

The *Madrasah Memanggil* Program as a Model for Combining Learning Activities in the Development of the Merdeka Belajar Kampus Merdeka (MBKM) Curriculum

Kamilatin Azizah^{1*}, Shafira Rizqiy Meydina², Moh. Hafid Effendy³

^{1,2,3} Universitas Islam Negeri Madura, Pamekasan, Indonesia

Email: kamilaazizi4@gmail.com¹, meydinashafira275@gmail.com², effendyhafid@iainmadura.ac.id³

*Corresponding Author

Received: 12 November 2025. Revised: 7 January 2026. Accepted: 7 January 2026. Published: 12 January 2026

ABSTRACT

Curriculum upgrading is essential in higher education to remain responsive to contemporary developments, including the implementation of the Merdeka Belajar Kampus Merdeka (MBKM) policy. One innovative curriculum development initiative is the *Madrasah Memanggil* program at the Master's Program in Islamic Education (PAI), Universitas Islam Negeri Madura, which has the potential to serve as a new model for MBKM implementation. This study aims to describe the form, implementation, and contribution of the *Madrasah Memanggil* program to the development of the MBKM curriculum within the Master's Program in PAI at UIN Madura. A descriptive qualitative method with a case study approach was employed. Data were collected from key informants, including the Head of the Master's Program in PAI and the Chair of the East Java branch of the Indonesian National Madrasah Teachers Association (PGMNI), as well as relevant program documentation. Data analysis was conducted through data reduction, data display, and conclusion drawing. The findings indicate that the *Madrasah Memanggil* program functions as a collaborative and applicative platform that enables students to contribute directly to improving the quality of *madrasah diniyah* as educators, facilitators, and social volunteers. The program integrates several MBKM activities, such as thematic community service, teaching assistance, and educational internships, into a single cohesive scheme. Furthermore, it enriches students' practical experience, strengthens socio-religious values, and enhances professional competencies, while fostering a transformative and contextually relevant MBKM-based curriculum development model.

Keywords: *Madrasah Memanggil*, Curriculum Development, MBKM, Combination Model, Learning Activities.

ABSTRAK

Pembaruan pengelolaan kurikulum merupakan kebutuhan penting dalam pendidikan tinggi agar selaras dengan perkembangan zaman, termasuk implementasi kebijakan Merdeka Belajar Kampus Merdeka (MBKM). Salah satu bentuk inovasi pengembangan kurikulum tersebut tercermin dalam program *Madrasah Memanggil* pada Magister Pendidikan Agama Islam (PAI) Universitas Islam Negeri Madura, yang berpotensi menjadi model baru pengembangan kurikulum MBKM. Penelitian ini bertujuan untuk mendeskripsikan bentuk, pelaksanaan, serta kontribusi program *Madrasah Memanggil* terhadap pengembangan kurikulum MBKM di lingkungan Magister PAI UIN Madura. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus. Sumber data meliputi informan dari Pascasarjana UIN Madura, yaitu Ketua Program Studi Magister PAI dan Ketua Perkumpulan Guru Madrasah Nasional Indonesia (PGMNI) Jawa Timur, serta dokumentasi kegiatan program. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa program *Madrasah Memanggil* berfungsi sebagai media kolaboratif dan aplikatif yang memungkinkan mahasiswa berkontribusi langsung dalam peningkatan mutu madrasah diniyah. Program ini mengintegrasikan beberapa aktivitas MBKM, seperti KKN tematik, asistensi mengajar, dan magang pendidikan, dalam satu skema terpadu. Selain memperkuat kompetensi profesional mahasiswa, program ini juga menanamkan nilai sosial-keagamaan dan mempererat hubungan antara perguruan tinggi dan masyarakat sebagai bentuk implementasi MBKM yang kontekstual dan transformatif.

Kata Kunci: Madrasah Memanggil, Pengembangan Kurikulum, MBKM, Model Kombinasi, Kegiatan Pembelajaran.

INTRODUCTION

Education is essential for human beings because of its role as a controller and shaper of human moral conditions.¹ Every study of education inevitably involves humans as both its object and target, since the primary task of education is to improve the quality of human resources. The positioning of humans as the object of educational implementation requires education to adapt to human lifestyles shaped by each era. Therefore, it is not unusual for the world of education to continuously update and transform its educational processes. One form of transformation in education is curriculum change, which evolves in response to the demands of the times.

The curriculum in education functions as an instrument, serving as the content or material of learning.² According to Dzakiah Drajat, the curriculum is an educational program that is planned and implemented to achieve certain educational objectives.³ Overall, the main components of the curriculum consist of four elements in learning, namely objectives, content, methods or strategies, and evaluation. These four curriculum components must be applied in the educational process, including in higher education curricula.

Higher education curricula in Indonesia have undergone significant changes. In 1994, the curriculum emphasized content mastery, prioritizing the achievement of science and technology competencies. In 2000, Indonesia reconstructed its curriculum into a Competency-Based Curriculum (KBK), known as the curriculum of the 2000 and 2002 eras, which emphasized competency attainment to align education with labor market and industrial needs. Subsequently, in 2012, a higher education curriculum emerged that focused on standardized learning outcomes to ensure graduate quality.⁴ More recently, the government introduced a new curriculum that has been implemented by most higher education institutions in Indonesia, namely the Merdeka Curriculum.

The Merdeka Curriculum, or Merdeka Belajar Kampus Merdeka (MBKM), is a program initiated by the Minister of Education and Culture to prepare higher education graduates to face the challenges of the 5.0 era. This curriculum provides policies that facilitate students in deepening knowledge according to their fields of expertise.⁵ Initiated by Nadiem Makarim, this curriculum aims to grant freedom in learning to all parties, including institutions, students, and lecturers. It transforms the Indonesian curriculum from a

¹ Nurul Aprilia et al., "Pengembangan Bahan Ajar Pendidikan Agama Islam," *Berajah Journal* 4, no. 2 (2024): 471–84, <https://doi.org/10.47353/bj.v4i2.337>.

² M. Sayyidul Abrori et al., "Konsep Pengembangan Kurikulum PAI Berbasis Kompetensi Perspektif Muhaimin Di Perguruan Tinggi Agama Islam," *Indonesian Journal of Educational Management and Leadership* 1, no. 1 (2023): 23–44, <https://doi.org/10.51214/ijemal.v1i1.463>.

