



Merdeka Belajar : a New Paradigm of Islamic Education in the Setting of Social Change

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Abstract

Keywords:

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on

Social change is an inseparable part of Islamic education with a new paradigm. These changes strongly affect the educational order that demands a more humanist and liberated education system. This study aims to make the formulation of Islamic education relevant to the context of social change through an analytical study of the independent learning policy. This study uses a qualitative method with the type of library research. Freedom of learning is an educational concept that offers a new direction that allows the implementation of education to be carried out autonomously and decentralized. The policies launched in this concept aim to free education from the shackles of administrative-formalistic aspects. The implementation of this policy package resulted in essential changes, including; 1) Minimum Competency Assessment (AKM); 2) Character Survey; 3) Study Environment Survey.

Abstrak:

Kata Kunci:

Merdeka Belajar;
Pendidikan Islam;
Perubahan Sosial

Perubahan sosial menjadi bagian yang tidak dapat dipisahkan dari pendidikan Islam yang berparadigma baru. Perubahan tersebut berimplikasi kuat dalam tatanan pendidikan yang menuntut adanya sistem pendidikan yang lebih humanis dan memerdekakan. Penelitian ini bertujuan menemukan formulasi pendidikan Islam yang relevan dengan konteks perubahan sosial melalui studi analisis terhadap kebijakan Merdeka belajar. Penelitian ini menggunakan metode kualitatif dengan jenis library research. Merdeka belajar merupakan konsep pendidikan yang menawarkan arah baru yang memungkinkan penerapan pendidikan dilakukan secara otonom dan desentralistik. Kebijakan yang diluncurkan dalam konsep ini membawa misi lepasnya pendidikan dari belenggu aspek administratif-formalistik. Implementasi dari paket kebijakan ini melahirkan perubahan yang esensial meliputi; 1) Assesmen Kompetensi Minimum (AKM); 2) Survey Karakter; 3) Survey Lingkungan Belajar.

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1. Introduction

Changes and advances in a society profoundly affect the dimensions of value in every aspect of human existence. Societal changes are clear evidence that these changes are occurring, which has ramifications for the value system, which must also evolve under social developments. The good impact is that this transformation gives numerous conveniences, blessings, and benefits to human life, but the negative impact is an inseparable component. In contrast, the wave of industrialization is gaining steam in numerous nations, including Indonesia, with the advancement of science and technology. The continued growth of technology and information to the point where they can no longer be regulated supports dehumanization, whereby people's lives today no longer reflect the dignity and humanity of the human condition. Moreover, the pattern of people's greedy, materialistic, and individualistic lives is always evident in social life, such that forming social ties and brotherhood is no longer a priority. In the framework of this type of social change, the discourse on the rehabilitation of values must be reintroduced, with the goal that through education, a paradigm for education will emerge that responds to the context of social change.

The importance of having a conversation about Islamic education and how it relates to social transformation is inextricably linked to the recognition that education, as an aspect of a social institution, plays a strategic function. This indicates that better social transformation will be implemented properly through education and that people can predict any challenges and hurdles that may emerge in the future.¹ This relates to the Hadith of the Prophet Muhammad SAW, which states, "Educate your children, for they were created for their time, not yours."² This hadith indicates that education should be future-focused, as education can also be regarded as an attempt to prepare future generations for all social challenges adequately.

Freedom of learning is an initiative by the government to grant schools complete autonomy over their administrative functions. This adjustment was created based on suggestions from numerous elements and education practitioners who indicated that the current educational paradigm was mainly focused on children's formalist-normative competence to complete and respond to school assignments. Meanwhile, teachers are so preoccupied with administrative duties that they frequently overlook their primary responsibility of teaching.³ This occurrence is the impetus for reforms and reconstruction of education that are more humanitarian and do not require students to "comply fully" with these standards. If the problem persists, it is unlikely that schools and teachers will have the opportunity to innovate and develop teaching pertinent to the school environment and the social context of the community. Therefore, autonomous learning is an integral component of the structure and paradigm of national education (including Islamic education) and has a close association with the features of societal moral and cultural transformations. Through individual

¹ Soerjono Soekanto, *Teori Sosiologi tentang Perubahan Sosial* (Jakarta: Ghalia Indonesia, 1984), 17.

