caliphs who are in charge of managing life on earth, therefore humans must mobilize their potential and resources to manage the duties of the caliphate to be able to build benefit for human life (Muhaimin et al., 2001).

#### *Materials and Objectives of Islamic Education*

Islamic religious education in its learning process aims to realize the complete Indonesian Muslim community, achieving this goal greatly influences Islamic religious education learning materials both at school and at madrasah, if it is classified, Islamic religious education material has differences between schools and madrasahs, at school religious learning includes material on faith, Islam and morality, but this learning is included in one subject area, namely Islamic Religious Education which weights 2 credits so that learning is carried out only once a week. while in madrasahs, learning is divided into several fields of study including 1. Aqidah akhlaq, 2, Al qur'ah Hadith, 3. Fiqh, and 4. History of Islamic culture, so that the learning of Islamic religious education in Madrasahs is more detailed and has a wider

range of material. very broad and the weight of the credits is quite a lot.

National Education has a goal that is generally set by the government based on law number 20 of 2003 concerning the national education system, namely to educate the lives of Indonesian people by increasing the abilities of students, and forming their character so that they become human beings who believe, have the values of piety and having good morals, physically and mentally healthy, having knowledge, having skills, being able to be independent, having sufficient creativity, and being democratic and having responsibility. Islamic religious education as part of the process of the national education system, Islamic religious education must have goals that originate from national education goals, therefore the aim of Islamic religious education is to realize the personality of students who are kaffah by providing psychological training, training the brain to be smart, have sensitivity social and spiritual, as well as sensory acuity (Azis, 2019), so PAI is expected to be able to grow humans as perfect human beings who have good spiritual abilities, have social sensitivity, are able to imagine for the development of themselves and society, intellectually adequate, physically healthy (Syafaat & Sahrani, 2008). this the purpose of Islamic religious education is to have students who believe in, understand, and carry out religious orders and abandon their prohibitions, have good morals and goals so as to be able to build harmony in their lives within the nation and state, and have ability to continue their education to the next level.

*Sources of Islamic Religious  
Education in the national  
education system*

The implementation of learning Islamic religious education is a necessity for the Indonesian people in building social, national and state life, especially now that the Indonesian nation is experiencing a personality crisis, a morality crisis so that deviant behavior almost fills all niches in people's lives, learning Islamic religious education is expected to be able to answer the community's need to build a community of people who are religious, dignified and have noble morals (Assayuthi, 2020). Therefore the implementation of Islamic religious education learning in schools does not only provide religious materials but can encourage students to have a pious personality ritually and socially pious. The need for a religious society was one of the impetus for the issuance of law number 20 of 2003 concerning the national education system because this law stated that Islamic religious education is part of the national education system. The existence of Islamic religious education was emphasized by the emergence of PP No. 19/ 2005 which confirms that Islamic religious education is a field of study that must be taught in schools at all levels of education.

In law number 20 of 2003 concerning the national education system, the term Islamic Religious Education contains two meanings, namely 1) as an institution that organizes Islamic education such as pesantren, madrasah, madrasah diniyah. 2) Islamic Religious Education means fields of study that must be taught to students in elementary schools, junior high schools, high schools and universities. There is a difference between schools and madrasas in the PAI curriculum, if at school Islamic religious education is a separate subject consisting of two credits, while at madrasah Islamic religious education is divided into several fields of study, including Fiqh, SKI, Aqidah akhlaq, Al-Quran /hadith, learning Islamic religious education in schools should

be able to provide spiritual values that are integrative with other subjects because one of the goals of national education is the realization of students who have faith and devotion to Allah and His Messenger, and this value is the value main.

Teaching materials for Islamic religious education as a field of study have basic sources that can be developed according to the needs of students and the objectives of implementing education in schools or at madrasas, these sources include: 1) the Koran which is the word of God revealed to the prophet Muhammad through the angel Jibril as a guide for Muslims in living their lives, 2) Hadith is everything that is based on the prophet both in the form of words, deeds and agreements of the prophet Muhammad, 3) Opinions of the prophet's companions 3) using considerations for the benefit of the ummah (maṣālih al-mursalāh ), 4) Traditions that do not conflict with the Koran or Hadith (al-Urf), but in general the sources of PAI are the Koran, hadith, and ijtihad, because of the opinion of friends, considering good habits and so on including in the area of ijtihad (Nata, 2010).