³ Khotibul Umam, "Pengembangan Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi Islam Sinkronisasi Dengan Kebijakan Kerangka Kualifikasi Nasional Indonesia (Kkni)," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021), <https://doi.org/10.30868/ei.v10i01.1467>.

⁴ Chaira Saidah Yusrie et al., "Pengembangan Kurikulum Dan Proses Pembelajaran Pendidikan Tinggi," *Reslaj: Religion Education Social Laa Roiba Journal* 3, no. 1 (2021): 52–69, <https://doi.org/10.47476/reslaj.v3i1.276>.

⁵ Afyah Nur Kayati and Emy Rizta Kusuma, "Strategi Implementasi Kurikulum Merdeka Belajar Kampus Merdeka Di Prodi Pendidikan Bahasa Dan Sastra Indonesia Universitas Trunojoyo Madura," *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua* 8, no. 1 (2023): 42–49.

monodisciplinary to a multidisciplinary approach, addressing difficulties in producing human resources with both strong knowledge and practical skills in line with labor market and industry demands.⁶ MBKM has been implemented in Indonesian higher education institutions, some of which have further developed this curriculum. Curriculum development of MBKM at IAIN Madura has been carried out through the launch of a compulsory program for the Master's Program in PAI, namely *Madrasah Memanggil*. This program is a collaboration between the Indonesian National Madrasah Teachers Association (PGMNI) of East Java and the Postgraduate Program of IAIN Madura.

Other higher education institutions that have implemented and developed MBKM include Universitas Trunojoyo Madura. Previous research reports the launch of the SI MBKM (Merdeka Belajar Kampus Merdeka Information System), which aims to meet the university's needs in managing MBKM activities, such as recording and monitoring students participating in MBKM programs.⁷ Another study discusses the implementation of MBKM in the PAI program at UIN Sunan Ampel Surabaya, where MBKM is applied using an integrative multidisciplinary paradigm in line with the university's Twin Towers icon, symbolizing the integration of knowledge and the elimination of the dichotomy of sciences.⁸ MBKM has also been implemented at IAIN Madura, as described in research on its application by Master's Program PAI lecturers through the learning spirit promoted by this curriculum, namely creating interactive learning conditions to foster student motivation.⁹ Subsequent research focuses more specifically on learning methods that support MBKM, such as the application of blended learning to provide students with greater learning autonomy.¹⁰ These previous studies similarly discuss MBKM implementation systems in higher education, but differ in terms of their development focus.

Although further research on MBKM-based curriculum development models has been conducted at the Al-Hilal Sigli College of Tarbiyah, which also discusses curriculum development models,¹¹ the curriculum development model in that study employs a different analysis from this research, focusing on the provision of MBKM learning activity programs as a form of curriculum development in higher education. The development model implemented in the Master's Program in PAI at UIN Madura seeks to combine MBKM

⁶ Hariri Firdaus et al., "Analisis Tingkat Kesiapan Pengguna Si-Mbkm Universitas Trunojoyo Madura Menggunakan Metode Technology Readiness Index (TRI)," *Innovative: Journal Of Social Science Research* 4, no. 4 (2024): 14046–13059.

⁷ Firdaus et al., "Analisis Tingkat Kesiapan Pengguna Si-Mbkm Universitas Trunojoyo Madura Menggunakan Metode Technology Readiness Index (TRI)."

⁸ Ni'mah Ni'mah and Novita Sari, "Pengembangan Kurikulum Pendidikan Tinggi Mengacu Merdeka Belajar-Kampus Merdeka (MBKM) Berparadigma Integratif-Mutidisipliner Model Twin Towers (Studi Kasus Kurikulum Program Studi Pendidikan Agama Islam Fakultas Tarbiyah Dan Keguruan UIN Sunan Ampel Sur," *Jurnal Pendidikan Islam* 6, no. 1 (2022): 74–95.

⁹ Mahfida Inayati and Abd Mukhid, "Membangun Semangat Mahasiswa Pascasarjana IAIN Madura Dalam Mata Kuliah Filsafat Dan Pemikiran Pendidikan Islam (Fokus: Penerapan Strategi Pembelajaran Interaktif MBKM)," *Al-Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 21, no. 2 (2023): 477–91.

¹⁰ Fahmi Syaifuddin Afifi and Ainul Hidayatullah, "Implementasi Blended Learning Kebijakan Mbkm Pada Pembelajaran Bahan Ajar Berbasis Tik Program Pascasarjana Iain Madura," *ISLAMIKA* 6, no. 1 (2024): 333–45.

¹¹ Muhammad Iqbal, "Model Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Program Merdeka Belajar Kampus Merdeka (MB-KM) Di Sekolah Tinggi Ilmu Tarbiyah Al-Hilal Sigli" (PhD Thesis, Universitas Islam Negeri Ar-Raniry, 2024), <https://repository.ar-raniry.ac.id/id/eprint/40444/>.

forms of learning activities (BKP) within a community service framework through the *Madrasah Memanggil* program. In this context, the development of the MBKM curriculum at the Postgraduate Program of IAIN Madura, particularly in the PAI program, is necessary and important to be examined as a contribution to new scholarly discourse on MBKM development in higher education.

METHOD

The research method employed in this study adopts a qualitative approach, in which the collected data are not in numerical form. This research uses a case study design that seeks to describe a phenomenon in depth. The data sources consist of primary and secondary data derived from both human and non-human sources. Human data sources include parties who serve as research informants, such as representatives of the Indonesian National Madrasah Teachers Association (PGMNI) of East Java, to obtain information regarding the field implementation system of the *Madrasah Memanggil* program, as well as the Head of the Master's Program in Islamic Education (PAI) at UIN Madura, to collect valid data on student participation in the program. Non-human data sources include documents related to the research variables and relevant literature supporting the study. The data analysis process follows the Miles and Huberman model, which consists of data collection, data reduction, data display, and conclusion drawing.

