

POLICY OF MERDEKA BELAJAR KAMPUS MERDEKA (PROPHETIC EDUCATION PERSPECTIVE)

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Abstract. *Merdeka Belajar Kampus Merdeka policy supports student-centered learning and emphasizes student freedom and responsibility in learning. The purpose of this study is to explain the theoretical basis of Merdeka Belajar Kampus Merdeka, which places students at the center of learning, the role of prophetic education in shaping educational awareness in students, and Merdeka Belajar Kampus Merdeka from the perspective of prophetic education. The research uses qualitative analysis with a literature study approach. Sources of research data are taken from journals, papers, and other literature on the Merdeka Belajar Kampus Merdeka policy, which is student-centered learning; prophetic education in shaping educational awareness in students; and the Merdeka Learning Campus Merdeka policy seen from the perspective of prophetic education. The study results show that through the student-centered learning approach, students have a more authentic learning experience. This experience must be supported by the internalization of monotheistic values to form a solid educational awareness. Prophetic education can guide students in integrating humanization, liberation, and transcendence into independent learning. Personal experience, educational awareness, and prophetic education create an effective synergy to create a quality academic climate.*

Keywords. *Merdeka Belajar Kampus Merdeka, Student-Centered Learning, Prophetic Education*

Abstrak. *Kebijakan Merdeka Belajar Kampus Merdeka mendukung pembelajaran yang berpusat pada mahasiswa dan menekankan kebebasan serta tanggung jawab mahasiswa dalam belajar. Tujuan penelitian ini adalah untuk menjelaskan dasar teori Merdeka Belajar Kampus Merdeka yang menempatkan mahasiswa sebagai pusat pembelajaran, peran pendidikan profetik dalam membentuk kesadaran pendidikan pada mahasiswa, serta Merdeka Belajar Kampus Merdeka dilihat dari perspektif pendidikan profetik. Penelitian menggunakan analisis kualitatif dengan pendekatan studi pustaka. Sumber data penelitian diambil dari jurnal, makalah, dan literatur lainnya tentang kebijakan Merdeka Belajar Kampus Merdeka yang berpusat pada mahasiswa (student centered learning); pendidikan profetik dalam membentuk kesadaran pendidikan pada mahasiswa; serta kebijakan Merdeka Belajar Kampus Merdeka dilihat dari perspektif pendidikan profetik. Hasil studi menunjukkan bahwa melalui pendekatan student centered learning mahasiswa memiliki pengalaman belajar yang lebih autentik. Pengalaman ini harus ditopang oleh internalisasi nilai-nilai tauhid untuk membentuk kesadaran pendidikan yang kokoh. Pendidikan profetik dapat memandu mahasiswa dalam mengintegrasikan humanisasi, liberasi, dan transedensi dalam pembelajaran mandiri. Pengalaman personal, kesadaran pendidikan, dan pilar pendidikan profetik menciptakan sinergi yang efektif untuk menciptakan iklim akademik yang berkualitas.*

Kata Kunci. *Merdeka Belajar Kampus Merdeka, Student-Centered Learning, Pendidikan Profetik*

A. Introduction

The usage of the *Merdeka Belajar Kampus Merdeka* (MBKM) curriculum was governed by a policy that was released by the *Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi* at the conclusion of the year. The *Merdeka Belajar Kampus Merdeka* policy includes several rules, one of which is the possibility to enroll in a 3-semester cycle of lectures outside of the study program (Baharuddin, 2021). Students can customize the learning process according to their respective abilities and career aspirations based on a teaching strategy that puts students first.

The urgency of the government policy can be found in the environment of Islamic Religious Universities, which has a philosophical foundation of theocentric humanism (Isfaroh, 2020). The Independent Learning Policy is not only oriented towards the competence of students who are ready to deal with fast technology advancements, cultural shifts, societal transformations, and the workplace (Simatupang, Elizabeth, 2021). Students as subjects of education have an integrative purpose in life, namely to have a union of orientation between the sacred and the profane; between immaterial and material; between the worldly and *ukhrawi* (Yuliharti, 2021).

Students are seen as a vital and central component of the education process in student-centered learning. Students assume a leadership position or are the focus of educational activities. Student-centered instruction approach can be explained simply as a learning method in which students not only choose the topics to be studied, but also determine *how* and *why* the topics appeal to them (LINCS, 2010).

Islamic religious universities built on the basis of the theocentric humanism paradigm not only equip students with professional, social, and personal competencies but also internalize a basic awareness of tawhid to Allah SWT. Tawhid becomes the basic foundation for the educational paradigm so that the vision, mission, and objectives of the learning process become the embodiment of pious deeds to Allah SWT (Walid, 2011). The prophetic education paradigm triggers educational awareness in students, lecturers, and academic leaders about the importance of quality education. This awareness is needed by stakeholders to overcome educational problems and crises (Qomar M, 2012).

