

RELEVANCE CONCEPT OF 'MERDEKA BELAJAR' IN MUHAMMADIYAH PERSPECTIVE OF PROGRESSED ISLAMIC EDUCATION

Pudyas Tataquna Raniya^{1✉}, Farid Setiawan²

^{(1) (2)} Islamic Religious Education, Ahmad Dahlan Yogyakarta University

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Abstract

This study aims to analyze the relevance of the concept of merdeka belajar in progressive Islamic education from the Muhammadiyah perspective. This is motivated by the condition of teachers who are too preoccupied with administration so they lack focus on developing student potential. Added to this, the Program for International Student Assessment (PISA) research conducted in 2019 said that student assessment in Indonesia was in 6th place from the bottom. Indonesia occupies the 74th position out of 79 countries. So, to overcome these problems the government held merdeka belajar which aims to optimize students' potential, and see the suitability of free learning education with the concept of progressive Islamic education according to Muhammadiyah. Researchers used library research methods (*library research*). Data collection techniques by collecting sources, books, journals, and previous research. The results of the study show that there is relevance to the concept of merdeka belajar with KH's statement. Ahmad Dahlan that with the development of the times, education must be able to keep up, so this is where good education is called if it is able to adapt to the demands of the times and modernity. Because in fact, progressive Islamic education is education that implements a modern education system and is able to prevent stagnation of thought.

Keywords: Merdeka Belajar; Progressive Islamic Education; Muhammadiyah.

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✉ Corresponding author :

Email Address : tataquna21@gmail.com

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INTRODUCTION

Educational institutions in the 4.0 revolution era now have challenges as well as opportunities. If educational institutions have the will to move forward and develop, they must have conditions, namely the power of collaboration and innovation. If this cannot be implemented, it will be left far behind. In fact, the goal of the State of Indonesia in terms of education has been stated in the 1945 Constitution of the Republic of Indonesia in the 4th paragraph explaining that it is to educate the nation's children. Education has a role in developing the potential of thinking and acting. Because basically the 4.0 revolution era depends on technology (Sukraini, 2021).

Nadiem Makarim Kemendikbud.go.id, (2019) said that the work of a teacher is noble and hard, especially in this digitalization period. In national education, teachers are responsible for shaping the nation's future, but too many rules are given in terms of helping. For example, if the teacher wants to understand students' lessons in class but the teacher spends more time with administration without clear uses. Teachers understand that the potential of students cannot be completely measured by test scores, but teachers are demanded by policy makers to always assess students with numbers. The teacher wants to invite students to study outside the classroom observing the surrounding environment but the curriculum is a closed adventure. Today's teachers are under a lot of pressure from real-world situations where the ability to work and collaborate is a determinant of a child's success or success, not the ability to memorize. Teachers understand that the abilities of each child are very different, but uniformity has defeated diversity as a bureaucratic principle. This causes teachers who initially want to inspire students to lack confidence in innovating. Added to this, the Program for International Student Assessment (PISA) research conducted in 2019 said that student assessment in Indonesia was in 6th place from the bottom. Indonesia occupies the 74th position out of 79 countries (Kusumaryono, 2019).

Even though the purpose of education in Indonesia in the national education system in Law no. 20 of 2003 states that national education has the purpose of Law no. 2 of 1989 reaffirmed that national education aspires to educate the nation's children and be able to advance the Indonesian nation as a whole. Making people who believe, fear, or obey the commands of Allah SWT, and have good morals, have knowledge and skills, are physically and spiritually healthy, have physical and spiritual maturity. personality is stable and independent and has a sense of belonging. social and national responsibility (Omeri, 2015). Thus, Indonesian education tends to prioritize the development of social and religious attitudes during the implementation of education in Indonesia.

To achieve this goal, one of the activities of the Indonesian government is to advance education, namely by planning an merdeka curriculum. This intends to free the minds of students and teachers in carrying out their respective duties (Ainia, 2020). Thus, educators have a major role in learning. Education has the flexibility to determine its own curriculum before it is applied to students in the learning process. The concept of merdeka belajar requires being able to share the abilities of educators and as a result they can make learning seem more interesting, creating a fun and meaningful atmosphere (Noventari, 2020).