² Ahmad al-Syahrastani, *Al-Milal Wa Al-Mihal*: Alih Bahasa: Aswadie Syukur (Surabaya: Bina Ilmu, 2006), 84.

³ Siti Mustaghfiroh, "Konsep "Merdeka Belajar" Perspektif Aliran Progresivisme John Dewey", *Jurnal Studi Guru dan Pembelajaran*, Vol. 3, No. 1, (Maret, 2020), 145.

learning, it is envisaged that this shift would not only have a numeric value orientation but also be based on universally applicable ethical and moral values.

Several studies also examine independent learning, but their discussions are fundamentally distinct from this study. The Meaning of Merdeka Belajar and to Strengthen the Role of Teachers in Elementary Schools is the title of a study undertaken by Agustinus Tanggu Daga. As part of attempts to increase the role of teachers in schools, this study seeks to show the necessity and implementation of independent learning in primary schools. According to the findings of this study, understanding the definition of autonomous learning and the role of teachers in independent learning enables teachers and students to be more independent in their thinking, imaginative and creative, and engaged in learning activities.⁴

The second study is "Learning Independence in the Midst of the COVID-19 Pandemic: Studying in Junior High Schools in Indonesia" by Dina Mardiana and Umiarso. This study aims to characterize the phenomenon of independent learning during the COVID-related pandemic. According to the findings of this study, adopting the Independent Learning policy amid the COVID-19 pandemic is accomplished by enhancing the technology-based learning process in schools. First, the school's internal curriculum is bolstered by its policies.⁵

Through an analysis of the Freedom of Learning policy, it is essential to conduct this research to identify Islamic education formulations that are pertinent to the context of social change. So that new theories and paradigms can be derived regarding how to implement the process of change in educational institutions and what occurs within the community.

2. Metode

This study employs a qualitative methodology for library research. Library research is a form of qualitative study, including collecting data and perusing relevant material.⁶ Moleong is more likely to define library research as a sort of research conducted by searching for meaning in diverse literature in order to generate descriptive data, mainly writing and words.⁷ This study on independent learning will incorporate numerous references to literature from diverse literature, beginning with the most significant reference, namely scientific references from the Ministry of Education and Culture, as well as numerous references in the form of scientific publications. Thus, this study aimed to investigate the data acquired from various scientific literature sources, which were then analyzed to produce accurate scientific results.

3. Result and Discussion

3.1. Merdeka Belajar; Policy Towards an Independent Education

The Ministry of Education and Culture's education policy remains fundamentally focused on enhancing the quality of education in general. However, this regulation is a technique to enhance the caliber of educators and teachers. It is possible to improve the quality of instructors by raising their

⁴ Agustinus Tanggu Daga, "Makna Merdeka Belajar dan Penguatan Peran Guru di Sekolah Dasar", *Jurnal Educatio*, Vol. 7, No. 3, Juli-September (2021), 1075.

⁵ Dina Mardiana dan Umiarso, "Merdeka Belajar di Tengah Pandemi COVID-19: Studi di Sekolah Menengah Pertama di Indonesia", *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan*, Vol.13 No. 2, (2020), 78.

⁶ Sukardi, *Metodologi Penelitian Pendidikan: Kompetensi dan Praktiknya* (Jakarta: Bumi Aksara, 2020), 34-35.

⁷ Lexy J. Moleong, *Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2018), 231.

competency through various forms of necessary training. In addition, the phrase "teacher mover" is regarded as a new policy since teachers will be entrusted with mobilizing the learning community for other teachers in their school or region and will become learning leaders who promote the education ecosystem in schools.

Autonomous learning advocates the implementation of a flexible and easy-to-understand curriculum; this must be done to facilitate the effective implementation of independent learning. Therefore, the concept of the curriculum being applied is a curriculum that encourages educators to choose materials and identify effective techniques based on the expected competencies, interests, and abilities of students.⁸

According to the preceding explanation, the essence of implementing independent learning is to investigate and investigate the potential possessed by educational institutions, including teachers and students. This is done to increase the quality of learning through the students' autonomous inventions. In other words, the learning process is optimized so that the fundamental goals of education can be realized, not merely administrative and educational paperwork.

