The Integration of the Cambridge and Merdeka Curricula in Shaping Islamic Character

Muhamad Fauzi[1], Widya Wulandari[2], Anis Malik Thoha[3]

[1,2]Universitas Islam Negeri Raden Fatah Palembang, Indonesia
[3]Universiti Islam Sultan Sharif Ali, Brunei Darussalam

ARTICLE INFO	ABSTRACT
	The urgency is increasingly pressing amidst the complexity of environmental and social problems in dealing with the threat of diversity. Therefore, the integration of the Cambridge Curriculum and the Merdeka Curriculum is essential as it supports the quality of education and character development of students in facing global challenges. This study was conducted at SMAN South Sumatra. This research aims to analyze the integration of the Cambridge Curriculum and the Merdeka Curriculum in shaping Islamic character at SMAN South Sumatra. This research employed a qualitative approach with descriptive methods. Data were collected through interviews, documentation, and observation. The results of the research show that the implementation of the character formation program at SMAN South Sumatra found that all activities were integrated into the character formation program and had a significant influence. Apart from that, it can be applied practically in Islamic religious learning, developing a more adaptive curriculum, as well as theoretical contributions to the understanding of Islamic character formation in the curriculum in the current era.

Corresponding Author:
Muhamad Fauzi
Email: muhamadfauzi_uin@radenfatah.ac.id

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INTRODUCTION

The impact of the rapid development of science and technology has caused the flow of information to vary and develop very quickly, so that it requires preparation in the competition of global life; significant efforts are needed to save the nation's future generations. In efforts to prevent the negative effects of globalization, mitigation efforts through education are needed.[1] Because the challenge for teachers and all educational practitioners (educational units) is not only in curriculum development but also in institutional services.[2] Thus, the role of technology in various fields has become a demand and necessity, especially in improving the quality of learning and education delivery.[3]

The changes and developments that occur in the world of education have the same goal, namely educating the nation's children to live a decent life in accordance with the noble ideals of the Indonesian nation, namely making the life of the nation intelligent, as stated in the Preamble to the 1945 Constitution and regulated expressly and in detail in Republic of Indonesia Law Number 20 of 2003 concerning the National Education System (UUSPN), as emphasized that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength. Religion, self-control, personality, intelligence, noble character, and skills needed by oneself, the nation's community, and the state.[4] Meanwhile, life in the era of globalization demands various fundamental changes in education, namely a change in perspective (mindset) from the life of local communities to the global community.

Efforts to improve the quality of education are continuously carried out, both conventionally and innovatively.[5] Improving the quality of education through national standards requires schools to make changes for the better, as determined by the government.[6] UUSPN number 20 of 2003 in Article 11, paragraph 1, emphasizes that "the Government and Regional Governments are obliged to provide services and facilities, as well as guarantee the provision of quality education for every citizen without discrimination".[7] This suggests that people's opportunities to obtain and provide education should be fair and equitable for all citizens of the nation. However, the government continues to strive for and implement

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[1] Meriam Ben-Peretz and Maria Assunção Flores, "Tensions and Paradoxes in Teaching: Implications for Teacher Education," *European Journal of Teacher Education* 41, no. 2 (2018): 202–2013, https://doi.org/10.1080/02619768.2018.1431216.

[2] Moch Tolchah and Muhammad Arfan Mu'ammar, "Islamic Education in The Globalization Era; Challenges, Opportunities, and Contribution of Islamic Education in Indonesia," *Jurnal Humanities & Social Sciences Reviews* 7, no. 4 (2019): 1031–37, https://doi.org/10.18510/hssr.2019.74141.

[3] Hasan Baharun and Hefniy, "National Assessment Management Based on Information and Communication Technology and Its Effect on Emotional Intelligence Learners," *Journal of Physics: Conferences Series* 1175, no. 1st International Conference on Advance and Scientific Innovation (2018): 1–5, https://doi.org/10.1088/1742-6596/1175/1/012225.

[4] *Kemendikbudmelalui://Pmpk.Kemdikbud.Go.Id/Assets/Docs/UU_2003_No_20__Sistem_Pendidikan_Nasio nal.Pdf, Diakses Pada 24 November 2022*, n.d.

