

Mapping Learning Outcomes and Teaching Materials for Islamic Education in Aqidah: Content and Pedagogical Continuity in the Independent Curriculum

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Abstract: *Aqidah, as an essential part of the Islamic Religious Education (PAI) and Character Development element in the Independent Curriculum, should have continuous learning outcomes and teaching materials from elementary to secondary school levels. Ideally, the Independent Curriculum should provide significant space for developing religious and moral values in education while promoting tolerance toward diverse beliefs and cultures to create an inclusive environment. This contributes to the formation of strong character and a spirit of unity in diversity. To obtain an overview of the continuity of learning outcomes and teaching materials for PAI and Character Development in the aqidah element, a mapping based on the characteristics of aqidah itself is necessary. This study employs a qualitative approach using content analysis methods. The data sources consist of documents from the Independent Curriculum for the PAI and Character Development subject, analyzed through document studies. The findings indicate that the Ilahiyyah dimension is present in all curriculum phases. In contrast, the Nubuwwat dimension is explicitly found in phases A, B, and D. The Ruhaniyyah dimension is only found in phases A and D. In contrast, the Sam'iyat dimension appears in phases A, C, and D. The teaching materials also show a gradual progression, from introducing basic concepts in elementary school to critical analysis in high school. These findings suggest that while there is continuity in the curriculum, the distribution of materials across phases still needs evaluation to ensure better integration in aqidah learning.*

Keywords: *Mapping Learning Outcomes, Teaching Materials, Islamic Education, Independent Curriculum*

Abstrak: *Aqidah, sebagai bagian penting dari Pendidikan Agama Islam (PAI) dan Pengembangan Karakter dalam Kurikulum Mandiri, harus memiliki hasil pembelajaran dan bahan ajar yang berkesinambungan dari tingkat sekolah dasar hingga sekolah menengah. Idealnya, Kurikulum Mandiri harus memberikan ruang yang signifikan untuk pengembangan nilai-nilai agama dan moral dalam pendidikan sambil mempromosikan toleransi terhadap beragam keyakinan dan budaya untuk menciptakan lingkungan yang inklusif. Hal ini berkontribusi pada*

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pembentukan karakter yang kuat dan semangat persatuan dalam keberagaman. Untuk memperoleh gambaran mengenai kesinambungan hasil belajar dan bahan ajar PAI dan Budi Pekerti pada unsur aqidah, diperlukan pemetaan berdasarkan karakteristik aqidah itu sendiri. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode analisis isi. Sumber data terdiri dari dokumen Kurikulum Mandiri mata pelajaran PAI dan Budi Pekerti yang dianalisis melalui studi dokumen. Temuan penelitian menunjukkan bahwa dimensi Ilahiyah hadir di semua fase kurikulum, sementara dimensi Nubuwwat secara eksplisit ditemukan di fase A, B, dan D. Dimensi Ruhaniyyah hanya ditemukan di fase A dan D, sedangkan dimensi Sam'iyat muncul di fase A, C, dan D. Bahan ajar juga menunjukkan perkembangan bertahap, dari pengenalan konsep-konsep dasar di sekolah dasar hingga analisis kritis di sekolah menengah. Temuan ini menunjukkan bahwa meskipun ada kesinambungan dalam kurikulum, distribusi materi di seluruh fase masih perlu dievaluasi untuk memastikan integrasi yang lebih baik dalam pembelajaran aqidah.

Kata Kunci: *Pemetaan Hasil Belajar, Bahan Ajar, Pendidikan Islam, Kurikulum Merdeka*

Introduction

Education, according to Ki Hajar Dewantara, is a guidance for the growth of children's lives, meaning that education should guide all natural potentials within children so that they, as individuals and members of society, can achieve the highest level of safety and happiness (Pristiwanti et al., 2022). One of the essential components of education is the curriculum, which is also referred to as a program designed for students (Dhani, 2020). The curriculum program in education consists of learning activities to enhance students' development and growth per Indonesia's educational goals (Fajri, 2019). The curriculum development in Indonesia is dynamic, as it follows the changes in the times and shifts in the education system (Santika et al., 2022). These changes are reflected in the policies and updates to educational standards in Indonesia, including curriculum revisions (Juliansyah et al., 2024). Since 1947, Indonesia has undergone ten curriculum changes to adapt to national educational needs (Priantini et al., 2022). Currently, the curriculum in effect in Indonesia is the Independent Curriculum (Aisyah et al., 2022), which grants teachers and schools greater flexibility in adjusting learning programs to students' needs and characteristics (Jannah & Rasyid, 2023).

