



## Implementation of the Independent Curriculum in Fiqh Subjects at MAN 1 East Lampung

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### Abstract

This study aims to analyze the implementation of the independent curriculum which is focused on the implementation of the Pancasila (P5) student profile strengthening program in the context of fiqh learning at MAN 1 East Lampung. The P5 program is designed to shape students' personalities based on the principles of Pancasila. MAN 1 East Lampung has implemented an independent curriculum since 2020. Basic religion in this madrasah supports the implementation of the P5 independent curriculum at MAN 1 East Lampung. This research was conducted using a qualitative method with data collection techniques consisting of observation, interviews with curriculum officials, fiqh subject teachers, and several grade 10 students. The results of the study show that the P5 Program is recognized as an important part of education in madrasahs. At MAN 1 East Lampung, the implementation of P5 in the context of Fiqh learning has gone very well. Students not only understand the concepts taught, but are also able to implement them in real life, both in the madrasah environment and at home. This success is supported by qualified teacher competence in managing project-based learning and the availability of very adequate school facilities. With this support, the implementation of the Independent Curriculum, especially in the P5 Program, can run optimally and have a positive impact on the formation of students' character.

## INTRODUCTION

The 21st century is known as a time of knowledge that demands that education can meet the life needs of every individual to grow more productive, more focused and become better in facing future challenges (Firdiansyah et al, 2024). Education is a learning process that aims to shape character and develop the potential of students. In the context of education, the curriculum has an important role in determining the direction and objectives of learning, especially in shaping the character of students. The curriculum change policy that has occurred in Indonesia is the government's effort to prepare students to grow into qualified individuals and be ready to face the challenges of the 21st century. Through the curriculum, a success will be created in the process of implementing education (Ummu Khairiyah et al, 2023). The Merdeka Curriculum is present as an innovation in the world of education, which emphasizes flexibility in learning and makes students the main center of the learning process.

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The independent curriculum is a form of optimizing educational development that is adjusted to various developments that occur in society (Mira Marisa, 2021). The independent curriculum is prepared as a manifestation of the ideals proclaimed by Ki Hajar Dewantara, that through independent learning by giving freedom to students to learn independently and creatively, an independent character will also be formed. The implementation of the independent curriculum is designed to realize the character of Pancasila student profiles. The formation of the character of Pancasila student profiles is very relevant to be integrated into the independent curriculum so that it can foster cultural values in Indonesia and Pancasila which is the basis of the State of the Republic of Indonesia (Gita Dwi Jayanti et al, 2021). In the current era of globalization and technological advancement, education plays an important role in instilling values and character to maintain a balance between technological development and human development. Strengthening the profile of Pancasila students emphasizes the formation of character and skills that can be applied in daily life (Zakarya, Hafidz, Martaputu 2022).

This research is supported by various previous studies that analyzed the implementation of the independent curriculum. The study, conducted by M. Ferdi Ikhsan, identified how the independent curriculum is applied in fiqh subjects in class X, including planning, implementation, and evaluation of learning. Teachers get freedom in teaching, and evaluation focuses more on summative assessment (Banyumas 2023). Another research was also conducted by Reni Dwi Anggraini who also identified and analyzed the implementation of the independent learning curriculum in fiqh learning at MTS N 4 Malang. The result is that the implementation of the Independent Curriculum in Fiqh learning at MTsN 4 Malang runs through the planning, implementation, and evaluation stages, with a positive impact in the form of increasing teacher creativity and student independence (Pokhrel 2024). Meanwhile, another study in an article was conducted by Ani Qudsiatul, et al., which examined how the evaluation of the implementation of P5 through learning projects that emphasize Pancasila values, was carried out in fiqh learning at MTSN 2 Serang City (Maula et al. 2025). Some research related to this topic is still relatively rare, and the number is still limited.

In madrasas, especially in Fiqh subjects, the implementation of the Independent Curriculum is expected to provide more space for students to think critically, creatively, and develop character in accordance with the Pancasila Student Profile (Vol no et al, 2024). The dimensions in the Pancasila Student Profile, such as faith and fear of God Almighty,

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working together, reasoning critically, and being independent, are very relevant to Fiqh material which not only discusses Islamic law theoretically, but also its application in daily life. As Allah SWT says in the Qur'an:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

It means: "It is not appropriate for the believers to go all (to the battlefield). Why do some of each of them not go (to live with the Messenger of Allah) to deepen their religious knowledge and warn their people when they return, so that they can take care of themselves" (Qs. At-taubah : 122).