[5] Yanuar Yoga Pradana, "Nilai-Nilai Pendidikan Karakter Pada Kegiatan Ekstrakurikuler Di MI Ma'Arif NU 1 Pageraji Kecamatan Cilongok Kabupaten Banyumas Tahun Pelajaran 2016-2017" (Thesis, Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2017).

[6] Mirza Rezki Alafanta, "Implementasi Kebijakan Peraturan Pemerintah Nomor 19 Tahun 2005 Tentang Standar Nasional Pendidikan Dalam Rangka Meningkatkan Mutu Pendidikan Di Sekolah Dasar Negeri 5 Teupah Tengah Kabupaten Simeulue" (Undergraduate Thesis, Fakultas Ilmu Sosial dan Ilmu Politik Universitas Muhammadiyah, 2017), http://repository.umsu.ac.id/handle/123456789/4302.

an efficient and effective national education system, as well as provide guidance to educational units by referring to the National Education Standards (SNP). This can be done by implementing alternative curricula, such as the international curriculum. Previously, the implementation of education by applying the international curriculum in Indonesia was regulated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 31 of 2014, Article 7, which stated, "The use of other countries' education systems must obtain permission from the Minister after obtaining recommendations or considerations from the relevant Director General."

The essence of international standard schools must be in accordance with Government Regulation Number 19 of 2005, namely, schools that meet all National Education Standards (SNP), which include content standards, process standards, graduate competency standards, education and education personnel standards, infrastructure standards, management standards, financing standards, and assessment standards.[8] Several schools in Indonesia have used the international and national curriculum (double curriculum). For example, one type of international curriculum in Indonesia, namely the Cambridge International Examination, is a unit of Cambridge University, where the curriculum can be adopted globally (internationally). One of them is Indonesia, which has implemented the Cambridge curriculum, which helps improve and develop the character of students, such as self-confidence, active involvement, responsibility, innovation, and reflection.[9] Thus, the advantages of implementing an international curriculum can shape the character and skills of students to compete in global competition.[10]

The similarities between these two curricula (national and international curricula) open up opportunities to implement them by integrating the two curricula. However, schools that have implemented the Cambridge curriculum integration have several obstacles to improvement, one of which is the need to be selective in adopting and adapting the international curriculum to suit Indonesian educational conditions.[11] The integrated curriculum concept focuses more on preparing students well, where the learning process of the subject matter should be processed into real-life experiences in the future.[12] This is very important to do because of external challenges related to globalization and various issues related to environmental problems, advances in technology and information, the rise of creative and cultural industries, as well as the development of education at the international level.[13] Curriculum integration is also expected to produce people who have character and

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[8]"Departemen Pendidikan Nasional, *Pedoman Penjaminan Mutu Sekolah/Madrasah Bertaraf Internasional pada Jenjang Pendidikan Dasar dan Menengah* (Jakarta: Badan Penelitian dan Pengembangan Depdiknas, 2007)," n.d.

[9] Anonymous, "Kurikulum Cambridge IGCSE," Blog, Cambridge Assessment International Education, n.d.,https://www.cambridgeinternational.org/languages/indonesia/programmes-qualifications-new/cambridge-igcse/.

[10] "Sampoerna Academy Tentang Kurikulum Internasional yang Ada Pada Sekolah di Indonesia melalui https://www.sampoernaacademy.sch.id/id/kurikulum-internasional-yang-ada-pada-sekolah-di-indonesia, diakses pada 22 November 2022," n.d.

[11] Achmad Bagus Hendy Kurniawan, "Implementasi Kurikulum Integrasi (Kurikulum Cambridge Dan Kurikulum 2013) Matematika Kelas VIII Di MTS Bilingual Muslimat NU Pucang Sidoarjo" (Undergraduate Thesis, UIN Sunan Ampel, 2018), http://digilib.uinsa.ac.id/id/eprint/22713.

[12] Fogarty Robin and Pete Brian, *How to Integrate the Curricula* (California: Corwin Press, 2009), 9.