#### *Kurikulum Merdeka*

The Ministry of Education and Culture led by Nabil Makarim made a policy breakthrough by establishing an independent learning curriculum, this concept was inspired by the school of progressivism philosophy which gives flexibility to education providers so they can develop the potential of students according to their interests, talents and tendencies in determining the skills that have. The implementation of the independent learning policy is motivated by the desire to improve the quality of the learning process in schools by creating a happy atmosphere in learning

so that students are not always burdened by value targets determined by various kinds of evaluations. Students have the freedom to develop their interests and talents without worrying about being hampered by formal rules that are rigid and hinder the development of students' creativity, educators only provide stimulants to students so that they can develop their interests and talents to the fullest (Anggreini & Narimo, 2023).

The existence of an independent curriculum is based on the Ministry of Education and Culture regulation number 56M/2022, the presence of this regulation is motivated by concerns that there will be learning loss due to the long Covid-19 pandemic, therefore schools are given the flexibility to develop curriculum through the principle of diversification by paying attention to the potential of the school environment, the potential of students and also the potential of the area where the school is located, the development of this curriculum is to shape the character of students who are competent, independent, smart and civilized but in the implementation of the independent curriculum still refers to regulations related to education as well as guidelines for national education standards. Its implementation emphasizes the independence of students in the aspects of learning, changing and sharing (Sabriadi & Wakia, 2021).

#### **Research Method**

This study uses a qualitative approach because the researcher provides an overview and interpretation of the research object as it is, naturally, and efforts to provide an overview and interpretation of the research object are called a descriptive perspective (Zamili, 2017), Research that does not

explain the relationship between two variables, or does not use a hypothesis to be tested is more appropriate to use a qualitative approach, because in determining the problem more emphasis is placed on the phenomenon of a symptom or event Jalaluddin (Jalaluddin, 2016) . For data acquisition, the researcher conducted interviews, observed and collected documents related to the research focus, while the subjects were people who were directly involved in the learning process of Islamic religious education at As-Syafaah elementary school, to test the validation of the data obtained, the researcher used triangulation techniques and sources, while the data analysis uses data reduction steps, data presentation and conclusions.

### **Result and Discussion**

Asy-Syafaah Elementary School as a Full day School is an educational institution that was established in 2007 and is part of the development of the As-Syafaah educational, dakwa and social foundation, Kebonsari Jember, the establishment of this school was initiated by the concern of caregivers and all teaching staff regarding the phenomenon of children -children, teenagers and even adults living around the pesantren who cannot read the Koran and some do not even know the hijaiyyah letters, besides that some children cannot perform ablution and prayer properly as required by the Islamic religion, it is this concern that encourages caregivers to establish Asy-Syafa'ah. as well as being able to carry out mahdho worship, especially purification and prayer properly following the guidance of the Koran and hadith. As a formal school, the Asy-Syafaah Elementary School also organizes learning in the fields of study under the curriculum set by the Ministry of Education, but Islamic religious education

learning includes additional religious learning material following the goals and needs of the school.

#### *Implementation of Islamic Religious Education*

The Asy-syafaah Elementary School education calendar is based on the national education calendar, but there are adjustments to school programs and needs. While the Asy-syafaah Elementary School Curriculum is a development of the K-13 curriculum by accommodating curriculum contents from the education department, the Ministry of Religion as well as the local content curriculum designed by the foundation, the curriculum emphasizes the values of Religious, Independent, Skilled, and leadership. There are two programs planned by the school, namely the annual program and the semester program, in the program it is stated that competencies will be achieved in one semester and one year, but the emphasis is on the competence of spiritual and social attitudes because childhood is very influential in the next period of development because The program also explains competence in the religious field such as memorizing short letters and basic knowledge in the religious field such as purification, prayer, fasting which must be completed in one semester and one year of study.