Four crucial topics comprise the Ministry of Education and Culture's policy change process. Because the following policy is an elaboration of the issue, including its specifics, the significance of this issue increases significantly:

1) Technology as an acceleration medium

Each region's diversity and potential should be fostered. Through innovation backed by educational technology, it is anticipated that every educational institution will be able to accelerate the development of education. Autonomous learning helps the technology acceleration program since the proper implementation of independent learning is only possible when backed by high-quality technology. Therefore, the application of technology to autonomous learning becomes exceptionally significant.

Aside from this, the Covid-19 pandemic has made us aware that access to technology in many sections of the archipelago is still unequally spread. This is, of course, a significant factor in creating a strategy for autonomous learning, as the technology aspect assumes great significance, particularly in establishing assurances for the distribution of learning materials and educational content.

Efforts to ensure equitable access to technology are not solely the responsibility of the Ministry of Education and Culture as the ministry in charge of education; instead, all elements must be involved in ensuring good service for the community, particularly in terms of electricity and internet networks. Not only that, but the relevant parties must also consider a solid network connection, the availability of internet data, and technology infrastructure issues so that the community may access educational services that are consistent with what they all want.

2) Diversity as Essence

Regarding literacy, numeracy, and other competencies, pupils in each region possess varying degrees of knowledge and skills. This awareness must be recognized and accounted for when preparing a standard. Hence, it cannot be provided equally to all pupils with a single standard. This has ramifications for the teacher's ability to observe and search for subject content that is deemed relevant to the level of competence of the students so that it does not hinder the students' ability to adapt and achieve the targeted learning objectives.

⁸ Dirjen Kemendikbud, *Buku Panduan Merdeka Belajar-Kampus Merdeka*, (Jakarta, Dirjen Pendidikan Tinggi, 2020), 2.

It will be essential to provide teachers with adequate autonomy in determining the level of teaching flexibility and assessment technologies that can accurately measure students. This is a vital step since the competency of human resources and the potential in each location are so fundamentally different that applying the same standards to them is utterly meaningless.

In addition, the diversity of talents, interests, and competencies is a crucial reason why the provided assessment system is not only focused on the achievement of quantitative figures but also allows students to choose and participate in extracurricular activities as part of their self-development because it can be considered an extracurricular activity. These are the interests and abilities of these students; thus, schools must provide recognition, facilities, and assistance.

It is crucial to include local knowledge as a vital component of learning. When employing a local context, each student will comprehend the information better since they will perceive all subjects and all resources in the context of their individual needs for learning the material. Therefore, for contextual learning to be included in a school curriculum, contextual learning must be emphasized, particularly those connected to the acquisition of local knowledge.

3) Pancasila Student Profile

It is no longer a secret that ideological resilience is one of the top concerns of national policy orientation. This affects the execution of an educational paradigm model that tries to teach Pancasila ideals as the basis and foundation of education. Therefore, the modification of the national curriculum to emphasize Pancasila values is likely to occur. Consequently, the Ministry of Education and Culture has established the Pancasila student profile.

Among the Pancasila, student profile markers are the ability to solve difficulties through critical thinking. This pertains to cognitive skills. Students are autonomously motivated to enhance their skills, may seek knowledge, and are motivated. Students can develop new things, innovate autonomously, and have an appreciation for art and culture. Fourth, gotong royong, in which pupils can collaborate, is the future's most essential soft talent for teamwork. Fifth, global diversity is an effort to instill in children an appreciation for the cultural, religious, and racial diversity of their country and the world while confirming that they are global citizens. Sixth, elements of character education that can be accomplished through noble character, morals, spirituality, and ethics.⁹

4) Emergency Curriculum

The emergency curriculum is adopting a learning curriculum that strives to provide schools with the flexibility to choose and determine a curriculum appropriate for their circumstances and needs. The execution of this unique learning curriculum may involve: a) maintaining alignment with the national curriculum, b) implementing curriculum simplification (reduction) more independently, and c) adopting an emergency curriculum. Consequently, each school or educational institution can implement and enforce the three possibilities in the framework of independent study at school.

⁹ Tim Penyusun Pusat Asesmen dan Pembelajaran Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila* (Jakarta: Kemenristekdikti, 2020), 2.