[13] "Peraturan Menteri Pendidikan dan Kebudayaan RI Nomor 35 Tahun 2018 Tentang Perubahan Peraturan Menteri Pendidikan dan Kebudayaan Nomor 58 Tahun 2014 Tentang Kurikulum 2013 melalui

integrated personalities. Therefore, developing curriculum integration (international and national) is an interesting discussion and further strengthens the value of character formation in schools.[14]

The strategic plan of the Ministry of Education and Culture related to education SDGs (Sustainable Development Goals) targets, one of which is improving the quality and relevance of learning oriented towards character formation.[15] However, considering the importance of the curriculum as the heart of education, it needs to be developed to complement the shortcomings of the 1947 curriculum up to the 2013 revised edition of the Merdeka Belajar curriculum, which, before it was revised and known as a competency-based curriculum, needed a more holistic assessment to measure student competency, and after the revision it was replaced with a minimum competency assessment and character survey. To support the recovery of learning after the Covid-19 pandemic, on February 11, 2022, the Ministry of Education, Culture, Research, and Technology launched the 15th episode of Merdeka Belajar, namely the Merdeka Curriculum and the Merdeka Teaching Platform.[16]

The curriculum is expected to be able to integrate 21st-century skills. The question is, why is the government trying to realize character education? Due to the current phenomenon of the impact of globalization, causing moral decline, it is important to improve the quality (output) of student graduates and realize the Golden Generation 2045. Through improving the curriculum, it is hoped that we can prepare quality human resources (HR) and answer various problems and challenges that are increasingly complicated and complex, so that students are encouraged to have much better attitudes, skills, and knowledge.[17] To realize these ideals, educational units can carry out the education process with the Merdeka Curriculum.[18] By implementing the Merdeka Curriculum, it is hoped that it can produce graduates or alumni who are of high quality and globally competitive.[19] The Ministry of Education, Culture, Research, and Technology (hereinafter Kemendikbud Ristek) has prepared and issued a policy on developing the Merdeka Curriculum for educational units (schools) as a consideration for learning recovery during 2022-2024. The program that has been created by the Ministry of Education and Culture, Research and Technology, namely

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https://jdih.kemdikbud.go.id/sjdih/siperpu/dokumen/salinan/Permendikbud%20Nomor%2035%20Tahun%202018.pdf, diakses pada 22 November 2022," n.d.

[14] Darul Qutni, "Integrasi Kurikulum Dalam Pembentukan Karakter Peserta Didik (Studi Di SMP Daarul Qur'an Internasional Tanggerang Internasioanl Pesantren Tahfidzh Daarul Qur'an)," *Jurnal Manajemen Pendidikan Islam: Tahdzibi* 3, no. 2 (2018): 103–16, https://doi.org/10.24853/tahdzibi.3.2.103-116.

[15] "Peraturan Menteri Nomor 12 Tahun 2018 Tentang Perubahan Atas Peraturan Menteri Pendidikan Kebudayaan Nomor 22 Tahun 2015 Tentang Rencana Strategis Kementerian Pendidikan dan Kebudayaan Tahun 2015-2019 melalui peraturan.go.id/id/permendikbud-no-12-tahun-2018, diakses pada 22 November 2022," n.d.

[16] "Akun Resmi Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia melalui http://ditpsd.kemdikbud.go.id/artikel/detail/merdeka-belajar-episode-1-11, diakses pada 26 November 2023," n.d.

[17] Indah Pratiwi, "Efek Program PISA Terhadap Kurikulum Di Indonesia," *Jurnal Pendidikan Dan Kebudayaan* 4, no. 1 (2019): 51–71, https://doi.org/10.24832/jpnk.v4i1.1157.

[18] Evi Susilowati, "Implementasi Kurikulum Merdeka Belajar Dalam Pembentukan Karakter Siswa Pada Mata Pelajaran Pendidikan Agama Islam," *Journal of Science Education* 1, no. 1 (2022): 115–32, https://doi.org/10.56436/mijose.v1i1.85.

[19] Widya Wulandari, "Implementasi Pembelajaran Jarak Jauh (PJJ) Pada Pembelajaran Pendidikan Agama Islam Di SLB (Sekolah Luar Biasa) Negeri Muara Enim," *Jurnal Pendidikan Agama Islam* 4, no. 1 (2022): 79–91, https://doi.org/10.19109/pairf.v4i1.9679.

the Driving School, is an effort to realize the vision and goals of Indonesian education and to make Indonesia advanced through the creation of the Pancasila Student Profile.[20] As a provision for students to become complete Indonesian people.

