

THE MEANING AND APPLICATION OF INDEPENDENT LEARNING IN THE PERSPECTIVE OF ISLAMIC EDUCATION

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Abstract

A very interesting issue was discussed when the term "Freedom of Learning" was raised by the Minister of Education and Culture, Nadiem Makarim. All academics also gave comments, some were cynical and many gave praise. This reminds us that the activities in education and learning continue to be sought after and studied. The target ideal is to bring future generations to excellence among other countries. However, any conception that is put forward needs to be tested academically on the basis of his thinking. That's not to say, every thought is immediately applied. In fact, once it is applied, it must be evaluated. In order not to get caught up in anomalies and even misconceptions on a national education scale. Speaking of national-scale education, of course referring to what is stated in the National Education System Law (UU Sisdiknas) Number 20 of 2003 "the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Keywords: *Freedom of Learning, Ala Kemendikbud, The Nature of Learning, Islamic, Perspective Perspective Islamic Education.*

A. Introduction

From these educational goals, the complexity of being targeted is extraordinary. It is then not surprising that policy makers are based on continuing to rethink ongoing education and learning practices. Apart from various factors, for example, the global competition for national education is far below compared to other developing countries and the archipelago's local treasures, rethinking the practice of education and learning is indeed a must. This simple article, tries to offer an offer for further discussion about the concept of Merdeka Learning in the perspective of humanism education. This study is certainly for the richness of thinking, offering a discourse and most importantly countering anomalous conceptions of education itself. Also, it can be used as a reference for a rebuttal to the "itching" thoughts that have been lodged that changing ministers change policies on education.

B. Discussion

1. Definition of Freedom to Learn

In order to better understand the concept of independent learning, it is better if the concept of Independent Learning is also studied theoretically based on the terminology of the word "Freedom" and the concept of "Learning" itself. According to the Big Indonesian Dictionary (KBBI), the word Merdeka has three meanings:

- a. Free (from inhibition, colonization and so on), independent; b. Not affected or exempt from prosecution; *and* c. Not bound, not dependent on certain people or parties. The concept of "Learning" according to Sagala (2006), can be understood as an effort or practice in order to gain an intelligence. According to Sudjana (2013), learning is not just an activity of memorizing and not remembering. The definition of learning is as follows:
 - 1) A process marked by a change in a person, can be shown such as changing his knowledge, understanding, attitudes and behavior, skills, abilities and abilities, reaction power, acceptance power and other aspects that exist in the individual;
 - 2) Learning is an active process, a process of doing through various experiences;
 - 3) Learning is the process of reacting to all situations that exist around the individual;
 - 4) Learning is a goal-directed process; *and*
 - 5) Learning is the process of seeing, observing, understanding something.

So, when we talk about learning, the principle is talking about how to change a person's behavior. Another interesting thing is that the spirit of the Independent Learning Program turns out to be related to the ideas of the Father of National Education, Ki Hajar Dewantara, which shows that there is a common thread of connection, including:

- a. One of the five basics of education teaches to uphold independence;
- b. Self-independence must be interpreted as self-discipline on the basis of high life values, both living as individuals and as members of society. Independence must also be the basis for developing a strong personality and in harmony with society (in Afifuddin, 2007); *and*
- c. The implementation is in terms of education and teaching, that the influence of teaching generally liberates humans from their outer life, while the freedom of their inner life comes from education.¹

Thus, it turns out that many things about the basics of education that he teaches are still relevant to current conditions, including the concept of Freedom to Learn.

2. Freedom of Learning in the style of the Ministry of Education and Culture

¹ Wiranto B. Manalu, *The Concept of "Learning Independence" Where is Indonesian Education Leading*, Student of the Faculty of Social and Political Sciences, Jambi University.