The syllabus as material for implementing learning is always prepared by every teacher including Islamic religious education teachers, but in the syllabus compiled by Islamic religious education teachers, the emphasis is on strengthening religious materials developed by schools based on the elementary curriculum and the needs of students at school, such as how can children worship according to Islamic teachings, be able to read, write the Koran, so that students not only get the material but can practice it in their daily activities. The



syllabus compiled by the PAI teacher, it is explained the competence of students, learning materials, learning activities and the time needed.

Every educator who will carry out learning must prepare a lesson plan, as a reference for educators and students in carrying out the learning process (Sujarno, 2019). The preparation of lesson plans is also carried out in the field of PAI studies, because with the existence of lesson plans an educator can be directed in carrying out learning processes, in preparing lesson plans for Islamic religious education, educators at Asy-syafaah Elementary School do not only emphasize the delivery of material but prioritize the implementation of practicals, especially material BTQ, and religious services, because of that the time allocation given to PAI educators is quite a lot because it is hoped that students will not only master the material but also be able to practice it in everyday life both within the school environment and outside of school.

The implementation of learning evaluation must refer to the Minimum Completeness Criteria (KKM) because it is this minimum value that students must achieve to complete learning in one semester, Asy-faah Elementary School determines KKM in the field of PAI learning divided into the first several criteria for PAI learning materials in class, the KKM is 75 (seventy-five), while for the implementation of the Al-Quran memorization program, it is 75 (seven five) and for materials and practices of mahdhoh worship 75 (seventy-five).

#### 1. Implementation of Learning

Learning carried out by Asy-Syafaah Elementary School is divided into two, namely the first for Monday to Friday is learning as usual, and the second for Saturday is extra-curricular learning. Learning on Monday to Friday starts at 07.00 starting with the Duha prayer in

congregation, then entering class, before starting class learning, students are asked to listen to the letters of the Koran which are read by student representatives, then continue by singing the Indonesia Raya song, after that implementation of learning according to a predetermined schedule, first break at 9.30-10.00 then continue with learning starting at 10.00-12.00, then pray dhuhur together, rest and eat from 12.00-13.00, then continue with learning until 15.30, then all participants students and educators, along with the staff of the Asya prayer together, at 16.00 students are allowed to go home.

The implementation of Islamic religious education students is under a predetermined schedule, but for worship practices it is not only carried out in class but directly carried out in the musollah through Dhuha prayer, Dhuhur prayer and Asyar congregation, because before prayer students are assisted to carry out ablution activities, Likewise, in carrying out prayers there are educators who accompany the students so that if the readings and prayer movements are wrong, they can be corrected immediately. In general, learning at Asy-syafaah Elementary School adopts an independent curriculum although it is still not fully implemented, because in learning it has emphasized the independence of students through teacher assistance, especially in religious learning, even the religious curriculum has been developed following the conditions of schools that are in Islamic boarding schools and the desire of students to be able to read and memorize the Koran.

The learning process in class, Asy-Syafaah Elementary School carries out activities like other schools, each learning activity begins with an opening, core and closing activities by the field of study being taught, because in the implementation of learning it is still guided by the class teacher,

but specifically for Education learning Islamic religion has its educator, the implementation of which is adjusted to the existing schedule, in the implementation of PAI learning in class the same as learning in other fields of study, which includes preliminary steps for core activities and closing. Implementation of learning in schools is not only based on the 2013 curriculum but also developed according to the needs of students and the accompanying school environment, although the development is still in the aspect of the religious field.

## 2. Extracurricular Activities

To grow the interests and talents of students, the school provides time for extracurricular activities on Saturdays starting at 07.30 until 11.30, the activities are adjusted to the interests and talents of students, and the school provides several teachers to guide them, several activities are of interest to students. students, the first is pencak silat, the achievement for this activity is quite encouraging because in the Jeember National Championship 1 in 2023 activities, the Asy-syafaah Elementary School students won the title of best fighter and for male fighters won 1st place as many as 3 people with various categories as well as for fighters daughter of 2 people won second place with various criteria. Second, Futsal activities, but for extracurricular activities there have not been significant achievements.