SMAN South Sumatra is one of the schools that integrates the Cambridge curriculum and the Merdeka Curriculum, which has been implemented for approximately 2 years. The main consideration for determining SMAN South Sumatra as a research location in character formation from the integration of the international and national curriculum is that the school has implemented a curriculum program based on National Education Standards (SNP), namely, Curriculum 2013, Merdeka Curriculum, and Cambridge International. Supported by the statement from Mr. Iswan, as Head of SMAN South Sumatra, that the implementation of curriculum integration helps and develops students on a global scale perspective from aspects of knowledge and learning, as well as making students part of a large (world) group and lifelong learners for students of SMAN South Sumatra.[21] The existence and position of SMAN South Sumatra are increasingly urgent amidst the complexity and threat of various environmental and social issues faced by students and society in general. In this context, teachers and students must have the skills to face the era of disruption in the 21st century. In this case, there are several important components needed, namely 10% knowledge competency, 36% problem-solving ability, 16% social skills, 17% critical thinking ability, and 17% ability to make your own decisions independently and creatively.[22] Therefore, through the integration of the Cambridge Curriculum and the Merdeka Curriculum, it becomes an important part of SMAN South Sumatra as a school that can support the quality of schools and students in facing global challenges and achieving sustainable development, as well as realizing national education goals. The targets presented by the Cambridge Curriculum and the Merdeka Curriculum are how students can be successful in their lives by being equipped with the mindset of critical thinking, independence, collaboration, and presenting arguments.[23]

Through the integration of the Cambridge curriculum and the Merdeka Curriculum, it has an orientation that is focused on building the character of students. Therefore, this situation has implications for schools and teachers in the context of greater competitiveness and policy changes that pose major challenges. Apart from that, it is important to consider the relevance of the double curriculum in improving the quality of character, literacy, and numeracy, as well as competence. So, through this background, we can find out more about the integration of the Cambridge and Merdeka Curricula in shaping Islamic character.

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[20] "Akun Resmi Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia melalui https://ditpsd.kemdikbud.go.id/hal/profil-pelajar-pancasila, diakses pada 24 November 2022," n.d.

[21] "Apriandi, Kabar Berita yang bertajuk Academic Program, Diakses pada 24 November 2022 melalui http://smansumsel.sch.id/index.php/home2/33-program," n.d.

[22] Fitriana Nurlaeli and Bunyanul Arifin, "Merdeka Belajar Dalam Perspektif Pendidikan Islam Dan Implementasinya Di SMK Islam Insan Mulia," *Jurnal Tarbawy* 3, no. 2 (2021): 393.

[23] Khaidar Fadil and Eka Rafikah, *Integrasi Kurikulum Merdeka Dan Kurikulum Cambridge (Teori & Aplikasinya)* (Mojokerto: Insight Mediatama, 2023), 5.

RESEARCH METHOD

This research employed a qualitative research approach with descriptive methods. In qualitative research, researchers can find out phenomena/events from various subjects and objects to be studied.[24] Qualitative research is suitable to be used in this discussion because the problems being studied are still dim, even dark. With this, the author chose qualitative research because he wanted to understand it thoroughly to provide complete and accurate information regarding the integration of the Cambridge curriculum and the Merdeka curriculum.

In the 2023/2024 academic year, the new Merdeka curriculum has been implemented in the teaching and learning process. Thus, it is important to understand and analyze the implementation of character formation in the integration of the Cambridge curriculum and the Merdeka curriculum at SMAN South Sumatra. Apart from that, it is used to construct social phenomena in their development, to find hypotheses and theories. Meanwhile, the descriptive method was used in this research dig up as much information as possible based on observations (through observing the implementation of P5, intracurricular, extracurricular, co-curricular, and dormitory activities) and interviews (interviews were conducted to obtain data from the principal, head of curriculum, chemistry teacher, 3 class X students, and extracurricular teachers as well as dormitory accompanying teachers). The descriptive method was applied so that researchers knew how to implement the integration of the Cambridge curriculum and the Merdeka curriculum, and the character formation program for class X students at SMAN South Sumatra in depth and detail. With this approach, researchers can find and understand problems that exist in the school/field.