The curriculum is structured based on learning outcomes, teaching materials, and learning workload (Rahmadayanti & Hartoyo, 2022). Learning outcomes encompass knowledge, skills, and attitudes developed progressively, particularly in the Islamic Religious Education (PAI) and Character Development subject, which spans from Phase A to Phase F (Susilowati, 2022). The primary objective of this subject is to prepare students with a strong spiritual foundation, noble character, and a deep understanding of fundamental Islamic principles and their application in daily life (Kamila, 2023). This objective is reflected in the PAI and Character Development materials, which cover five main elements: Al-Qur'an and Hadith, Aqidah, Morals (Akhlaq), Fiqh, and the History of Islamic Civilization (Aulia et al., 2024).

So far, research on the PAI and Character Development curriculum within the Independent Curriculum has focused on its implementation and the challenges faced (Munauwarah & Achadi, 2023). For example, Huda & Achadi (2024) highlight that the process of teaching Aqidah and Akhlaq in the Independent Curriculum is guided by the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile, aiming to produce graduates who are not only academically competitive but also uphold strong moral values. Meanwhile, Rahmadiani & Wulandari (2024) found that instructional media in the form of PAI teaching modules for the Aqidah element in Phase E are highly feasible, with a validation score of 99.17% from design experts and 78.75% from content experts, indicating a good level of feasibility. Additionally, Aulia et al. (2024) conducted a study mapping the learning outcomes and teaching materials of the Al-Qur'an element in the Independent Curriculum, considering four components of Qur'anic literacy: reading with proper tajweed, writing, memorization, and interpretation.

However, there remains a gap in research regarding mapping learning outcomes and teaching materials for PAI and Character Development in the Independent Curriculum, particularly in the Aqidah element. To date, no study has specifically mapped Aqidah teaching materials within the Independent Curriculum based on the concepts developed by Hasan al-Banna. As an influential Muslim scholar, Hasan al-Banna made significant contributions to the field of Aqidah, particularly in emphasizing the importance of Tauhid as the fundamental pillar of Islamic teachings

(Rochayah, 2021). Therefore, this study aims to fill that gap by mapping the scope of Aqidah according to Hasan al-Banna within the Independent Curriculum.

The urgency of this research lies in its effort to ensure that the learning outcomes and teaching materials of PAI and Character Development in the Independent Curriculum maintain coherence with Islamic teachings on Aqidah. Furthermore, this mapping will provide a more systematic guideline for educators teaching Aqidah from a more holistic perspective. Thus, this study contributes theoretically to curriculum studies in PAI and offers practical implications for developing teaching materials that align more closely with Islamic principles.

Research Method

This study is qualitative research utilizing a literature study method, which involves a series of procedures to draw valid conclusions from texts (Ahmad, 2018). The data sources consist of the PAI curriculum documents under the Independent Curriculum and the PAI and Character Development textbooks published by BSKAP Kemendikbudristek in 2021 and 2022, covering both primary and secondary education levels. These documents are analyzed through document studies. These documents are selected based on their relevance as primary sources in implementing the Independent Curriculum. They provide a comprehensive overview of the structure and content of PAI and Character Development teaching materials in the Aqidah element. The research method used is descriptive analysis, involving data collection from various sources such as textbooks, syllabi, and lesson plans (Ramdhan, 2021). This study aims to map the learning outcomes and teaching materials of Islamic Religious Education (PAI) and Character Development in the Aqidah element within the context of the Independent Curriculum, based on Hasan al-Banna's scope of Aqidah, which includes *Ilahiyyah*, *Nubuwwat*, *Ruhaniyyah*, and *Sam'iyat*. The findings of this study provide a mapping of the learning outcomes and teaching materials of PAI and Character Development in the Aqidah element within the Independent Curriculum.