The collaboration team between Universitas Samudra (UNSAM) in Aceh and the National Research and Innovation Agency (BRIN) has conducted a survey of 100 students at least in semester 4 in the provinces of North Sumatra, Aceh, and Riau. Based on the results of research, only 30% of students have a high level of learning independence and are enthusiastic about utilizing the features offered by *Kampus Merdeka*. In other words, only 1 in 3 students is ready to face the dynamics of the *Merdeka Belajar Kampus Merdeka* policy. Meanwhile, as many as 10% of students have a moderate level of learning independence, while the remaining 60% have a low level of learning independence (Sari, Yumirawati, Siswanto, Ridhwan, & Sahudra, 2022). Students have not utilized their *smartphones* optimally to gather digital resources and learn the learning technology needed.

It can be interpreted from the research above that students have an interest in learning, but there is still a lack of encouragement to make plans and apply these interests independently. Many of them lose the spirit and independence to plan their own learning. Self-directed learning (Lalitha & Sreeja, 2020; Wang & Torrisi-Steele, 2022) and the ability to control environmental factors that support the learning process is also relatively low. This situation has risks for the student's learning process. First, they spend a lot of time on activities unrelated to academic goals and study

achievement plans. This causes them to have difficulty evaluating their own learning outcomes. Second, their professional ability decreases because they have not been able to make optimal use of the atmosphere of learning that is focused on students. Third, the capacity for critical thought and problem-solving, unique and specific skills that provide competitive advantages in the job market, and personal character that reflects the values of monotheism have not been fully realized.

Professional education continues to develop a new system to get closer to God (transcendence) by digitally expanding human ideals (humanization) and avoiding negativity (liberation). The *Merdeka Belajar* policy, on the other hand, can accept material data (cognitive, affective, and psychomotor), but not spiritual. Therefore, research conducted by Roqib & As Sabiq (2022) confirms that prophetic education will have the ability to bridge expertise and faith in the free learning policy. To realize the scientific and integrated nature of Islamic knowledge through the spirit of prophetic education, scientific integration initiatives must continue.

Other research results also reveal that the principle of prophetic education is to encourage people to become good human beings (*shalih*), achieve great human beings (*insan kamil*), and improve the world (*mushlih*) to become an ideal environment or society (*khaira ummah*) that is able to overcome differences (Roqib, Sarah, As Sabiq, Sobirin, & Harimi, 2021). Professional education continues to develop sustainable creative mechanisms to bring citizens closer to God (transcendence), enhance humanitarian ideals, and avoid harmful things (liberation). Prophetic education maintains expertise in self-directed learning policies.

RIDWAN et al. (2022) asserts in his study on the criticism of *Merdeka Belajar Kampus Merdeka* that legal education should emphasize its philosophical essence—the view that justice can only be achieved through moral integrity—so that the MBKM policy must be revised. The studies that have been conducted have helped modern education remember the importance of philosophical essence as the main foundation.

This literature review seeks to clarify the theoretical system of the *Merdeka Belajar Kampus Merdeka* policy, whose learning process is student-centered learning; describe prophetic education in shaping educational awareness; and explain the *Merdeka Belajar Kampus Merdeka* policy seen from the perspective of prophetic education. When the empirical rational framework and the spirit of monotheism have become the reason of consciousness, then students as subjects or actors of education will perceive, understand, and respond to the learning process as a complete reality according to the normative values of the revelation of Allah SWT. The challenges and problems faced by Islamic higher education institutions can be answered by the quality of individual students who have spiritual awareness and apply it through pious charity.

B. Method

This study is qualitative and uses a literature review approach. This study used a qualitative methodology with a focus on bibliographical research. (Wahyudin, A., Rizki, A., Nasirudin, H., & Prayogi, 2023) There are numerous established guidelines for library research, according to Synder. All sorts of approaches can be beneficial and appropriate to achieve a certain aim, depending on the approach required to meet the review's purpose. All of these review techniques have the potential to significantly contribute to the resolution of a specific research question under the correct conditions (Snyder, 2019).

Journals, papers, and books about the *Merdeka Belajar Kampus Merdeka* policy, whose educational process is focused on students development of educational awareness, as well as the policy of *Merdeka Belajar Kampus Merdeka* as seen from the perspective of prophetic education, are the sources of the research data for this study. Descriptive and analytical inquiry, a study paradigm

that describes, reports, analyzes, and evaluates the current condition (Khoa, Hung, & Hejsalem-Brahmi, 2023), were the data analysis techniques used in this study. The methods utilized to evaluate the validity of such data in this study included data checking (editing), data categorization (classification), data verification (authentication), data interpretation (analysis), and conclusion.