RESULT AND DISCUSSION

A person's moral qualities shape moral knowledge, moral feelings, and moral implementation, where these influence each other. Good character consists of knowing good things, wanting good things, and doing good things through habits in thinking, habits in the heart, and habits in action. In depth, according to Thomas Lickona, character formation aims to guide the nation's intelligent generations and shape them to have good and virtuous behavior.[25] Through the education system, by realizing the character formation that is expected in the future. Can guide and produce a generation of people with good character. There are four types of character applied in the educational process, namely:[26] 1) religious values; 2) cultural values; 3) environment (environment); and 4) self-potential. With the actualization of character education in schools, four domains are formed. They are 1) teaching and learning; 2) school culture (development of school culture) and learning activity center; 3) co-curricular and extracurricular; and 4) daily activities at home and in the community (environment).[27]

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[24] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017), 245.

[25] Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 5.

[26] Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: Diva Press, 2011), 101.

[27] Suparlan, *Praktik-Praktik Terbaik Pelaksanaan Pendidikan Karakter* (Yogyakarta: Hikayat Publishing, 2012), 153.

One of the advantages of the Cambridge curriculum is that it trains students to think critically, examine, pose, and solve problems. The Cambridge curriculum combines core aspects of life and learning as a form of international curriculum to prepare students adequately for higher education, further employment opportunities, and real life. Cambridge students are aimed at developing the characteristics of being responsible, confident, reflective, innovative, and engaged with a student-centered approach. Additionally, independent learning, critical thinking, research, and communication are encouraged through classroom activities.[28] Meanwhile, the formation of student character based on the Pancasila student profile with project-based learning in the national curriculum is part of the realization of national education goals. Some characters and competencies are expected to be realized by students based on Pancasila values through the Merdeka curriculum.[29] The Merdeka Curriculum perfects the cultivation of character education for students with the Pancasila student profile by covering 6 dimensions, namely, faithful, devoted to God Almighty, global diversity, cooperation, independent, and reasoning critically and creatively.[30]

The integration model coined by Fogarty has goals and benefits in the world of education, namely:[31]

Table 1. Goals and Benefits of Fogarty's Integrated Curriculum Model

The Objective of the Integrated Curriculum Model	The Benefit of the Integrated Curriculum Model
• Improve understanding of the concepts studied in a more meaningful way. • Develop skills in finding, processing, and utilizing information. • Increase interest in learning • Choose activities that suit your interests and needs.	• There are many topics covered in each subject that are conceptually related to what is being studied. • Integrated learning allows students to utilize skills developed from studying the relationships between subjects. • Integrated learning helps students solve problems and develop critical thinking skills in real situations.

Holistic competencies encourage programs to develop multidimensional assessments that address "knowledge, values, skills, and cognitive and affective processes." One approach that is gaining increasing attention across academic disciplines is the use of reflection as a learning process that enhances deep learning.[32] Curriculum development by implementing

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[28]"Akun Resmi Cambridge International Recognition melalui https://www.Cambridgeinternational.org/why-choose-us/benefits-of-a-Cambridge-education/international-recognition/, diakses pada 27 November 2023, pukul 13.42 WIB," n.d.

[29] Winda Trisnawati, Randi Eka Putra, and Levandra Balti, "Tinjauan Aksiologi Pada Profil Pelajar Pancasila Kurikulum Merdeka Belajar," *Jurnal Muara Pendidikan* 7, no. 2 (2022): 286–94, https://doi.org/10.52060/mp.v7i2.985.

[30] "Akun Resmi Direktorat Sekolah Dasar Kemendikbudristek pada Profil Pelajar Pancasila, diakses melalui http://ditpsd.kemdikbud.go.id/hal/profil-pelajar-pancasila, pada 16 Februari 2023," n.d.

[31] Robin Forgarty, "Ten Ways to Integrate Curriculum," *Educational Leadership* 49, no. 2 (1991): 61–66.

[32] Lisa E McGuire and Kathy A. Lay, "Reflective Pedagogy for Social Work Education" Intergrating Classroom and Field for Competency-Based Education," *Journal of Social Work Education* 56, no. 3 (2019): 519–32, https://doi.org/doi: 10.1080/10437797.2019.1661898.

