

## ***The Quality of Education from Islamic Perspective Analysis of The Merdeka Belajar Curriculum in Facing The Society 5.0 Era***

**Cecep Sobar Rochmat<sup>1\*</sup>, Angelica Silfana Prisca Yoranita<sup>1</sup>, Mispullah Prihatini<sup>1</sup>, Bagus Asri Wibawa<sup>2</sup>**

<sup>1</sup>Universitas Darussalam Gontor, Ponorogo, Indonesia

<sup>2</sup>International Islamic University Islamabad, Pakistan

\*email: [cecep.rochmat@unida.gontor.ac.id](mailto:cecep.rochmat@unida.gontor.ac.id)

DOI: <https://doi.org/10.31603/tarbiyatuna.v14i1.8633>



### **ABSTRACT**

**Article Info:**  
Submitted:  
27/01/2023  
Revised:  
23/06/2023  
Published:  
30/06/2023

VUCA (*Volatility, Uncertainty, Complexity, and Ambiguity*) is one of the difficulties faced by society in the 5.0 era, which is a combination of the virtual world and the physical world. Therefore, the global community must adapt quickly and be malleable to face the changes. The 4Cs (*critical thinking, creativity, collaboration and communication*) are essential 21<sup>st</sup> century skills. To keep up with global trends, the Indonesian government has implemented a curriculum that emphasizes individual initiative and responsibility. This study aims at analyzing the Merdeka Belajar curriculum by using quality education in Islamic perspective. Merdeka Belajar (*Freedom to learn*) is the latest government policy related to the education curriculum, and hence, islamic perspective - based analysis needs to be conducted to see how this concept of Merdeka Belajar is in Islamic education. This study was a descriptive qualitative study by using literature studies to collect the data. The results showed that the government's Merdeka Belajar curriculum system can accommodate the skills needed for the society 5.0 era. The concepts and programs of Merdeka Belajar can improve critical and creative thinking skills, and develop communication and collaboration skills as well. Merdeka Belajar directs students to be able to compete globally. Holistic Islamic education, however, does not only appreciate the importance of building skills, but also creates learning that glorifies knowledge without reducing Islamic values. Therefore, the independent current curriculum applied needs to be adjusted to keep in line with both the values and the 21<sup>st</sup> century skill development.

**Keywords:** *Education in Islamic Perspective; Merdeka Learning Curriculum; Society 5.0 Era*

### **ABSTRAK**

Disrupsi VUCA (*Volatility, Uncertainty, Complexity, dan Ambiguity*) merupakan salah satu kesulitan yang dihadapi masyarakat di era 5.0, yang merupakan perpaduan antara dunia maya dan dunia fisik. Oleh karena itu, komunitas global harus cepat menyesuaikan diri dan dapat ditempa dalam menghadapi keadaan yang terus berubah. 4C (*pemikiran kritis, kreativitas, kolaborasi, dan komunikasi*) adalah kemampuan abad ke-21 yang penting. Untuk mengikuti tren global, pemerintah Indonesia telah menerapkan kurikulum yang menekankan inisiatif dan tanggung jawab individu. Penelitian ini bertujuan untuk menganalisis kurikulum merdeka belajar dengan menggunakan perspektif pendidikan berkualitas dalam Islam. Merdeka belajar

merupakan kebijakan pemerintah terbaru terkait kurikulum pendidikan, maka analisis berdasarkan perspektif pendidikan Islam perlu dilakukan untuk melihat bagaimana konsep merdeka belajar ini dalam pendidikan Islam. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif dengan pengumpulan data studi literatur. Hasil dari penelitian pertunjukan sistem kurikulum merdeka belajar pemerintah bisa mengakomodasi kebutuhan keterampilan era society 5.0. Konsep dan program-program dari merdeka belajar dapat meningkatkan keterampilan berpikir kritis, kreatif, dan mengembangkan keterampilan berkomunikasi dan berkolaborasi. Merdeka belajar lebih diarahkan agar individu dapat bersaing di ranah global. Adapun dalam pendidikan Islam yang holistik tidak hanya menghargai pentingnya membangun keterampilan, tetapi juga mewujudkan pembelajaran yang memuliakan ilmu pengetahuan tanpa mengurangi nilai-nilai karakter dalam Islam. Oleh karena itu, strategi kurikulum pembelajaran mandiri ini perlu disesuaikan agar memperhatikan pendidikan nilai dan pengembangan keterampilan abad ke-21.

**Kata-kata Kunci:** Pendidikan Prespektif Islam; Kurikulum Merdeka Belajar; Masyarakat Era 5.0

## 1. INTRODUCTION

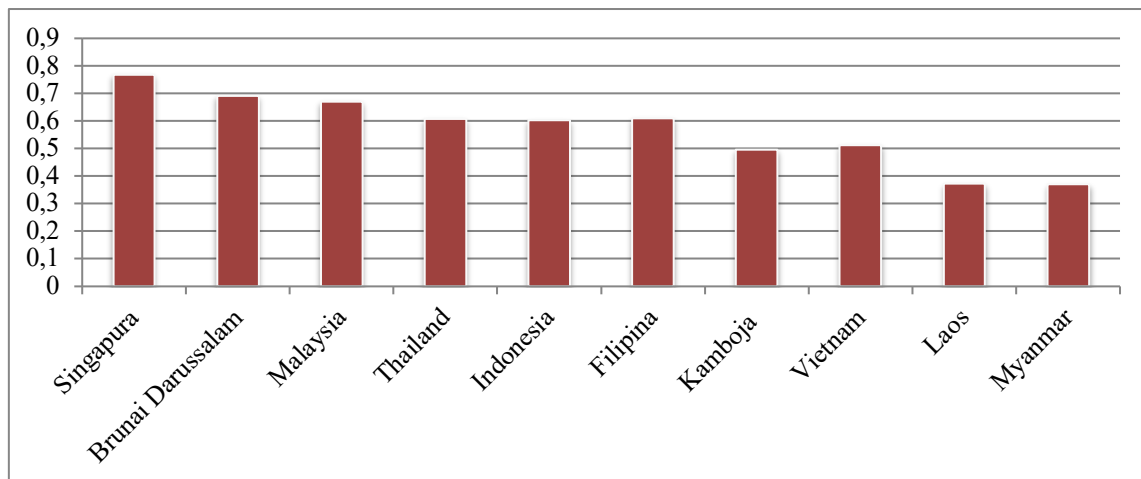
In the challenges of revolution in the era of society 5.0, the increasingly sophisticated technology and increased consumptive people change the ideology of human life in all aspects (Safitri et al., 2022). The society 5.0 era is centralized and integrated life, in which it equally integrates virtual and real life. The globalization era leads to the disruption era, which is called Volatility, Uncertainty, Complexity, and Ambiguity (VUCA) (Utami, 2022). VUCA is also interpreted as the embodiment of a world that continues to develop with four problems that are difficult to solve because they are very complex. The four problems are volatility, uncertainty, complexity, ambiguity (Soraya, Tias, & Ayu, 2022).

