

PAI Teacher's Strategy in Implementing KMA No. 347 of 2022 at MAN 2 Langkat Tanjung Pura

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ABSTRACT

This research aims to describe the strategies of Islamic Religious Education (PAI) teachers in implementing KMA No. 347 of 2022 at MAN 2 Langkat Tanjung Pura. This regulation is the basis for the implementation of the Merdeka Curriculum in piloting madrasahs, with an emphasis on learning outcomes, teacher freedom in formulating learning objectives, and the use of more varied assessments. Although KMA No. 347 has now been replaced by KMA No. 450 of 2024, its implementation still provides important experience for the practice of PAI learning in madrasahs.

This research uses a qualitative approach with structured interview methods to the head of the madrasa, the deputy head of the curriculum, and PAI teachers. The data obtained were analyzed thematically to find patterns of implementation strategies, learning innovations, and challenges faced.

The research results indicate that schools provide support in the form of policies, training, and supervision to support teachers in implementing KMA. At the curriculum level, learning tools such as teaching modules, annual programs, and semester programs are compiled based on regulations and adapted to the needs of PAI subjects. Teachers implement collaborative learning strategies, problem-based learning, and project-based learning to encourage students' critical thinking, communication, and collaboration skills. Assessment is carried out holistically through initial assessment, formative assessment, attitude observation, and learning reflection. Innovations include the use of digital media, storytelling, and the integration of religious activities outside the classroom. Key challenges include limited facilities, the readiness of senior teachers for technology, and the mindset of students who are still accustomed to old patterns.

In conclusion, the implementation of KMA No. 347 at MAN 2 Langkat Tanjung Pura is able to encourage PAI learning that is more independent, innovative, and character-strengthening oriented.

Keywords: Teacher strategy, Islamic Religious Education, KMA No. 347 of 2022, Merdeka Curriculum, MAN 2 Langkat

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Introduction

Islamic Religious Education (PAI) in madrasahs has a strategic role in shaping students' character, faith, and morals so that they can face the challenges of the times based on Islamic values. The change in curriculum regulations stipulated through the Decree of the Minister of Religion (KMA) No. 347 of 2022 concerning the independent curriculum in piloting madrasahs marks a paradigm shift from a Competency-Based Curriculum (KD) to more flexible, contextual, and student-centered learning

achievements (CP). This regulation requires teachers to independently develop learning objectives, learning objective flows, and mastery criteria, while also integrating formative assessments, initial assessments, and evaluations of students' character and spirituality. Previous research has widely discussed the implementation of the independent curriculum in general schools, but studies focusing on the implementation of KMA 347 in madrasahs, especially in PAI subjects, are still limited, thus requiring in-depth analysis of teacher strategies in adapting this regulation. This research closes this gap by highlighting how PAI teachers at MAN 2 Langkat Tanjung Pura design learning strategies, innovate, and face challenges in implementing KMA 347. The novelty of this research lies in revealing the real practices of teachers in integrating regulations into project-based, collaborative, and digital PAI curricula, as well as demonstrating the implications of these regulations for changes in students' learning patterns to be more critical, creative, and independent.

Theoretical Basis

The implementation of the Merdeka Curriculum in Islamic Religious Education (PAI) as regulated in KMA No. 347 of 2022 is inseparable from a new educational paradigm that emphasizes flexibility, differentiation, and project-based learning. This basic principle is closely related to constructivism theory which states that knowledge is actively constructed by students through interaction with the social environment and learning experiences (Vygotsky, 1978; Piaget, 1972). In the context of PAI, teachers act as facilitators who enable students to explore religious values contextually and applicably in daily life (Bruner, 1996).

In addition, the concept of holistic education emphasizes the importance of education that integrates cognitive, affective, and psychomotor aspects, so that religious learning does not stop at the realm of knowledge, but also fosters spiritual attitudes and social skills (Miller, 2000; Noddings, 2013). This is in line with the integrated curriculum approach, where cross-disciplinary learning helps students understand the relationship between religious values, science, and real life (Beane, 1997; Drake & Reid, 2018).

