



## The MANDALIKA Friday Program As The Implementation Of The

### Merdeka Curriculum

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**Abstract** This study aims to describe the MANDALIKA Friday program in the design and implementation of the Merdeka Curriculum and analyse the implementation of the MANDALIKA Friday program in the implementation of the Merdeka Curriculum at State Islamic High School 2 Mataram for the 2022/2023 academic year. The Merdeka Curriculum is a policy issued by the Ministry of Education, Culture, Research, and Technology to restore the learning process from 2022 to 2024. The Merdeka Curriculum accommodates a variety of highly varied intracurricular learning, with more optimal content adjustments so that students can explore concepts and strengthen competencies. This qualitative paradigm research uses interview, observation, and documentation techniques in collecting research data. The data collected were then analysed using the Miles and Huberman model with three stages: data display, reduction, and conclusion drawing. This study found that the MANDALIKA Friday program carried out as an Implementation of the Merdeka Curriculum at State Islamic High School 2 Mataram still needs a program design as a written guide. The MANDALIKA Friday program is used to find patterns or forms of Implementing the Merdeka Curriculum through the MANDALIKA Friday program. The MANDALIKA Friday Program is implemented through a Bazaar, which all grade X students attend. This bazaar is used to implement the topic of entrepreneurship, which is one of the topics in strengthening the Pancasila student profile..

**Keywords:** The MANDALIKA Friday Program, Merdeka Curriculum, Implementation

## 1. INTRODUCTION

The COVID-19 pandemic has affected people's health, livelihood, socialisation, education, and the world economy. Teaching and learning changed worldwide [1]. There have been transformations and adjustments in many sectors. Educational institutions in the majority of countries from all levels of education have migrated from traditional methods of learning to virtual learning using electronic devices and online applications [2]. This pandemic has also created numerous barriers to education systems in human history, affecting over 200 countries and nearly 1.6 billion students [3]. To lower the rate of virus spreading, the requirement to participate in online learning was implemented for several semesters. Due to the abrupt legislation, "the weakness of online teaching infrastructure, the limited exposure of teachers to online teaching, the information gap, non-conducive environment for learning at home, equity and academic excellence in terms of higher education" [4], and the teachers' and students' lack of experience using different online learning systems, this responsibility is highly challenging for them. Teachers frequently wind up assigning assignments to their students using traditional ways.

Additionally, this situation makes students feel bored [5]. Similarly, the 2013 Curriculum is still utilised in the online learning process, which depends on teachers and students actively participating in the learning process. With time, the government eventually introduced an emergency curriculum policy (the 2013 curriculum, which has been streamlined) that makes it simpler for schools to oversee the teaching and learning process while using resources that are deemed necessary. This regulation is expected to allow schools to continue teaching and learning during the pandemic [6].

The online learning policy implemented by the government during the COVID-19 pandemic was carried out for approximately two years, namely 2020 and 2021. The online learning process was then returned to offline, along with implementing the mass immunisation program required by the government to build herd immunity in the community. In early 2022, schools reopened with Face-to-Face Learning up to 100% while implementing health protocols [7].

During the recovery period of learning in the new average era, the Ministry of Education, Culture, Research and Technology issued the *Merdeka* Curriculum policy. The *Merdeka* Curriculum accommodates a variety of extracurricular learning that is very varied, with more optimal content adjustments so that students can explore concepts and strengthen competencies [8]. The *Merdeka* Curriculum is a policy issued by the Ministry of Education, Culture, Research, and Technology to restore the learning process from 2022 to 2024. The implementation of the *Merdeka* Curriculum is carried out in stages. The implementation process is carried out at the Movement School (*Sekolah Penggerak*) and the Vocational High School Center of Excellence, which have positive resources supporting the *Merdeka* Curriculum Implementation program. That way, implementing the *Merdeka* Curriculum can be a good example for other educational units (schools).