Volatility refers to the vulnerability of something to change, including value shift (Arifah, Widiyatmoko, & Pamelasari, 2022). Uncertainty is a constant unpredictable situation causing anxiety. Ambiguity is a state of being confused. While complexity is a situation full of complications. Humans think too much about quality, quantity, effectiveness and efficiency so that it reduces the value and meaning of life (Bahri, 2022). Education is the basis of humans in building civilization. The education sector is indeed required to make changes to balance the world's needs in the era of society 5.0 with the disruption of VUCA. Everyone is required to have critical, creative, and innovative thinking skills, as well as communication and collaboration skills (Risdianto, nd). It is not easy to build a society with 21<sup>st</sup> century skills. As the foundational start, the heart of education, namely the curriculum, needs to be revised to suit the needs of the 21<sup>st</sup> century.

In Indonesia, before completing the evaluation of a curriculum, a new curriculum has been formulated. The government aims to solve educational problems by revising the curriculum. As a developing country, Indonesia is still trying to create an effective,

efficient, and comprehensive education system that covers various aspects. The current learning system in Indonesia still depends on textbooks that focus on understanding definitions and theories in the concept of knowledge (Fakhriyah, 2014). In addition, there are two classifications at the high school level, namely Natural Science and Social Science classes. However, students can not choose the field they want, but class placement is determined by the selection exam or the score on the placement test instead (Sabandi, 2013).

Indonesia's inability to manage the education system is proven by a survey which shows that the quality of Indonesia's education is still low. Based on the UNESCO report, Indonesia's educational capacity internationally is in the 64th rank out of 120 countries. According to the Education for All Development Index (EDI), in 2015, Indonesia was in the 57th place out of 115 countries. Furthermore, according to Deutsche Welle, Indonesia is ranked 5th out of 10 ASEAN countries with an EDI score of 0.603. In conclusion, Indonesia's education is still low quality compared to ASEAN countries (Safitri et al., 2022). Indonesia is still left behind its closest neighboring countries, Malaysia, Singapore, and Brunei Darussalam. Below is the position of Indonesia based on EDI ranking in 2015.



**Figure 1.** Assessment Program of EDIM  
Source: Index Report of ASEAN Countries (2015)

As an effort to face the challenges of the 21<sup>st</sup> century, the government has made several revisions to the education curriculum. The 2013 curriculum emphasizes 4 aspects, namely, spiritual attitudes: faith and devotion to God Almighty, social attitudes: being noble, healthy, independent, democratic and responsible, knowledge: being knowledgeable, and skills: being capable and creative (Kurniaman & Noviana, 2017). The 2013 curriculum is the improvement of the character and competency-based curriculum which began to be implemented at the beginning of the 2017/2018 school year (Kurniaman & Noviana, 2017). Then, the minister of Education and Culture, Nadiem Anwar Makarim, initiated the concept of "Free Learning Education" as the current

Indonesian education curriculum. This educational concept is an effort to realize quality education to suit the needs of the education system in the industrial revolution and society 5.0 era (Yamin & Syahrir, 2020).

Freedom to learn is a brilliant concept. The concept of Merdeka Belajar accommodates the needs of the 21<sup>st</sup> century skills, namely critical thinking, being creative, being able to communicate, and being able to coordinate. However, it has its drawbacks, of course. Freedom of learning is not a holistic education like education in Islam. Freedom of learning even tends to become a class of employees because this curriculum practically produces individuals who are skilled at working with various kinds of internship programs. The cultivation of character values, such as internalization of noble morals, is not the main foundation of the Merdeka Belajar concept.

Islamic education has a goal to produce comprehensive human beings from various aspects. Thus, education in Islam is considered holistic because it includes the intellectual, spiritual, and physical dimensions of the individual. The results of the Islamic education process are individuals who have emotional and intellectual intelligence, are equipped with skills relevant to the modern era, and have morals in accordance with Islamic values.

In the implementation of Merdeka curriculum, the teacher acts as a facilitator and implements learning based on independent learning principles. The teacher's duties and learning principles in the Merdeka Curriculum are in accordance with Islamic teachings and have been explained in the Al-Qur'an and hadith (Aminah & Nursikin, 2023). In addition, every citizen has the right to democratic, fair, and non-discriminatory education by upholding human rights, religious values, cultural values, and national diversity. The democratization of Islamic education includes the freedom of educators and students, equality of students, and respect for individual dignity. Education and teaching in Islam adhere to the principles of democracy and freedom from the education implementers, so that it has a direct impact on the curriculum, learning effectiveness, and administrative efficiency (Mardani et al., 2023).

There are four main obstacles in the Merdeka curriculum implementation, namely adjustment of curriculum, funding, assessment of partners, and adjustment of academic information systems. Therefore, the implications of curriculum implementation need to be planned, administered, and evaluated jointly by both the government and study programs as the vanguard in implementing the Merdeka curriculum (Kholik et al., 2022). Responding to this, this era is a new opportunity and a challenge for students to improve their soft skills as preparation for the future. In fact, the curriculum is the "soul" of education. The curriculum should be dynamically and periodically evaluated following the times, especially science and technology development. The curriculum should also be designed by considering the competencies needed by the community and graduates. The Merdeka Curriculum is one of the new policies of the Ministry of Education, Culture,

Research and Technology of the Republic of Indonesia which is aimed at realizing an innovative learning process and following the needs of students (student-centered). The Society 5.0 era takes place in the 21<sup>st</sup> Century which is the glory of the digital world. The 21<sup>st</sup> century learning model, therefore, requires students to achieve 4Cs skills, consisting of critical thinking, communication, collaboration, and creativity (Indarta et al., 2022).