From the above statement, it is clear that the emergency curriculum is a component of the Ministry of Education and Culture's initiative to simplify the national curriculum. This emergency curriculum significantly reduces fundamental competencies in all disciplines so that teachers can concentrate more on building vital competencies, which are absolute prerequisites for continuing education programs at the next level.

3.2. Merdeka Belajar in the Perspective of Social Change

Social change is a subject that garners sufficient attention and becomes an engaging topic of discussion. Therefore, employing numerous theories to explain the processes and elements that drive social change is necessary. Change can be understood as a transformation process in all spheres of social life. According to Hermanto and Winarto, these alterations can involve facets of social stratification, such as norms, values, behavior, organizational systems, and community institutions.¹⁰

Merdeka Belajar is essentially a component of an endeavor to liberate education from the tides of capitalism and hedonism so that it can carry out its vital role of transformation. The change pertains to how education is administered, emphasizing transformative education, intending to foster an independent culture free from the constraints of limiting schooling. The concept of independent learning carries with it a new paradigm that a person will develop when free or given the freedom to change and assimilate students' values autonomously. The freedom at issue is to eliminate the obligation for educators to carry out educational administration activities that tend to distract them from their core responsibilities.

There are three (3) fundamental frameworks for comprehending the process of social change;¹¹ First, a theory asserts that change is an integration and differentiation process. The theories that assert this, such as the theory of evolution and microevolution, tend to assume that the process of social change is the development and that social change occurs directly, continuously, and in stages, which it compares to the development and growth of human biology; second, the theory adopted by a large number of intellectuals in various developing nations. According to this hypothesis, societal transformation results through dependence. Thirdly, this theory emphasizes the development and social change as part of establishing values. This theory has become a reference for numerous organizations that develop their ideas to carry out tremendous development in every aspect of social life. Finally, this theory emphasizes humans as an essential part of the process because humans are the primary cause of change, implying that the value factor in society is an essential aspect of the occurring changes.

According to Ki Hajar Dewantara, education is essentially a nursery for the cultural seeds of civilization. He believes education is one of the most critical factors in developing a civilized Indonesian populace. Education can be a venue for practicing and developing human values that can be transmitted or inherited.¹² With this statement, he highlights education as a process of preparing students to

¹⁰ Herimanto & Winarno, *Ilmu Sosial & Budaya Dasar* (Jakarta: PT. Bumi Aksara, 2009), 48.

¹¹ Mohammad Irfan & Mastuki, *Teologi Pendidikan; Tauhid Sebagai Paradigma Pendidikan Islam* (Jakarta: Friska Agung Insani, 2000), 79.

¹² Dela Khoirul Ainia, "Merdeka Belajar dalam Pandangan Ki Hadjar Dewantara dan Relevansinya bagi Pengembangan Pendidikan Karakter", *Jurnal Filsafat Indonesia*, Vol. 3 No. 3, (September, 2020), 97.

develop in line with their potential, students who respect the culture they have in order to grow under the God-given essence of humanity.

The following opinion indicates that education is fundamentally an endeavor to train pupils to become civilized human beings and foster human values' development. This process must be carried out continually and in large numbers to generate human beings with a nationalist culture founded on the social principles of a well-established society. One of the things that can be done in autonomous learning can bring about significant changes in multiple industries. This educational process is vital to the change, and the community development idea stated previously describes the change as a process of independence.

There are several essential modifications in Nadiem Makarim's notion of independent learning, which is the ministry's primary focus. Therefore, this transformation is viewed as a response to education, which has been viewed as a rigid system restricting schools' ability to innovate. In simple terms, the four modifications made are:¹³ 1) the replacement of the National Examination (UN) system with a Minimum Competency Assessment (AKM), 2) simplifying the Learning Implementation Plan (RPP) by removing some of its components to reduce it to a single page. 3) Standardized National School Exams (USBN). This system allows schools to perform tests and evaluations independently while still adhering to the curriculum's standards and core competencies. 4) Zoning System in PPDP. The zoning system has continued to be problematic. Therefore, independent learning will result in systemic changes. These changes result in children deemed high achievers who desire to attend their preferred schools but have financial constraints (low income). The rules that will be established will boost the achievement path's original 15 percent allocation to 30 percent.