the integration of national and international curricula becomes a benchmark for schools in improving the quality of education.[33]
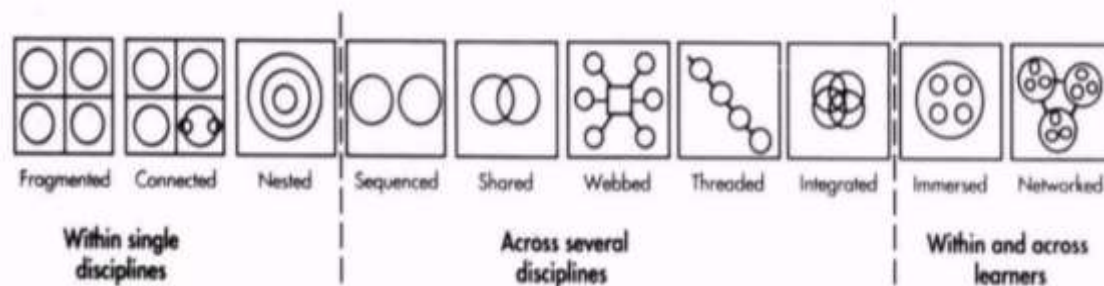

Figure 1. Integrated Curriculum Model (Forgarty)

The Cambridge curriculum has a clear work system and documentation; implementation is included in a standard process with a thorough plan. For example, Cambridge learning is fun, there is a framework (syllabus and lesson plans in the learning tool/lesson plan), and evaluation for achieving satisfactory results.[34] This curriculum integration will complement and improve the national curriculum and vice versa.[35] Meanwhile, the Pancasila student profile with project-based learning (Project Based Learning) can be adjusted to the vision and mission of each educational unit. In implementing this project, it does not only focus on target material, but focuses more on more essential material. Learning becomes better with increasing student character and enjoyable learning opportunities.[36]

Implementation of the Integration of the Cambridge Curriculum and the Merdeka Curriculum in Shaping the Students' Character

In implementing the integration of the Cambridge curriculum and the Merdeka curriculum at SMAN South Sumatra, the character formation of students has been determined. The synergy between the two curricula is able to prepare students with a global perspective in all aspects of their learning and knowledge, as well as help students take on a role as part of the world community and lifelong learners. Combining thinking skills and character-building social skills in the Cambridge curriculum and the Merdeka curriculum is able to integrate 21st-century skills. This is in line with Fogarty Robin's concept of an integrated curriculum, which aims to prepare students well by turning learning into real-life experiences that can be applied to future life.[37] So the integration of the Merdeka curriculum

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[33] Sri Aryaningsih and Rejokirono, "Manajemen Integrasi Kurikulum Internasional Middle Year Curriculum (IMYC) Dan Kurikulum Nasional Dengan Perspektif Inklusi Di SMP Tumbuh Yogyakarta," *Jurnal Media Manajemen Pendidikan: MMP* 5, no. 1 (2022): 54–66, https://doi.org/10.30738/mmp.v5i1.12421.

[34] Ahmad Bayu Abdulloh and Imam Makruf, "Manajemen Implementasi Perpaduan Kurikulum Cambridge Dan Kurikulum Nasional Di SMP Islam Alabidin Surakarta," *Jurnal Keislaman Dan Ilmu Pendidikan: Islamika* 5, no. 1 (2023): 391–409, https://doi.org/10.36088/islamika.v5i1.2838.

[35] Hilmia Wardani and Fajar Dwi Nugroho, "Integrasi Kurikulum Nasional Dan Cambridge Curriculum Pada Mata Pelajaran Bahasa Inggris," *The Curriculum Journal* 9, no. 2 (2016): 666–79.

[36] Pat Kurniati et al., "Model Proses Inovasi Kurikulum Merdeka Implikasinya Bagi Siswa Dan Guru Abad 21," *Jurnal Citizenship Virtues* 2, no. 2 (2022): 408–23, https://doi.org/10.37640/jcv.v2i2.151.

[37] Forgarty, "Ten Ways to Integrate Curriculum."

with the Cambridge curriculum in character formation can improve educational skills for the 21st century.
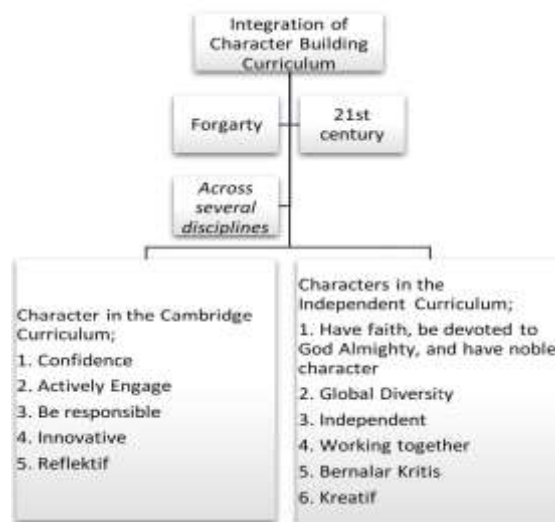