The term "Freedom of Learning" can be said to have arisen from a speech by the Ministry of Education and Culture in commemoration of national teacher day. To see the speech, there are several points important in the content of the speech

*The "Teacher Indonesia beloved, you are the noblest tasks at once the hardest. You are tasked with shaping the future of the nation, but more often than not you are given rules than help. You want to help students who are falling behind in class, but you are wasting time on administrative tasks with no apparent benefit. You know very well that a child's potential cannot be measured by test results, but is forced to pursue numbers because of pressure from various stakeholders. You want to take your students outside of the classroom to learn from the world around them, but the hectic curriculum closes the door on adventure. You are frustrated because you know that in the real world the ability to work and collaborate will determine a child's success, not memorization. You know that every child has different needs, but uniformity has trumped diversity as a basic principle of bureaucracy. You want every student to be inspired, but you are not trusted to innovate. I will not make empty promises to you. Change is difficult and full of discomfort. One thing is for sure, I will fight for the independence of studying in Indonesia. However, change cannot start from the top. Everything starts and ends with the teacher. Don't wait for cues, don't wait for orders. Take the first step."*²

The speech was very short when compared to the previous speeches about education, giving a fairly factual impression. The language is easy to understand and the teacher feels anxious about administration which can shackle the teacher's creativity. It is not an exaggeration if the author takes the point about the "existence of teachers" in the discourse of superior change in national education. The existence of the teacher who is the entrance to the smooth access to national education, leads to the discussion of the recommendations outlined by the Ministry of Education and Culture regarding Freedom of Learning in the following four discussions:

a. National Standard School Examination (USBN);

USBN 2020. Based on Permendikbud Number 43 of 2019, concerning the Implementation of Examinations Organized by Educational Units and National Examinations, especially in Article 2, paragraph 1; states that the exams administered by the education unit are an assessment of learning outcomes by the education unit aimed at assessing the achievement of graduate competency standards for all subjects. Further explained in Article 5, paragraph 1, that; the form of exams organized by the Education Unit in the form of portfolios, assignments, written tests, or other forms of activities determined by the Education Units in accordance with the competencies measured based on the National Education Standards. Also added to the explanation of Article 6, paragraph 2, that; the graduation of students is determined by the education

²<https://www.kemdikbud.go.id/main/blog/2019/11/pidato-mendikbud-nadiem-makarim-pada-upacara-flagwarni-hari-guru-nasional-2019>.

unit/education program concerned. Thus, if you look at the contents of the Permendikbud, it shows that teachers and schools are more independent in assessing student learning outcomes.

b. National Examination (UN);

The National Examination (UN) is an activity to measure the achievement of graduate competence in certain subjects nationally by referring to the competency standards of graduates. It is an assessment of learning outcomes by the central government that aims to assess the achievement of graduate competencies nationally in certain subjects (Permendikbud No. 43 of 2019). Regarding the implementation of the 2020 UN, as stated by the Minister of Education and Culture, this is the last UN activity, then in 2021 the UN will be replaced with other terms, namely Competency Assessment Minimum and Character Survey. The assessment is intended to measure the ability of students to reason using language and literacy, the ability to reason using mathematics or numeracy, and strengthening character education.

As for the technical implementation of the exam will be carried out in the middle of the school level. For example in grades 4, 8, 11, with the intention of encouraging teachers and schools to map learning conditions, and evaluate them so that they can improve the quality of learning. In other words, so that it can be corrected if there are things that have not been achieved. For the record, the results of this exam are not used as a benchmark for student selection to the level next.

