

PERCEPTION OF ISLAMIC RELIGIOUS EDUCATION TEACHERS REGARDING THE IMPLEMENTATION OF THE 2013 CURRICULUM AND THE MERDEKA CURRICULUM AT MTsN 3 ACEH BARAT

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Abstract

Curriculum changes in the national education system require teachers to be prepared as implementers in the field, especially in Islamic Education (PAI) subjects, which play a strategic role in shaping students' character. This study uses a qualitative approach with descriptive methods, and the data collection techniques used by the researcher include interviews, observation, and documentation of PAI teachers. The results show that most teachers have a fairly good understanding of the objectives and basic principles of both curricula, but face obstacles in their implementation, such as limited support, learning administration readiness, and adapting to the independent curriculum. However, teachers see opportunities and very positive aspects in the independent curriculum for developing students' potential holistically and contextually when compared to the previous curriculum. This provides a new “perspective” for education policymakers to improve their assistance to the teachers' council so that they can implement the independent curriculum objectively and optimally in their respective schools/madrasas.

Keywords: PAI teachers, 2013 Curriculum, Merdeka Curriculum.

A. Pendahuluan

The curriculum is one of the main instruments in determining the direction and objectives of learning (Solihatin and Raharjo, 2007). In line with the dynamics of the times, the government has implemented various educational policies, including changes to the curriculum from the 2013 Curriculum to the Merdeka Curriculum. This change has elicited various reactions from educators, especially Islamic Education (PAI) teachers, who are responsible for shaping the Islamic character of students (Poerwati and Amri, 2013).

The 2013 Curriculum (K-13) is known for its competency-based approach and the integration of character values in every subject, including PAI. This curriculum prioritizes a balance between the cognitive, affective, and psychomotor aspects of students. However, in its implementation, many teachers

face challenges, such as limited resources, the readiness of educators, and adaptation to thematic and scientific-based learning methods (Triwanto, 2015).

The Merdeka Curriculum emphasizes project-based learning, differentiation, and character building through the values of Pancasila (Rouf and Lufita, 2018). In the context of Islamic Religious Education, the Merdeka Curriculum offers opportunities for teachers to better tailor teaching methods to student characteristics, but it also requires readiness in terms of mastery of technology and learning innovation (Hasyim, 2015).

At MTsN 3 Aceh Barat, the implementation of these two curricula provided different experiences for Islamic Education teachers. Their perceptions of the implementation of the 2013 Curriculum and the Merdeka Curriculum are important to examine in order to understand the effectiveness of curriculum policies in improving the quality of Islamic education. Some teachers may feel the benefits of the flexibility of the Merdeka Curriculum, while others may still face obstacles in the transition from the 2013 Curriculum. Therefore, this study aims to analyze Islamic Education teachers' perceptions of the implementation of these two curricula at MTsN 3 Aceh Barat and identify the challenges and opportunities in their implementation.

Through this study, it is hoped that a deeper understanding of the advantages and disadvantages of each curriculum can be obtained, as well as strategic recommendations for stakeholders in improving the quality of Islamic Education learning at the madrasah level. MTsN 3 Aceh Barat currently implements two different curricula, namely the 2013 curriculum and the independent curriculum. The 2013 curriculum is implemented for grade IX, and the independent learning curriculum is implemented for grades VII and VIII. The implementation of these different curricula has resulted in different learning models between ninth grade and seventh and eighth grades.

Thus, this study aims to determine the perceptions of Islamic education teachers regarding the implementation of the 2013 curriculum and the independent learning curriculum. Through this study, it is hoped that we will be able to determine whether Islamic education teachers consider the independent learning curriculum to be positive or negative and what their reasons are for having these perceptions.

B. Metode

This type of research is field research, which is conducted by collecting data and information directly from specific locations or places that are the objects of research (Mulyana, 2004). This research explains a phenomenon from the research subjects, whose data interpretation is descriptive in the form of words and whose research context is natural (Untung, 2019).