Figure 2. Forming Character

Looking from the perspective of character formation, the role of character in the Cambridge curriculum and the Merdeka curriculum is in accordance with the development of competencies and attitudes in Indonesia. In the Merdeka curriculum, there is P5 (Strengthening Pancasila Student Profile Project), where the existing values are adapted to Indonesian culture. Meanwhile, the Cambridge curriculum contains ESL (English as a Second Language) activities, which aim to broaden students' horizons and give them the competence to compete globally. Apart from character formation in the classroom, there is also habituation, which also plays a role in character formation in activities at school and in the dormitory.

In developing students with an international perspective by recognizing students' common sense of humanity and sharing concern for others, as well as helping to create a better and more peaceful world. Therefore, SMAN South Sumatra develops and fosters character formation from the integration of the Cambridge curriculum and the Merdeka curriculum simultaneously. Being able to change learning methods that were initially carried out in the classroom and changed to learning outside and in the classroom will provide a great opportunity for students to form good character in terms of courage to express opinions during discussions, creativity, innovation, communication, and social skills, so that students are competent and their character is naturally formed.[38] Character formation, according to Pupuh Fathurrohman, is divided into 3 things, namely development, improvement, and filtering. The development in question is the development of students' potential, such as developing better behavior and having attitudes and behavior that reflect the character of the nation. Improvements in terms of strengthening national education to be responsible for developing better student potential. Next, filter the character of the Indonesian nation and other nations that are not in accordance with the values of national

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[38] Juliati Boang Manalu, Pernando Sitohang, and Netty Heriwati Henrika, "Pengembangan Perangkat Pembelajaran Kurikulum Merdeka Belajar," *Prosiding Pendidikan Dasar* 1, no. 1 (2022): 80–86, https://doi.org/10.31004/basicedu.v6i4.3237.

character.[39]

So, this is in accordance with the function of character formation in the program and habituation at SMAN South Sumatra. These programs and habits are a forum for students to develop themselves, providing good habits in accordance with the values of national character. Students are expected to know that future success depends on the efforts made now. Students are also trained to have a sense of belonging and care not only for themselves but also for other family members. Finally, against the background of limited financial conditions, SMAN South Sumatra always hopes that students will dare to dream of changing their fate and become quality individuals so that they will eventually return to society and do more for the benefit of the nation and state.

This is in accordance with Thomas Lickona's opinion that character formation from the activities that are formed and carried out will easily emerge in students. The ability to change moral considerations and feelings into effective moral actions to resolve problems fairly, having the desire to be a good person, often requires good actions, and being able to make a habit or do good because of the urge of habit.[40] Thus, the habituation program is implemented gradually and continuously and is fully supported by the school by providing awards and recognition for the achievements achieved by each student.

Previously, in the Minister of Education and Culture Regulation Number 64 of 2013, concerning Basic and Secondary Education Content Standards, it was expected to contain character values consisting of religious, honest, disciplined, responsible, polite, caring, and self-confident. In its development, it is further strengthened in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Ministry of Education and Culture's Strategic Plan, relating to efforts to build superior human resources and lifelong students who have global competence and behave in accordance with Pancasila values, known as the Pancasila Student Profile.[41] In other words, character formation through education is not just about teaching, but more than that, character formation in education for students can instill habits (habits) about good things so that students become aware (cognitive) about what is right and wrong, because they are able to feel (affective) the good and habitual values of doing them (psychomotor).[42]

Through the integration of the Cambridge curriculum and the Merdeka curriculum at SMAN South Sumatra, efforts to continuously improve the quality of education are being realized. This effort is carried out in order to create the nation's next generation, who have character, know their national identity, and create students who are superior and able to compete internationally. In implementing character formation in schools that become one unit to strengthen competency achievements and strengthen character, through;[43] SMAN South Sumatra prepares and implements activity programs for students to form character in

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[39] Pupuh Fathurrohman, *Pengembangan Pendidikan Karakter* (Bandung: PT Refika Aditama, 2013). 97.

[40] Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, 5.