Several studies have been conducted on the *Merdeka* Curriculum and its implementation in schools or madrasahs. Among others are the following: First, Shofia Hattarina et al. researched "Implementation of the *Merdeka* Curriculum in Educational Institutions." This study aims to explore the structure of the *Merdeka* Curriculum and its implementation in educational institutions. Researchers use the literature study method to find the theory and data to answer research problems. This research is also an extraction from student assistance in Curriculum Development courses in Elementary Schools. Three key things are used as landmarks and strategies for implementing the *Merdeka* Curriculum. The three strategies consist of (1) The *Merdeka* curriculum is a choice, (2) curriculum implementation is a learning process, and (3) curriculum implementation support must be carried out comprehensively [9].

Second, I Komang Wahyu Wiguna, and Made Adi Nugraha Tristaningrat, conducted a study on "Steps to Accelerate the Development of *Merdeka Belajar* Curriculum". This study was conducted by collecting sufficient information to carry out various activities to accelerate the development of the *Merdeka Belajar* Curriculum. This research uses the literature study method by collecting previous studies that discuss government policies in conducting various programs to accelerate the development of the *Merdeka Belajar* Curriculum. The results of the study formulated the need for an increase in quality and competitive human resources, as well as the need for a mental revolution in improving, promoting, and preserving culture to strengthen the character and identity of the nation. The study results also formulate the need to improve learning facilities and infrastructure, which is the task of the managers of educational institutions for the smooth learning process [10].

Third, Anita Jojor and Hotmaulina Sihotang conducted research on "Analysis of the *Merdeka* Curriculum in Overcoming Learning Loss during the Covid-19 Pandemic." This research discusses education policy during the COVID-19 Pandemic. The learning process during the COVID-19 Pandemic poses challenges that result in learning loss. This research aims to describe various policies in the field of education carried out by the government to overcome Learning Loss. One of these policies is related to the learning process and curriculum implementation. This research examines the *Merdeka* curriculum's success rate in overcoming learning loss. The research method used is a literature study on various government policy sources. The results of the study state that implementing the *Merdeka* Curriculum at the education unit level can answer the problems of learning loss experienced by students during the COVID-19 pandemic [11].

From the three examples of research above, the researcher can conclude that research on the application or implementation of the independent curriculum policy in the form of learning activities in schools has yet to be carried out. Moreover, this will be a *novelty* in this research.

However, as one of the Activator Schools in Mataram, State Islamic High School 2 Mataram welcomes the implementation of the *Merdeka* Curriculum. The school's headmaster, Lalu Syauki, stated that the *Merdeka* Curriculum program enables a student-centred learning process. Teachers must be more creative and innovative in developing teaching methods and materials. The implementation of the *Merdeka* Curriculum is then translated into *MANDALIKA* Friday programs. *MANDALIKA* is an abbreviation of MAN Dua *Literasi* (literacy), *Inovasi* (innovation), *Kreasi* (creation), and *Aksi* (action), which is held on Friday. The object of this activity is Class X students who get fewer study hours than other class students on that day. The Class X students then participate in activities of the *MANDALIKA* Friday program.

Initial observations found that the implementation of the MANDALIKA Friday was in two patterns. First, once a month, all students from class X to class XII simultaneously participate in Friday Mandalika. Each class displays their creativity through dance skills, band groups, poetry, and other creativity. Before displaying their respective creativity, it begins with a religious ceremonial activity called *imtaq*. All components of activities in *imtaq*, such as filling *tausyiah*, prayer, and others in *imtaq*, are filled by students after reading the Qur'an together. They proceed to display their respective creativity. Second, MANDALIKA Friday is carried out per class every Friday as a bazaar, which presents the results of students' culinary creativity. These activities are carried out in the hope that there will be a process of increasing creativity and innovation in students. However, are these programs by the objectives of implementing the *Merdeka* Curriculum in schools as outlined by the Ministry of Education and Culture? This condition is what this research wants to explore.

From the background exposure, this article aims to describe the MANDALIKA Friday program in the design of the implementation of the *Merdeka* Curriculum. The second objective is to analyse the MANDALIKA Friday program's implementation in the *Merdeka* Curriculum at State Islamic High School 2 Mataram for the 2022/2023 academic year.

## 2. METHODS

This research is qualitative research, which, according to Creswell, is used to explore and understand a central of symptom [12]. This method was chosen because this research will explore, understand, and clearly describe the implementation of MANDALIKA Friday activities about the *Merdeka* Curriculum at State Islamic High School 2 Mataram. The type of research uses a case study approach where researchers look closely at a program, activity, process, or group of individuals regarding MANDALIKA Friday activities at State Islamic High School 2 Mataram.