The initial step of this research involves document analysis of curriculum guidelines and educational regulations related to PAI and Character Development in the Aqidah element within the Independent Curriculum. According to Hasan al-Banna,

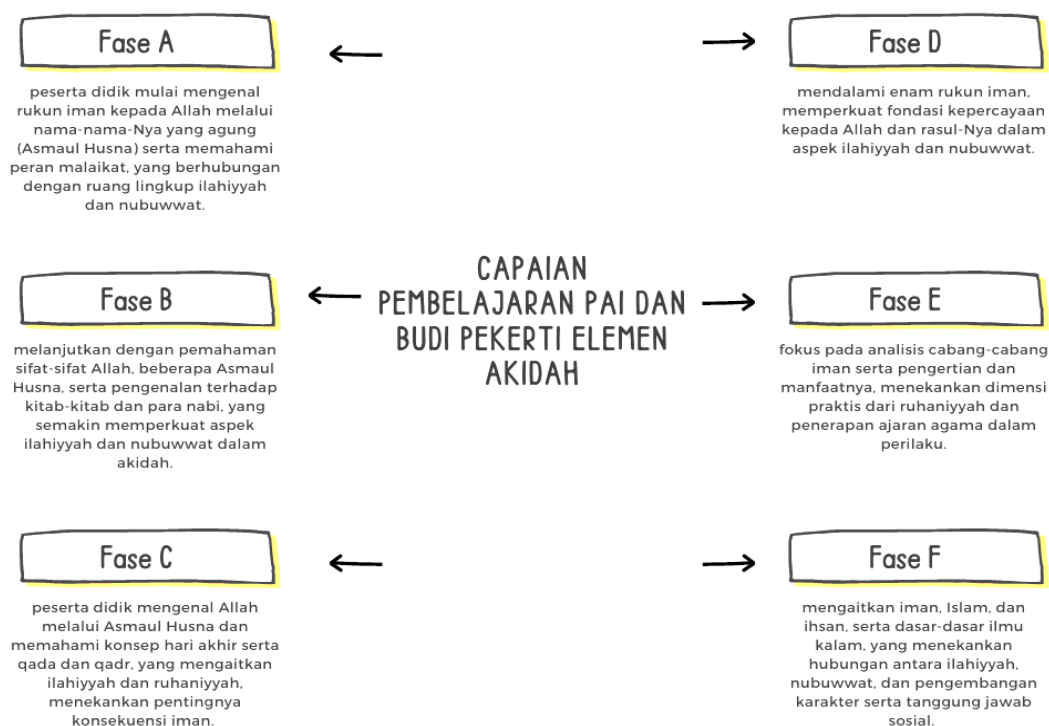
the collected data will be analyzed to identify continuity that aligns with students' developmental stages and Islamic teachings on Aqidah. To ensure data validity, this study employs source triangulation by comparing information from various official documents, textbooks, and related academic literature. This triangulation aims to enhance the reliability of the analysis results and ensure that the conclusions drawn have a strong foundation. Thus, this study is expected to contribute positively to developing an Independent Curriculum in Islamic religious education and character formation through the Aqidah and moral education approach.

Results and Discussion

Mapping of Learning Outcomes for PAI and Character Development in the Aqidah Element

The analysis of the Aqidah element in the PAI and Character Development curriculum under the Independent Curriculum shows a progressive understanding and application of Aqidah values in daily life. The learning outcomes, covering *Ilahiyyah*, *Nubuwwat*, *Ruhaniyyah*, and *Sam'iyat*, are comprehensively integrated across all phases. Phase A introduces students to *Asmaul Husna* and the role of angels relating to *Ilahiyyah* and *Nubuwwat*. Phase B deepens their understanding of Allah's attributes, additional *Asmaul Husna*, scriptures, and prophets. In Phase C, students learn about the afterlife, *Qada*, and *Qadr*, emphasizing the consequences of faith. Phase D strengthens their grasp of the six pillars of faith, reinforcing belief in Allah and His messengers. Phase E focuses on analyzing branches of faith and their practical application in daily life, highlighting *Ruhaniyyah*. Finally, Phase F explores the relationship between *Iman*, *Islam*, and *Ihsan*, along with the fundamentals of Islamic theology, linking *Ilahiyyah*, *Nubuwwat*, and character development.