This verse shows the importance of some people who delve into religious knowledge, including fiqh, in order to be able to teach others. This is also the basis that learning fiqh is an obligation for some Muslims (fardhu kifayah), because through the science of fiqh, one can understand the procedures of worship, muamalah, and other rules of Islamic law. By understanding fiqh deeply, a person is not only able to carry out religious teachings correctly, but can also be a source of reference for the community in solving religious problems. Therefore, the command to delve into religious knowledge in the verse is also interpreted as a strong encouragement for Muslims, especially students or students, to not only learn for themselves, but also prepare themselves as educators or da'i who are ready to provide religious guidance to the community.

MAN 1 East Lampung is one of the educational institutions that has implemented the Independent Curriculum gradually since the 2020/2021 school year. The Basic of Madrasah Aliyah Negeri (MAN) 1 East Lampung is a religious school that prioritizes the achievement of learning goals with religious values. Islamic religious education is a priority, with the aim of creating students who are intelligent, insightful, accomplished, religious, and of good character. At MAN 1 East Lampung, the independent curriculum has been implemented optimally because it is supported by adequate educational facilities and a comfortable learning atmosphere. In addition, the competence of educators in integrating the independent curriculum is also very good, so that it is able to create an innovative and effective learning process.

According to an interview with one of the fiqh teachers at MAN 1 East Lampung, Mrs. Umul Ifadah, as a religious-based madrasah, MAN 1 East Lampung emphasizes learning based on Islamic values, including the application of hidden curriculum such as the habit of greeting every time meeting with teachers, both inside and outside the madrasah,

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other religious activities such as congregational dzuhur prayers become daily routines carried out in the school environment, Including the implementation of Dhuha prayers every Friday morning, and congregational Friday prayers involving all school residents. Meanwhile, in addition to instilling Islamic values in the curriculum, MAN 1 East Lampung also supports the development of student competencies by holding various extracurricular activities that must be participated by female students in accordance with the extracurricular fields of interest.

With the background that has been described, the focus of this research is to analyze the application of the independent curriculum in fiqh lessons at MAN 1 East Lampung, with a focus on strengthening the profile of Pancasila students related to fiqh learning. The results of this study are expected to have a meaningful positive impact on the development of character education through the implementation of P5 in fiqh subjects at MAN 1 East Lampung and encourage best practices in its implementation in other schools or madrasas in Indonesia.

### **METHOD**

This research uses a qualitative approach that is descriptive. The qualitative approach was chosen because this research pays more attention to process, occurrence, and authenticity (Somantri 2005). Qualitative research involves the collection and analysis of various types of empirical material, personal experiences, self-reflection, life history, interviews, observations, histories, interactions, and visual texts. All of these are used to describe the routines, problems, and meanings contained in the time and life of individuals (Hasibuan et al., n.d.). The sampling technique used is purposive sampling, with the research subjects including Fiqh teachers, curriculum leaders, and several students as the main informants.

Data collection techniques include observation, interviews, and documentation. Observation is carried out to obtain data that is in accordance with the research, so the observation process is carried out by observing the teaching and learning process in the classroom. Observations are carried out systematically according to the specified procedures, so that the results of observations can provide all possible possibilities that support scientific interpretation. Meanwhile, interviews were conducted to obtain deeper information from teachers and students regarding the implementation of the independent

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curriculum in strengthening the profile of Pancasila in fiqh subjects. Then, documentation becomes a data collection technique in the form of written or recorded documents.

The data analysis technique in this study uses the Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing (Spradley and Miles, 2024). Data reduction is carried out by filtering relevant data from observations, interviews, and documentation. The data that has been reduced is then presented in the form of a narrative so that it is easy to understand, then conclusions are drawn to answer the formulation of the problem based on the findings obtained. In addition, the validity test of the data was carried out using source triangulation, triangulation technique, and time triangulation, to ensure the validity of the data obtained during the study (Noor Z. 2015). Source triangulation was carried out by comparing data from madrasah heads, fiqh teachers, and students. Technique triangulation is done through interviews, observation and documentation, while time triangulation is done by collecting data at different times to see its consistency.

## **FINDINGS AND DISCUSSION**

### **Implementation of the Independent Curriculum at MAN 1 East Lampung**

The Independent Curriculum is an educational policy that aims to provide flexibility to educational units in arranging learning that is oriented to student needs. This curriculum focuses more on project-based learning, understanding essential concepts, and strengthening character through the Pancasila Student Profile (P5). The Pancasila Student Profile (P5) is the main foundation in the Merdeka Curriculum which emphasizes six main dimensions, namely, faith, fear of God Almighty and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity.