Regarding the Minimum Competency Assessment and Character Survey, it is intended that each school can determine a learning model that is more suitable for students, regions, and their learning needs, and the Minimum Competency Assessment is not as rigid as the National Examination. Furthermore, for the cognitive aspect of the Assessment Minimum Competency, according to the Minister of Education and Culture, the material is divided into two parts:

- 1) Literacy is not only the ability to read, but also the ability to analyze a reading, the ability to understand the concepts behind the writing; and
- 2) Numeration is the ability to analyze, using numbers. So it's not subject based anymore, not mastery of content, or material. However, this is based on the basic competencies needed by students to be able to learn, regardless of the subject

c. Implementation Plan Learning (RPP); and

in the case of the Implementation Plan Learning (RPP), based on the Circular Letter of the Minister of Education and Culture Number 14 of 2019, concerning the Simplification of the RPP, the contents include:

- 1) The preparation of the RPP is carried out with the principles of being efficient, effective, and student-oriented;
- 2) Of the 13 components of the Implementation Plan Learning (RPP) contained in Permendikbud Number 22 of 2016, the core components are learning objectives, learning steps, and learning (assessment assessments) that must be carried out by teachers, while the rest are only

complementary; *and*

- 3) Schools, Subject Teacher Groups in schools, Teacher Working Groups/Subject Teachers Meetings (KKG/MGMP) and individual teachers can freely choose, create, use, and develop lesson plans formats independently for the greatest extent of student learning success.

The RPP that has been made can be used and can be adjusted according to the provisions follows: as referred to in numbers 1, 2, and 3. If we look at the overall contents of the circular letter of the Minister of Education and Culture, it can be interpreted that the preparation is more simplified by trimming several components. Teachers are given the freedom in the learning process to choose, create, use, and develop lesson plans formats, because teachers know the needs of their students and the special needs needed by students in their area, because the character and needs of students in each region can be different. For the writing of the RPP to be more efficient and effective, it is enough to make it concise enough to be on one page, so that teachers are not burdened by administrative problems rigid. It is hoped that through the freedom to prepare lesson plans for teachers, students will interact more actively, dynamically, with a learning model that is not rigid.

d. Zoning New Student Admission Regulations (PPDB)

For New Student Admission Regulations (PPDB, based on the new Permendikbud Number 44 of 2019 concerning PPDB 2020, as stated in Article 11, the percentage distribution includes:

- 1) For zoning lanes, at least 50 percent;
- 2) Affirmation path of at least 15 percent;
- 3) Five percent of the parent/guardian transfer route; *and*
- 4) Achievement track (remaining quota from the implementation of zoning, affirmation and transfer of parents/guardians (0-30 percent).

This is clearly different from PPDB policies in previous years, there are at least two important things:

- 1) Student admission quota just passed the achievement path, originally 15 percent, now it's 30 percent; *and*
- 2) There is a new addition to the PPDB channel, namely through the affirmation channel, which is intended primarily for those who hold the Smart Indonesia Card (KIP).

Thus, PPDB 2020 still uses the zoning system, but in its implementation it is more flexible, with the aim of being able to accommodate inequality in access and quality in various regions. Most importantly, in the proportion of finalization, the regions are authorized to determine and determine their zoning areas. In general, the zoning system in the PPDB is good, because it can encourage the loss of discrimination for community members to attend the best schools.³

³ R. Suyato Kusumaryono, *Staff of the Legal, Section Administration, and Personnel, Secretariat of the Directorate General of Teachers and Education Personnel, Ministry of*

3. The Nature of Learning

Learning is human interaction with learning resources. There are living and non-living sources of learning. Living learning resources include humans and animals. You can learn from humans through teaching and learning activities in schools or learning outside educational institutions. Learn from animals by observing animal behavior. As Qabil did when he saw a crow burying the carcass of another crow.

As for non-living learning resources such as books, Google and TV. By reading books people get knowledge, through Google people get various kinds of information and through TV as well. Observing existing learning resources, learning can be done anywhere humans are. It can be at school, at home, at the market, in the forest, in the field and other places. If summarized, learning can be done outdoors and indoors.

Learning will reach the degree of the true nature of learning when learning is built to achieve spiritual values. That is learning that is born from human awareness of its relationship with Al-Khaliq. That tholabul ilmi / learning is the command of Allah SWT. Learning is done expecting the pleasure and reward of Allah SWT. This kind of understanding is what makes lifelong learning long life education possible. And learning like this is also a blessing. Learning to increase goodness in the claimant. Both in matters of religion and the world.