The self-study policy is intended to make the learning process more enjoyable and less boring. It is also expected to be able to produce noble moral students as the output. The Merdeka curriculum strives for the role of technology which is a human need to integrate with others. In the society 5.0 era, therefore, the problems of social life experienced by each individual will meet technology as a tool in solving social life problems (Marisa, 2021). In fact, the implementation of the Merdeka curriculum in elementary schools has been running well and optimally. However, there are still many shortcomings and obstacles in the implementation. In preparation for implementing the new Merdeka curriculum, teachers must quickly adapt and familiarize themselves with the Merdeka curriculum and consider various projects for students to achieve deep, meaningful, and enjoyable learning outcomes. The application and the process of the Merdeka curriculum in school mobilization are related to the Pancasila student Profile whose goal is to produce graduates who have superior competencies, but still maintain character values (Iskandar et al., 2023).

As a result, in the implementation of the Merdeka Curriculum, teachers need to study further and consider projects according to the student's phase in order to achieve meaningful, in-depth, and enjoyable learning outcomes as well as competent Pancasila students (Rahmadayanti & Hartoyo, 2022). Therefore, Merdeka curriculum, which is the reference in sekolah penggerak (mover schools), is expected to produce students who have noble character, are independent, have critical thinking, are creative, have mutual cooperation, and have a sense of diversity. The mover school principals should encourage a variety of participatory, unique, and innovative programs. In addition, it is important to foster cooperation between teachers and their leaders to participate in realizing the mover schools (Sumarsih et al., 2022).

The application of an independent curriculum in the learning process of Islamic Religious Education focuses on student activity to develop critical thinking skills. Furthermore, Implementation of an independent learning curriculum in Islamic Religious Education learning contributes to the development of students' critical thinking skills. Moreover, improving critical thinking skills can be obtained by implementing various approaches, strategies, methods, learning techniques, and the application of innovative learning media. In similar words, teachers train students to think critically by reasoning, assessing, and making decisions to determine strengths and weaknesses that must be faced systematically (Nadhiroh & Anshori, 2023).

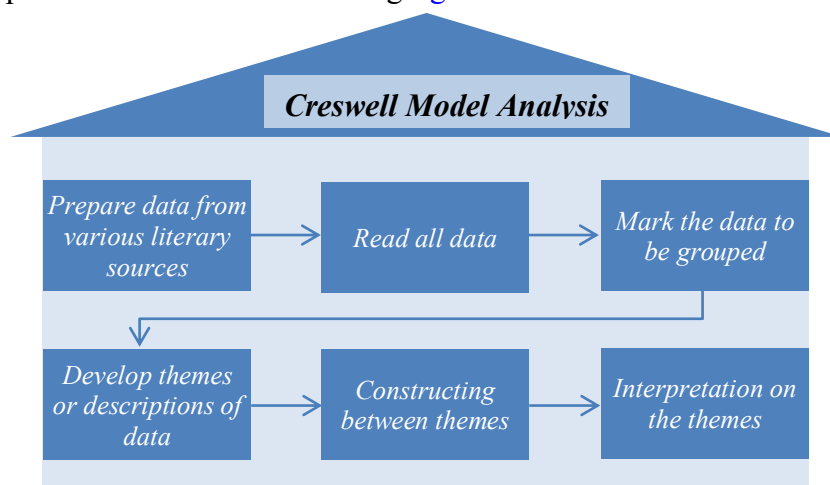
However, the implementation of the free learning concept is designed for students to have many alternative competencies and relevant skills to be developed in the future. It is developed based on understanding and practicing the values of radical monotheism (firm-rooted), freedom of choice in attending class, and field practice which is a need for the future. In addition, efforts to instill the values of Islamic education in local wisdom are carried out through faith values, worship values, and moral values by integrating Islamic religious customs into the Merdeka Belajar curriculum (Afif, 2022).

In contrast to previous research, this study seeks to test a methodology for evaluating autonomous curriculum in the context of Society 5.0, from the Islamic education perspective. This study uses an analytical framework to examine the quality of education in Islamic concepts related to the Merdeka Belajar Curriculum. This study is significant because it will make a valuable contribution to the existing literature on the idea of Freedom to Learn as an educational approach in the context of contemporary society, with a particular focus on the pursuit of excellent education from an Islamic point of view.

## 2. METHOD

This study was descriptive qualitative research with a library research approach. This research was conducted by collecting data from literature, journals, relevant articles, and books that contain relevant information to the topic of discussion (Sukardi, tn.). Articles used are articles of national and international reputable journals downloaded from Google Scholar and DOAJ.

It applied the Creswell model data analysis technique which consists of six stages, namely organizing or preparing data from various literary sources for analysis; reading all data; coding (which is marking the data to be grouped); arranging the theme or description of the data; building cross-themes; and theme interpretation. The Creswell's analysis steps can be seen in the following figure 2.



**Figure 2.** Research Method



The presentation of the thinking framework starts from analyzing the characteristics of educational needs in this era. The next stage is exploring the education conditions at the time. The concept that Merdeka Belajar Curriculum is directed to answer the educational needs of the 21<sup>st</sup> century then leads to examination of the ideal quality of education in Islamic perspective. From the results of the research, a discussion, which describes how to analyze the Merdeka Belajar curriculum in answering the challenges of education in the era of society based on the perspective of quality education according to Islam, is then presented.

### 3. RESULTS AND DISCUSSION

#### a. Characteristics of Educational Needs in the Era of Society

21<sup>st</sup> century or the era of society 5.0 is the rapid development technology in the world such as the Internet of Things (internet for everything), Artificial Intelligence, Big Data (large amounts of data), and robots. It creates a new paradigm for the education field, where education must be able to create professional individuals who are able to control the progress of the future, have competitiveness, and be competent to adjust to the massive technological developments (Salimzyanova et al., 2021).

In her research ristiani (2019) explains that currently Indonesia is trying to keep up with developments in the era of the industrial revolution 4.0 towards society 5.0. It indicates that education must be carried out democratically and fairly, and uphold human rights as well. According to Eddy Wibowo, in order to advance Indonesian education, it is necessary to develop education that has broad goals going forward, namely to produce a respectable and dignified society (Karima & Ramadhani, 2010).