The data sources of this research are the policymakers in the school, the Head of the Madrasah, and the Deputy Head of the Madrasah, especially the deputy head of curriculum, teachers, and students. Interview techniques, observation, and documentation are used in collecting data from the sources. The overall data collected was then analysed through interactive model data analysis techniques proposed by Hubberman and Miles.

## 3. RESULTS AND DISCUSSION

### The MANDALIKA Friday Program as an Implementation of the *Merdeka* Curriculum

The implementation of the Merdeka Curriculum as a continuation of the emergency curriculum, prototype curriculum, and simplified curriculum has been launched by the Ministry of Education and Culture. Likewise, the State Islamic High School 2 Mataram, based on the Decree of the Director General of Islamic Education number 3811 of 2022 concerning Madrasahs Implementing the Implementation of the Independent Curriculum for the 2022/2023 School Year, has been implemented starting in the 2022/2023 School Year.

After State Islamic High School 2 Mataram received the decree, the madrasah made various preparations for its implementation. State Islamic High School 2 Mataram made some preparations by participating in socialisation activities independently, followed by the Head of the Madrasah. The socialisation results were then forwarded to all teachers at State Islamic High School 2 Mataram. This was stated by Lalu Ahmad Fahrudin, the deputy head of the madrasah in the field of curriculum, saying:

"We were appointed first, and then we participated in the socialisation activities, but before that, I had participated in the socialisation held by IGMA (Ikatan Guru Madrasah Aliyah), which is meant Madrasah Teachers Association, NTB at State Islamic High School 1 Mataram in early 2022 [13].

The process of appointing and determining State Islamic High School 2 Mataram as an implementer of *Merdeka* Curriculum, as stated in the decree, needed to be carried out as in the guidelines for appointing schools/madrasahs as implementers of Merdeka Curriculum. The process should involve the steps of the madrasah needing to identify madrasah resources, which is one of the bases for the madrasah in submitting a proposal as a madrasah implementing *Merdeka* Curriculum to the Ministry of Religious Affairs of West Nusa Tenggara Province. This proposal process not only reaches the Ministry of Religious Affairs of West Nusa Tenggara Province, but the Ministry of Religious Affairs of NTB Province verifies the proposal and then recommends that State Islamic High School 2 Mataram qualifies as an implementer of *Merdeka* Curriculum. This recommendation is attached with the proposal to the Director General of Islamic Education of the Central Ministry of Religious Affairs. The Director General of Islamic Education received the proposal and then conducted a verification test to determine the names of madrasahs implementing *Merdeka* Curriculum. The names of these madrasahs that have been determined are then issued a decree determining the Madrasah Implementing the Implementation of the *Merdeka* Curriculum [14].

Based on the decree, State Islamic High School 2 Mataram followed up by preparing the *Merdeka* Curriculum Implementation activity program in Madrasah. *MANDALIKA* program outlines this independent curriculum implementation program. However, the

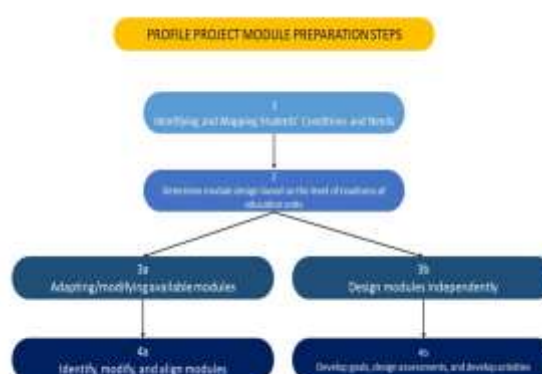
madrasah recognises that this *MANDALIKA* program has yet to be fully stated in guided writings because the madrasah is looking for implementation patterns through the *MANDALIKA* program [15]. Therefore, no specific document describing the *MANDALIKA* program was found. However, another document found is in the form of a P5 teaching module (Pancasila et al.) with the theme of Local Wisdom, which takes the topic of the Existence of *Sasambo* Wisdom (Sasak-Samawa-Mbojo), which is a representation of the three indigenous tribes of NTB society [16].