As for when studying because to get a job and the economy alone, the value achieved by humans is only qimah madiyah, material value. Far from a blessing. Far from increasing goodness. The more knowledge gained, the more titles achieved, well-established jobs are also given by Allah SWT, but keep humans away from obedience to Allah SWT. Even immoral to Allah SWT, for example by abusing position, corruption and far from the application of Allah's laws.

This is the essence of learning that must be instilled in a child from an early age. So that from an early age they are aware of the mandate to continue to study and study. So that learning is not sufficient with schools in formal educational institutions. And it doesn't stop with getting a diploma. Whether it's studying religion, general science and life science.⁴

4. Freedom to Learn from an Islamic Perspective

Freedom is seen from the meaning of language, as explained in the KBBI means freedom from slavery, colonialism and so on. So, being free to learn does not mean that humans are free from the obligation to learn. However, it is free from pressure or outside intervention in learning. Free from colonialism lazy nature of learning. Avoid feeling satisfied with the knowledge you have. So, independence in learning when there is no more external intervention that makes students forced to study. These factors external can be in the form of tests, exams

Education and Culture with the title Article Freedom to Learn.

⁴ Azizy, Qodri. *Education To Build Social Ethics*, (Semarang: Various Sciences, 2003).h. 12

or threats from parents and others.

Realizing the independence of learning can be reached by understanding the human relationship with God al-Khaliq. Where Allah SWT wants humans to learn to seek knowledge as QS Al-Alaq: Verse 1-5 and QS Al-Mujadalah: Verse 11. So learning is an obligation as well as a human need. Such understanding is what encourages a person to learn on his own consciousness. So that there is no compulsion to go to school, no allergies and no fear of exams/tests/tests. Because exams or tests are an integral part of learning itself. And it is a natural thing that teachers/institutions/states do in evaluating learning processes and outcomes.⁵

Thus, freedom of learning will be achieved when someone learns because of the encouragement of qimah ruhiyah to achieve the pleasure of Allah SWT. And looking at learning, going to school, seeking knowledge as part of worship to the owner of knowledge, Allah SWT. Freedom of learning is not related to the existence of tests, exams, tests organized by the education unit or the state. However, freedom to learn is related to one's drive to learn.

5. Free Learning from the Perspective of Islamic Education

Learning is the first thing that Allah has commanded. The Qur'an Surah Al-„Alaq 1-5 is the proof as the first verse to be revealed. Allah SWT says which means:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ أَلَمْ يَكُنْ لَهُ كَلِمًا إِذْ دَعَاهُ ۝٣ أَلَمْ يَجْعَلْ يَدَيْهِ يُعَلِّمُ ۝٤ أَلَمْ يَجْعَلْ لَكَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥

- a. Read by (mentioning) the name of your Lord Who Created;
- b. He has created man from a clot of blood;
- c. Read, and your Lord is most gracious;
- d. who teaches (humans) by means of kalam,
- e. He taught man what he did not know."⁶

Allah SWT mentions in QS Al-Jumuah verse 2 that Rasulullah SAW was born from an illiterate society. Al-Qur'an as a miracle, then Allah SWT made every verse that came down automatically attached to the Prophet Muhammad SAW. Through QS Al-„Alaq 1-5, Allah SWT asked the people of the Prophet Muhammad SAW to learn to seek knowledge. Allah SWT asks humans to read and carry out teaching and learning activities. Free yourself from illiteracy. Become knowledgeable people. Having knowledge and faith in protecting nature and life. Realizing Islam that is rahmatan lil'alam. Become a servant of Allah SWT and prove yourself as the best people (Surah Ali Imran: 110).⁷

⁵ Shihab, Quraish. *Tafsir Al-Misbah: Message, Impression and Harmony of the Qur'an*, (Jakarta: Lentera Hati, 2002, Vol. 2). H. 23

⁶ Al-Qur'an Al-Karim (Jakarta: Bulan Bintang, 2001).h. 53

⁷ Al-Syaibany, Omar Muhammad Al-Toumy. *Philosophy of Islamic Education*,

Learning is human interaction with learning resources. There are living and non-living sources of learning. Living learning resources include humans and animals. Learning from humans can be through teaching and learning activities in schools or learning outside educational institutions. Learn from animals by observing animal behavior. As Qabil did when he saw a crow burying the carcass of another crow.