The purpose of data analysis is to turn data into propositions that can be understood and elaborated logically and systematically regarding the *Merdeka Belajar Kampus Merdeka* policy, whose learning process is student-centered; prophetic education in shaping educational awareness in students; from the perspective of *Merdeka Belajar Kampus Merdeka* and prophetic education.

C. Results and Discussion

Merdeka Belajar Kampus Merdeka (MBKM)

Nadiem Makariem has launched a policy initiative called "*Merdeka Belajar Kampus Merdeka*" that intends to revamp Indonesia's higher education system. The initiative gives the college greater autonomy and allows it to have more initiative over the curriculum, academic calendar, and student learning activities. This aims to make the education system more student-centered (student-centered learning). Students can optimize their interests and passions through flexible training offerings and personalized learning (Universitas Udayana, 2020).

The curriculum developed in *Kampus Merdeka* is focused on developing skills and expertise that are relevant to the needs of the workplace. The goal is to help college graduates enter the workforce more readily and easily. Through the *Merdeka Belajar Kampus Merdeka* programs, the government hopes to strengthen the higher education system and create graduates who are qualified, innovative, and able to compete at the global level (Universitas Udayana, 2020). *Kampus Merdeka* is supported by four policy pillars, namely (Dela Khoirul, 2020; Fuadi & Aswita, 2021):

1. Opening of New Academic Programs

If a university (PT) already has A or B accreditation and has cooperation partners such as companies, nonprofit organizations and international organizations, or Top 100 QS ranking universities, then new study programs that are opened will immediately obtain C accreditation. The legal basis for this policy can be found in two ministerial regulations, namely *Permendikbud No. 7 Tahun 2020* and *Permendikbud No. 5 Tahun 2020*.

2. System for Higher Education Accreditation

The new policy in Education in Higher Levels accreditation and re-accreditation system provides flexibility for universities to apply for accreditation or re-accreditation before a period of 5 years since they were last accredited by *Badan Akreditasi Nasional Perguruan Tinggi* (BAN-PT). This policy is based on *Permendikbud No. 5 Tahun 2020*.

3. State Universities are a Legal Entity

New policies make it easier *Perguruan Tinggi Negeri Badan Layanan Umum* (BLU) and *Satuan Kerja (Satker)* to transform into a legal entity state university without requiring minimum accreditation requirements and can apply at any time according to their readiness. This policy is based on *Permendikbud No. 4 Tahun 2020* and *Permendikbud No. 6 Tahun 2020*.

4. Three Semesters Study Rights

Students now have the option to freely enroll in courses outside of the study program thanks to the new policy on the ability to study outside of a formal program of study. Up to 40 credits can be taken outside of school, and 20 credits can be taken in further academic courses at the same university. The credits obtained in this activity are not only limited to study time but also to activity time. The types of activities that can be undertaken include classroom learning, internships, student exchanges, projects in villages, entrepreneurship, autonomous research, independent study, and

remote teaching. All activities must be guided by a lecturer, and students can choose activities from a list of programs set by the government or programs approved by the rector. This policy is set out in *Permendikbud No. 3 Tahun 2020*.

The types of educational activities permitted both inside and outside the study program are governed by *Pasal 15 ayat 1 Permendikbud No. 3 Tahun 2020*. Student exchanges, job experience and internships, support for classroom instruction, research and study, humanitarian efforts, entrepreneurial endeavors, independent studies and projects, village construction, and thematic real-world lectures are examples of this sort of activity.

a. Student Exchange

The student exchange program is one of the programs offered at MBKM. This program is held to increase student mobility between universities at home and abroad. This student exchange program was held because there is still a lack of credit transfer systems between universities in the country. However, full credit transfers with university partners abroad are already widely done.

This program allows students to study at partner universities at home and abroad for one or two semesters. In addition to providing a different and expanding learning experience for students through enhanced foreign university collaboration, this initiative also seeks to improve Indonesia's educational standards. Cooperation between universities in Indonesia and partner universities abroad is important to facilitate this program and ensure its success.

This program aims to develop the insight of *Bhinneka Tunggal Ika* and build brotherhood across regions, tribes, cultures, and religions in order to strengthen the national sense of oneness. The program also aims to transfer knowledge to cover educational disparities and improve education in Indonesia.

b. Internship/Work Practice

Many students face difficulties finding a job due to a lack of experience or even no work experience at all. Therefore, many companies provide internships or internship programs. Although there is already a short-term internship program, it is considered less effective in providing industry experience and skills for students.

The internship program allows the college to establish cooperation with industry partners. In this collaboration, industrial problems can be identified and applied to teaching materials and lecturer learning in universities. In addition, research topics raised in universities can also become increasingly relevant to industry needs. Partner organizations for cooperation might include businesses, charitable foundations, international organizations, governmental agencies, and others.