Previously, in the Industrial Revolution 4.0 era, teachers and students were empowered to reach a level of literacy understanding and achieve character building. In the era of society 5.0, however, collaboration between one and another is needed to advance a nation and achieve sustainable development as a whole. Indonesia, in supporting the Sustainable Development Goals with 17 main points, creates its main movement in education, which is called the SDGs education or "Quality Education". The qualification of a country is based on the country's PISA score. If the PISA score is high, it indicates the quality of education in the country is good. The results of the last PISA test conducted in 2018 showed that Indonesia was ranked 70th out of 78 countries. It indicates that Indonesia's PISA score is relatively low. There are 3 aspects that determine the total PISA score, namely mathematics, science, and reading.

In the transformation era of society 5.0, critical thinking skills are needed in dealing with all life's problems. Critical Thinking is an active, creative, and reflective escaping ability, which is then oriented to intellectual processes related to concept (conceptualizing), application, analysis, and assessing information collected or issued from empirical and reflective observation (Iskandar, 2009). Having critical thinking skills

is very useful in solving problems, in understanding, analyzing, and interacting (Winarti, 2015). In line with that, creativity and innovation in issuing ideas can be established through students' expressions in the learning process. (Wahyuni & Kurniawan, 2018). Students who have the ability to memorize do not necessarily have good analytical skills in finding solutions to a problem (Rochmat, Sholihah, dkk, 2022). Participating in organizational or community activities with several people in it which is good develop students' skills in communicating, collaborating, and creating new ideas. The characteristics of critical thinking skills are shown in table 1 as follows:

**Table 1.** Creative Thinking

<b>Indicator</b>	<b>Attitude</b>
<b>Sincerity</b>	The ability to create new creative and innovative ideas.
<b>Detail</b>	The ability to analyze data carefully and in detail, and the ability to develop ideas broadly.
<b>Flexibility</b>	The ability to provide different thoughts.
<b>Originality</b>	The ability to guide various ways of thinking.

In the 21<sup>st</sup> century, the main educational skills which include creativity, critical thinking, communication and collaboration (4Cs) are new concepts in the era of society 5.0. Some of the skills that must be possessed in the 21<sup>st</sup> century are leadership, digital literacy, communication, emotional intelligence, entrepreneurship, global citizenship, problem solving, teamwork (Nastiti & Abdu, 2020). It can be achieved by the government's attention in the fields of infrastructure, human resources, synchronization of education and industry, and the application of technology as a tool for teaching and learning activities in educational institutions. The ability to think critically is born internally as a person who is influenced by intrinsic and extrinsic factors (Fakhriyah, 2014).

One of the fundamental implications of the transformation of society 5.0 is in the field of education. In preparing for new challenges, it is necessary to design educational management projections through the curriculum system. Some of the main substances are: 1) Character education, 2) Ability to think critically and innovatively, and 3) Ability to use technology. Krathwol and Anderson explained that a chain of education is divided into 2, namely Low Order Thinking Skills (LOTS) and High Order Thinking Skills (HOTS).

Critical Thinking means solving the criticized problem as an evaluation and assessment which is then combined with the results of the problem solving (Gradini, 2019). Enhancing high order thinking skills also requires extra. One of the examples is by instructing students to go to the field. In the previous era, the Industrial Revolution 4.0, the goal of developing the Internet of Things (IoT) relied on the imagination of the brain in creating technology that can help humans in various aspects of life by creating



applications, robots, and other digital information tools (Sugiono, 2020). Artificial Intelligence (AI) has created fantastic new brand technology, which is then perfected again through a new civilization, namely the transformation of society 5.0 which focuses on all aspects of human and digital technology. In the previous era, industrial development increased rapidly, but not all people were able to master technology because in the 4.0 era, humans became individualists and rarely connected or communicated with others. For this reason, in the era of transformation of society 5.0, it is expected that humans can collaborate with each other.

In conclusion, the nature of 21<sup>st</sup> century education that accommodates the needs of society in the 5.0 era is that everything must be done based on knowledge. Otherwise, it is less meaningful to have knowledge without practicing or carrying out the creation process (Arviyanto et al., 2023).

#### **b. Education in the Merdeka Belajar Curriculum**

Quality education is, of course, the hope for Indonesia. Education is not only an 'agent of change' for the younger generation who will continue the nation's leadership, but also as an 'agent of producer' in order to realize real life (Safitri et al., 2022). Education should not only be formal, but also provide the freedom for students to choose what is expected to create a good and initiative mindset as the next generation to better the conditions and situations. It can be achieved if every human being has a sense of participating in the activities of the community.

Indonesia is currently welcoming a new education system, namely "Freedom Learning", which is the education of students' talent and interests so that students have the right to choose the education they want. It is to improve the quality of students' awareness and potential in learning. Various rules do not bind teachers and they are free to develop their teaching styles. Thus, in an independent curriculum the learning process will be enjoyable both for teachers and for students (Simamora & Pasaribu, 2023).

In realizing this, Nadiem Makariem, the Minister of Education and Culture of the Republic of Indonesia, launched the Merdeka Belajar as a solution to realizing the Sustainable Development Goals at point 4 "Quality Education " which guarantees inclusive and equitable quality education. It also enhances lifelong learning opportunities for all. In short words, the Merdeka Belajar Curriculum is the answer to completing the mission of making quality education in the SDGs era.

In the Merdeka Belajar curriculum, curriculum is a series of joint efforts in achieving relevant and effective teaching objectives, in order to improve the quality of interaction and teaching (Riyad et al., 2022). There are 3 types of curriculum groupings. The first is the separated curriculum, by which teaching materials are provided separately and provide boundaries between fields of study and places of learning. The second is correlated curriculum, which is the relationship between curriculum and people. The third is the integrated curriculum, which is a curriculum that provides interesting teaching

materials and eliminates boundaries between other fields of study. The key to a good education system lies in managing the curriculum which is innovative, efficient, and relevant to the times.

In this regard, the Minister of Education and Culture of the Republic of Indonesia, Nadiem Anwar Makariem, at the HUT-PGRI event initiated an education system "Merdeka Belajar Kampus Merdeka" which supports character building and frees students to choose studies according to their interests and talents without any coercion. In addition, the purpose of Merdeka Belajar Kampus Merdeka is to encourage students to master various fields of knowledge in accordance with their fields and expertise. Hence, students are ready and able to compete in the global world when they graduate from schools (Tohir, 2020). In addition to this, Kampus Merdeka aims is to get quality learning by giving rights for students to freely learn in various universities (Muhsin, 2020).