RESULTS AND DISCUSSION

The Merdeka Belajar Kampus Merdeka (MBKM) Curriculum and Its Development

Through an initiative of the Minister of Education and Culture, namely the Merdeka Belajar Kampus Merdeka (MBKM) Curriculum, students are now given a valuable opportunity to enrich themselves with various knowledge and practical skills that are truly needed in the world of work. This program specifically grants students the right to study outside the campus environment for three semesters.¹² During this period, students may choose to participate in eight different forms of off-campus learning activities, enabling them to develop their potential holistically, gain real and relevant experiences for their future, and cultivate their talents according to their passions.¹³ In accordance with the Regulation of the Minister of Education and Culture Number 3 of 2020, students are provided with various opportunities to broaden their learning experiences through eight practical and self-development-oriented activities. These options allow students to explore their interests, ranging from cross-cultural interaction through student exchange programs, gaining real work experience through internships or practical work, to contributing directly as teaching assistants in schools. In addition, students can sharpen their analytical skills through research activities, demonstrate social empathy through humanitarian projects, build financial independence through entrepreneurial activities, realize innovative ideas through

¹² Henni Anggraini et al., "Strategi Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka Berbasis Individual Differences," *Jurnal Ilmiah Potensia* 7, no. 1 (2022): 64–74.

¹³ Mariatul Qiptiah, *Penerapan Kurikulum Merdeka Dan MBKM (Merdeka Belajar Kampus Merdeka) Dalam Kondisi Pendidikan Indonesia Saat Ini*, OSF, 2023, <https://osf.io/preprints/thesiscommons/z4x2u/>.

independent studies or projects, and serve the community by participating in village development or thematic community service programs (KKN).¹⁴

The Merdeka Belajar Kampus Merdeka (MBKM) program is a significant initiative of the Minister of Education and Culture that has begun to be implemented across higher education institutions. The MBKM policy is built upon four main pillars designed to reform the higher education ecosystem. These pillars include regulatory adjustments for the establishment of new study programs (as regulated in Permendikbud No. 7 and No. 5 of 2020), restructuring the accreditation system, regulations concerning the status of higher education institutions as legal entities (Permendikbud No. 4 and No. 6 of 2020), and most fundamentally, granting students the right to study outside their study program for three semesters (Permendikbud No. 3 of 2020). The key to successful MBKM implementation lies in making the learning process on campus more autonomous and flexible.¹⁵ The objective is to foster an innovative learning culture that is free from rigid constraints and aligned with the unique needs of each higher education institution. With this spirit, each study program can continuously develop its curriculum to remain relevant to the times and produce graduates who are ready to contribute in accordance with the expected competencies.¹⁶ The emphasis of the Merdeka Belajar policy is on improving three indicators, namely numeracy (enhancing numerical proficiency), literacy (the ability to understand and analyze information and meaning in texts), and character (learning oriented toward values such as cooperation, social concern, and diversity).¹⁷

The Merdeka Belajar – Kampus Merdeka (MBKM) program is based on four fundamental policy pillars designed to liberate and empower higher education. These policies include simplifying the process of establishing new study programs, adjusting the higher education accreditation system, granting greater autonomy for universities to become legal entities, and most crucially, providing students with the right to undertake learning experiences for three semesters outside their study programs. Essentially, all learning processes embodied in the MBKM curriculum represent a concrete manifestation of a student-centered approach that positions students as the main drivers of their educational journey.¹⁸ The MBKM Curriculum is a tangible implementation of Student-Centered Learning (SCL). This model creates an ecosystem in which lecturers act as facilitators and

¹⁴ Kayati and Kusuma, “Strategi Implementasi Kurikulum Merdeka Belajar Kampus Merdeka Di Prodi Pendidikan Bahasa Dan Sastra Indonesia Universitas Trunojoyo Madura.”

¹⁵ Abunawas Tjajja, “Implementation of ‘Freedom to Learn, Independent Campus’ (MBKM) Policy,” *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (2022): 319–28, <https://doi.org/10.35445/alishlah.v14i1.2115>; Zainal Abidin, “Implementation of the Merdeka Curriculum in the Society 5.0 Era,” *Nidhomiyyah: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2025): 141–52, <https://doi.org/10.38073/nidhomiyyah.v6i2.2696>.

¹⁶ Muhammad Rusli Baharuddin, “Adaptasi Kurikulum Merdeka Belajar Kampus Merdeka (Fokus: Model MBKM Program Studi),” *Jurnal Studi Guru Dan Pembelajaran* 4, no. 1 (2021): 195–205, <https://doi.org/10.30605/jsgp.4.1.2021.591>.

¹⁷ Choirul Annisa and Dewi Agus Triani, “Pengembangan Desain Kurikulum Berbasis MBKM Untuk Meningkatkan Mutu Pembelajaran Program Studi PGMI,” *SITTAH: Journal of Primary Education* 5, no. 2 (2024): 142–54; Heroza Firdaus et al., “Analisis Evaluasi Program Kurikulum 2013 Dan Kurikulum Merdeka,” *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 4 (2022): 686–92.

¹⁸ Ria Rizki Ananda et al., “Pengembangan Kurikulum Merdeka Belajar–Kampus Merdeka (MBKM) Pada Perguruan Tinggi Keagamaan Islam (PTKI),” *Islamika* 4, no. 3 (2022): 224–36; Giantomi Muhammad Giantomi, “Kebijakan Pendidikan Mbkm Dan Evaluasi Implementasi Mbkm,” *Jurnal Penelitian Pendidikan Sosial Humaniora* 8, no. 1 (2023): 121–31.

motivators of learning, while students are challenged to actively demonstrate creative performance that integrates intellectual understanding, practical skills, and positive attitudes in a holistic manner. Learning interactions emphasize discovery and independent exploration methods that foster curiosity. Moreover, learning resources are no longer limited to a single source but are multidimensional and accessible from anywhere. All of this is supported by a learning environment that is deliberately designed and closely connected to real-world contexts.¹⁹

The core principles of the Merdeka Belajar Kampus Merdeka (MBKM) policy are summarized in Article 18 of the Regulation of the Minister of Education and Culture Number 3 of 2020 concerning the National Standards of Higher Education. This article provides two flexible options for undergraduate or applied undergraduate students to complete their study duration and workload. The first option is the conventional pathway, in which students complete the entire learning process fully within their study program at the home institution. The second option, which is the essence of MBKM, is a mixed pathway. Through this pathway, students have the right to fulfill part of their study period and workload within their study program, while the remainder can be completed through learning experiences outside the study program. These external experiences may be undertaken in different study programs within the same institution or even at other higher education institutions, in the same or different study programs, thereby broadening perspectives and enriching competencies.²⁰

The essence of the MBKM program is empowering students through learning outside their study programs, which opens a wide spectrum of opportunities for growth and learning. Students now have the autonomy to tailor their learning processes through four main schemes. They may choose to deepen their knowledge in other study programs within their own institution, seek comparative experiences by studying similar programs at different universities, or even explore entirely new fields of study at external institutions. Most interestingly, students can acquire real knowledge and skills directly from organizations or non-higher education institutions. All these pathways are designed to ensure that students' insights extend beyond the traditional curriculum.²¹ Several principles of MBKM that have been described can serve as references in developing MBKM within higher education study programs.