In curriculum implementation, assessment plays an important role as a learning tool. The assessment for learning model is considered effective because it places assessment as an integral part of the learning process, not merely a tool for measuring final results (Black & Wiliam, 1998; Hattie & Timperley, 2007). In PAI learning, formative assessment allows teachers to continuously monitor the development of students' faith, understanding, and worship practices (Brookhart, 2010).

Furthermore, the theory of educational change states that the successful implementation of a new curriculum greatly depends on teacher readiness, infrastructure support, and the leadership of the madrasah principal (Fullan, 2007; Darling-Hammond et al., 2020). In this regard, PAI teachers at MAN 2 Langkat Tanjung Pura become the main agents who translate KMA 347 policy into project-based, collaborative learning practices, and utilize digital technology according to the needs of the 21st century (Trilling & Fadel, 2009; Mishra & Koehler, 2006).

Thus, this theoretical foundation asserts that the implementation of KMA 347 not only emphasizes administrative compliance but also a pedagogical

transformation oriented towards meaningful, character-building learning that is relevant to the challenges of the global era.

1. Constructivism Theory

Constructivism theory emphasizes that knowledge is not merely transferred from teacher to student, but actively constructed by learners through learning experiences and social interaction. Vygotsky (1978) emphasized the role of the zone of proximal development and interaction with others, while Piaget (1972) emphasized stages of cognitive development that influence how students understand information. In the context of the implementation of the Merdeka Curriculum, especially KMA No. 347 of 2022, constructivism becomes a relevant pedagogical basis, as PAI teachers are expected to be able to create a learning environment that encourages active student participation.

2. Holistic Education

The concept of holistic education is oriented towards the comprehensive development of students, encompassing cognitive, affective, spiritual, and psychomotor aspects. Miller (2000) explains that holistic education helps build a balance between academic knowledge and moral and spiritual values. In Islamic Religious Education (PAI), this approach is important because religious learning is not only cognitive, but also instills morals, ethics, and worship practices that shape students' character (Noddings, 2013).

3. Integrated Curriculum (Integrated Curriculum)

Integrated curriculum is seen as a learning strategy that connects various disciplines so that students can understand the interconnectedness of knowledge as a whole. Beane (1997) asserts that curriculum integration is relevant in building contextual learning, while Drake and Reid (2018) add that integration helps develop 21st-century skills. In Islamic Religious Education (PAI), the integration of religious values with modern science is expected to form religious competence as well as social and digital competence.

4. Assessment for Learning (Assessment for Learning)

Black and Wiliam (1998) emphasize that assessment should function as a means to improve the learning process, not merely to measure outcomes. Hattie and Timperley (2007) add that effective feedback from formative assessment can significantly improve student achievement. In the context of KMA 347, PAI assessment is directed to be able to assess the achievement of spiritual competence, knowledge, and worship skills in a sustainable manner (Brookhart, 2010).

5. Theory of Educational Change

Fullan (2007) states that the successful implementation of the curriculum is highly dependent on teacher readiness, school principal leadership, and the support of the education system. Research by Darling-Hammond et al. (2020) also shows that teachers with pedagogical competence and access to adequate resources are more successful in implementing new curricula. In the case of PAI teachers at MAN 2 Langkat Tanjung Pura, this theory explains the importance of adaptive strategies, digital innovation, and cross-subject collaboration for more optimal implementation of KMA 347.

Method

This research uses a qualitative approach with a case study design, because its main focus is to understand the strategies of Islamic Religious Education (PAI) teachers in implementing KMA No. 347 of 2022 at MAN 2 Langkat Tanjung Pura. A qualitative approach was chosen to explore the meaning, perceptions, and learning practices in depth in a real context (Creswell, 2014; Merriam & Tisdell, 2016).