Nadiem Makarim also added in his interview with Kompas "There are those who think that independence here means freedom to do anything, freedom to study or not, freedom to do homework or not. But in reality, the essence of Freedom to Learn is not that, we encourage teachers to design project-based learning based on the method. As for students, now they have the right to study outside the curricular and off-campus to take part in independent campus programs" (Chaterine, nd).

Merdeka belajar is a learning concept that focuses on *student-centered learning that is not restrictive and active* in order to gain direct experience of various kinds of social problems that arise in society and in their application in life (Susilo & Sarkowi, 2018). Basically creating a new culture in implementing independent, innovative and life-based learning (J. Syahfitri, 2020) Granting autonomy is an important point in the concept of independent learning, because it gives flexibility and freedom to those involved in educational actors.

In research written by (Mustagfiroh, 2020) that merdeka belajar has the same direction and goals as John Dewey's continuing education philosophy. Both offer educational institutions the independence and flexibility to fully explore the capabilities of their students. We hope that with this independence (kemerdekaan), Indonesian education will be more advanced and of higher quality, and will directly have a positive impact on the development of the nation in the future.

Seeing this condition, on the grounds that the Indonesian people, who are predominantly Muslim, made an agreement to form a unitary state of the Republic of Indonesia based on Pancasila and the 1945 Constitution, which did not forget the guidelines of the Qur'an and As-Sunnah. So Islamic education must be the main factor determining the advancement of education in Indonesia. So, here researchers will look for suitability in progressive Islamic education according to KH. Ahmad Dahlan whose aim is to try to form pious Muslim people who are devoted to religion, are open-minded and understand world science problems and are willing to fight for the progress of their society (Supriatna, 2017) . Education that processes as explained above will create someone who has a high fighting spirit and has a quality Islamic personality. This is based on the lyrics of KH. Ahmad Dahlan "Dadijo Kjai sing kemajoen, adja kesel anggonmu nyambut gawe kanggo Muhammadiyah" (be an advanced human being, never get tired of working for Muhammadiyah).

From the advice of KH. Ahmad Dahlan has explained the importance of education for the progress of the nation and the Muhammadiyah organization in particular and Muslims in general. Since the founding of Muhammadiyah, KH. Ahmad Dahlan has preached Islam purely and progressively. Islam asks that its people always move forward, without losing the pure value of their faith and worship. Islam is friendly and compassionate, prioritizing hospitality and ignoring violent ways of preaching. Therefore, from the perspective of Muhammadiyah, Islam is a progressive religion (*din al-haudara*), whose presence brings blessings to the universe of life (Suta Wardianto, 2020)

Based on the background above, the writer tries to analyze the problems that arise from Muhammadiyah's point of view. There are several important descriptions in this study, namely 1) understanding the concept of independent learning; 2) Muhammadiyah's vision of progressive Islamic education; and 3) an analysis of Muhammadiyah's views on merdeka belajar and its relevance in advancing Islamic education. This research is expected to provide insight into independent learning from the perspective of Muhammadiyah and its relevance to the development of progressive Islamic education in Indonesia.

METHODOLOGY

This study used a qualitative descriptive approach with library research methods or called (*library research*) (Sugiyono, 2015) . in order to obtain information that is in accordance with the concept of merdeka belajar and progressive Islamic education from the perspective of Muhammadiyah, researchers searched books and journals related to the requirements for writing this article.

Researchers will get information that will later be relevant to the concept according to the discussion. In addition, literature studies are able to improve theoretical concepts and information obtained from different literature will be used to evaluate the concept of merdeka belajar. Because this literature study obtains the latest information, this can provide different insights, views, and updates from previous articles or research that has been written by other researchers.

RESULTS AND DISCUSSION

FREE LEARNING CONCEPT

Merdeka belajar is a new highlight for the current era, so it is important to observe new conditions and knowledge to develop learning methods. Clarity in the era of the industrial revolution 4.0 is now a basic requirement that must be met for the education system, especially in learning methods, which are related to students in order to master new literacy.