Curriculum development is a continuous journey of planning and designing learning materials, implementing them in the classroom as part of the teaching and learning process, and subsequently conducting thorough evaluations aimed at refinement and improved outcomes. This philosophy positions curriculum development as a cyclical and ongoing process—constantly moving forward without a definitive beginning or end—reflecting a

¹⁹ Yusrie et al., "Pengembangan Kurikulum Dan Proses Pembelajaran Pendidikan Tinggi."

²⁰ I. Bagus Endrawan et al., "Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Program Studi Pendidikan Olahraga Strata Satu (S1) Fakultas Keguruan Ilmu Pendidikan Dan Bahasa Universitas Bina Darma," *Jurnal Pengabdian Kepada Masyarakat Bina Darma* 1, no. 2 (2021): 180–86, <https://doi.org/10.33557/pengabdian.v1i1>.

²¹ Ayu Laila Fitri et al., "Peran SDM Dalam Pengembangan Kurikulum Guna Implementasi Kebijakan Kurikulum MBKM Prodi PAI Di IAI Tabah Lamongan," *Society: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 4, no. 1 (2023): 28–35, <https://doi.org/doi.org/10.37802/society.v4i1.358>.

commitment to maintaining relevance and delivering optimal learning experiences.²² Curriculum development in education can also be carried out by enhancing learning strategies or instructional methods.²³ The curriculum development model in study programs that adopt the MBKM policy reflects a comprehensive and integrated approach. This model ensures that all aspects of learning are addressed, from careful planning and innovative, flexible implementation to fair assessment mechanisms and, most importantly, continuous evaluation. All these elements work together to create learning experiences aligned with the MBKM spirit and centered on student development. The MBKM curriculum development model consists of several stages, namely planning, implementation, assessment, and evaluation.²⁴ These stages in higher education study programs are described as follows:

1. Planning Stage

At the undergraduate level, the planning phase of the MBKM curriculum in each study program is structured to ensure relevant outcomes. This stage focuses on three main activities: first, determining the ideal graduate profile to be produced, ensuring that graduates possess the character and competencies required by the labor market; second, formulating clear learning outcomes that serve as benchmarks for student mastery; and third, determining relevant courses to be arranged within the curriculum structure. All these steps aim to create a directed and meaningful educational pathway for students' academic journeys.²⁵ The Graduate Learning Outcomes (CPL) constitute the main foundation built upon the National Standards of Higher Education (SN-Dikti), aligned with the Indonesian National Qualifications Framework (KKNI), and reflective of the unique vision and mission of the university, faculty, and study program. In implementing the MBKM curriculum, study programs play a key role as service providers that ensure students' learning rights are fulfilled. This means that study programs have a fundamental obligation to facilitate and support all academic needs of students, even when they choose to undertake learning experiences outside their study programs, thereby ensuring that students feel fully supported in expanding their horizons.²⁶ Explicitly, students' right to learn is illustrated in the diagram in Figure 1 regarding semester-based learning outcomes.²⁷

²² Umam, "Pengembangan Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi Islam Sinkronisasi Dengan Kebijakan Kerangka Kualifikasi Nasional Indonesia (Kkni)."

²³ Adiyono Adiyono et al., "Perubahan Pengembangan Kurikulum Pendidikan Agama Islam Di Madrasah Aliyah Negeri Insan Cendikia Paser," *IQRO: Journal of Islamic Education* 6, no. 1 (2023): 33–60.

²⁴ Iwan Putra et al., "Pengukuran, Perancangan, Keefektifan, Design Kurikulum MBKM PS DI UNJA," *Journal on Teacher Education* 4, no. 2 (2022): 79–89.

²⁵ Ananda et al., "Pengembangan Kurikulum Merdeka Belajar–Kampus Merdeka (MBKM) Pada Perguruan Tinggi Keagamaan Islam (PTKI)"; Annisa and Triani, "Pengembangan Desain Kurikulum Berbasis MBKM Untuk Meningkatkan Mutu Pembelajaran Program Studi PGMI"; Endrawan et al., "Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Program Studi Pendidikan Olahraga Strata Satu (S1) Fakultas Keguruan Ilmu Pendidikan Dan Bahasa Universitas Bina Darma"; Lilik Huriyah, "Manajemen Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM)," Pena Cendekia, 2023, <http://repository.uinsa.ac.id/eprint/2902/>; Tria Marvida and Darmiah Darmiah, "Prosedur Pengembangan Kurikulum PGMI (Mengacu KKNI, SNPT, Dan MBKM)," *SAP (Susunan Artikel Pendidikan)* 9, no. 2 (2024): 331–37.

²⁶ Moh Mizan Habibi, "Intepretasi Dan Implikasi MBKM Terhadap Pengembangan Kurikulum Program Studi Pendidikan Agama Islam UII," *EL-TARBAWI* 15, no. 2 (2022): 305–34.