The legal basis for the Merdek Belajar Kampus Merdeka Curriculum (MBKM) is Permendikbud Number 3 of 2020 concerning Higher Education Standards (Sopiansyah & Masruroh, 2022). The Merdeka Campus is an autonomous and flexible form of learning in higher education in order to create a learning culture that is innovative, non-coercive, and in accordance with the needs of students. In this case, the risks that must be faced by campuses are the importance of flexible curriculum management (on campus and off campus), administrative policies, flexibility between study programs and across faculties, universities, and abroad. Through this perfectly planned and executed program, students' hard skills can be well formed.

There are nine Merdeka programs available for students at the Merdeka Belajar Campus: 1) Student exchange. It gives students the opportunity to gain academic experience at other institutions. Thus, students get new experiences. Student exchange programs are beneficial because they teach students to work well with others. 2) School introduction. The purpose of introducing the school environment is to adapt students to their academic environment, which leads to awareness and concern for campus issues. 3) Academic inquiry, which is achieved from students' curiosity 4) Curiosity and imagination, which are both fueled from exercises and research. 5) Initiatives activities, which are intended to teach people to be more sensitive and understand environmental issues. 6) Pre-graduation endeavors that provide students with practical experience in their chosen field. Graduates are expected to have professional competence before entering work. 7) Independent study and project. Students who engage in independent study or projects develop a sense of responsibility and the ability to think critically and creatively. 7) Community service program, which has a positive impact not only on students but also on local communities 8) State Defense Training

Students have the right to get an education that is in accordance with their interests, talents, and valuable education. By improving the quality of education, Indonesia will achieve the SDGs goals, one of which is to increase the quality of the

human development index in the world (Safitri et al., 2022). The learning achievement planning stage begins with determining graduate profiles, identifying supporting competency profiles, and competencies embodied in teaching achievement. The manifestation of the basic skills of graduates to be achieved are cognitive, affective, and psychomotor.

Students are allowed to take a minimum of 84 credits of compulsory courses. Courses are taken to help students meet requirements for successful learning and provide students with a taste of higher education by exposing them to a wide range of disciplines for a total of 20 credits. It supports the quality of graduation by giving freedom to students to choose their own study program. In addition, students can obtain up to 40 credits by participating in experiential learning opportunities such as business internships, international exchanges, knowledge networking, community service, and final graduation papers.

The Merdeka Belajar emphasizes effective learning by developing creativity, innovation, and ability to solve problems. The procedural principle for Freedom of Learning is set forth in article 18 of Permendikbud Number 3 2020 concerning National Higher Education Standards. Assessment of learning outcomes refers to structured values where activities are assessed by credit weights with the calculations of both competency and implementation processes. The evaluation of the learning assessment of Merdeka Belajar is conducted by Supervisors and Activity Assistants (Teachers, Mentors, Activists, Workers, etc.) (Baharuddin, 2021). Nadiem Makarim's Free Learning Concept is motivated by his desire to create pleasant learning conditions without being burdened by the compulsion to achieve grades (Hasyim, 2022).

The Merdeka Belajar policy was made with reason. The 2019 Program for International Student Assessment (PISA) research shows that Indonesian students' literacy, science, and mathematics are still lagging behind compared to other countries. Indonesia is ranked 74th out of 79 countries. In response to this, Nadiem Makarim carried out a new movement in assessing education management in Indonesia through a survey of minimum abilities: literacy, numeracy, and character.

Literacy measures not only human reading ability but also the ability to analyze reading content and understand theoretical concepts. Educational institutions must strengthen numerical literacy and revitalize digital-based curricula. In the past education system, which was in the Era of the Industrial Revolution 4.0, students and teachers were required to master new literacy and build good character (Yamin & Syahrir, 2020). In addition to the new literacy, the education system in the Era of Society 5.0 carries out character building through honesty, religion, tenacity and hard work, responsibility, justice, discipline, and tolerance. Thus, the Merdeka Belajar curriculum is expected to create critical thinking students to be able to solve problems, be creative and innovative,

and be able to communicate and collaborate with others, as well as have good characteristics (Yamin & Syahrir, 2020).

### c. The Quality Education in Islamic Perspective

Education is the main foundation for building civilization and encouraging the survival of life on earth. According to Nurdin, education is an absolute necessity for humans throughout life. Without education, it is impossible for humans to continue to live and be in line with the changes and developments of the times. Education is an effort to optimize the potential of every human being to have intelligence, critical thinking skills, noble morals, and life skills through the learning process (Putra, 2017). Education also plays an important role in increasing the economic state to fulfill people's needs (Schinkel, 2016). In line with this, education is very important for human survival, because education is able to create intellectually intelligent people who can think scientifically and is also able to encourage spiritual attitudes (Darman, 2017).

Islamic education is absolutely guided by the teachings of Islam itself, namely the Al-Qur'an and Al-Hadith (Syar'i, 2019). To understand the content of Islamic values and the meaning of Allah SWT's revelation, the teaching and learning process in developing the potential of students and educators is not rigid. Otherwise, it is tentative in accordance with the limitations of students' abilities and the process of reasoning and thinking. . In terms of terminology, education has 3 terms, namely Tarbiyah (guidance), Ta'lim (coaching), Ta'dib (humanization). Islamic education has been extensively studied in Islamic Education Philosophy as a concept of thinking and a source of Islamic knowledge.

According to Arifin, Islamic Education Philosophy is essentially a concept of human thought about knowledge that originates from the Qur'an and al-hadith regarding the order of formation and development of human potential to become human beings with Islamic values. Meanwhile, Mulkhan explains that Islamic Education Philosophy is a rational thinking or analysis carried out radically, systematically, methodologically, and critically in acquiring knowledge (Sahara, 2013). From the two aforementioned opinions, It can be concluded that Islamic education is a scientific study that answers the problems of science and education based on natural phenomena analysis provided in the Qur'an and Hadith.