First, data literacy. This is the potential of students in reading, analyzing, and how they use information in the digital world. Second, technological literacy which includes operating machines, technology applications (Coding Artificial Intelligence and Engineering Principles). And finally, human literacy. This literacy is in the form of strengthened humanities, such as increasing communication and design. Various literacy activities that can be carried out by students and teachers who teach them.

Merdeka belajar is a new program or policy released by the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI) proclaimed by the Minister of Education and Culture Nadiem Anwar Makarim. Actually, this program has been intensified for quite some time by Ki Hadjar Dewantara who emphasized that freedom of learning is educating and at the same time teaching students to make changes so that they can benefit society (Ainia, 2020) . Nadiem did not adopt a policy of merdeka belajar without reason. Indeed data by PISA in 2019 shows that the results of the assessment of Indonesian students rank sixth from the bottom; for mathematics and literacy, Indonesia ranks 74th out of 79 countries (Evi Hasim, 2020) .

In response to this, apart from new literacy, Nadiem also takes steps in character building, such as honesty, religion, hard work or perseverance, responsibility, justice, discipline, tolerance, and others. An overview of the learning methods applied in the merdeka belajar education system is as follows:

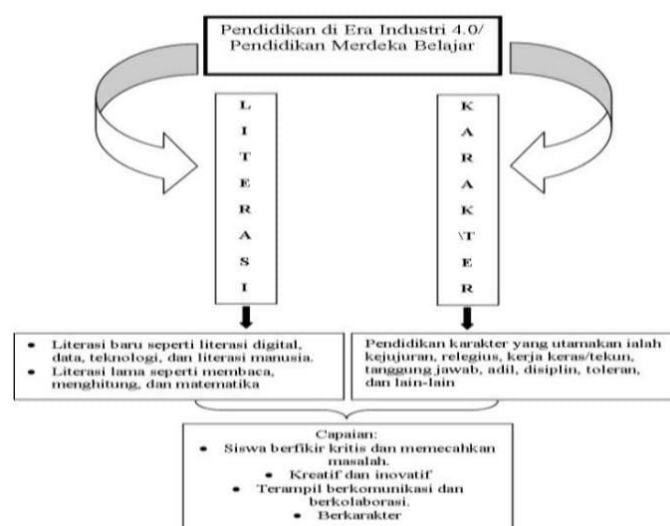


Figure 1. Method of Merdeka Belajar

Educational institutions need to strengthen new literacy and revitalize digital-based curricula. Therefore, teachers here play a role in building a generation that has new skills, characters, literacy skills, and thinking skills. Educators are required to become teachers who master digital learners, and master computer science, and are free from academic distractions (Yamin & Syahrir, 2020) .

Kemerdekaan is something that must be fought for, this means that education must be fought for by designing and planning as well as possible and paying attention and paying attention to the development of students' interests. Learning design must condition students to think critically, creatively and innovatively in studying subjects. They have the initiative to learn on their own, based on their skills and interests, so they don't always have to meet in one unit such as a study group or classroom (Bahar & Herli, Sundi, 2020) .

Merdeka belajar can create a happy learning atmosphere for students, teachers and parents. Happiness that applies to everyone without pressure and compulsion. Learning will run according to the needs of students. This will be born first from the teacher. Because without a teacher who is able to create a happy atmosphere this would not be possible for students. Merdeka belajar is

considered important because students will not be burdened with feelings of anxiety with the existence of a target score or value so that a pleasant learning atmosphere will be created.

PROGRAM OR POLICY OF ‘MERDEKA BELAJAR’

The ‘merdeka belajar’ policy program, according to (Suhartono, 2021), consists of four main policies, namely the Comprehensive USBN Assessment, the UN is replaced with an assessment, the abbreviated RPP and subsections plus flexible PPDB.