²⁷ Marvida and Darmiah, "Prosedur Pengembangan Kurikulum PGMI (Mengacu KKNI, SNPT, Dan

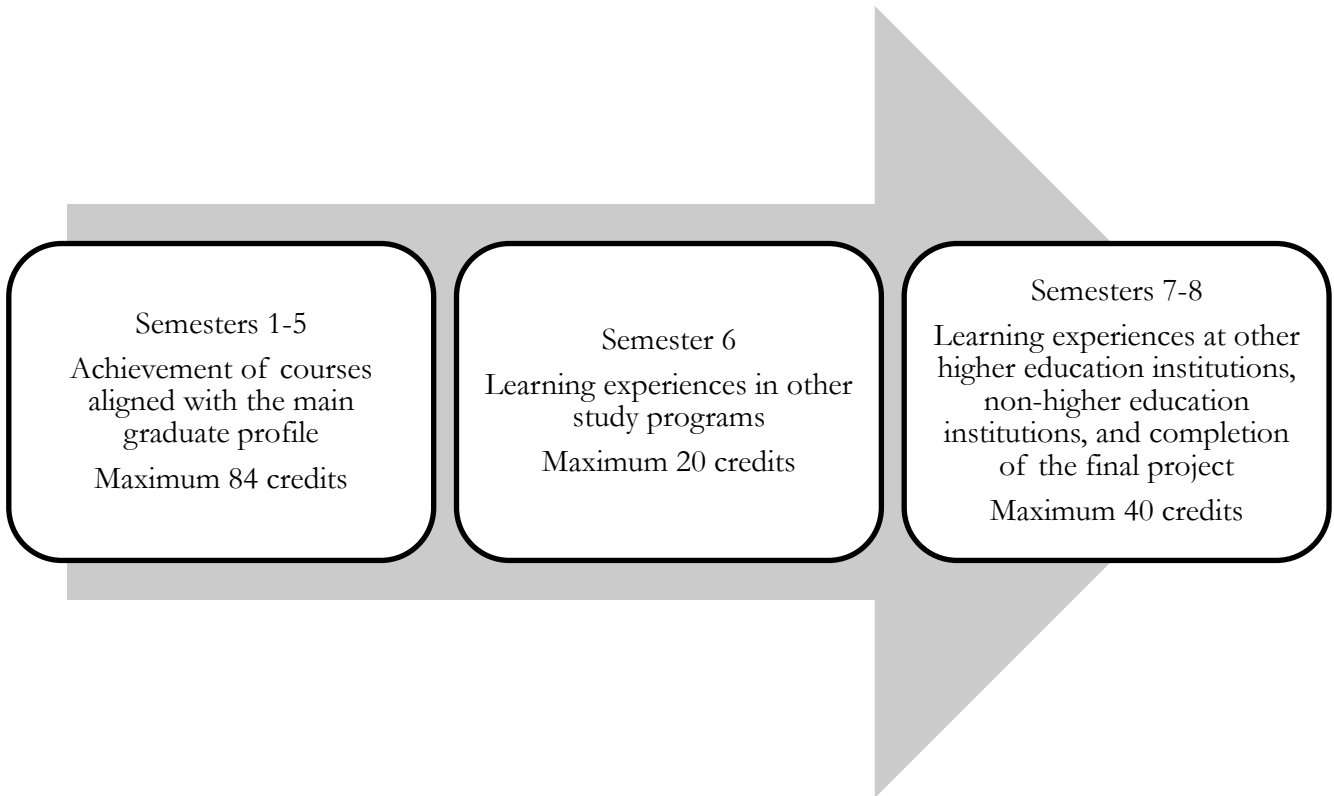


Figure 1. Learning Outcomes Achievement Diagram

2. Implementation Stage

The implementation of the learning process within the MBKM framework at Islamic Higher Education Institutions (PTKI) is essentially aligned with the design established by the Ministry of Education and Culture. The main principle is to grant students autonomy to undertake learning experiences for up to three full semesters outside their primary study program, and even outside their home institution. This flexibility significantly enriches students' academic experiences by allowing them to explore knowledge and practice across diverse environments.²⁸ The MBKM policy places primary emphasis on dynamic and participatory learning methods, with the central aim of encouraging students to develop fundamental skills such as creativity, innovation, and critical reasoning needed to analyze and solve real-world problems.²⁹

3. Assessment Stage

In MBKM, the assessment system refers to each activity that carries credit value based on capacity and duration. In the context of Merdeka Belajar activities, study programs implement a structured assessment system to provide academic recognition. Each form of off-campus activity, regardless of its type, is assigned a Semester Credit

MBKM).”

²⁸ Achmad Shaffan Waliudin et al., “Kebijakan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Di Perguruan Tinggi,” *SKILLS: Jurnal Riset Dan Studi Manajemen Pendidikan Islam*, 2023, 76–86, <https://doi.org/10.47498/skills.v2i2.2152>.

²⁹ Marvida and Darmiah, “Prosedur Pengembangan Kurikulum PGMI (Mengacu KKNI, SNPT, Dan MBKM).”

Unit (SKS) value. This value is determined through careful calculation that considers the level of competence acquired by students and the duration of time spent completing the activity. In this way, study programs ensure that every off-campus learning experience is recognized fairly and equitably in relation to conventional academic workloads.³⁰

4. Evaluation Stage

Learning evaluation within the MBKM framework focuses on the development and mastery of six essential competencies, commonly referred to as the six pillars. The evaluation emphasizes critical thinking skills, creative thinking skills, communication skills, collaboration skills, computational thinking, and a humanistic dimension known as compassion thinking, which refers to the ability to be caring and kind to oneself when facing challenges or difficulties in life.³¹

Combination Model of MBKM Curriculum Development in the *Madrasah Memanggil* Program at UIN Madura

The launch of the Merdeka Belajar–Kampus Merdeka (MBKM) Curriculum has brought a significant shift in mindset within the Indonesian higher education system. The core idea of this policy is to empower students by granting them broader autonomy so that they can choose and determine academic pathways that best align with their interests and career goals.³² The implementation of the MBKM Curriculum is adaptive; it can be applied across all study programs or implemented gradually according to the distinctive characteristics of each program's curriculum. The success of this implementation is highly dependent on strong resource networks. Internal support includes operational units such as School Environment Introduction (PLP), Student Exchange, Community Service Programs (KKN), various bureaus (Academic, Student Affairs, Information Systems), Cooperation Offices, Computer Laboratories, Language Centers, Quality Assurance Units, and the vital role of academic supervisors. Meanwhile, essential external support comes from mentor teachers, business mentors, local governments, social institutions, disaster management agencies, and all partners involved in MBKM programs.³³ The primary objective of curriculum implementation in the teaching and learning process is to realize predetermined competency targets. To ensure successful implementation, comprehensive and detailed preparation is required, including curriculum structure design, availability of competent human resources, administrative readiness and facilities, as well as the creation of a conducive educational climate. Moreover, curriculum implementation demands strong synergy and collaboration among all stakeholders involved in the learning process.³⁴

A defining characteristic of MBKM implementation in higher education is the opportunity for students to engage in learning outside their study program for up to three

³⁰ Baharuddin, "Adaptasi Kurikulum Merdeka Belajar Kampus Merdeka (Fokus)."