As for non-living learning resources such as books, Google and TV. By reading books people get knowledge, through Google people get various kinds of information and through TV as well. Observing existing learning resources, learning can be done anywhere humans are. It can be at school, at home, at the market, in the forest, in the field and other places. In summary, learning can be done both outdoor and indoor. Learning will reach the true nature of learning when learning is built to achieve qimah ruhiyah – spiritual values-. That is learning that is born from human awareness of its relationship with al-Khaliq. That tholabul ilmi / learning is the command of Allah SWT. Learning is done expecting the pleasure and reward of Allah SWT. This kind of understanding is what makes lifelong learning – long life education – possible. And learning like this is also a blessing. Learning to increase goodness in the claimant. Both in matters of religion and the world.

As for when studying because to get a job and the economy alone, the value achieved by humans is only qimah madiyah - material value. Far from a blessing. Far from increasing goodness. The more knowledge gained, the more titles achieved, well-established jobs are also given by Allah SWT, but keep humans away from obedience to Allah SWT. Even immoral to Allah SWT, for example by abusing position, corruption and far from the application of Allah's laws.

This is the essence of learning that must be instilled in a child from an early age. So that from an early age they are aware of the mandate to continue learning – seeking knowledge. So that learning is not sufficient with schools in formal educational institutions. And it doesn't stop with getting a diploma. Whether it's studying religion, general science and life science. Freedom to learn does not mean that humans are free from the obligation to learn. However, it is free from pressure or outside intervention in learning. Free from colonialism lazy nature of learning. Avoid feeling satisfied with the knowledge you have. So, independence in learning when there is no more external intervention that makes students forced to study. These external factors can be in the form of tests / exams / or threats from parents and others.

Realizing the independence of learning can be reached by understanding the human relationship with God -al Khaliq-. So that learning is an obligation as well as a human need. This kind of understanding encourages a person to learn on his own consciousness. So that there is no compulsion to go to school, no allergies and no fear of exams/tests/tests. Because the exam / test is an integral part of learning itself. And it is a natural thing that teachers/institutions/states do in evaluating the learning process and results. Thus, freedom of learning will be

achieved when a person learns because of the encouragement of qimah ruhiyah - achieving the pleasure of Allah SWT-. And look at learning / school / studying part of worship to the owner of knowledge - Allah SWT -. Freedom of learning is not related to the existence of tests/exams/tests organized by the education unit or the state. However, freedom to learn is related to one's drive to learn.

C. Conclusion

Education is an integrated effort to humanize young people so that they are able to form character and the realization of students who have virtues, so education is education that aims to direct the potentials of every human being so that they are more humane. Education is education that sees man as having a divine creation of nature-specific nature. Because as personal beings they have both constructive and destructive powers, as social beings they have obligations that must be done as well as rights that must be obtained.

According to Muhammad Azzet, character education is education that gives freedom to students in the educational process so that they can become more enlightened human beings. Because according to him, education that focuses on the process of building awareness is more important than education which is more oriented towards memorizing theories of knowledge. The balance between human potential and a conducive environment is the key to the success of human education. Because even though humans have a tendency to do good and love purity, without the support of the environment, this potential will turn into a negative potential.

Therefore, to create Humanism education that provides maximum results, it must pay attention to the balance between the two aspects, namely the internal and external aspects of humans.

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