This explanation was added by prof. dr. Unifah Rosyidi, M.Pd, as Permanent Professor at Jakarta State University and General Chairperson of the PGRI Executive Board at the National Seminar "Independence in Learning: Towards Advanced Indonesia 2045" held at Jakarta State University, Reporting Bekanla 2020". As shown below:

KEBIJAKAN	PENJELASAN
1. USBN menjadi asesmen oleh sekolah	menilai kompetensi siswa, melalui tes tertulis dan bentuk penilaian lain yang komprehensif. Guru dan sekolah lebih merdeka dalam menilai hasil belajar siswa. Anggaran USBN dialihkan untuk pengembangan kapasitas guru dan sekolah.
2. UN diubah menjadi Asesmen Kompetensi Minimum & Survei Karakter	tidak mengukur penguasaan materi mapel dlm kurikulum seperti yang diukur melalui UN selama ini. UN ke depan dilakukan untuk pemetaan kompetensi minimum literasi & numerasi siswa, dan memperkuat aplikasi pembelajaran yang diukur oleh PISA dan TIMSS. Dilakukan di tengah jenjang sekolah (kelas 4, 8, 11).
3. Rencana Pelaksanaan Pembelajaran (RPP)	Guru bebas memilih, membuat, mengembangkan, dan menggunakan format RPP atas prakarsa dan inovasi sendiri. RPP dipersingkat yang berisi tujuan, kegiatan dan asesmen pembelajaran. Penulisan RPP efisien dan efektif agar guru punya waktu untuk menyiapkan dan evaluasi proses pembelajaran secara terarah
4. Sistem Zonasi PPDB dilaksanakan secara fleksibel	mengatasi ketimpangan akses dan kualitas di berbagai daerah. Ada patokan standar PPDB antar-daerah, yaitu: jalur zonasi menerima siswa minimal 50%, jalur afirmasi minimal 15%, jalur perpindahan maksimal 5%, dan jalur prestasi atau sisa 0-30%, sesuai dengan kondisi daerah. "Daerah berwenang menentukan proporsi final dan menetapkan wilayah zonasi.

Figure 2. National Education Policy ‘Merdeka Belajar’ (Rosyidi, 2020)

The four ‘Merdeka Belajar’ programs can be described as follows:

- 1) Changes to the mechanism for the National School Standards Examination (USBN), which is based on the failure of the implementation of the 2013 curriculum which is not widely able to see and evaluate the acquisition of skills in students with the USBN mechanism. The mandate of the 2003 National Education System Law stipulates that freedom in assessing achievement of competency standards must be left to educational institutions. To overcome this problem, the USBN mechanism was modified by the Ministry of Education and Culture which was originally centered on schools.
- 2) Changes in the form of the National Examination (UN), which originally focused on mastering the material, changed to rote memorization and reduction of reasoning. The assessment of the national exam was also changed because it was considered too heavy and became a character survey and a minimum skills assessment, with the aspects assessed being literacy, numeracy, character, etc.
- 3) The teacher's freedom in writing learning implementation plans (RPP), which were previously holistic, has changed to be centered on educators. In this case, the teacher is free to make their own lesson plans, which must be based on one-page activities and assessment objectives, or based on what is commonly called a one-sheet lesson plan.
- 4) The application of the zoning system policy for the admission of new students aims to give schools the freedom and regional autonomy to manage the zoning system according to their respective conditions, as well as prevent strong centralization and social inequality in school selection.

MUHAMMADIYAH VIEWS ON PROGRESSIVE ISLAMIC EDUCATION

Before knowing who KH Ahmad Dahlan was and the organization he founded, the author explains about Islamic education itself. According to Muhammad Qutb, Islamic education is an attempt to take a comprehensive approach to the structure of the struggle of mahikupani and life of jihadan mahupani and hikupani dalmatial jihadan Mauhikupani in carrying out their activities on this earth. He sees Islamic education as an activity that seeks to understand the entire human being through various approaches in order to realize world life. Still different according to Achmadi's view that Islamic education is an effort to preserve and develop nature and human resources that exist in the formation of a complete human being (*insan kamil*) in accordance with the normative view of Islam, an appropriate formula. with Islamic norms (Zuhri, 2019) . An effort or endeavor carried out to maintain and develop human nature and resources.

Islamic education is inseparable from a strong and solid foundation. Therefore, as a forming effort, Islamic religious education must have a strong and clear basis in which all activities in each formula are interconnected (Kurnia & Edwar, 2021) . The aim of Da'wah Islamiyah is to enlighten the human conscience and mind and increase human potential in carrying out teaching and education, because the Prophet Muhammad is our role model as the first educator for Muslims.