The researcher first observed the Islamic Religious Education learning process in the implementation of the 2013 curriculum and the independent curriculum in

Islamic Religious Education subjects, which may still use K13 as the main curriculum but have begun to gradually implement several elements of the Independent Curriculum in the teaching and learning process so that the learning methods implemented are more flexible and project-based. To confirm this assumption, interviews with teachers and students at MTsN 3 Aceh Barat were necessary. Therefore, the researcher used a direct question and answer technique related to the implementation of the two curricula with informants, namely the Head of the Madrasah, the Deputy Head of Curriculum, and six Islamic Education teachers. The researcher interviewed the Principal, the Deputy Head of Curriculum, and teachers who teach Islamic Religious Education subjects, including Fiqh, Aqidah Akhlak, Islamic History and Culture, and Al-Quran Hadith. Finally, the researcher documented the implementation of the 2013 curriculum (K13), which consists of various documents.

The interview research instrument grid related to Islamic education (PAI) teachers' perceptions of the implementation of the 2013 curriculum and Merdeka at MTsN 3 Aceh Barat is as follows:

Table 1. Interview Grid for PAI Teachers' Perceptions of the Implementation of the 2013 Curriculum and the Merdeka Curriculum at MTsN 3 Aceh Barat.

No.	Aspects studied	Question indicators	Data sources
1.	Teachers' understanding of the curriculum	Understanding of the objectives and concepts of the 2013 Curriculum and the Merdeka Curriculum Merdeka	Islamic Education Teachers
2.	Implementation of Learning	Learning strategies and methods Used	Curriculum Deputy
3.	Suitability of Islamic Education Material	Suitability of Islamic Education material to student needs	Islamic Education Teachers
4.	Learning Assessment	Assessment techniques and approaches	Islamic Education Teachers
5.	Impact on the Teaching and Learning Process	Perceptions of the effectiveness of learning with both curricula	Madrasah Principal
6.	Challenges in Implementation	Obstacles faced by teachers in implementing the curriculum	Islamic Education Teacher

7.	Readiness and Support	Teacher readiness and support in terms of facilities and training	Madrasah Principal
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C. Hasil Penelitian

The results of this study show that the Operational Curriculum implemented at MTsN 3 Aceh Barat in the 2023/2024 academic year refers to the National Education Standards, with the concept of independent learning and the implementation of the Pancasila student profile. From a legal perspective, the Operational Curriculum of MTsN 3 Aceh Barat was developed based on applicable education laws and regulations, both at the central and regional levels. Pedagogically, the Operational Curriculum of MTsN 3 Aceh Barat refers to the abilities of teachers as professionals in learning and assessment. The improvement of teacher professionalism is carried out in the form of continuous practical training. This is a commitment to becoming professionals in serving students.

In response to these curriculum changes, PAI teachers at MTsN throughout Aceh Barat district have different perceptions of both the concept and its implementation. The perceptions of PAI teachers at MTsN 3 Aceh Barat are influenced by three indicators, namely absorption of external stimuli or objects, understanding or comprehension, and assessment or evaluation. The results of research conducted on PAI teachers' perceptions of the concept and implementation of the curriculum are as follows:

1. Teachers' Perceptions of the Implementation of the 2013 Curriculum

The 2013 Curriculum replaced the previous curriculum, KTSP (Education Unit Level Curriculum). Naturally, the two curricula differ. In the 2013 Curriculum, teachers play a role in character building for students, whereas KTSP was more cognitive and tended to provide opportunities for all teachers to engage in character building. while the 2013 curriculum gives full authority to PAI subject teachers in terms of character building.

Likewise, the assessments in the 2013 curriculum are complete and are supported by an assessment application, which makes it easier for teachers to conduct assessments. Teachers only need to fill in the points related to the 2013 curriculum. According to teachers, the 2013 curriculum is good because it emphasizes character building and Islamic values, and the scientific approach in the 2013 curriculum helps students to be more active in the learning process. However, there are several obstacles, such as: 1) Difficulties in organizing learning administration in accordance with curriculum requirements. 2) Limited time to deliver the material in depth.