Educational studies and thoughts basically cover all aspects of human life, especially for Muslims. The goals of Islamic study are closely related to the life goals of Muslims. It is because education helps people to realize the essence of life in the universe. In addition, the Islamic education goal is directed to the function of humans as the caliph or leaders of the universe. The caliph is the reason for human creation by God Almighty, as His words "Inni ja'ilum fil-ardhi khalifah (Indeed I want to create a caliph on earth). The caliph is interpreted as a leader. Therefore, humans were created on this earth to be leaders who regulate life on earth and carry out their duties according to their capabilities

and skills. In this case, in a nutshell, the purpose of education is to shape and nurture individuals to be able to become leaders in the universe.

The philosophy of life for Muslims is to achieve perfect taqwa (piety). In other words, the meaning of taqwa is embedded in every Muslim's soul. In Islamic Education, having good manners or attitudes takes precedence over knowledge. Moral education can be delivered in 2 forms, namely value transformation and value internalization (Rochmat, Maulaya, dkk., 2022). Value transformation is an effort to transmit cultural values to the next generation, while value internalization is an effort to instill these values into the soul of the next generation (Iwan, 2015).

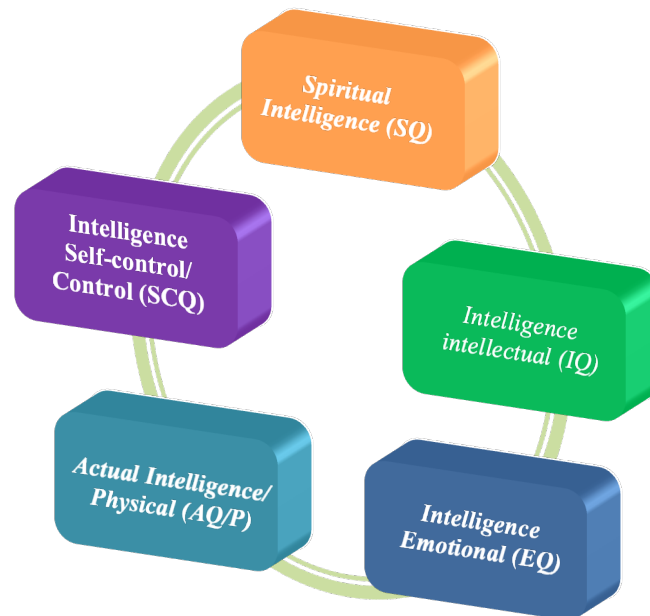
The scope of Islamic Religious Education includes students and teachers in the classroom. Teachers share knowledge and students receive and understand the knowledge. In educational units there is an important element, namely the educational curriculum that regulates the learning process. Resources in the form of media are used to increase student enthusiasm for learning at school. To guarantee effective learning, the school must provide sufficient facilities and infrastructure. In addition, the learning evaluation carried out is also needed to produce qualified graduates. In detail, the scope of Islamic Education is presented in figure 3 below.



**Figure 3.** The Scope of Islamic Education.

Humans have various definitions and functions. In Islamic terms, humans are the caliphs. According to science, humans are *homo faber*, who are creatures that work, are *homo-sapiens* or rational animals or intelligent creatures, are *homo recentist*, who are creatures that have feelings, are *homo volens* who are creatures that have desires, and *homo-religiosus* or creatures that have awareness of God. However, in developing culture and civilization, it is necessary to understand God's values as a guidance for actions.

There are five concepts intelligence that are developed through Islamic education, namely 1) intellectual intelligence (IQ) in the form of reasoning; 2) emotional intelligence (EQ) in the form of intuition (heart) in which through the process of self-awareness we are able to express emotions positively; 3) spiritual intelligence (SQ), by which the spirit is the direction. The mental training is able to awaken and present the existence of God within him; 4) Actual/Physical Intelligence (AQ/P), which is the training of the organs of the body through practicing good behavior to be able to act or behave positively; and 5) Self-Control Intelligence (SCQ), which is related to lust control. The control is in the form of one's ability to control desire (Syamsu, 2014). The concept of thinking in Islamic education shows that Islamic education is a holistic education. The following [figure 4](#) shows the concept of thinking in Islam.



**Figure 4.** The Concept of Thinking in Islamic Education

Education in Islam functions to reconstruct natural development into direct development. Because of civilization, education becomes the right and obligation of every human being. Therefore, the state has the authority to control the education system to create quality humans through quality education.

Education in Islam is not a stagnant education. Islamic education is opened to any technological development and changing of era (Mun'im Amaly et al., 2021). In particular, Islamic education has developed significantly. For instance, conversation between students and teachers was taboo previously, but it is now an indicator of the



success of the learning process. In other words, two-way learning gained popularity recently (Arizki, 2020)

It can be concluded that quality education in Islamic perspective is a holistic education that includes all aspects, including skills, knowledge, and character values that are open to the needs of the times. Islamic education is not a stagnant education, because education is oriented towards the future and becomes a filter against the negative challenges of its time.

#### **d. The Analysis of the Merdeka Belajar in the Society Era in Islamic Perspective**

The current society 5.0 faces uncertainty because everything can easily change due to the acceleration of globalization. Society 5.0 with all its challenges creates a new civilization in this world. To survive, society needs quality education. A well-educated generation will be able to remain competitive in this era (Suwartini, Sutrisno, & Prastowo, 2022).

The concept of Freedom to Learn is a curriculum adapted to the needs of the 21<sup>st</sup> century and the era of society 5.0. Inside are all kinds of 21<sup>st</sup>-century skills. Freedom of learning is a practical curriculum that is directed for students to be skilled and competent in their fields. This policy is indeed appropriate to formulate following the upheaval of VUCA disruption where individuals must quickly adapt to today's world in order to be able to compete in the global arena.

Religious education is needed by society in the midst of advances in science and technology. Islamic education is expected to prevent modern society from being trapped in value shock or culture shock. Hence, Islamic education is very important in facing current and future global challenges (Marjuni, 2022).

Therefore, the concept of free learning is still incomplete in Islamic education perspective. Holistic Islamic education concerns skills and is oriented towards future development, but it still respects the basis of knowledge and accommodates character values in Islam.

Comprehensive holistic education in Islam can be built from the roots of normative foundations (religion), psychology, sociology, culture, philosophy, epistemology, culture, management, and Sufism. Universal and absolute Islam contains teachings about various aspects of human life. Moreover, Islamic philosophy with its nature to think in depth, systematically, radically, universally, comprehensively, and holistically in accordance with the values of religious teachings has a strategic position and provides rich materials to build a comprehensive holistic educational concept.