Figure 1. Mapping of Learning Outcomes for PAI and Character Development in the Aqidah Element



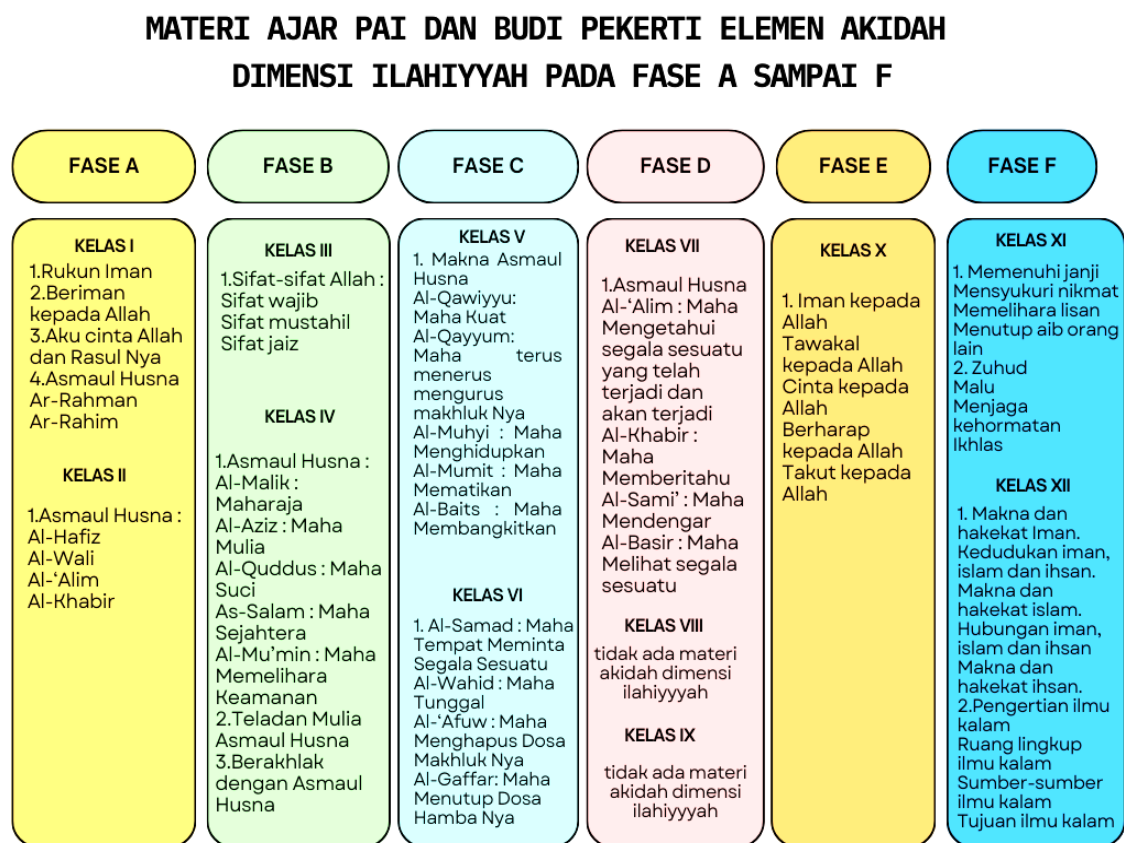
In the *Ilahiyyah* dimension, it is explicitly present in all phases of the Independent Curriculum. Meanwhile, the *Nubuwwat* dimension is explicitly found only in Phases A, B, and D. The *Ruhaniyyah* dimension is explicitly included only in Phases A and D. Lastly, the *Sam'iyat* dimension is explicitly present only in Phases A, C, and D.

Mapping of Teaching Materials for PAI and Character Development in the Aqidah Element within the *Ilahiyyah* Dimension

The analysis of PAI and Character Education textbooks from Grades I to XII reveals that Aqidah materials within the *Ilahiyyah* dimension are consistently integrated across all levels with a gradual learning approach. It starts with an introduction to faith in Allah as the Creator, emphasizing Asmaul Husna and His essential attributes, such as Ar-Rahman and Ar-Rahim. Students also learn about Allah's obligatory, impossible, and permissible attributes, helping them develop a foundational understanding of His divine nature. As they progress, they explore deeper concepts, including Allah's greatness, through names like Al-Malik and Al-Aziz, reinforcing their comprehension of faith. In the later stages, students are

introduced to faith in Allah, focusing on key aspects such as tawakkul (trust in Allah), love, hope, and sincerity. They also examine the significance of faith, Islam, and ihsan, understanding the relationship between these core Islamic principles. Finally, they study *Ilm al-Kalam*, which provides a more analytical perspective on Islamic theology, ensuring a well-rounded comprehension of *Aqidah*. This structured approach aims to build a strong foundation of faith and character, helping students internalize Islamic teachings daily. To better understand the teaching materials for the **Aqidah element within the Ilahiyyah dimension**, refer to the following diagram:

Diagram 1. Mapping of Teaching Materials for PAI and Character Education in the *Aqidah* Element within the *Nubuwwat* Dimension

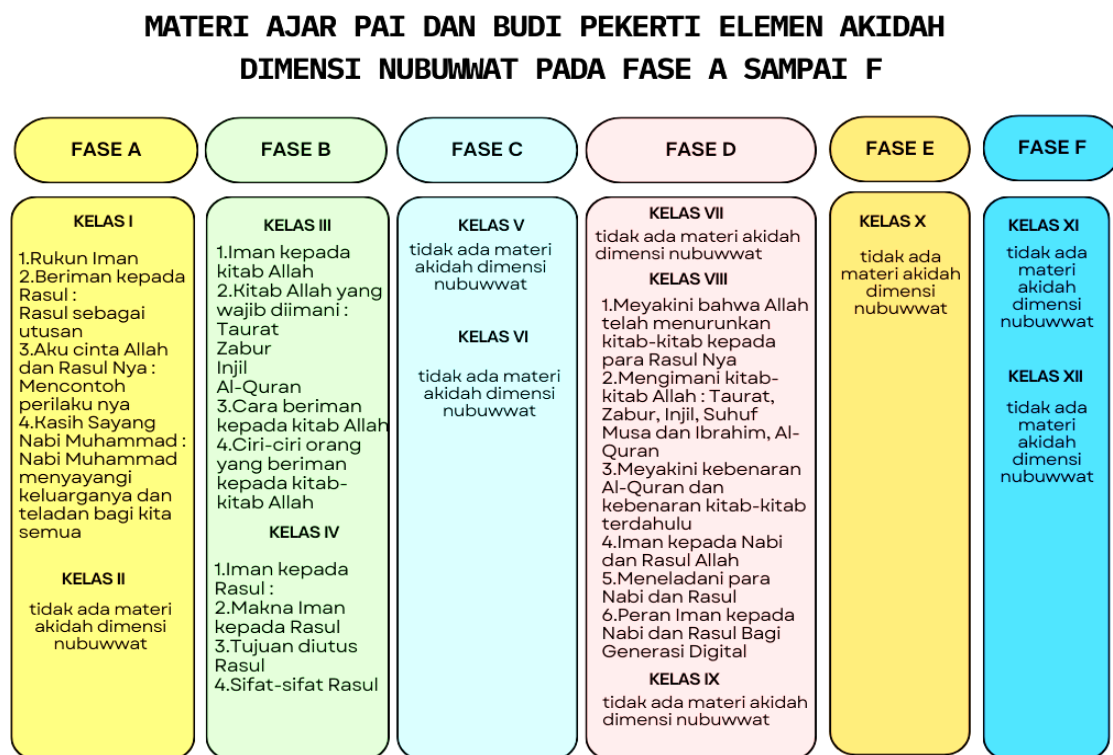


Based on an analysis of **PAI and Character Education** textbooks from Grade I of elementary school to Grade XII of high school, published by the **Ministry of Education, Culture, Research, and Technology (Kemendikbudristek)** in 2021 and 2022, it was found that the **Aqidah materials within the Nubuwwat dimension** are structured progressively across educational levels. At the **elementary school level**, the

focus is on introducing prophets and messengers through simple stories that convey moral values. At the **junior high school level**, the learning process becomes more analytical, emphasizing the mission and struggles of the prophets in delivering divine revelations. At the **senior high school level**, students critically analyze **nubuwwat**, exploring prophets' contributions in historical and social contexts. The integration of **character education** is evident in the teaching of **akhlak (ethics and morality)** derived from the **exemplary conduct of the prophets**, encouraging students to apply these values in daily life.