Teachers play a significant role in implementing curriculum change. Although teachers do not initiate curriculum concepts themselves, they are the ones who

translate curriculum change by teaching and assessing the outcomes of the curriculum. Teachers' assessment results will greatly assist curriculum developers in understanding the obstacles in curriculum implementation. On that basis, curriculum changes will be taken seriously by teachers as they are directly related to their duties as curriculum implementers. The same applies to the obstacles faced by teachers in the implementation process.

The implementation of the 2013 curriculum at MTsN 3 Aceh Barat has covered all existing grade levels, but the implementation has several stages in the process. The 2013 curriculum is quite effective in shaping student character and providing structured learning guidelines. They assess that this curriculum provides sufficient space for strengthening the affective, cognitive, and psychomotor aspects of PAI learning.

2. Teachers' Perceptions of the Implementation of the Merdeka Curriculum

PAI teachers responded quite positively to the Merdeka Curriculum, even though its implementation is still limited. They said that this curriculum gives teachers greater flexibility in determining teaching methods, materials, and activities that are appropriate for their students' circumstances. The following are some of the opinions expressed by teachers in interviews conducted by researchers: 1) The Merdeka Curriculum gives teachers the freedom to be more creative, which is very suitable for religious education, 2) With the Pancasila Student Profile Strengthening Project (P5), students can better apply religious values in their daily lives. However, some teachers also conveyed several challenges, including: 1) Lack of training and guidance related to the implementation of the Merdeka Curriculum, 2) Still minimal teaching materials and modules relevant to PAI subjects, and 3) Not all teachers have an adequate understanding of the concept of independent learning.

It is known that PAI teachers at MTsN 3 Aceh Barat are aware of the independent curriculum. They have also received information and training about the independent learning curriculum, but it is still considered insufficient for teachers to be able to implement learning with the independent curriculum. The researcher observed that teachers still need training because they still need guidance and direction on how to implement the independent learning curriculum and how to design learning tools such as teaching modules, selecting learning projects, and determining differentiated learning. The implementation of the 2013 Curriculum and the Independent Curriculum at MTsN 3 Aceh Barat, based on the results of interviews with the teachers' council regarding the implementation of these two curricula, showed several successes in the implementation of the 2013 curriculum and the independent curriculum at the madrasah, as follows:

a) 2013 Curriculum

The implementation of the 2013 Curriculum (K-13) at MTsN 3 Aceh Barat has been effectively implemented through various innovative and research-based learning approaches. The following are some examples of the implementation of K-13 at the madrasah:

- 1) Discovery Learning Model: In an effort to improve students' critical thinking skills, MTsN 3 Aceh Barat implemented the Discovery Learning model in teaching human respiratory system material. The study showed an increase in students' critical thinking skills with an N-gain value of 0.47 (moderate category) and positive responses from students to this model.
- 2) Inquiry Method in Mathematics Learning. To improve student activity and learning outcomes in mathematics, MTsN 3 Aceh Barat uses the inquiry method. The results of the study show a significant increase in student learning outcomes, with a classical mastery rate of 90% in cycle II.
- 3) Make a Match Learning in Crafts. In the subject of Crafts, particularly in the aspect of processing, MTsN 3 Aceh Barat applies the Make a Match method. The research shows an increase in student learning outcomes from an average score of 78.81 in cycle I to 84 in cycle II, with a classical mastery level of 95%.
- 4) Cooperative Script Model in Social Studies. In teaching Social Studies material on population dynamics, MTsN 3 Aceh Barat uses the Cooperative Script model. The results of the study show an increase in student learning outcomes from 37.50% in the pre-study to 80.00% in cycle II, as well as an increase in student activity from 72.50% to 87.50%.
- 5) Project-Based Learning with Three-Dimensional Media, To enhance student creativity and learning outcomes in terms of the human digestive system, MTsN 3 Aceh Barat implemented a Project-Based Learning model using three-dimensional media. Research showed an increase in student creativity with an average score of 89% (very creative category) and an increase in learning outcomes from a pre-test score of 44 to a post-test score of 84.