The Merdeka Curriculum implemented in Indonesia has not yet reached a comprehensive concept like Islamic education. Improvement efforts are still needed to build an ideal curriculum concept in Indonesia. Therefore, it is good that the Merdeka Belajar curriculum becomes the basis of development with the addition of other aspects (Azman, 2019).

#### 4. CONCLUSION

In the transformation era of society 5.0, where technology increasingly develops and humans become more productive, a nation must be able to produce intelligent, critical thinking, creative, communicative, and collaborative generations. As a solution, the Merdeka Belajar curriculum accommodates the needs of the times in the era of society. Islamic education is a comprehensive holistic education. The concept of the Merdeka Belajar Curriculum, viewed from the perspective of Islamic education, still needs improvement because the Merdeka Belajar curriculum is still at a practical level with the main goal of developing 21<sup>st</sup> century skills. This is of course different from Islamic education which emphasizes skills, knowledge, and values in Islamic education. Therefore, further studies are needed in the future to discuss and design a curriculum that can be implemented in an independent curriculum in Indonesia to improve the current Merdeka Belajar curriculum. It is hoped that this curriculum can be applied in education in Indonesia in the long term.

The nation needs to produce intelligent, capable, critical thinking, creative, communicative, and cooperative generations in order to be successful in the transformation period of society 5.0 which is characterized by increasingly sophisticated technological developments and increasingly productive human resources. The curriculum offered by Merdeka Belajar provides a solution to this problem by adjusting to the demands of the current era. Education in Islam is a complete and comprehensive form of education. From Islamic education point of view, the idea of the Merdeka Belajar Curriculum still needs improvement. It is because the Merdeka Belajar curriculum is still at a practical level, with the main goal of fostering the development of 21<sup>st</sup> century skills. This is different with Islamic education which places great emphasis on acquiring skills, acquiring knowledge, and acquiring grades. As a result, additional research should be carried out in the future to discuss and build curriculum designs that can be used in Indonesia's self-sustaining curricula to improve the current self-Curriculum. It is the goal of those working in the field of education in Indonesia that this curriculum will be implemented in the long term.

#### 5. REFERENCES

- Afif, N. (2022). Pendidikan Islam Berbasis Kearifan Lokal dan Implementasinya Terhadap Kurikulum Merdeka Belajar. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(03), 1041–1062.
- Aminah, S., & Nursikin, M. (2023). Tugas Guru di Kelas dalam Implementasi Kurikulum Merdeka: Perspektif Islam. *Journal on Education*, 5(4), 12710–12719.
- Arifah, NZ, Widiyatmoko, A., & Pamelasari, SD (2022). Prinsip pembelajaran dengan platform Gather Town sebagai langkah pemulihan pendidikan di era VUCA. *Prosiding Seminar Nasional Sains XII*, (hlm. 95-105).
- Arizki, M. (2020). Pendidikan Agama Islam Era Revolusi 4.0. *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 4(2), 52–71.
- Arvianto, F., Hudhana, W. D., Rahma, R., Nurnaningsih, N., & Suwandi, S. (2023).

- Menyiapkan Mahasiswa Abad 21 Menghadapi Era Vuca (Volatility, Uncertainty, Compelxity, & Ambiguity) Melalui Pendekatan Berbasis Pengalaman. *Lingua Rima: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 12(1), 43–56.
- Azman, Z. (2019). Pendidikan Islam Holistik dan Komprehensif. *Edification Journal: Pendidikan Agama Islam*, 1(1), 81–95.
- Baharuddin, M. R. (2021). Adaption of Merdeka Learning Campus Curriculum (Focus: Study Programs MBKM Model). *Journal of Teacher Studies and Learning*, 4(1), 92–97. <https://doi.org/https://doi.org/10.30605>
- Bahri, S. (2022, Juni). Implementasi manajemen sumber daya manusia dalam menghadapi era yang bercirikan Vuca. *Jurnal Hurriah: Jurnal Evaluasi dan Penelitian Pendidikan*, 3(2), 37-51.
- Darman, R. A. (2017). Mempersiapkan Generasi Emas Indonesia Tahun 2045 Melalui Pendidikan Berkualitas. *Journal Edik Informatika*, 3(2), 73–87. <https://doi.org/http://dx.doi.org/10.22202/jei.2017.v3i2.1320>
- Fakhriyah. (2014). Implementation of Problem Based Learning in An Effort of Developing Student Critical Thingking Ability. *Journal of Indonesian Sains Education*, 3(1). <https://doi.org/https://doi.org/10.15294/jpii.v3i1.2906>
- Gradini, E. (2019). High Higher Order Thinking Skills in Learning Mathematics. *Numerical Journal*, 6(2).
- Indarta, Y., Jalinus, N., Waskito, W., Samala, A. D., Riyanda, A. R., & Adi, N. H. (2022). Relevansi kurikulum merdeka belajar dengan model pembelajaran abad 21 dalam perkembangan era society 5.0. *Edukatif: Jurnal Ilmu Pendidikan*, 4(2), 3011–3024.
- Iskandar. (2009). *Educational Psychology A New Orientation*.
- Iskandar, S., Rosmana, P. S., Yuliani, I. P., Hidayat, M. A. S., Angaraini, S. K. P., Sari, T. F. P., & Salsabhila, U. (2023). Implementasi Kurikulum Merdeka Di Salah Satu Sekolah Dasar Kabupaten Purwakarta. *Innovative: Journal Of Social Science Research*, 3(2), 2602–2614.
- Iwan, I. (2017). Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Bekarakter. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 1(1).
- Karima, M. K., & Ramadhani. (2010). The role of education in realizing a dignified golden generation of Indonesia. *Repository: University of North Sumatra*, 1(1), 125.
- Kholik, A., Bisri, H., Lathifah, Z. K., Kartakusumah, B., Maufur, M., & Prasetyo, T. (2022). Impelementasi Kurikulum Merdeka Belajar Kampus Merdeka (MBKM) Berdasarkan Persepsi Dosen dan Mahasiswa. *Jurnal Basicedu*, 6(1), 738–748.
- Kurniaman, O., & Noviana, E. (2017). Penerapan Kurikulum 2013 dalam meningkatkan keterampilan, sikap, dan pengetahuan. *Primary: Jurnal Pendidikan Guru Sekolah Dasar*, 6(2), 389–396.
- Mardani, D., Susiawati, I., & Fathimah, N. S. (2023). Kurikulum Merdeka Dalam Demokratisasi Pendidikan Islam di Indonesia. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 6(01), 25–36.
- Marisa, M. (2021). Inovasi kurikulum “Merdeka Belajar” di era society 5.0. *Santhet:(Jurnal Sejarah, Pendidikan, Dan Humaniora)*, 5(1), 66–78.
- Marjuni, M. (2022). The Transformation Of Islamic Education And The Global Future