The teaching module generally contains components (1) Module Endorsement Sheet, (2) Preparatory Steps for the Pancasila Project Teaching Module, Glossary, Learning Instructions, and Teaching Module Content. The contents of the sub-components in the Teaching Module are (1) General information, (2) Themes and Topics, (3) Dimensions, and (4) Elements. It also contains sub-elements: project objectives, meaningful understanding, triggering questions, facilities and infrastructure, target learners, the relevance of the project for schools and all subject teachers, and things to note before starting the project [17].

The steps for preparing the teaching module above follow the guidelines for preparing the Madrasah Operational Curriculum. The steps of this preparation are (1) identifying and mapping the conditions and needs of students, (2) determining module design based on the readiness stage of the education unit, (3) adapting-modifying modules that are already available-designing modules independently, (4) identifying, modifying and harmonising modules, and (5) compiling objectives, designing, assessing and developing activities.

The following describes the components of the Teaching Module in question, namely:

1. The module Endorsement Sheet in the developed teaching module contains the rationale for using the module, the regulations underlying the use of the module, and the endorsement decision signed by the madrasah head.
2. Before proceeding to the development of the following component, the module displays a module map that contains the preparatory steps of the module development project. These steps are depicted in the following scheme:



3. The glossary contains explanations of terms in the module that readers need to understand. The aim is to provide understanding to the readers of this module. These terms include diagnostic assessment, formative assessment, summative assessment, collaborative, local wisdom, project, rubric, and traditional.
4. Learning Instructions for students so that students can study the module so that it makes it easier for students to get an understanding of the module content as a whole.

The next stage in this module is the content of the module itself, which consists of the title, namely Module 1 State Islamic High School 2 Mataram Local Wisdom. The entire content of Module 1 follows the preparation instructions of the madrasah operational curriculum, which contains the components mentioned above, namely (1) general information, (2) themes and topics, (3) dimensions, and (4) elements. The module's general information contains the subject's name, the name of the module author, school, year of school level, time allocation, phase/grade, and theme.

Based on the results of the review of the *Merdeka* Curriculum Implementation implementation program documents through the Teaching Module program, the findings were obtained:

1. Documents used as the *Merdeka* Curriculum Implementation guidelines, in the form of teaching modules for the Pancasila Student Profile Strengthening Project with the theme of Local Wisdom, the topic of the Existence of SASAMBO Local Wisdom.
2. The module contains components as suggested in preparing teaching modules to implement the *Merdeka* Curriculum.
3. In the P5 Local Wisdom module in the aspects of Purpose, Flow, and Target of project achievement, the stages of activities are described, namely the discovery stage, imagination stage, do stage, and share stage.

- a. At the discovery stage, learners are invited to recognise the form and function of local wisdom that exists in several regions in Indonesia. Then, find the relationship between self-identity and cultural identity and learn to understand the dynamics of identity. Learners are expected to foster an appreciation of a community group's culture and local wisdom.
- b. In the imagination stage, learners see directly the form of local wisdom in their area. Learners criticise the relationship between the form of local wisdom found and its function for the community.
- c. The do stage prepares learners to echo local wisdom encountered and meaningful to learners according to their abilities and skills.
- d. Share stage: Learners share their knowledge of local wisdom with school members, teachers, and community representatives.

The assessment component of this module is equipped with formative and summative assessment instruments and oral test instruments. This component is also equipped with criteria and acquisition scores in a table form. Peer assessment instruments complement this module, but no self-assessment instruments were found.

The activities flow in this module is found in activities 1 to 14. All these activities (activities 1 - 14), every two activities are continuous. Activity 2 is a continuation of activity 1, activity 4 is a continuation of activity 3, and activity 14 is a continuation of activity 13.

Of the 14 activities, four uses of YouTube links are used as one of the materials and learning resources in this local wisdom module. The link is used in three activities, namely activity 1, activity 4, and activity 11.