According to Rosyadi & Kuswaidi, (2004) The basis or foundation of Islamic education is the Al-Qur'an, As-Sunnah, Al-Kaun (verses of the universe) and *ijtihad* (thoughts by using all the knowledge possessed by Islamic scholars to determine and determine something in Islamic law that is not confirmed by the law of the Qur'an and As-Sunnah). Progressive Islamic education from the perspective of Muhammadiyah is also based on the four points above.

KH Ahmad Dahlan or Muhammad Darwis was born in the city of Yogyakarta on August 1, 1868. Beliat died at the age of 54 and was buried in Yogyakarta on February 23, 1923. KH. Ahmad Dahlan is listed as a national hero of Indonesia. the fourth son of seven children from the KH Abu Bakar family KH Abu Bakar was a prominent ustadz and preacher at the Yogyakarta Sultanate Grand Mosque at that time (pahlawanindonesia.com, 2020).

KH. Ahmad Dahlan, in books written by Sosrosoegondo and other historians, is not a scholar or writer. Because he did not leave writing in the form of books or articles. But he was indeed an excellent educator and organizer. according to history Ahmad Dahlan is a figure of 'practical man' rather than 'scientific man'. So it was concluded that Ahmad Dahlan is more accurately referred to as a teacher, educator or ustadz. he prefers to teach knowledge to children in his area. The old religious lessons taught by him have attracted the attention of the people of Kauman (Ch. Nashirudin, 2010). From there Ahmad Dahlan founded KH. Ahmad Dahlan finally founded an Islamic movement organization called "Muhammadiyah". Muhammadiyah has a goal in education and teaching to be determined to restore a pure understanding of Islam, namely returning to the source of the Qur'an and As-Sunnah.

Muhammadiyah is an Islamic socio-religious organization in Indonesia which has the value of fighting for Islamic renewal and is also a part of a modern Islamic organization in Indonesia. Muhammadiyah is known for its ideology of progressive Islam or progressive Islam which has a mission to build a progressive society from various aspects of life, from social, economic, political, cultural life, as well as in its educational aspects.

In the book "Indonesia Maju" it is emphasized that Muhammadiyah as a national force since its founding in 1912 has struggled in the 'kemerdekaan' movement and through its leaders has been actively involved in the formation of the Unitary State of the Republic of Indonesia which was proclaimed on August 17, 1945. Muhammadiyah has a commitment and responsibility which is great for advancing the life of the nation and state as aspired by the nation's *founding fathers* . Muhammadiyah's progress is tied to progressive Islamic values and views.

Progressive Islamic education in the perspective of Muhammadiyah starts from the ideology of its founder, namely KH Ahmad Dahlan, so that this society is safe, especially for Muslims, so that the education proclaimed by him is able to become a savior for Muslims from stagnant thinking towards more dynamic, creative thinking. Only in this way to achieve that goal.

As well as by teaching and developing Islamic religious education in a modern and professional manner, so that the education carried out is able to meet or face the dynamics of the era.

The conclusion based on the explanation above when viewed theoretically is a reflection of the main values, progressive, emancipation, and humanization which have been explained in the Al-Qur'an surah Ali-Imran 104 and 110 which inspired the birth of Muhammadiyah (Ismunandar, 2021) . Like the verse below:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be a group of people among you who call for virtue, order (do) what is good, and prevent what is wrong. And they are the lucky ones." QS Ali-Imran (104)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: "You (Muslims) are the best people born for humans, (because you) command (do) what is good, and prevent what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them there are those who believe, but most of them are wicked people. QS Ali-Imron (110)

First, humanization or (humanity) according to progressive Islamic education, this education focuses on social change towards intellectual change and also processes as the formation of one's character, Islamic education is seen from a progressive Islamic perspective as education that overcomes social problems such as the social environment, poverty, and other problems. Progressive Islamic education is education that can give awareness of one's own relationship with God (makrifat or monotheism) which lives human beings, educates them and prevents a person from the problems of ignorance and poverty towards a more prosperous, prosperous, progressive and developing life.