The research subjects were Islamic Religious Education (PAI) teachers who teach at MAN 2 Langkat Tanjung Pura. Informants were selected using purposive sampling technique, considering their direct involvement in curriculum implementation and adequate teaching experience (Patton, 2015). The number of participants was adjusted to the data needs until data saturation was reached, which is the condition when the information obtained is considered adequate to answer the research questions (Guest et al., 2020).

Data collection techniques were carried out through in-depth interviews, classroom observations, and document analysis (Miles et al., 2014). In-depth interviews were used to gain an understanding of learning strategies, constraints, and solutions taken by teachers. Classroom observations were used to validate actual practices carried out in learning, while document analysis (such as RPP, teaching modules, and assessment tools) was carried out to trace compliance with KMA 347 policies.

Research instruments include semi-structured interview guidelines, observation sheets, and document analysis checklist. Data validity is maintained through source and method triangulation techniques (Lincoln & Guba, 1985), so that the research results have stronger credibility.

Data were analyzed using thematic analysis techniques which included three stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Analysis was carried out interactively and continuously until the data was considered saturated. The results of the analysis are presented in the form of a narrative description that illustrates patterns, categories, and themes related to PAI teachers' strategies in curriculum implementation.

Research Results

The results of this study describe the demographic profile of the respondents, the learning strategies used by PAI teachers in the implementation of KMA No. 347 of 2022, as well as supporting and inhibiting factors in its implementation.

Respondent Characteristics

Research respondents consisted of PAI teachers with different educational backgrounds. Demographic data is shown in the following table:

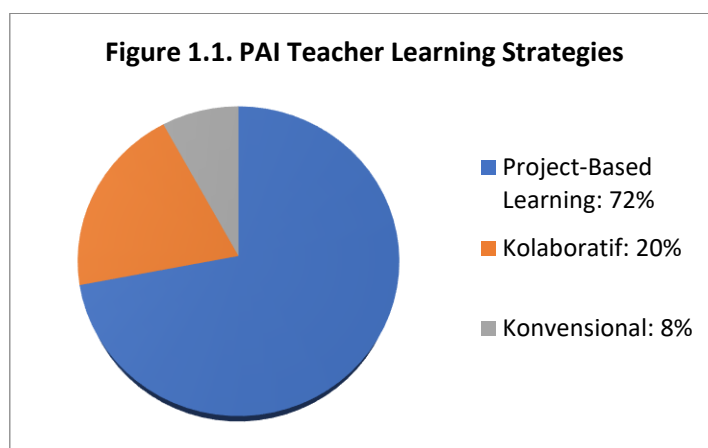
Table 1.1. Demographic Profile of PAI Teachers

Last Education	Male	Female	Total
S1 (Strata 1)	10	10	20
S2 (Strata 2)	2	2	4
S3 (Strata 3)	0	0	0
Total	12	12	24

Most PAI teachers at MAN 2 Langkat Tanjung Pura have completed S1 and S2 education. This indicates a good level of academic readiness among teachers in understanding and implementing the new curriculum.

Implementation Strategy KMA 347

Analysis of interview and observation data shows that teachers use project-based learning approaches, collaborative, and utilize digital technology. A total of 72% of teachers stated that project-based learning methods are the main strategy, while 20% of teachers use collaborative approaches, and only 8% of teachers rely on conventional methods.



The data shows that most teachers have tried to adopt the principles of the Merdeka Curriculum, which emphasizes flexibility and innovation in learning.

Supporting and Inhibiting Factors

From the thematic analysis, three main supporting factors were found: (1) madrasa policy support, (2) availability of digital learning facilities, and (3) teacher motivation to innovate. Meanwhile, the dominant inhibiting factors were limited curriculum training, high administrative burden, and the gap in digital literacy skills among teachers.

These findings confirm that the implementation of KMA 347 has been running, although it still requires an increase in teacher capacity and stronger system support.