Activity 1: Introduction to Local Wisdom Material, aiming for students to recognise one of the local wisdom in their area. In this activity, the teacher acts as a moderator, facilitator, resource person, supervisor, and consultant, while the task for students is to work in groups to find out one form of local wisdom, both local wisdom from the *Sasak* tribe, *Samawa* tribe, and *Mbojo* tribe. To support this activity, teachers prepare themselves with knowledge about one form of local wisdom of the Sasambo tribe.

YouTube, which is used as one of the learning resources, has two links: the first is a learning video, and the second is an article about local knowledge, local wisdom, and environmental degradation.

The learning video used in learning activity 1 is appropriate because it meets the needs of early learning to introduce the concept of local knowledge in general. However, the video must illustrate *Sasak*, *Samawa*, or *Mbojo* cultures. Explanation Through the learning video,



students will only get a general description of local knowledge that can be drawn to local knowledge according to its context (contextual). In Activity 2, this teaching module continues Activity 1 by introducing concepts about local wisdom.

In the next lesson, learning 4, with learning objectives, students can recognise and identify the form of a group. This is a continuation of activity 3 with the theme of group identity on self-identity, with the task of students meeting self-identity and group identity. However, learning video 4 in the form of a documentary video of the Netpala-Molo East Nusa Tenggara indigenous region, which is undoubtedly very different from the SASAMBO Module, which should show videos that describe the self-identity and social groups of the *Sasak*, *Samawa*, and *Mbojo* tribes.

In addition, the description of its implementation consists of four activities, including the teacher inviting students to map the identity of the groups in which students join, such as the paskibra team, basketball, friends who play and do assignments together, and even friends who often hang out together at the shop in front of the school.

So, some of the things that can be examined in lesson 4 are the learning objectives that should lead to the introduction and identification of groups that contain the cultural values of the Sasambo tribe. However, the group examples are examples of groups born from something other than community groups based on the surrounding culture. Similarly, the documentary video used as a learning video in this learning activity does not use a documentary video depicting a SASAMBO cultural group. Thus, learning materials and content are less relevant to the learning objectives in learning activities 3 and 4.

Learning activity 11, with the theme Sustainable My Local Culture. Activity 11 shows the continuation of learning activity 10 but with a different sub-theme. The sub-theme in activity 10 is to explore the potential of self and groups in the madrasah environment. Meanwhile, the sub-theme in activity 11 is determining action. If you look at the sub-theme in Activity 11, it is a continuation of the sub-theme in Activity 10. However, the content of the module design and video materials used as supporting activities need to be aligned. In activity 10, students are equipped with a table of examples of group potential, namely:

<p><b>Anjani:</b></p> <ul style="list-style-type: none"> <li>- Good at Biology and Chemistry</li> <li>- Playing guitar and basketball</li> <li>- Good at making coffee with manual brew technique and making coffee flavors from various region</li> </ul>	<p>CY OF GROUP</p>
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Activity 11, which appears to be a continuation of Activity 10, contains different designs and content. Teacher preparation in activity 11 in this module includes designing a performance drama or poster, making a song, making a video, making a photo gallery, making a comic, or making a product with a link that contains the birth of a *Bye-Bye PlasticsBags* community. It tells about the idea of the birth of the community inspired by the great figure Mahatma Gandhi. Nelson Mandela and Lady Diana. Then came the question of two girls aged 10 and 12, "What can children living in Bali today do?". The community was born in 2013 and has since inspired many children.

Indirectly, it looks different, but it is expected to inspire students with the *Bye-ByePlasticsBags* community. The difference is that in activity 10, students only explore their potential with fellow friends in the madrasah environment in the form of academic potential such as non-academic. At the same time, the example of "Bye-Bye Plasticbags" includes a broader social life.

Thus, in the teaching module developed at State Islamic High School 2 Mataram as a design for implementing the independent curriculum, improving the learning activity program is still necessary. This is due to the need for more consistency between sub-themes in each learning activity that is designed sustainably.

The big theme in this teaching module is Local Wisdom with the topic of SASAMBO Local Wisdom Existence, which should be in most of the materials and illustrations used are materials and illustrations of local wisdom from the three tribes in West Nusa Tenggara, namely Sasak, Samawa and Mbojo tribes.