The application of the Pancasila Student Profile (P5) in schools in fiqh learning in madrasas is realized through various activities that support six main dimensions, becoming actualization in the formation of students' character. The role of teachers in the learning process provides guidance in creating and growing activities that are the same as the planned program (Muharrom, 2023). Religious education plays a role as a means in shaping the character of students. In the process, there is interaction between educators and students that takes place through various learning methods. This interaction aims to transmit knowledge, provide examples, and develop skills and character in students (Tiara

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Ayu Astriana et al, 2023). Therefore, fiqh teachers apply various learning methods and models so that students can understand the material and apply it in their daily lives.

The implementation of the Pancasila Student Profile (P5) at MAN 1 East Lampung reflects the efforts of the madrasah in shaping the character of students in accordance with Islamic and national values. Various programs and activities are implemented to realize the dimensions of P5 in daily life, both inside and outside the classroom. In Fiqh learning, the application of P5 is not only limited to theory, but is also realized through worship practices, social activities, and interactive learning methods. The following is the implementation of each dimension of the Pancasila Student Profile in Fiqh learning at MAN 1 East Lampung:

**First, the Dimensions of Faith, Piety, and Noble Character.** The Dimensions of Faith, Fear of God, and Noble Character emphasize the importance of a student's belief and obedience to his religious teachings. Indonesian students are expected to have a strong belief in the existence of God Almighty, as well as to live a relationship of love and responsibility to Him. Piety in this dimension is reflected in the effort to obey all commandments and stay away from God's prohibitions in accordance with the teachings of religion and beliefs adhered to. As a tangible manifestation, faith and piety are reflected in noble behavior and morals in daily life (Masfi Sya'fiatul Ummah, 2019).

As part of the implementation of the Pancasila Student Profile, MAN 1 East Lampung supports the strengthening of the values of faith and piety through the habit of worship. Waka Curriculum states that the congregational prayer program and dhuha prayer every Friday are implemented to get students used to carrying out worship with discipline. Fiqh teachers also ensure that prayer materials are not only taught in the form of theory, but are practiced directly in madrasah life. From the perspective of students, the school environment that supports this worship helps them to pray regularly and make it part of their daily habits, both in the madrasah and at home.

**Second, the global technical dimension.** The global diversity dimension in Islam is reflected in the principles of ukhuwah (brotherhood), both ukhuwah Islamiyah (brotherhood of fellow Muslims), ukhuwah wathaniyah (brotherhood of fellow citizens), and ukhuwah basyariyah (brotherhood of fellow humans). Islam teaches tolerance, respect for differences, and upholds justice in social interactions. These values are in line with the concept of diversity that characterizes Indonesia, where ethnic, cultural, and religious diversity is valued as a gift. In the context of Fiqh learning, this value of diversity can be

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realized through the understanding of fiqh muamalah which regulates social relations in a fair and harmonious manner.

In the application of this dimension, schools seek to form the character of students who not only understand diversity at the national level, but also have awareness of cultural differences globally. One of the strategies used is to introduce various perspectives in the study of fiqh, including how Islam respects cultural differences as long as they do not conflict with sharia principles. Students are given the understanding that Islam teaches tolerance and respect for diversity, so that they can interact with the wider environment without losing their identity as a Muslim.

Madrasah instills the value of global diversity by introducing various schools of fiqh to students. Fiqh teachers emphasized that understanding the differences between schools is important so that students are more open and tolerant of diverse worship practices. Fiqh teachers also provide opportunities for students to discuss and compare various opinions of scholars regarding the practice of worship. From the perspective of students, they have no difficulty in accepting differences of opinion, as class discussions help them understand that differences in fiqh are part of the richness of Islamic teachings that must be respected.

**Third, the dimension of mutual cooperation.** Gotong royong is a form of harmonious cooperation, both individually and in groups, with the aim of solving a problem for the common good. In accordance with the vision of the Ministry of Education and Culture, mutual cooperation is one of the strategies in improving the character of students in the school environment (Muhammad Fauzan Muttaqin and Hadi Rohyana, 2023). In the Pancasila student profile, mutual cooperation includes aspects of care, collaboration, and mutual sharing (Maya Elok Kharisma et al, 2023).

The application of the value of mutual cooperation in schools is not only carried out through community service or social activities, but is also applied in the learning process. Teachers build cooperation between students by applying project-based learning methods that require collaboration between individuals. In fiqh subjects, for example, students are invited to discuss and work in groups to understand the concept of embalming a corpse, the practice of marriage, and others, as well as how the values of mutual cooperation can be applied in daily life. This approach not only strengthens academic understanding, but also forms positive social attitudes.