³¹ Waliudin et al., "Kebijakan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Di Perguruan Tinggi," 84.

³² Namira Choirani Fajri et al., "Keterbatasan Dalam Kebebasan: Evaluasi Implementasi Kurikulum MBKM PTKIN," *Journal of Instructional and Development Researches* 4, no. 4 (2024): 192–203, <https://doi.org/10.53621/jider.v4i4.319>.

³³ Ananda et al., "Pengembangan Kurikulum Merdeka Belajar–Kampus Merdeka (MBKM) Pada Perguruan Tinggi Keagamaan Islam (PTKI)."

³⁴ Anggraini et al., "Strategi Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka Berbasis Individual Differences."

semesters,³⁵ supported by various forms of MBKM learning activities (BKP). This can be observed at one state-based Islamic university in the Madura region, namely UIN Madura, where in the Master's Program in Islamic Education (PAI) no policy has yet been found that allows students to study outside their study program, even for a single semester. Nevertheless, the Master's Program in PAI at this institution has administratively adopted the Merdeka Curriculum. The most visible MBKM program in this master's program is the implementation of BKP in the field of research and scientific inquiry. Based on field observations, the learning process in the Master's Program in PAI largely emphasizes scientific research in structured assignments, ranging from field trials to case studies conducted at the levels of primary and secondary education, as well as within higher education institutions themselves.

In addition to the development of BKP in the research domain, there is another program within the Master's Program in PAI that serves as an indicator of MBKM BKP implementation and development through a collective approach within a single program, namely *Madrasah Memanggil*. The combination of several MBKM BKPs provides students with comprehensive perspectives and insights to face increasingly complex labor market demands, enhance adaptability, develop interdisciplinary understanding, and foster creativity and innovation.

Madrasah Memanggil is a flagship program of the Postgraduate Program in PAI at UIN Madura, initiated by the Indonesian National Madrasah Teachers Association (PGMNI) of East Java. The program was first launched in 2022 and has been implemented twice up to the most recent year. According to the Chairperson of PGMNI East Java, the background of this program lies in the insufficient quality of existing *madrasah diniyah*, which is further exacerbated by inadequate facilities, a shortage of human resources, and a lack of educator professionalism. Through *Madrasah Memanggil*, volunteers are mobilized to participate in improving madrasah conditions. This was reinforced by the Head of the Master's Program in PAI, who emphasized that the most important aspect of the *Madrasah Memanggil* program is the presence of volunteers who are willing to serve without financial compensation. The *Madrasah Memanggil* program initiated by PGMNI in collaboration with the Postgraduate Program of IAIN Madura can be categorized as a form of MBKM curriculum development on campus. Generally, the program consists of volunteer activities aimed at improving the quality of madrasah education, particularly in enhancing human resource capacity and intellectual development. The intended outcomes of *Madrasah Memanggil* are to improve madrasah welfare and enable them to compete with other educational institutions.

Volunteers for *Madrasah Memanggil* are recruited from all elements of the pentahelix, including postgraduate students—especially PAI students from various universities—lecturers willing to serve as volunteers, religious and community leaders, and members of other communities. The volunteers' tasks involve addressing shortages or challenges faced by educational institutions, either by serving as educators or as resource persons in seminars, counseling sessions, and similar activities. The wide range of activities carried out through

³⁵ Umi Kalsum et al., "Strategi Ketua Jurusan PAI Kampus Universitas Ahmad Dahlan Dalam Mengembangkan Kampus Merdeka Untuk Mutu Lulusan," *Journal of Education Research* 5, no. 1 (2024): 76–83.

Madrasah Memanggil, involving volunteers from diverse backgrounds, demonstrates a combination of collaborative efforts and contributes to broadening students' perspectives.

Based on the development of MBKM through *Madrasah Memanggil*, whose activities are substantively rooted in community service practices, the curriculum development model reflects a social reconstruction approach. This approach is used to develop curricula by designing programs based on societal problems, utilizing science and technology as well as cooperative collaboration to address community issues.³⁶

A deeper analysis shows that the *Madrasah Memanggil* program can be designed to create a combination model of MBKM learning activities (BKP), including thematic community service (KKN Tematik), independent project studies, teaching assistance, and internship practices.

First, thematic community service (KKN Tematik) includes several models that can be undertaken by students in accordance with MBKM implementation guidelines, such as extended KKNT, village development and empowerment KKNT, free-form KKNT, and teaching KKNT in villages. *Madrasah Memanggil* activities are not limited to teaching; they also include seminars and counseling sessions for communities and students within educational institutions. Seminar content may cover educational topics such as teaching methods, learning media, instructional materials, and related issues, as well as non-educational topics such as economics, politics, or health. Such activities can be categorized as teaching-oriented KKNT models.

Second, independent project studies involve developing products, creative ideas, and innovative initiatives generated by students.³⁷ As discussed earlier, *Madrasah Memanggil* includes seminars or counseling sessions organized based on identified problems or potentials within madrasahs, which are then addressed through these activities. One example implemented in *Madrasah Memanggil* is training students to produce dishwashing liquid as a practical skill development activity.

Third, teaching assistance has become a defining characteristic of *Madrasah Memanggil*, as several volunteers from educational backgrounds help fill human resource gaps in madrasahs by serving as educators in targeted institutions.

Fourth, internship practice is not limited to the industrial sector; it can also be conducted in the field of education. The most essential aspect of internships is the application of knowledge in real working environments. Through *Madrasah Memanggil*, education students are given opportunities to apply their knowledge or test theoretical outcomes in real educational settings. Beyond application, students also broaden their understanding of the actual operational realities of educational institutions, which were previously known only through theoretical perspectives.

³⁶ Achmad Junaedi Sitika, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Humanistik Dan Teknologis Di Perguruan Tinggi Umum," *Wabana Karya Ilmiah Pendidikan* 6, no. 02 (2022), <https://journal.unsika.ac.id/pendidikan/article/view/3162>.