Through the application of various learning models and methods in line with the principles of the 2013 Curriculum, MTsN 3 Aceh Barat has succeeded in creating an active, creative, and innovative learning environment, as well as improving the quality of education at the madrasah.

b) Merdeka Curriculum

The results of the study show that the implementation of the Merdeka Curriculum generally emphasizes project-based learning, strengthening the Pancasila student profile, and utilizing technology in the learning process. launched the Jelajah

Ilmu Digital Class program in October 2024. This program aims to improve the quality of learning and utilize technology in education.

This digital classroom is part of a broader initiative in West Aceh Regency, where several other madrasahs have also implemented digital classrooms. Teachers see that the implementation of the Merdeka Curriculum in Madrasahs is a strategic and relevant step in providing more student-centered learning. This curriculum provides more space for students to explore their potential, think critically, and build character through contextual and meaningful learning.

However, teachers feel that in the implementation process, teachers in madrasahs face several challenges, such as teacher adaptation to changes in the learning approach, the need for ongoing training, and the provision of teaching tools that are appropriate to the needs of students. Nevertheless, with the support of the Ministry of Religious Affairs and collaboration among teachers, we are optimistic that these challenges can be overcome gradually.

The Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile Strengthening Project (P5P2RA) in the context of implementing congregational midday prayers at MTsN 3 Aceh Barat, as part of the implementation of the Merdeka Curriculum:



Figure 1. Students performing the midday prayer in congregation

As part of efforts to implement the Merdeka Curriculum, which emphasizes strengthening character and noble national values, MTsN 3 Aceh Barat has integrated congregational midday prayers into the Pancasila Student Profile Strengthening Project and the “Rahmatan lil 'Alamin” Student Profile (P5P2RA). This activity is not only a routine worship, but also serves as a means of character building, spirituality, and discipline for students as a whole.

The main objective of this activity is to instill religious values, discipline, responsibility, and togetherness, which are important parts of the Pancasila Student Profile, such as:

- 1) Believing in and being devoted to God Almighty and having noble character.
- 2) Working together

This activity also encourages students to remind each other, help prepare the prayer area, and maintain the cleanliness of the prayer room together, fostering a spirit of mutual cooperation and caring.

- 3) Independent

Students learn to manage their time, take the initiative to purify themselves and prepare without always having to be reminded. This builds independence and a sense of personal responsibility.

- 4) Global diversity and critical thinking

In religious lectures or character building sessions after prayer, students are given insight into the importance of tolerance, the values of Islam rahmatan lil 'alamin, and the challenges of modern life that must be faced with noble character and sound reasoning.

This program is also part of a habit-forming strategy in establishing a madrasah that excels in character and spirituality, in line with the vision of MTsN 3 Aceh Barat, which is “Excellence in Achievement, Islamic in Character.” With the implementation of congregational Dhuhr prayer, the madrasah not only focuses on academic achievement but also integrates Islamic values into the daily practices of its students.

The following are the Learning Objectives (TP) of the Merdeka Curriculum at MTsN 3 Aceh Barat related to the Dzuhur prayer in congregation, which can be used in P5P2RA (Project to Strengthen the Profile of Pancasila Students and the Profile of Rahmatan lil 'Alamin Students) activities:

Alur Tujuan Pembelajaran

Satuan Pendidikan : MTsN 3 Aceh Barat
Mata Pelajaran : Fiqih
Kelas / Semester : VIII / 1-2
Fase : D