Research findings indicate that KMA No. 347 of 2022 is understood as a regulation governing the implementation of the Merdeka Curriculum in madrasas, especially in the initial stage, which is only applied to piloting madrasas or those that apply. In its development, this regulation was later updated with the issuance of KMA No. 450 of 2024, so KMA No. 347 is formally no longer used. Nevertheless, the substance of the changes brought by the KMA remains the main reference in the learning practices of Islamic Religious Education (PAI) in madrasas.

The integration of KMA No. 347 into the PAI curriculum is carried out directly through the adjustment of learning tools. Teachers prepare teaching modules, annual programs, and semester programs based on the established technical guidelines. The curriculum division first conducts socialization and technical guidance for all teachers, including PAI teachers, to ensure that this regulation is understood and implemented effectively. Coordination between the curriculum division and subject

teachers is carried out continuously to adjust the material with the learning phases in the Merdeka Curriculum, namely phase E for class X and phase F for classes XI and XII. Monitoring the achievement of learning objectives is carried out through academic supervision, evaluation of learning outcomes in report cards, and follow-up by the madrasah principal.

Quite significant changes occurred at the learning planning stage. The Basic Competency system used in the 2013 Curriculum has been replaced with Learning Outcomes in the Merdeka Curriculum. Teachers are given the flexibility to formulate learning objectives, learning objective pathways, and criteria for achieving learning objectives according to the characteristics of the students. The material taught is also essential, meaning material truly needed by students. Textbooks are no longer the sole main reference, but merely a supporting resource in the learning process.

In the implementation phase of learning, teachers apply initial assessments to determine the level of students' prior understanding before the material is taught. This assessment aims to map students' abilities so that learning can be tailored to their needs. In addition, during the learning process, observational formative assessments are applied, such as assessing students' attitudes, discipline, personality, and collaboration skills. Thus, assessment not only focuses on written test results but also includes affective and psychomotor aspects.

The PAI learning process has also integrated literacy, critical thinking, collaboration, and communication activities. Students are actively involved in discussions, group work, and presentations of learning outcomes. Teachers are no longer the center of learning, but rather act as facilitators who guide and direct student learning activities. This indicates a shift in the learning paradigm from teacher-centered to student-centered, in accordance with the principles of the Merdeka Curriculum.

The learning strategies used by teachers tend to lead to collaborative and problem-based strategies. Teachers implement problem-based learning, project-based learning, and interdisciplinary learning strategies. This strategy aims to train students not only to be able to memorize material, but also to be able to understand, apply, and reflect on learning in real life. Thus, learning becomes more contextual and meaningful for students.

Adjustments also occurred in learning materials, methods, and media. The material taught is categorized into essential material so that not all sub-materials in the book have to be taught. Learning methods are designed to encourage student activity and creativity, such as group discussions, poster making, video making, worship practices, and simulations. The learning media used is also increasingly diverse and digital-based, such as the use of projectors, mobile phones, learning videos, and online learning platforms. Students are encouraged to engage in digital literacy by independently searching for learning resources and submitting assignments through the learning management system.

Learning innovation is also seen through the application of differentiated learning. Students are given the freedom to express their learning outcomes according to their respective learning styles. Students with a kinesthetic tendency can present assignments in the form of videos, auditory students are more comfortable with discussion-based learning, while visual students can display learning outcomes in the form of pictures or concept maps. This innovation aims to make learning more meaningful and provide space for students to develop their potential.

Evaluation of student learning outcomes is carried out holistically by considering cognitive, affective, spiritual, and skill aspects. Assessment is no longer solely oriented towards completion scores, but rather emphasizes student development. Learning outcomes are classified into categories of very well developed, developed, beginning to develop, and less developed. Students are no longer subject to an absolute grade retention system, but rather are given further guidance in the next phase according to their developmental stage.

The impact of the implementation of KMA No. 347 is also seen in changes in the behavior and attitudes of students. Students begin to get used to critical thinking, are more active in the learning process, and have higher learning motivation. In religious aspects, there is an increase in worship practices, attitudes of tolerance, and the ability to practice Islamic values in daily life. PAI learning is no longer understood as merely mastering material, but as a process of character building and strengthening faith.