The value of mutual cooperation in Fiqh learning at MAN 1 East Lampung is applied through the practice of embalming bodies carried out in groups. Waka Curriculum

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stated that madrasahs strongly support this activity as part of project-based learning so that students understand the importance of cooperation in society. Fiqh teachers also emphasize direct practice in learning to provide real experience to students about the value of mutual cooperation in Islam. From the student's point of view, this activity helps them understand the importance of sharing tasks and working together in the community, so that they feel better prepared if they have to be involved in the initiation of a body in the surrounding environment.

**Fourth, the Independent Dimension.** Independence is an important skill that every student must have. An independent attitude occurs when students choose to carry out learning activities on their own desires, encouragement, and have a sense of responsibility to carry out all the learning processes themselves (Nurindah Adelia and Ainur Rosyid, 2024). Independence is one of the important aspects in Fiqh learning, especially in the practice of *taharah*.

The curriculum representative explained that madrasahs have special programs to get students used to maintaining personal hygiene, such as monitoring personal hygiene and the school environment. Every day, BK teachers check the neatness and cleanliness of students in appearance. In addition, Fiqh teachers emphasize the direct practice of *taharah*, such as correct ablution, mandatory bathing, and maintaining clean clothes, so that students get used to applying them in daily life. As a result, students become more aware of the importance of cleanliness in worship and social life and receive direct guidance from teachers to build independent habits in maintaining personal hygiene.

**Fifth, the dimension of critical reasoning.** Critical reasoning means that students are able to collect and process information and ideas, analyze and evaluate thoughts, and reflect on their thought processes to make the right decisions. Meanwhile, creative students have the ability to create something new, meaningful, useful, and impactful. The implementation of critical reasoning in fiqh learning is carried out by inviting students to analyze various differences of opinion in Islamic law and understand how postulates are used in decision-making.

In addition, students are also trained to not only receive information raw, but to be able to evaluate the validity of the sources used. For example, in the discussion of *halal* and *haram* in fiqh *muamalah*, students are invited to research fatwas from various religious institutions and understand the reasons behind the differences in fatwas. Thus, students



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not only understand Islamic law, but also have the ability to think critically in dealing with it.

In other cases, in fiqh learning, the ability to reason critically is developed through discussions and case studies related to differences of opinion of scholars. Fiqh teachers apply group discussion methods and case analysis to help students understand various perspectives, such as the law of online buying and usury in Islamic economics. From the student's point of view, this method is considered effective because it allows them to interact with friends and teachers, so that they can understand Islamic law more deeply and applicatively.

**Sixth, the creative dimension.** Creativity is the ability to think innovatively, find new solutions, and connect different ideas. This process involves creative thinking, problem-solving, and the ability to see things from an unusual perspective. Creativity doesn't always mean creating something completely new, but it often involves merging existing ideas to produce something unique and valuable (Azi Jadidah).

In fiqh, students are not only memorized by Islamic laws, but also given the opportunity to create projects or simulations related to the application of Islamic law in modern life. For example, in the muamalah material, students are asked to make a simulation of sharia economic transactions that are in accordance with Islamic principles. This approach not only makes learning more interesting, but also teaches students how the teachings of fiqh can be applied creatively in the real world.

In addition, in the dimension of creativity in Fiqh learning, students can understand and convey Islamic law through innovative methods. They can re-deliver material in their own style and language, use a more creative approach, or create learning media for practice. This is a form of applying creativity in Fiqh learning.

With an approach that integrates the values of P5 in Fiqh learning, students not only gain a theoretical understanding of Islamic law, but are also able to apply it in their daily lives. This learning model forms the character of students who are religious, independent, critical, tolerant, and have high social concerns.

## CONCLUSION

Based on the results of the research, it can be concluded that the implementation of the Independent Curriculum in Fiqh learning at MAN 1 East Lampung has been running optimally. The Pancasila Student Profile Strengthening Program (P5) in the context of Fiqh

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learning has proven to be effective in shaping the character of students in accordance with Islamic values and Pancasila principles. Students not only understand the material theoretically, but are also able to apply it in daily life, both in the madrasah environment and at home.

The success of this implementation is supported by several factors, including teachers' competence in managing project-based learning, the availability of adequate educational facilities, and a school environment that supports the application of religious values. The learning methods applied, such as discussions, demonstrations, and the use of contextual learning media, also contribute to improving students' understanding and skills in the field of Fiqh.

With the flexibility in the Independent Curriculum, students are given the opportunity to learn independently with the guidance of teachers, so as to be able to develop critical, analytical, and reflective thinking skills against Islamic law in modern life. Overall, the implementation of the Independent Curriculum in Fiqh learning at MAN 1 East Lampung has a positive impact on strengthening the character and personality of students, and can be a reference for other educational institutions in adopting a similar approach.

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