To better understand the **PAI and Character Education** teaching materials in the **Aqidah element** within the **Ilahiyyah dimension**, refer to the following diagram:

Diagram 2. Mapping of PAI and Character Education Teaching Materials in the Aqidah Element within the Ruhaniyyah Dimension

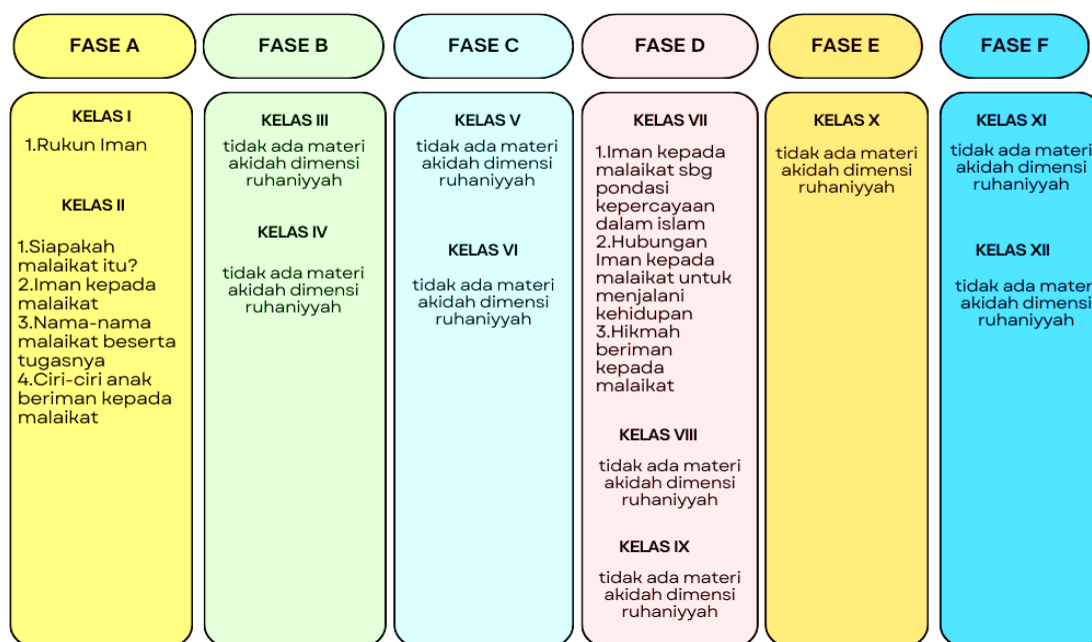


The analysis of the **teaching material map for Islamic Religious Education (PAI) and Character Education**, specifically the **Aqidah element within the Ruhaniyyah dimension**, in textbooks published by **Kemendikbudristek** for **elementary to high school levels**, demonstrates a **systematic approach** to shaping students' **spiritual understanding**. At the **elementary school level**, the material begins

with introducing the concept of God and the importance of worship, emphasizing simple spiritual experiences such as prayer and daily rituals. At the junior high school level, the material evolves into a deeper reflection on an individual's relationship with Allah, covering aspects of tauhid (oneness of God), faith, and worship practices. Meanwhile, at the high school level, students are encouraged to contemplate more complex Ruhaniyyah concepts, such as the meaning of life, the purpose of creation, and the ethical implications in daily life. Through an approach that integrates theory and practice, students are encouraged to understand and experience a sense of closeness to Allah, allowing them to internalize spiritual values in their lives. The overall structure of the material reflects an effort to establish a strong foundation for character and spiritual development. However, there is still potential to enhance the variety of delivery methods to make the lessons more engaging and relevant for the younger generation. To better understand the PAI and Character Education teaching materials in the Aqidah element within the Ruhaniyyah dimension, refer to the following diagram:

Diagram 3. Mapping of PAI and Character Education Teaching Materials in the Aqidah Element within the Sam'iyat Dimension

**MATERI AJAR PAI DAN BUDI PEKERTI ELEMEN AKIDAH
DIMENSI RUHANIYYAH PADA FASE A SAMPAI F**



The analysis of the teaching material map for Islamic Education (PAI) and Character Building, particularly the Aqidah element in the Sam'iyat dimension, in textbooks published by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) for elementary to high school levels, reflects a systematic effort to introduce concepts related to the unseen and intangible beliefs. At the elementary level, the material focuses on introducing fundamental beliefs such as the existence of Allah, angels, and His scriptures through simple narratives and engaging illustrations. At the middle school level, learning continues with a deeper explanation of Sam'iyat, including the attributes of Allah and the roles of angels in daily life, as well as the importance of understanding and believing in the unseen. At the high school level, students are encouraged to explore the concept of Sam'iyat further, including discussions about revelation, life after death, and its influence on morals and behaviour. This material aims to strengthen students' beliefs in the unseen through an approach that combines theory with personal reflection, enabling them to internalize and apply these values in their daily lives. However, there is a need for enrichment in teaching methods to make the concept of Sam'iyat more digestible and relevant for the younger generation. To further understand the teaching material of PAI and Character Building regarding the Aqidah element in the Ilahiyyah dimension, refer to the following diagram: *Diagram 4 Teaching materials for PAI and Budi Pekerti The elements of akida and sam'iyah dimensions in phases A to F*