LEARNING OUTCOMES

Fiqh Learning Objectives

Fiqh learning is a process of developing knowledge, attitudes, and skills in students through cognitive performance based on contextual religious social facts and phenomena. Learning has three main characteristics, namely: (a) the

learning process involves maximum mental processes that require learners to think, (b) learning is directed at improving and enhancing higher-order thinking skills, which in turn can help learners acquire knowledge that they construct themselves, and (c) Fiqh learning, which consists of Islamic teachings, principles, and dogmas, is made as contextual as possible in accordance with facts, religious social phenomena, and developments in science and technology (IPTEK), so that religious understanding is not textual but flexible and remains within the corridor of valid methodology. Thus, Fiqh has meaning for students' lives because it colors the way they think, behave, and act in their lives.

Therefore, Fiqh learning focuses on shaping religious attitudes and behavior through the contextualization of religious teachings, habituation, acculturation, and exemplary behavior of all madrasah residents. An academic-religious climate needs to be created in such a way that the madrasah culture becomes a vehicle for the cultivation of moderate religious understanding, the internalization of noble character, a culture of anti-corruption, and a model of religious, national, and civic life that is good for society. The relationship between teachers and students in the learning process is built on bonds of love and mutual assistance, working together to achieve the pleasure of Allah SWT.

The learning outcomes for students with disabilities are set flexibly and adjusted to the characteristics and conditions of the students according to the assessment results contained in the student profile.

Objectives of Fiqh Subject

Fiqh learning in madrasahs is gradually and holistically directed at preparing students to have the competence to understand Islamic laws so that they can properly carry out their religious obligations in relation to Allah SWT, fellow human beings, and the universe. This religious understanding is internalized within students, so that religious values become a consideration in their way of thinking, behaving, and acting in response to life's phenomena. In addition, students are expected to be able to express their religious understanding in a multicultural, multiethnic, multi-religious, and complex society in a responsible, tolerant, and moderate manner within the framework of the Indonesian nation and state based on Pancasila and the 1945 Constitution.

Characteristics of Fiqh Subject

Fiqh is a system or set of Sharia rules related to human actions (mukallajJ. These rules are related to human relationships with Allah SWT (hablum minallaah), fellow humans (hablum minannaas), and other creatures (hablum ma'al ghain) in daily life to fulfill human needs. Fiqh emphasizes a correct understanding of the legal provisions in Islam and their implementation in

worship and muamalah in the Indonesian context so that all daily behaviors are in accordance with the rules and have worship value.

Learning Objectives (LO)

Group Zuhr Prayer Activity at MTsN 3 Aceh Barat

1. Students are able to understand the importance of group Zuhr prayer as an obligation and a form of devotion to Allah SWT.
2. Students demonstrate disciplined behavior by performing the Dzuhur prayer on time in congregation at the madrasah.
3. Students are able to perform the ablution and Dzuhur prayer procedures in accordance with Islamic law.
4. Students are able to demonstrate a sense of responsibility towards their religious obligations without having to be reminded.
5. Students are actively involved in maintaining the cleanliness, order, and comfort of the prayer room before and after congregational prayer.
6. Students show mutual respect and cooperation in congregational prayer activities as part of the value of mutual cooperation.
7. Students are able to become imams, muezzins, or short preachers (kultum) according to their abilities, as a form of spiritual leadership training.
8. Students are able to reflect on the spiritual and social meaning of congregational prayer in their daily lives at madrasahs and outside of school.

Modul P5P2RA (Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar

Rahmatan

lil 'Alamin)

D. Pembahasan

The data obtained by the researcher from the distribution of observation instruments and interviews on Islamic Education Teachers' Perceptions of the Implementation of the 2013 Curriculum and the Merdeka Curriculum at MTsN 3 Aceh Barat are presented as follows:

1. PAI Teachers' Understanding of the 2013 Curriculum and the Merdeka Curriculum

Most PAI teachers stated that they understood the structure and approach of the 2013 Curriculum, which emphasizes a scientific approach, authentic assessment, and competency-based learning. Meanwhile, their understanding of the Merdeka Curriculum was still limited. Teachers admitted that the Merdeka Curriculum is new and requires time to adapt. They understand that the Merdeka Curriculum provides flexibility in material development, differentiated learning, and more flexible formative assessment. "We are already familiar with the 2013 Curriculum. But the Merdeka Curriculum is still new, so we need further training."