³⁷ Yoga Budi Bhakti et al., "Kendala Implementasi Kebijakan Merdeka Belajar Kampus Merdeka (MBKM) Di Perguruan Tinggi," *Research and Development Journal of Education* 8, no. 2 (2022): 783–90, <http://dx.doi.org/10.30998/rdje.v8i2.12865>.

CONCLUSION

The *Madrasah Memanggil* program represents a concrete effort to develop the Merdeka Belajar Kampus Merdeka (MBKM) curriculum, initiated by the Postgraduate Master's Program in Islamic Education (PAI) at IAIN Madura in collaboration with the Indonesian National Madrasah Teachers Association (PGMNI) of East Java. This program not only demonstrates a strong commitment to the transformation of madrasah education but also embodies the spirit of MBKM through a combination of learning activities such as teaching assistance, internships, and Thematic Community Service (KKNT). Strategically, *Madrasah Memanggil* expands the implementation of MBKM within Islamic Higher Education Institutions (PTKI) by providing an authentic space for students to apply theoretical knowledge in real social contexts. At the same time, the program highlights the importance of multi-stakeholder engagement through a pentahelix approach, involving students, lecturers, community leaders, and external communities in efforts to improve the quality of *madrasah diniyah*. From a curriculum development perspective, *Madrasah Memanggil* successfully transforms the concept of student-centered learning into a participatory, reflective, and service-based learning experience. This aligns with MBKM principles that emphasize learning autonomy, relevance to the world of work, and the development of character and soft skills.

Future research is encouraged to examine the *Madrasah Memanggil* program more deeply, particularly in terms of field implementation management. To strengthen the program's sustainability and significance, greater emphasis is needed on curriculum planning, evaluation systems, and cross-institutional policy integration. Such efforts aim to ensure that initiatives like *Madrasah Memanggil* are not merely sporadic projects but become systematically institutionalized within the MBKM curriculum structure of the Master's Program in PAI. In this way, *Madrasah Memanggil* can be regarded as an ideal model for MBKM implementation based on Islamic education, capable of bridging students' academic needs, strengthening community-based educational institutions, and supporting national policies for the development of superior human resources rooted in local contexts and religious values.

BIBLIOGRAPHY

- Abidin, Zainal. "Implementation of the Merdeka Curriculum in the Society 5.0 Era." *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2025): 141–52. <https://doi.org/10.38073/nidhomiyah.v6i2.2696>.
- Abrori, M. Sayyidul, Khodijah Khodijah, and Dedi Setiawan. "Konsep Pengembangan Kurikulum PAI Berbasis Kompetensi Perspektif Muhaimin Di Perguruan Tinggi Agama Islam." *Indonesian Journal of Educational Management and Leadership* 1, no. 1 (2023): 23–44. <https://doi.org/10.51214/ijemal.v1i1.463>.
- Adiyono, Adiyono, Julaiha Julaiha, and Siti Jumrah. "Perubahan Pengembangan Kurikulum Pendidikan Agama Islam Di Madrasah Aliyah Negeri Insan Cendikia Paser." *IQRO: Journal of Islamic Education* 6, no. 1 (2023): 33–60.
- Afifi, Fahmi Syaifuddin, and Ainul Hidayatullah. "Implementasi Blended Learning Kebijakan Mbkm Pada Pembelajaran Bahan Ajar Berbasis Tik Program Pascasarjana Iain Madura." *ISLAMIKA* 6, no. 1 (2024): 333–45.

- Ananda, Ria Rizki, Ahmad Suradi, and Dwi Ratnasari. "Pengembangan Kurikulum Merdeka Belajar–Kampus Merdeka (MBKM) Pada Perguruan Tinggi Keagamaan Islam (PTKI)." *Islamika* 4, no. 3 (2022): 224–36.
- Anggraini, Henni, Sarah Emmanuel Haryono, Siti Muntomimah, Rina Wijayanti, and Mochammad Ramli Akbar. "Strategi Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka Berbasis Individual Differences." *Jurnal Ilmiah Potensia* 7, no. 1 (2022): 64–74.
- Annisa, Choirul, and Dewi Agus Triani. "Pengembangan Desain Kurikulum Berbasis MBKM Untuk Meningkatkan Mutu Pembelajaran Program Studi PGMI." *SITTAH: Journal of Primary Education* 5, no. 2 (2024): 142–54.
- Aprilia, Nurul, Mim Fadhli Rabbi, and Ani Cahyadi. "Pengembangan Bahan Ajar Pendidikan Agama Islam." *Berajah Journal* 4, no. 2 (2024): 471–84. <https://doi.org/10.47353/bj.v4i2.337>.
- Baharuddin, Muhammad Rusli. "Adaptasi Kurikulum Merdeka Belajar Kampus Merdeka (Fokus: Model MBKM Program Studi)." *Jurnal Studi Guru Dan Pembelajaran* 4, no. 1 (2021): 195–205. <https://doi.org/10.30605/jsgp.4.1.2021.591>.
- Bhakti, Yoga Budi, Melda Rumia Rosmery Simorangkir, Awaluddin Tjalla, and Anan Sutisna. "Kendala Implementasi Kebijakan Merdeka Belajar Kampus Merdeka (MBKM) Di Perguruan Tinggi." *Research and Development Journal of Education* 8, no. 2 (2022): 783–90. <http://dx.doi.org/10.30998/rdje.v8i2.12865>.
- "Buku-Panduan-Merdeka-Belajar-Kampus-Merdeka-MBKM-2024.Pdf." n.d. Accessed June 3, 2025. <https://dikti.kemdikbud.go.id/wp-content/uploads/2024/06/Buku-Panduan-Merdeka-Belajar-Kampus-Merdeka-MBKM-2024.pdf>.
- Endrawan, I. Bagus, Bayu Hardiyono, M. Haris Satria, and Selvi Atesya Kesumawati. "Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Program Studi Pendidikan Olahraga Strata Satu (S1) Fakultas Keguruan Ilmu Pendidikan Dan Bahasa Universitas Bina Darma." *Jurnal Pengabdian Kepada Masyarakat Bina Darma* 1, no. 2 (2021): 180–86. <https://doi.org/10.33557/pengabdian.v1i1>.
- Fajri, Namira Choirani, Widayat Mintarsih, Ema Hidayanti, and Riyani Juaniati. "Keterbatasan Dalam Kebebasan: Evaluasi Implementasi Kurikulum MBKM PTKIN." *Journal of Instructional and Development Researches* 4, no. 4 (2024): 192–203. <https://doi.org/10.53621/jider.v4i4.319>.
- Firdaus, Hariri, Muhammad Yusuf, and Moch Kautsar Sophan. "Analisis Tingkat Kesiapan Pengguna Si-Mbkm Universitas Trunojoyo Madura Menggunakan Metode Technology Readiness Index (TRI)." *Innovative: Journal Of Social Science Research* 4, no. 4 (2024): 14046–13059.
- Firdaus, Heroza, Azkya Milfa Laensadi, Gupo Matvayodha, Fitri Nauli Siagian, and Ika Aryastuti Hasanah. "Analisis Evaluasi Program Kurikulum 2013 Dan Kurikulum Merdeka." *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 4 (2022): 686–92.
- Fitri, Ayu Laila, Khoridatul Azizah, and Zulli Nurrita. "Peran SDM Dalam Pengembangan Kurikulum Guna Implementasi Kebijakan Kurikulum MBKM Prodi PAI Di IAI Tabah Lamongan." *Society: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 4, no. 1 (2023): 28–35. <https://doi.org/doi.org/10.37802/society.v4i1.358>.