**MATERI AJAR PAI DAN BUDI PEKERTI ELEMEN AKIDAH
DIMENSI SAM' IYYAT PADA FASE A SAMPAI F**

FASE A	FASE B	FASE C	FASE D	FASE E	FASE F
<p>KELAS I</p> <p>1.Rukun Iman</p> <p>KELAS II</p> <p>1.Siapakah malaikat itu? 2.Iman kepada malaikat 3>Nama-nama malaikat beserta tugasnya 4.Ciri-ciri anak beriman kepada malaikat</p>	<p>KELAS III</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p> <p>KELAS IV</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p>	<p>KELAS V</p> <p>1.Makna Hari Akhir Ketika Berhentinya Kehidupan 2.Kejadian Hari Akhir 3.Hikmah Beriman kepada Hari Akhir</p> <p>KELAS VI</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p>	<p>KELAS VII</p> <p>1.Iman kepada malaikat sbg pondasi kepercayaan dalam islam 2.Hubungan Iman kepada malaikat untuk menjalani kehidupan 3.Hikmah beriman kepada malaikat</p> <p>KELAS VIII</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p> <p>KELAS IX</p> <p>1.Dalil Naqli (al-hajj : 7) 2.Definisi hari kiamat 3.Kapan kiamat terjadi 4.Peristiwa kehidupan di akhirat 5.Sikap yang dihasilkan : 6.Meyakini akan datangnya hari akhir 7.Memiliki sikap mawas diri dan berintegritas 8.Pengertian dan Dalil Iman kepada Qada dan Qadar. 9.Hubungan antara Qada dan Qadar dengan ikhtiar dan doa. 10.Bukti beriman kepada Qada dan Qadar.</p>	<p>KELAS X</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p>	<p>KELAS XI</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p> <p>KELAS XII</p> <p>tidak ada materi akidah dimensi ruhaniyyah</p>

Based on an analysis of the distribution of learning achievements across each phase, the continuity between phases in the *Kurikulum Merdeka* is fairly structured. *Ilahiyyah*, as the fundamental concept of *Tawhid*, serves as a unifying thread throughout all phases, demonstrating strong continuity. However, the dimensions of *Nubuwwat* and *Sam'iyat* tend to be less evenly distributed, with certain phases omitting crucial aspects of these dimensions. Therefore, improvements are needed to ensure a more balanced and progressive continuity across phases.

Conclusion

The learning achievements of Islamic Education (PAI) and Character Building in the *Kurikulum Merdeka* demonstrate a consistent progression in the understanding and application of Islamic values. Each phase incorporates the four dimensions of *Aqidah* according to Hasan al-Banna – *Ilahiyyah*, *Nubuwwat*, *Ruhaniyyah*, and *Sam'iyat* – with a gradual approach tailored to students' developmental stages. The *Ilahiyyah* dimension is present at every level with increasingly in-depth comprehension. The *Nubuwwat* dimension evolves from introducing prophets through moral stories in elementary school to analyzing their mission in middle school and finally engaging in critical studies in high school. The *Ruhaniyyah* dimension progresses from simple spiritual experiences in elementary school to deeper reflections in middle school and complex discussions on the meaning of life in high school. Meanwhile, the *Sam'iyat* dimension is systematically taught, from basic introductions to Allah, angels, and His scriptures in elementary school to deeper explorations of revelation and life after death in high school.

Based on this study, periodic evaluations of the integration of *Aqidah* elements in the *Kurikulum Merdeka* are necessary to ensure their relevance to students' development and socio-religious dynamics. PAI educators should develop project-based and reflective learning strategies to facilitate students' understanding and real-life application of *Aqidah* values. Additionally, textbooks should be designed to be more contextual and interactive, incorporating digital media to enhance comprehension. This study is limited to analyzing textbooks published by *Kemendikbudristek* and does not assess the effectiveness of their implementation in classrooms. Further research in schools is needed to evaluate the impact of learning achievements on students'

character development and to create more innovative teaching models, such as technology-based and experiential learning approaches.

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