The preceding explanation demonstrates that the independence of learning initiative undertaken by the current minister of education and culture, Nadiem Makarim, is essentially an offer of fundamental reform and reconstruction of the national education system. This modification was made to revive the notion of education (including Islamic education) by making it more humanistic and contemporary and to restore the essence of Islamic education, which is to humanize humans without any restrictions based on the principle of freedom.

In independent learning, teachers and students simultaneously learn system topics while collaborating. This implies that the teacher is not the sole source of education and that the existence of pupils who seek the truth is a factor that requires consideration. The teacher's presence in the classroom is not intended to equalize and standardize the truth, according to the teacher. Instead, the teacher encourages students to be able to explore the truth through critical reasoning. This creates more dynamic learning and eliminates the rigid and loose learning system.¹⁴ This concept implies that students, instructors, and school units can be more dynamic, free, independent, inventive, and capable of innovating education in schools. Based on the belief that by granting teachers and students autonomy, learning will function freely, reactively, communicatively, and jointly, allowing the learning objectives to be met successfully and efficiently in the classroom.

Fundamentally, the concept of independent learning cannot be divorced from the aspects of social change that also overwhelm it because education aims

¹³ Kemendikbud, "Merdeka Belajar: Pokok-Pokok Kebijakan Merdeka Belajar" dalam <file:///C:/Users/Jml/Downloads/Empat%20Pokok%20Kebijakan%20Merdeka%20Belajar.pdf>, diakses pada 03 Januari 2022.

¹⁴ Muhammad Yamin, dkk, "Pembangunan Pendidikan Merdeka Belajar; Telaah Metode Pembelajaran", *Jurnal Ilmiah Mandala Education*, Vol. 6. No. 1. (April, 2020), 127.

to produce and mold cultured individuals. Therefore, education's actual method and implementation must be geared toward the advancement and growth of human civilization and social culture. This implies that educational enhancements must be made considering future social requirements and interests.¹⁵ Every area of human life, beginning with the economic, cultural, political, etc., is anticipated to improve.

The inevitability of social change is what necessitates modifications and advancements in education. Delays in adjusting to new conditions will affect the rate of decline. As a result of these setbacks, education will no longer respond objectively to upcoming events or social changes. This should not occur, as education, a component of social institutions, must be involved in positive social development activities. Through independent learning, better societal change can be realized, and superior human resources that are critical, collaborative, communicative, creative, and innovative can be produced.

3.3. New Directions of Islamic Education in the Free Learning Paradigm

Considering the increasing rate of global change, Islamic education must adopt a new notion of independent learning. Of course, educational innovation is required to respond to difficulties without compromising the essence of Islamic education. Independent learning has its concept for achieving its philosophical goals in its application. As an aspect of change from the previous curriculum, autonomous learning comprises three concepts: 1) Minimum Competency Assessment (AKM); 2) Character Survey; and 3) Study Environment Survey. These three components will be discussed below:

1) Minimum Competency Assessment (AKM)

It is no secret that the implementation of the national exam has been controversial thus far. This controversy emerged not just during its implementation but also before and after its implementation. Numerous individuals believe that the national exam as the primary indicator of student graduation is unsuitable. Therefore, reforming the evaluation system to reflect variety and difference accurately is vital. For the Ministry of Education and Culture to implement a more humanist and decentralized evaluation system, such as the Minimum Competency Assessment (AKM) and character surveys, the national examination system must be abolished.

Essentially, the adoption of the national exam is intended to measure and evaluate the implementation of education nationwide, from elementary to senior high school or equivalent. However, it is believed that there are still numerous issues with this test model; therefore, it cannot be used as a benchmark for judging the overall efficacy of education implementation. In addition, the introduction of the national exam model solely emphasizes the academic accomplishment of students in order for them to continue their education.

The minimum competency assessment (AKM), the character survey, and the learning environment survey are utilized as assessment tools in autonomous learning.¹⁶ Minimum competency assessment is an assessment approach that measures the degree of fundamental competence abilities possessed by students in order for them to fulfill their potential by actively participating in positive community activities.¹⁷ This assessment model is

¹⁵ Soerjono Soekanto, *Sosiologi* (Jakarta: Rajawali Press, 1999), 338

¹⁶ *Ibid.*, 57.