## 3. Evaluation

Each lesson must end with an evaluation so that educators can understand whether the learning is following the learning target or not, the implementation of learning evaluation at Asy-Syafaah Elementary School is carried out after the completion of learning, and the form of the evaluation is in the form of questions or assignments. Overall evaluation is also carried out in the middle of the semester and the end of the semester. Learning Islamic

religious education also carries out the same evaluation as other fields of study but there is a special evaluation, namely evaluating the reading and memorization of the Koran as well as the practice of worship whose assessments are daily, weekly, monthly and yearly.

## *Transcendental Factors*

In the implementation of learning, several factors cause the implementation of learning to reach the target as desired, but several factors hinder the implementation of learning so that it cannot be carried out optimally. Facilities that are sufficient to accommodate the classrooms that are quite per the standards and facilities for places of worship that are representative. Conducive environmental conditions are in the middle of the city but the environment is still in the form of rice fields so it is very conducive. Adequate teaching and educational staff. There is support from parents and the surrounding community. Young educators so that the enthusiasm of the teachers is still very good.

On the other hand, there are inhibiting factors such as the need for ideal facilities that are still not available. The input of students who have very diverse abilities, especially the ability to read and write the Koran, so the teacher must choose the right method in carrying out the learning so that children who do not understand can understand while children who already understand do not feel bored. Some of the students' parents have middle to lower economic backgrounds and lack attention to the implementation of their children's education. The teaching staff are still young so they lack experience

### *Results of the Implementation of Islamic Religious Education Learning*

Implementation of Learning at Asy-syafaah Elementary School (Full Day School), especially religious lessons consists of two, namely first, Islamic Religious Education which consists of, mastery of learning material and secondly the practice of madhoh worship including purification. the second is learning the tahfid Al Quran. From the data and data analysis, it can be concluded that the implementation of learning provides sufficient space to develop interests and talents as well as an understanding of the material following the mandate of the Merdeka curriculum and its implementation is categorized as meeting the Minimum Passing Criteria (KKM) targets because, from the aspect of material mastery and worship practices, students get scores above the minimum rating threshold because, from the evaluation carried out by educators, the average score obtained by students is 81 (eighty-one) above the learning KKM score which is only 75 (seventy-five). In the aspect of religious behaviour, students can carry out worship well because of the practice of worship every day. As for learning in the field of tahfid al-Qur'an after evaluation, the average value of students reaches 76 (seventy-six), this value is above the KKM score that has been set, which is 75 (seventy-five). From the evaluation carried out by the school through the PAI teacher, it can be concluded that the implementation of PAI learning carried out by the research locus can meet the targets set.

Post Implementation of Islamic Religious Education, at the research locus there are supporting factors including adequate facilities, conducive environmental conditions, and teaching staff who are young and have adequate qualifications, while the

inhibiting factors are the input of students who do not meet the qualifications, concern parents of participants regarding the educational process of their children who are still lacking, as well as educators who are still young so they lack experience.

### **Conclusion**

Presentation of data findings about the implementation of Islamic education learning at SD Asy-Syafah Kebonsari Jember in the perspective of an independent curriculum, the implementation of Islamic education learning at elementary school Asy-Syafaah provides sufficient space for students as mandated by the independent curriculum because students are not only given religious materials but there are efforts to practice it in everyday life, even PAI material is developed by the manager by providing opportunities for students who want to memorize the Koran, in the implementation of Islamic education learning it can be categorized as successful because from the minimum graduation criteria (called KKM) students get scores above the average is 81 for Islamic education material and 76 for memorizing the Koran. The implementation of Islamic education learning at Asy-Syafaah Elementary School was successful because there were supporting factors including adequate facilities and a conducive educational environment, the majority of educators were still young however, there were also inhibiting factors including parental concern and inadequate teaching staff experience.

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