### **Implementation of the MANDALIKA Friday Program**

State Islamic High School 2 Mataram is one of the schools that implement the *Merdeka* Curriculum in Mataram City, implementing it through the MAN DUA Literacy Innovation

Creativity and Action program, then called the *MANDALIKA* program.

The data findings of implementing the *MANDALIKA* Friday program are carried out on a particular day, Friday, which is then called *MANDALIKA* Friday by the madrasah. On the day of the *MANDALIKA* Friday activity, all school residents, all elements of leadership, teachers, employees/staff and all students in grades X, XI, and XII attend it. The event in *MANDALIKA* Friday is guided by students, starting from the opening and several events. This activity first began with remarks from the head of the school. Then, it continued with several events, such as allowing students to display creativity, such as reading poetry and singing. The event awaited by all those present, teachers, staff, and students, was a quiz. Students guided this quiz by asking several questions and were then allowed to present to provide answers. Each person who gave the correct answer was given a prize, generally in the form of money. The event is then closed with a prayer together [18].

This *MANDALIKA* Friday did not end with individual talent showcases and quizzes but continued with Bazaar activities. This bazaar activity was only attended by class X, while classes XI and XII entered the class, learning as usual according to their respective schedules. Class X is the class targeted for implementing the independent curriculum, while classes XI and XII continue to learn using the 2013 curriculum.

*Bazaar* activities occur with each class X preparing the materials and tools used in this activity. Entrepreneurship bazaars in the three observations focused on selling/peddling food and beverage products created by students. A variety of drinks and food that are ready for consumption and are prepared by direct processing of ready-to-eat ingredients. Each class presents religious products that almost have different shapes, content, tastes, and packaging. Likewise, with the concept of merchandise, each class is different. Most still need a clear trading concept. In the sense that almost all classes interviewed did not prepare a typical/specific form of merchandise that would be sold, and the source of funding still needed to be discovered where it would be taken from. This is as stated by Aurel, a student of class X-9:

"We do not have the concept of our merchandise because it is impromptu, and our funds are limited. Today, we can only sell *jasuke* (corn, milk, cheese) and garlic bread. The *jasuke* merchandise funds are from the class cash fund, while the garlic bread merchandise funds are from personal funds. More importantly, the class participated in this bazaar activity." [19]

In line with what Aurel said, Arika, one of the representatives from class X-1, also said: "Our class organises merchandise without a specific concept. The concept of the

merchandise we sell is taken from other people (resellers) or sometimes from homeroom teacher input. So, the menu depends on where we take the merchandise from. The source of funds for our merchandise is from class cash that we collect every Friday or from school rewards." [20]

However, this activity is still organised. The results of an interview with the deputy head of the madrasa stated that this activity is intended to provide space for all grade X students to be creative so that they continue to look for creative ideas so that the products produced are always different from other classes, and develop the creations they have produced. This activity is expected to foster students' sense of empathy, that life must be fought for, that it is not easy to get the expected results, and to feel how parents struggle to encourage them to continue to excel [21].

One of the homeroom teachers stated that after they have a direct experience like this, they will get concepts and theories about entrepreneurship. If so far, students are given various theories first and then try through practice; this time, it is reversed: given experience first and then students are invited to construct concepts based on the experience that has been obtained.

According to the deputy of the curriculum of State Islamic High School 2 Mataram, this activity is implemented by appointing one coordinator and facilitators from each homeroom teacher X.

Based on the results of the interview illustrate that the implementation of the *MANDALIKA* Friday program through the *bazaar* activities above can help students have the character to be 1) creative, 2) innovative, 3) empathetic, 4) responsible, 5) persistent, and 6) achieve.

The above character description was also obtained through the results of interviews with students, which were summarised as follows,

1. The product ideas displayed in this bazaar are the ideas of each class; this is a manifestation of the character of independence, creativity, innovation, and collaboration (*gotong royong*).
2. Some student groups (classes) have products on display that are not entirely the work of students but are in collaboration with other business owners. This part can birth to creative, collaborative characters (*gotong royong*), independence, honesty, and responsibility.
3. The capital used in this activity comes from the KAS money of each class, and it is recognised that this bazaar can improve the KAS of each class. The characteristics that can be born from this are initiative, independence, and responsibility.