¹⁷ Pusat Asesmen dan Pembelajaran Badan Penelitian dan Pengembangan dan Perbukuan Kemendikbud, *Asesmen Kompetensi Minimum (AKM)*, dalam

primarily used to examine the level of student cognition, which incorporates parts of literacy in numeracy and literacy in reading. AKM is also implemented to emphasize a learning system that prioritizes high-level reasoning over a learning model that emphasizes memory. While the character survey is more of an evaluation to gauge the level of mastery and application of Pancasila as a reference value for him in real life, the Pancasila is used as a benchmark.¹⁸

The preceding description indicates that implementing the drinking competence assessment (AKM) is a genuine effort to collect accurate data on the quality and quantity of learning thus far so that it may be utilized as a benchmark to improve the next learning system. In this model, mastery of the material is not the only objective, but rather the assessment and measurement of the effectiveness of the learning system provided to students to determine whether it has demonstrated good quality or still needs improvement so that an accurate evaluation can be performed. Therefore, they executed it thoroughly and exhaustively.

As described previously, AKM is conducted to obtain authentic information on the quality and quality of learning that has been taking place; consequently, the results of this evaluation can be used by teachers to design learning patterns that are more effective, innovative, and of high quality based on student achievement. In addition, it is anticipated that students will develop abilities and skills due to this learning process. Therefore, the AKM instruments must contain not only information or material but also the context of the discussion material that students must comprehend and pass.

Using a competency assessment necessitates that each teacher can independently and creatively develop an assessment instrument that will be implemented. In addition, teachers must abandon the old/conventional learning model and employ creative and innovative learning models to foster the realization of enjoyable learning. In the competency evaluation, student-centered learning (SCL) is deemed suitable since it promotes the active participation of students in the learning process and places the instructor in a facilitator and motivator role. The inability of the old/conservative model to become a forum for implementing a national assessment is, of course, a departure from one of the reasons why the assessment under the old/conservative model does not reflect actual realities. With a student-centered learning approach, it is easier to assess students' mastery of reading literacy and numeracy, which are essentially the primary goals of this AKM.

In the AKM, the instructor is responsible for evaluating two significant components: a) numeracy literacy and b) reading literacy.

a) Numerical Literacy

Numerical literacy refers to the knowledge and skills to (1) acquire, interpret, use, and communicate a wide variety of numbers and mathematical symbols to solve practical problems in a variety of life contexts; (2) analyze the information displayed in various forms to make decisions; and (3) communicate effectively with others using numbers and mathematical symbols.¹⁹

<https://hasilun.puspendik.kemdikbud.go.id/akm/frontpage/detail> diakses 29 Desember 2021.

¹⁸ Ria Norfika Yulindari & Syamsul Hadi, "Implikasi Asesmen Kompetensi Minimum Dan Survey Karakter Terhadap Pengelolaan Pembelajaran SD", *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains*, Vol. 5, No. 2, (Juni, 2020), 210.

¹⁹ Haerudin, "Pengaruh Literasi Numerasi Terhadap Perubahan Karakter Siswa", *Prosiding Seminar Nasional Matematika dan Pendidikan Matematika (Sesiomadika)*

Thus, numeracy literacy is related to students' capacity to apply basic mathematical knowledge in the form of mathematical concepts, such as presenting data in tables, diagrams, etc.²⁰ Mathematical competence, on the other hand, cannot be equated with numeracy literacy. The distinction between the two rests on the individual's utilization of different knowledge categories. This indicates that the pupils' level of mathematical skill is insufficient for them to have a complete grasp of numeracy literacy. Nevertheless, literacy in mathematics is vitally important, given that individuals need to build their understanding of how to solve problems to find solutions to the challenges they encounter.

b) Reading Literacy

Reading literacy in the context of minimum competency assessment (AKM) is the ability of students to comprehend, apply, analyze, and reflect on their knowledge to solve real-world issues. This competency is the ability to address current problems through students' mastery of a text, including information, statistics, and facts; thus, it is a manifestation and reflection of a student's breadth of knowledge and scientific acumen.²¹

Thus, reading literacy is essentially an endeavour to mould kids' ability to solve any problems that happen in their everyday lives. In addition, reading literacy is practiced to create knowledge and comprehension in learning a book containing information, data, and facts, so that this literacy can be considered a manifestation and reflection of the breadth of knowledge and scientific insight it possesses.