Second, liberation or (liberation). Progressive Islamic education is education that can make people aware of the reality of life which so far has been heavily contaminated with local cultures that are still distorted such as superstition, heresy, and kurafat (especially Hindu and Buddhist cultures). Progressing Islam in Islamic education creates a society that can understand the purity of the essence of Islam itself. So as to prevent understanding such as superstition, bid'ah and kurafat as well as have a more creative and innovative insight. Advanced Islamic education aims at modern education inspired by the Muhammadiyah education designed by Kh Ahmad Dahlan. Modern education offers the widest possible freedom of thought for change. Progressive Islamic education is education that does not plunge a person into traps, stagnation of thought, and the downturn of life. Even this education is able to become a place to advance the next generation of the nation, especially Muslims.

Third, Emancipation or the absence of differences is a continuation, or usually there is no difference between men and women. According to Islamic Education, an Islamic perspective with personal progress who wants its membership to continue to progress and develop and wants to take advantage of its potential, there is no discrimination between one and another.

Fourth, Transcendence (the process of believing in abstract or supernatural nuances). The Perspective of Islamic Education Progressive Islam equates to the education that is obtained, students who continue to be fostered by moral values or akhlakul kharimah in order to form better and more perfect personalities (human beings) .

Meanwhile, Islamic education from an Islamic perspective is progressive if observed ideologically, is the transformation of surah Al-Ma'un which means it can bring real values of da'wah and tajdid in the onslaught of life today. Perspective of Islamic Education Progressive Islam can equalize and maximally direct the role of humans in the afterlife.

Then, for its application, progressive Islamic education is education that implements an integrated curriculum, what is meant by integrated is a curriculum interspersed with other curricula, especially integration between general science and religious sciences. So there will be no exchange of knowledge. Progressive Islamic education has implemented a modern education system that is able to prevent stagnant and static thoughts.

MUHAMMADIYAH'S VIEWS ON MERDEKA BELAJAR AND ITS RELEVANCE IN ADVANCING ISLAMIC EDUCATION

Definition Education is a technology that is able to create an effective future human being is a history in human life. Because apart from that education is a primary need for most people. Education is a projection that directs humans to achieve their goals in life.

Moreover, education is the center of the progress of a nation's civilization. This progress can be observed from the pillars of education in Indonesia. Countries with civilizations that have not progressed are usually caused by stagnant education without renewal, so that human resources cannot compete with their own nation, especially with other nations. Education is expected to be able to form human resources with character, excellence, and have added value to compete, which in turn can catch up, match, and even be stronger than human resources in other countries.

Educational activity is nothing more than someone who needs knowledge and is in search of identity. This must start from oneself, family, and society. All three must be concurrent, continuous, in tune, or in line, and harmonious. This will not work if it is only implemented and applied in one scope (partial). So, Education will create a superior and tough person (Hikmawati, 2017).

The Muhammadiyah organization, especially in the education sector, is under the auspices of the Basic and Secondary Education Council (DIKDAMEN) and the Higher Education Council (DIKTI). The Dekdasman Council manages elementary and secondary education institutions in Muhammadiyah. Whereas those holding higher education, especially Muhammadiyah Higher Education (PTM) are the Council of Higher Education. This meeting focused on developing education such as advancing educational facilities and infrastructure, managing building management, curriculum management, along with other programs. Furthermore, through education, Dicte also hopes that the Islamic academic community will have high morals and excel in thinking.

Seeing the goals and expectations of Muhammadiyah's educational management institution, it has answered what obstacles teachers face in carrying out assignments at school, starting from the problem of admitting new students (input), managing teachers in preparing lesson plans, learning processes and finally evaluation issues such as USBN/UN (outputs). So the government has issued a new policy of merdeka belajar which makes it easier for teachers in terms of administration and is able to develop themselves to be creative in making learning devices in their own version without losing the essence of compiling these learning devices.