4. Each group (class) reports the results of the activity independently to the homeroom teacher but in the form of a report on the number of items sold and those that cannot be sold. A particular report format needs to be prepared by the homeroom teacher as a facilitator. The characters that can be born from this part are the characters of independence, collaboration, responsibility, honesty and discipline.
5. This activity impacts happiness (happiness) for students, and they feel confident that they can construct their entrepreneurial concepts (not yet tested). The character that can be formed through this part is self-confidence because each of them will try to construct what is experienced into a concept for themselves. Through this report, students' independence and creativity can also be formed.

Concerning the report on activities by students, the head of the curriculum stated that this activity has not yet asked students to prepare a report specifically; it does not yet have guidelines and report formats developed by the madrasah, but it is expected that at the end of the semester, there will be a report from each class facilitated by each homeroom teacher.

Thus, based on the data findings above, the Entrepreneurship Bazaar is one of the student activities as a form of the *Merdeka* Curriculum Implementation through the *MANDALIKA* Friday Program. This activity intends to provide students with experience, so the characters in the Pancasila Student Profile Strengthening Project (P5) and the *Rahmatan lil Alamin* Profile will be formed. Some profiles expected to emerge are creative, critical reasoning, independent, innovative, empathetic, honest, responsible, innovative, and collaborative (working together).

Through the *MANDALIKA* Friday program, cross-disciplinary learning can also be applied, where students can learn how to deal with daily problems by doing, observing and thinking creatively to find solutions.

Note that the teaching modules developed by the madrasah with the theme of local wisdom with various learning activities (1-14) and *MANDALIKA* Friday activities appear separately. The teaching modules developed are not a reference in the implementation of *MANDALIKA* Friday; although there are among the learning activities in the teaching modules, the objectives overlap with *MANDALIKA* Friday activities. For example, activity 5 in the teaching module aims: "Students feel directly/experience the challenges around them". Activities 11, 12, and 13 have objectives ranging from "determining the form of action, action preparation, action simulation and exhibition". These objectives can be developed into the design of *MANDALIKA* Friday implementation activities.

The activity objectives in the teaching module above focus on Local Wisdom with the

topic of the Existence of Sasambo Local Wisdom. In contrast, the *MANDALIKA* Friday activity is a form of Entrepreneurship activity. Both (Local Wisdom and Entrepreneurship) are the main topics set by the government as topics for the development of Pancasila projects that can be implemented by education units according to the context of their respective regions and taking into account the characteristics of students.

Each education unit can implement two of the eight different topics, even in the decree of the Minister of Education and Culture, Republic of Indonesia number 56/M/2022. There are three themes for Phase E junior high school grade X in each school academic year.

State Islamic High School 2 Mataram intends to implement the activities through intracurricular and extracurricular activities. However, extracurricular activities are the focus of student activities, while the modules developed will be used in intracurricular learning activities. *MANDALIKA* Friday, as an extracurricular activity until this research was carried out, needed guidelines developed in writing, so the activities that had been carried out started from a shared idea and just flowed. Therefore, as the coordinator of each assisted class, the homeroom teacher worked hard to translate the idea into entrepreneurship. In addition, until this research was carried out, there was no written report describing the preparation of activities, the process of activities, and the assessment of these entrepreneurial activities.

So, the teaching module developed by the madrasah is not a module for implementing Friday Mandalika but was developed for intracurricular Pancasila profile learning activities. However, schools can develop guidelines for strengthening the Pancasila profile through entrepreneurial activities (*MANDALIKA* Friday) by developing the activity objectives in the existing Pancasila Student Profile Strengthening teaching module.

#### 4. CONCLUSION

Based on the data and analysis results above, the following conclusions can be formulated:

The *MANDALIKA* Friday Programs carried out as the Implementation of the *Merdeka* Curriculum at State Islamic High School 2 Mataram do not yet have a program design as a written guide. The *MANDALIKA* Friday Program is used to find a pattern or form of implementing the *Merdeka* Curriculum through the *MANDALIKA* Friday activity.

The *MANDALIKA* Friday Program is implemented through a Bazaar, which all class X

students attend. This bazaar is used to implement the topic of entrepreneurship, which is one of the topics in strengthening the *Pancasila* student profile.

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