2) Character Survey

The character survey is a method of evaluation that examines the student's character. The character in question encompasses students' capacities to grasp the knowledge and implementation of Pancasila ideals in their daily lives, giving it a broad connotation. In addition, the character survey is an evaluation used to examine the accomplishment of students based on social-emotional learning outcomes in the form of character pillars in order to generate a student profile for Pancasila.²²

The purpose of the character survey is to assess the comprehension and application of Pancasila ideals as the state's guiding principles. The school system fosters the growth and development of the Pancasila ideals, which include belief in the one and only God, just and civilized humanity, love for the motherland, the unity of Indonesia, democracy, and social justice. This means that Pancasila education does not need to be introduced to separate subjects; rather, these ideals can be incorporated into each subject and educational activity in schools.

3) Study Environment Survey

The Ministry of Education and Culture has included the learning environment survey as part of the national assessment for independent

2018, 402.

²⁰ Ibid., 403.

²¹ Panca Dewi Purwati, dkk, "Asesmen Kompetensi Minimum (AKM) kelas jenjang sekolah dasar sarana pemacu peningkatan literasi peserta didik", *Sosio Religi: Jurnal Kajian Pendidikan Umum*, Vol. 19, No. 1, (Maret, 2021), 14.

²² Pusat Asesmen dan Pembelajaran Badan Penelitian dan Pengembangan dan Perbukuan Kemendikbud, Asesmen Nasional: AKM, Survey Karakter, Survey Lingkungan Belajar, dalam <https://ppkn.unpkediri.ac.id/wp-content/uploads/2021/03/asesmen-nasional>. diakses pada 30 Desember 2021.

learning. Furthermore, to measure student competency attainment, the Ministry of Education and Culture conducts a character survey and minimum competency assessment (AKM) in addition to the learning environment survey.

Essentially, the character survey becomes a tool for performing national assessments designed to measure the quality of learning carried out by educational institutions, the security climate, and the inclusivity of school learning implementation. In addition, surveys can be utilized as a material for educator reflection and as benchmarks, as well as to determine the family history of children.²³

Teachers, school principals, and the local education office can use information gleaned from environmental surveys as the basis for planning and formulating improvement plans based on the outcomes of a conducted diagnosis. With other instruments, namely the minimum competency assessment (AKM) for numeracy literacy and character surveys, the national assessment will produce a comprehensive portrait useful for schools, madrasas, elementary and secondary level equality programs, as well as local governments to conduct self-evaluations and formulate plans for enhancing the quality of education.²⁴

National assessments are also a vital aspect of the Ministry of Education and Culture's efforts to maintain the high quality of education. Through this national evaluation, it is hoped to monitor the direction of the Indonesian education system so that the expected outcomes are also in compliance with the wishes of stakeholders and the requirements of the law governing the National Education System. -promising advancements for the general improvement of education

Islamic education is not primarily focused on religious information as part of the national education system. Muhammad 'Athiyah Al-Abrasyi argued that Islamic education contains obligations and responsibilities for fostering students' character, morals, civility, and honesty, following Islamic teachings' ideals.²⁵ It can be seen that Islamic education is also responsible for humanistic education, meaning that the educational process must also represent the process of humanization. A humanist method will result in civilized output and intelligent individuals. An education that allows independence (free learning) is required to achieve these objectives. By decentralizing educational procedures, the Merdeka Belajar offers a new paradigm that is more focused on fulfilling humanistic principles, notably in Islamic education. This means that schools are granted considerable autonomy to conduct the learning process without being bound by rules that seek to undermine the nature of learning.

Kusumaryono believes that Nadiem Makarim's philosophy of "Learning Independence" may be summed up in several terms:²⁶ First, the concept of "Learning Independence" is the solution to the challenges educators face in the

²³ Kemendikbud, "Asesmen Nasional: Perbaikan Kualitas Pembelajaran Jadi Tujuan", dalam <https://www.kemdikbud.go.id/main/blog/2021/07/asesmen-nasional-perbaikan-kualitas-pembelajaran-jadi-tujuan> diakses pada 30 Desember 2021.