According to KH. Ahmad Dahlan, KH. Ahmad Dahlan that with the development of the times, education must be able to keep up, so this is where good education is called if it is able to adapt to the demands of the times and modernity (Son, 2018). It is said that at the beginning of the 20th century, Ahmad Dahlan observed that many Muslims in Indonesia were still lagging behind in the economic aspect due to Dutch colonialism. At that time, Muslim economies had very little access to the government sector or private companies. Due to the low participation of Muslims in the government sector, the policies of the Dutch colonial government closed access to Muslims. This event automatically motivated KH Ahmad Dahlan to improve himself by enlightening the people about the concept of education in accordance with the times.

In this era of the industrial revolution 4.0, people are increasingly free to access things that are inaccessible and global in nature. This produces many negative effects on oneself and others. The concept of KH Ahmad Dahlan is still very appropriate to use in this day and age where freedom in science and technology is increasingly real. One must have good skills with today's technology. This individual education aspires to develop the mentality and thoughts of every Muslim who always tries to assert himself for good and increases knowledge and thoughts between the world and the hereafter (Suta Wardianto, 2020) .

KH Dahlan not only exemplifies and teaches how to be a Muslim who has the good will to study Islam thoroughly, but also examines the main sources of Islamic teachings purely with the flexibility of an open mind and heart, and the importance of formulating one's understanding not only theoretically. but social action. So this is why the ideology of Islamic religious education in order to achieve progressive Islamic education according to KH Ahmad Dahlan is often considered modern or contemporary, and is suitable to be applied in this industrial revolution 4.0 era.

KH Ahmad Dahlan has a statement that Islamic education is able and seeks to raise the level of human life, the freedom to be creative, oral kindness, and responsibility so that one's life is more prosperous. Likewise with belief in monotheism, this can support human faith if they are able to study it optimally. It should always be cultivated with love and because it is capable of liberating people from the sufferings of life and uplifting one's spirits. Thus, this can answer the relevance of the concept of merdeka belajar, where various programs exist to free the minds of students and teachers in carrying out their respective tasks and innovations.

CONCLUSION

In the Era of the Industrial Revolution 4.0, the education system has the main requirement to be achieved, namely learning methods. Specifically by students to add new insights or new literacy, which includes (data literacy, technology literacy, human literacy). Apart from this literacy, Nadiem makes character development moves, such as honesty, religiousness, hard work/diligence, responsibility, fairness, discipline, tolerance, and others. This is contained in the concept of merdeka belajar.

Merdeka belajar is a new program or policy released by the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI) launched by the Minister of Education and Culture Nadiem Anwar Makarim. Merdeka belajar is one of the policies that promotes freedom of thought (self-directed learning) which is more appropriate to be used as a philosopher of change. (Mustagfiroh, 2020). Merdeka belajar is considered important because students will not be burdened with feelings of anxiety with the existence of a target score or value so that a pleasant learning atmosphere will be created.

According to (Arifin & Muslim, 2020) the 'Merdeka Belajar' program policy includes four policy points, namely the Comprehensive USBN Assessment, the National Examination is replaced with an assessment assessment, the RPP is shortened and the PPDB zoning is more flexible. This makes it easier for teachers in administration and self-development to be creative in making learning tools according to their own version without losing the essence of compiling these learning tools.

In this era of revolution 4.0, humans are increasingly free to access anything that is global. This causes many consequences to emerge, such as the many negative effects that occur on each individual person as well as on other people. However, the concept of progressive education by KH Ahmad Dahlan is still considered in accordance with today's era which is considered modern, because it adheres to freedom of thought and causes a person to be able to develop science and technology in a real way.

Education that integrates Islamic knowledge with science is not more so, namely progressive Islamic education proclaimed by Muhammadiyah with its well-known figure, namely KH Ahmad Dahlan. This education can form a combination of life between faith and the progress of the times. The concept of progressive education is based on the values of humanization, liberation and transcendence. This is taken based on QS Ali-Imran verses 104 and 110 which

historically tell the background of the founding of the Muhammadiyah organization. Apart from this understanding, KH. Ahmad Dahlan stated that good education is education that is able to adapt to the progress of the times or modernity. So this is where progressive Islamic education is able to answer problems related to teacher and student complaints about an education system that is too tied to scores, making it difficult for students to be free to work.

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