Nevertheless, the implementation of KMA No. 347 still faces several challenges. Limited learning time becomes an obstacle when teachers implement project-based learning, which requires a relatively longer time. Limited digital facilities, such as projector devices that are not yet evenly available, also become a technical obstacle in the field. In addition, some students still have an old mindset that is accustomed to relying on teacher explanations, so they are not yet fully independent in finding learning resources. From the teacher's side, digital literacy, especially for teachers over 50 years old, also poses a challenge in optimizing technology-based learning.

Nevertheless, generally these obstacles can still be overcome through mentoring, training, cooperation among teachers, and creativity in utilizing available facilities. The implementation of KMA No. 347 has a positive impact on the role of teachers, who are now no longer just deliverers of material, but facilitators of learning. Teachers are required to be more creative, innovative, and adaptive to the times.

Overall, the results of this study indicate that the implementation of KMA No. 347 of 2022 at MAN 2 Langkat Tanjung Pura has run well and brought significant changes in the planning, implementation, and evaluation of PAI learning. Learning has become more student-centered, activity-based, differentiated, and strengthens character and Islamic values. Although there are still some obstacles, in general, this policy makes a positive contribution to improving the quality of PAI learning in madrasahs.

Discussion

The research results show that the implementation of KMA No. 347 of 2022 at MAN 2 Langkat Tanjung Pura has had a significant impact on PAI teachers' learning strategies. This regulation demands a paradigm shift from traditional memorization-based learning models towards learning that emphasizes learning outcomes, formative assessments, and more interactive activities. This finding is in line with the concept of **Merdeka Belajar** which prioritizes flexibility, creativity, and differentiation in learning (Suryana, 2021).

PAI teachers in this madrasa have generally adopted **project-based learning** and collaborative strategies that allow students to be more active in relating material to real life. This aligns with Trianto's (2019) opinion that project-based learning can

enhance students' critical thinking skills and creativity. In addition, the use of digital media such as *learning management systems* and internet-based applications is an important supporting tool in the implementation of the independent curriculum, although some senior teachers still face digital literacy challenges.

From a policy perspective, the support of principals and curriculum fields is seen in the form of socialization, supervision, and facilitation of learning devices. However, limited digital facilities and a high administrative burden are inhibiting factors that need to be overcome. This is consistent with Wijayanti's (2022) study which emphasizes that the success of new curriculum implementation does not only depend on teacher readiness, but also on systemic support from educational institutions.

The positive impact of KMA 347 implementation is seen in changes in student behavior, such as increased learning motivation, involvement in discussions, and strengthening of character and religious aspects. Thus, it can be concluded that although KMA No. 347 of 2022 has been replaced by new regulations, the principles contained therein remain relevant to encourage more meaningful and contextual PAI learning.

Conclusion

Based on the results of the research that has been carried out, it can be concluded that the implementation of KMA No. 347 of 2022 at MAN 2 Langkat Tanjung Pura is able to make a positive contribution to the improvement of Islamic Religious Education (PAI) teachers' learning strategies. This regulation encourages a shift in the learning paradigm from merely focusing on material delivery to more emphasizing competence achievement, character strengthening, and active student involvement.

The Islamic education teacher in this madrasa has implemented a more innovative approach through project-based learning strategies, collaboration, and the use of digital media. Nevertheless, obstacles in the form of limited facilities, the technological skills of some teachers, and administrative burdens are still challenges that need to be addressed.

With managerial support from the madrasa and adaptive policies, the implementation of KMA 347 successfully increased student learning motivation, strengthened religious values, and encouraged more contextual and meaningful learning. Therefore, even though KMA No. 347 of 2022 has been replaced by new regulations, the principles contained therein remain relevant as a reference in developing more effective, innovative, and student-needs-oriented PAI learning strategies.

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