- Giantomi, Giantomi Muhammad. "Kebijakan Pendidikan Mbkm Dan Evaluasi Implementasi Mbkm." *Jurnal Penelitian Pendidikan Sosial Humaniora* 8, no. 1 (2023): 121–31.
- Habibi, Moh Mizan. "Intepretasi Dan Implikasi MBKM Terhadap Pengembangan Kurikulum Program Studi Pendidikan Agama Islam UII." *EL-TARBAWI* 15, no. 2 (2022): 305–34.
- Huriyah, Lilik. "Manajemen Pengembangan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM)." Pena Cendekia, 2023. <http://repository.uinsa.ac.id/id/eprint/2902/>.
- Inayati, Mahfida, and Abd Mukhid. "Membangun Semangat Mahasiswa Pascasarjana IAIN Madura Dalam Mata Kuliah Filsafat Dan Pemikiran Pendidikan Islam (Fokus: Penerapan Strategi Pembelajaran Interaktif MBKM)." *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 21, no. 2 (2023): 477–91.
- Iqbal, Muhammad. "Model Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Program Merdeka Belajar Kampus Merdeka (MB-KM) Di Sekolah Tinggi Ilmu Tarbiyah Al-Hilal Sigli." PhD Thesis, Universitas Islam Negeri Ar-Raniry, 2024. <https://repository.ar-raniry.ac.id/id/eprint/40444/>.
- Kalsum, Umi, Zulkarnen Zulkarnen, Topan Iskandar, Satriyadi Satriyadi, Putri Syahri, and Mesiono Mesiono. "Strategi Ketua Jurusan PAI Kampus Universitas Ahmad Dahlan Dalam Mengembangkan Kampus Merdeka Untuk Mutu Lulusan." *Journal of Education Research* 5, no. 1 (2024): 76–83.
- Kayati, Afyah Nur, and Emy Rizta Kusuma. "Strategi Implementasi Kurikulum Merdeka Belajar Kampus Merdeka Di Prodi Pendidikan Bahasa Dan Sastra Indonesia Universitas Trunojoyo Madura." *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua* 8, no. 1 (2023): 42–49.
- Marvida, Tria, and Darmiah Darmiah. "Prosedur Pengembangan Kurikulum PGMI (Mengacu KKNI, SNPT, Dan MBKM)." *SAP (Susunan Artikel Pendidikan)* 9, no. 2 (2024): 331–37.
- Ni'mah, Ni'mah, and Novita Sari. "Pengembangan Kurikulum Pendidikan Tinggi Mengacu Merdeka Belajar-Kampus Merdeka (MBKM) Berparadigma Integratif-Mutidisipliner Model Twin Towers (Studi Kasus Kurikulum Program Studi Pendidikan Agama Islam Fakultas Tarbiyah Dan Keguruan UIN Sunan Ampel Sur." *Jurnal Pendidikan Islam* 6, no. 1 (2022): 74–95.
- Putra, Iwan, Novia Sri Dwijayanti, Ahmad Nasori, and Nurmala Sari. "Pengukuran, Perancangan, Keefektifan, Design Kurikulum MBKM PS DI UNJA." *Journal on Teacher Education* 4, no. 2 (2022): 79–89.
- Qiptiah, Mariatul. *Penerapan Kurikulum Merdeka Dan MBKM (Merdeka Belajar Kampus Merdeka) Dalam Kondisi Pendidikan Indonesia Saat Ini*. OSF, 2023. <https://osf.io/preprints/thesiscommons/z4x2u/>.
- Sitika, Achmad Junaedi. "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Humanistik Dan Teknologis Di Perguruan Tinggi Umum." *Wabana Karya Ilmiah Pendidikan* 6, no. 02 (2022). <https://journal.unsika.ac.id/pendidikan/article/view/3162>.

- Tjajja, Abunawas. "Implementation of 'Freedom to Learn, Independent Campus' (MBKM) Policy." *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (2022): 319–28. <https://doi.org/10.35445/alishlah.v14i1.2115>.
- Umam, Khotibul. "Pengembangan Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi Islam Sinkronisasi Dengan Kebijakan Kerangka Kualifikasi Nasional Indonesia (Kkni)." *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021). <https://doi.org/10.30868/ei.v10i01.1467>.
- Waliudin, Achmad Shaffan, Abdul Aziz, and Agus Zaenul Fitri. "Kebijakan Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Di Perguruan Tinggi." *SKILLS: Jurnal Riset Dan Studi Manajemen Pendidikan Islam*, 2023, 76–86. <https://doi.org/10.47498/skills.v2i2.2152>.
- Yusrie, Chaira Saidah, Ernawati Ernawati, Dadang Suherman, and Ujang Cepi Barlian. "Pengembangan Kurikulum Dan Proses Pembelajaran Pendidikan Tinggi." *Reslaj: Religion Education Social Laa Roiba Journal* 3, no. 1 (2021): 52–69. <https://doi.org/10.47476/reslaj.v3i1.276>.