- Challenges Of Islamic Higher Education In Indonesia. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 25(2), 236–249.
- Mun'im Amaly, A., Muhammad, G., Erihadiana, M., & Zaqiah, Q. Y. (2021). Kecakapan Guru Pendidikan Agama Islam dalam Mengoptimalkan Pembelajaran Berbasis Teknologi. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(1), 88–104.
- Nadhiroh, S., & Anshori, I. (2023). Implementasi Kurikulum Merdeka Belajar dalam Pengembangan Kemampuan Berpikir Kritis pada Pembelajaran Pendidikan Agama Islam. *Fitrah: Journal of Islamic Education*, 4(1), 56–68.
- Nastiti, F., & Abdu, A. (2020). Study: Indonesian Education Readiness Facing the Era of Society 5.0. *Edcomtech Journal of Educational Technology Studies*. *Edcomtech Journal of Educational Technology Studies*, 5(1), 61–66. <https://doi.org/https://doi.org/10.17977/um039v5i12020p061>
- Putra, A. A. (2017). Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 1(1), 41–54.
- Rahmadayanti, D., & Hartoyo, A. (2022). Potret kurikulum merdeka, wujud merdeka belajar di sekolah dasar. *Jurnal Basicedu*, 6(4), 7174–7187.
- Risdianto, E. (n.d.). *Leadership in The World Of Education in Indonesia in The Industrial Revolution 4.0 Era*.
- Riyad, M., Ali, A., Septiani, D., Masyani, K., Irfani, A., Zahrotunnzibah, A., Dardiri, D., Badriah, S., & Abidin, Z. (2022). Manajemen Peningkatan Mutu untuk Mewujudkan Pendidikan Berkualitas. *Edusifa: Jurnal Pendidikan Islam*, 6(2), 166–173.
- Rochmat, C. S., Maulaya, R. D., & Avilya, A. (2022). The Concept And Role Of The Student Centered Learning Model In Adolescent Akhlaq Education. *At-Ta'dib*. *At-Ta'dib*, 17(2), 232. <https://doi.org/>. <https://doi.org/10.21111/at-tadib.v17i2.8285>
- Rochmat, C. S., Sholihah, S. R., & Qonita, S. N. (2022). Forming Critical Character With Higher Order Thinking Skill (HOTS) Based Learning Assessment in Islamic Religious Education Subjects. *Educan: Journal of Islamic Education*, 6(2), 236. <https://doi.org/https://doi.org/10.21111/educan.v6i2.8131>
- Sabandi, A. (2013). Pengawasan Pendidikan Untuk Pengembangan Profesi Guru Berkelanjutan. *Pedagogi: Jurnal Pendidikan*, 13(2), 1. [Doi:https://Doi.Org/10.24036/Pedagogi.v13i2.4275](https://doi.org/10.24036/Pedagogi.v13i2.4275).
- Safitri, A. O., Yuniarti, V. D., & Rostika, D. (2022). Upaya Peningkatan Pendidikan Berkualitas di Indonesia: Analisis Pencapaian Sustainable Development Goals (SDGs). *Jurnal Basicedu*, 6(4), 7096–7106. <https://doi.org/10.31004/basicedu.v6i4.3296>
- Sahara, I. S. (2013). *Pengertian, Ruang Lingkup, Tujuan dan Metode Filsafat Pendidikan Islam*.
- Salimzyanova, E. S., Issayeva, Z. K., Bragina, M. A., & Usina, Z. A. (2021). *Development of digital literacy and competence of future sports teachers in the physical and educational environment*.
- Simamora, R. M., & Pasaribu, D. (2023). Education Should Embrace All Potential: Students' Reflective Essays on the Meaning of Merdeka Belajar. *Studies in Learning and Teaching*, 4(1), 68–87.
- Sopiansyah, D., & Masrurroh, S. (2022). Concept and Implementation of the MBKM

- Curriculum (Independence Learns Independent Campus). *Reslaj: Religion Education Social Laa Roiba Journal*, 4(1).
- Soraya, NA, Tias, SA, & Ayu, VK (2022). Nasionalisme Nasional di Era Vuca (Volatilitas, Ketidakpastian, Kompleksitas dan Ambiguitas). *Jurnal Kewarganegaraan*, 6 (1), 1237-1243.
- Sugiono. (2020). The Digital Content Industry in the Perspective of Society 5.0. *Journal Of Science And Technology*, 22(2), 175–191. <https://doi.org/http://dx.doi.org/10.33164/iptekkom.22.2.2020.175-191>
- Sukardi. (n.d.). Educational research methodology. In *Earth Script*. <https://doi.org/10.35445/alishlah.v14i1.1313>
- Sumarsih, I., Marliyani, T., Hadiyansah, Y., Hernawan, A. H., & Prihantini, P. (2022). Analisis implementasi kurikulum merdeka di sekolah penggerak sekolah dasar. *Jurnal Basicedu*, 6(5), 8248–8258.
- Tohir, M. (2020). *Merdeka Learning Handbook—Merdeka Campus*. Ministry of Education and Culture.
- Utami, S. (2022, Desember). Smart Techno Parenting: Pendidikan Teknologi pada Anak di Era Vuca. *Jurnal An-Nisa'*, 15(2), 97-113.
- Wahyuni, A., & Kurniawan, P. (2018). The Relationship between Creative Thinking Ability and Student Learning Outcomes. *Mathematics Journal*, 17(2).
- Winarti. (2015). Profile Of Students' Analysis and Evaluation Of Thinking Ability in Working On Heat Concept Problems. *Sriwijaya University: Journal of Physics Innovation and Learning*, 2(1).
- Yamin, M., & Syahrir, S. (2020). Pembangunan Pendidikan Merdeka Belajar (Telaah Metode Pembelajaran). *Jurnal Ilmiah Mandala Education*, 6(1), 126–136. <https://doi.org/10.58258/jime.v6i1.1121>



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

---