2. Teachers' Perceptions of the Implementation of the 2013 Curriculum and the Merdeka Curriculum

Teachers stated that the 2013 Curriculum was quite systematic and helpful in designing lesson plans, especially with the structured guidelines. However, they also complain about the heavy administrative burden and assessments that are considered too complex. “The 2013 Curriculum is good in terms of structure, but there are many assessments and they can be confusing at times.” Meanwhile, the Merdeka Curriculum provides greater flexibility to adapt the material to the local context and student needs. They also welcomed the Pancasila student profile and rahmatan lil 'alamin project approach in the context of madrasahs. However, some of the obstacles faced include limited training, uneven understanding among teachers, and the unavailability of adequate textbooks and teaching modules. “Merdeka Belajar is good, but we are not quite ready yet, especially in terms of teaching tools.”

The PAI teachers at MTsN 3 Aceh Barat believe that the 2013 curriculum has helped them develop a more scientific approach to learning (observing, questioning, trying, reasoning, and sharing). This PAI learning method is considered capable of improving students' conceptual knowledge and critical thinking, especially in the subjects of fiqh, akhlak, and Islamic cultural history (SKI).

The Merdeka Curriculum is generally viewed positively. Considering the quality of students and their surrounding environment, teachers see tremendous potential for developing more contextual learning. The Pancasila student profile project, individualized learning, and character development through teaching at the appropriate level and the added value of rahmatan lil 'alamin in madrasahs are considered more relevant to the religious education setting in the digital age.

The findings in this study are in line with Hall & Hord's (1987) concerns-based adoption model (CBAM) theory, which explains that in every new curriculum implementation, teachers will go through several stages of adaptation, from initial awareness to effective implementation. In the context of MTsN 3 Aceh Barat, most teachers are still in the exploratory and adaptive stages. An interesting finding from this study is the emergence of PAI teachers' thoughts on the importance of preserving the values of Aceh's local wisdom in the implementation of the Merdeka Curriculum. Teachers see opportunities to incorporate local materials such as the history of Aceh's scholars, Shafi'i fiqh practices, and Islamic customs in the context of Aceh into more contextual learning. This reflects an intercultural education approach, in which the curriculum must open space for the integration of local culture into the national learning system. In this context, the Merdeka Curriculum provides greater space than the 2013 Curriculum, which tends to be uniform and centralistic.

E. Kesimpulan

The implementation of the 2013 Curriculum makes it easier for teachers because in the 2013 curriculum, teachers no longer have to create syllabi; instead, the government provides them. The 2013 Curriculum is implemented at all grade levels. The implementation of the 2013 Curriculum has been carried out at every grade level, although in practice it has not been as ideal as expected. The PAI teachers at MTsN 3 Aceh Barat have a positive perception of the concept and implementation of the independent learning curriculum. However, there are still some PAI teachers at MTsN 3 Aceh Barat who do not understand the concept and procedures for implementing the independent learning curriculum.

Students at MTsN 3 Aceh Barat need an independent curriculum to be implemented, and teachers, in their role as facilitators, must meet their needs and ensure that learning focuses on important material. Learning objectives are then grouped from learning outcomes that can be grouped into one scope of material that combines knowledge, attitudes, and skills. Diagnostic assessments are then carried out through written tests, interviews, and project assignments. After that, a preliminary evaluation is carried out to ensure the students' initial competencies. In accordance with the students' readiness, interests, and learning profiles, modules for identifying formative assessment methods and tools based on learning activities are developed, and learning attachments, learning materials, and learning media are created.

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