[41] Sri Hartati, "dalam Revitalisasi Penilaian Karakter Membangun Profil Pelajar Pancasila melalui https://bbpmpjateng.kemdikbud.go.id/revitalisasi-penilaian-karakter-dalam-membangun-profil-pelajar-pancasila/, diakses pada 25 November 2023," n.d.

[42] Imam Machali and Muhajir, *Pendidikan Karakter (Pengalaman Implementasi Pendidikan Karakter Di Sekolah)* (Yogyakarta: DPP Bakat Minat dan Keterampilan Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga dan kerjasama dengan Aura Pustaka, 2011), 47.

[43] Suparlan, *Praktik-Praktik Terbaik Pelaksanaan Pendidikan Karakter*, 153.

accordance with the school's vision, mission and goals. This is supported by the results of Ma'zumi's research which found that the implications and implementation of character values were integrated through integrated pathways. Applicatively and implementably, students can continuously improve their cognitive, affectional and psychomotor skills in behavior through co-curricular, extra-curricular and intra-curricular activities.[44] This is found through moral knowing, moral feeling, and becoming a habit or moral action.
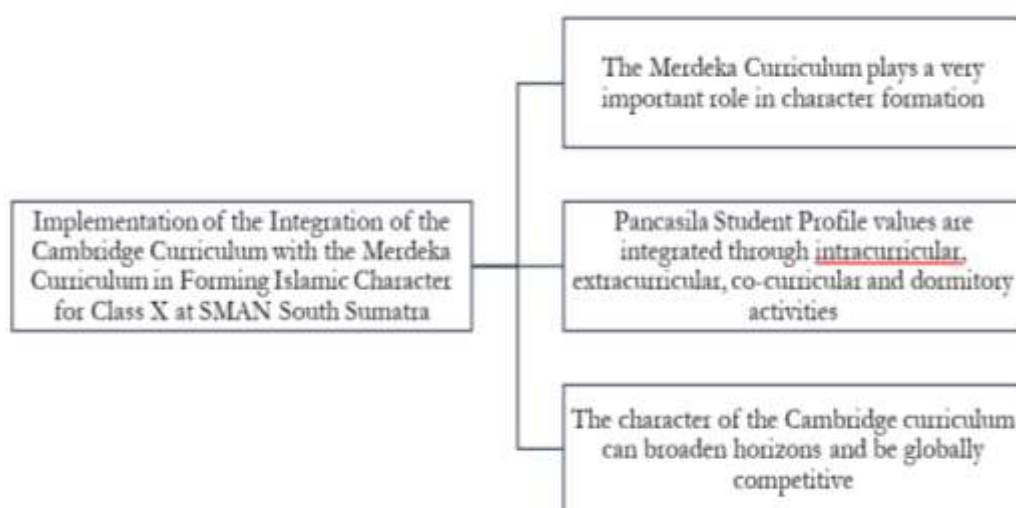

Figure 3. Analysis of Character Formation at SMAN South Sumatra

Based on the data above, SMAN South Sumatra has carried out conditioning that supports character formation from the integration of the Cambridge curriculum and the Merdeka curriculum in the form of creating a conducive and effective environment through existing programs, as well as human resources that support character formation. The efforts made by the school have a good influence on student behavior to support the school's vision, mission, and goals by creating future leaders with character and a global perspective. So, all the behavior carried out by teachers and parents, as well as good education, will create someone highly motivated to be better in all aspects of life.

CONCLUSION

Implementation of the character formation program for the class. From various cultures, languages, and ethnicities are brought together in one forum at SMAN South Sumatra, students are given provision and introduction through intracurricular, extracurricular, co-curricular, and dormitory programs, which certainly experience many changes that give rise to habits in students' lives. So, contextually integrating the Cambridge curriculum with the Merdeka curriculum in character formation for class. Meanwhile, in integrating the curriculum, there are implications that the Cambridge curriculum material is more complex than the Merdeka curriculum and has more discussion than the Merdeka

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[44] Ma'zumi and Sujai Saleh, "Implikasi Dan Implementasinya Pendidikan Karakter Di 4.0," *Jurnal Jawara: Jurnal Pendidikan Karakter* 9, no. 1 (23): 25–41.

curriculum, and follows the evaluation system standards of each curriculum. So, the efforts made by the school have a good influence on the competence and behavior of students to support the school's vision, mission, and goals by creating future leaders with character and a global outlook.

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