²⁴ Deni Ainur Rokhim, dkk, "Analisis Kesiapan Peserta Didik Dan Guru Pada Asesmen Nasional (Asesmen Kompetensi Minimum, Survey Karakter, Dan Survey Lingkungan Belajar)", *JAMP: Jurnal Adminitrasi dan Manajemen Pendidikan*, Vol. 4 No. 1 (Maret, 2021), 62.

²⁵ Fikri Abdul Aziz, "Moral Peserta Didik dan Pendidikan Islam Menurut Pemikiran 'Athiyah Al-Abrashyi", *Jurnal El-Tarbawi*, Vol.13 No.1, (2020), 49-50.

²⁶ R. Suyato Kusumaryono, "Merdeka Belajar", dalam <https://gtk.kemdikbud.go.id/read-news/merdeka-belajar>, diakses pada 1 Januari 2022.

classroom. Second, the burden of teachers in carrying out their profession is reduced by granting them freedom of independence in assessing student learning with various types and forms of assessment instruments, freedom from various burdensome administrative processes, and freedom from various pressures of intimidation, criminal, and politicization. Thirdly, it enlightens us about the challenges teachers experience in school-based learning assignments, beginning with the problem of admitting new students (input), teacher administration in teaching preparation, including lesson plans, the learning process, and evaluation issues such as USBN (output). Finally, instructors, who are at the forefront of moulding the nation's future through the learning process, must be able to establish a more pleasant learning environment in the classroom through an educational policy that will be beneficial for both teachers and students in the future.

The earlier arguments show that freedom of learning is an endeavor to form change and culture in education. The reform in question involves a more independent and centralized educational system. In this paradigm, the teacher plays a crucial role in offering outstanding service to pupils. In this situation, teachers must establish a positive learning environment on their own so that the learning process works smoothly and efficiently. In addition, teachers can conduct evaluations independently using objective and accurate tests. This means the teacher has greater flexibility in selecting which components are required and must be improved for their students. A teacher can facilitate the development of student character and conduct non-numerical assessments in order to conduct authentic assessments and evaluations of students (authentic assessments).

4. Conclusion

The subject of the connection between Islamic education and sociocultural shifts is extremely important to examine. *Merdeka Belajar* is essentially a component of an endeavour to liberate education from the tides of capitalism and hedonism so that it can carry out its vital role of transformation. The change pertains to how education is administered, focusing on transformative education and fostering an independent civilization unfettered by constrained schooling. Students will build a new paradigm based on the concept of independent learning if they are free to modify and absorb their values independently. The freedom at issue is to eliminate the obligation for educators to carry out educational administration activities that tend to distract them from their core responsibilities.

The freedom of learning essentially proposes a fundamental reform and reconstruction of the national education system. This modification was developed to revive the concept of Islamic education in a more humane and contemporary manner. This modification was made to restore Islamic education's essence, humanizing individuals. This principle must be implemented because societal transformations continue to occur in all spheres of life. By applying their concepts, Islamic education can at least construct the existing work patterns in autonomous study. Hence, the notion of independence is unrestricted to allow student instructors the freedom to collaborate in the classroom. Thus, it is expected that Islamic education will be adequately implemented so that it can adapt to the societal changes that occur in people's lives.

The components of independent learning aim to shape educational transformation and culture. The reform in question involves a more independent and centralized educational system. In this paradigm, the teacher plays a crucial role in offering outstanding service to pupils. In this instance, the instructor is also expected to be capable of autonomously fostering a positive learning environment so that the learning process works effectively and efficiently. In addition, teachers

can conduct evaluations independently using objective and accurate tests. A teacher can facilitate student character development and conduct non-numerical assessments to conduct authentic assessments and evaluations of students (authentic assessments).

The implementation of autonomous learning as a component of a shift from prior curricula involves three key concepts: 1) Minimum Competency Assessment (AKM); 2) Character Survey; and 3) Study Environment Survey. Eventually, this approach can be implemented in educational institutions (including Islamic educational institutions) by modifying the institution's programming.

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