The internship program's goal is to give students hands-on job experience for 1–2 semesters (experiential learning). Students will pick up both hard and soft skills during the internship. The industry also acquires talent that, if suitable, can be directly recruited, reducing recruitment costs and initial or induction training.

c. Teaching Assistance in Education Units

School teaching assistance programs were introduced due to several challenges. First of all, the quality of education in Indonesia's primary and secondary schools is still very low. This can be seen from the results of PISA research in 2018, which placed Indonesia in 7th place from the bottom out of 79 participating countries. Second, the number of types of education units in Indonesia is very diverse, including formal, non-formal, and informal education. Therefore, teaching assistance programs in schools are expected to help overcome these problems.

The purpose of the teaching assistance program is to deepen the knowledge of students who are interested in education by becoming teachers in schools, supporting equitable improvements in

educational quality, and advancing science and technology in line with elementary and secondary school development in relation to higher education.

d. Research

Students not only learn theory on campus, but also gain practical experience. For students who are interested in becoming researchers, the MBKM curriculum provides programs that can help them through research activities at research institutions or study centers. This research program aims to improve students' research competence, improve the quality of their research, and build ecosystems and research quality in laboratories and research institutions through researcher resources and early researcher regeneration.

e. Humanitarian Projects

Natural catastrophes including earthquakes, volcanic eruptions, tsunamis, and hydrological calamities occur often in Indonesia. Therefore, humanitarian programs are needed that can help victims and locations affected by natural disasters. This humanitarian program involves student participation in cultivating human values based on religion, morals, and ethics, as well as training their social sensitivity. By helping those who have been affected by natural catastrophes, students will be able to enhance human values and give answers and aid that match their interests and areas of competence.

f. Entrepreneurial Activities

The interest of Indonesian students in entrepreneurship is very high. This is clear from the findings of a 2019 study by the IDN Research Institute, which found that 69.1% of Indonesian millennials are interested in starting their own business. However, this potential is still not fully optimized. Therefore, the MBKM Program offers entrepreneurship programs to facilitate the development of students' entrepreneurial interests. This program aims to increase interest in entrepreneurship, assist students in developing their businesses from an early age with the right guidance, and overcome unemployment problems that often occur among undergraduates.

g. Independent Study/Project

The government needs to provide support to advance student creativity and innovation. One of the programs provided is an independent study or project where students can showcase their work nationally and internationally as part of the learning curriculum. This program intends to improve research-based education, raise student achievement at the national and international levels, and provide spaces for students' innovative ideas to result in original products.

h. Building Thematic Villages/KKN

Thematic Real Work Lecture Program, or village building program, is a learning activity that involves students and the community in identifying potential and dealing with problems that exist in rural areas. This program's goal is to help students advance their leadership abilities in managing development initiatives in rural regions as well as their soft skills in collaboration, cross-disciplinary teamwork, and competence. The KKN program is generally carried out in 3T villages, namely underdeveloped, outermost, and underdeveloped villages. There are three different KKNT models: the extended model, the village development and empowerment model, and the village teaching model. The KKNT program is carried out within 1-2 semesters, or equivalently, 20 credits.

Student-Centered Learning (SCL)

An active learning approach is needed that is different from traditional lectures, which tend to emphasize the dissemination of teacher knowledge and place students as passive listeners. One approach that needs to be integrated is student-centered learning, which encourages students to learn actively and prepare for their future (Santi Oktarina, 2017).

The fundamental tenet of the student-centered approach is that students may decide not just what to study but also how and why it might be an engaging subject. Students not only determine the courses to be taken but also choose ways and reasons why the topic is interesting to learn (O'Neill & McMahon, 2005). By using a teaching strategy that puts students first, students have the opportunity to control the learning process, evaluate learning outcomes, and determine learning goals to be achieved. In order to do this, it is crucial to provide the learning materials in a fun and relevant way, encouraging students to participate in the learning process and acquire knowledge and skills they may use in the future (Zuraidah, Osman, Jamaludin, & Iranmanesh, 2015).

Student-centered teaching methods provide an individualized approach to learning supported by a variety of blended learning methods, distance learning, and expanded learning options. Students have greater control over their learning and share responsibility with lecturers (Anggono, Hayati, Dini, & Munawarah, 2022). Technological improvements enable lecturers to use technology to deliver teaching, model learning, and enhance student learning, supporting using a student-centered learning strategy. On the other hand, students can also access information via technology, collaborate with fellow students, communicate, and develop their own learning paths. This provides an opportunity to optimally improve their skills and better prepare for the future (Glowa & Goodell, 2016).

Learner-centered instruction is a way of teaching that emphasizes student freedom and responsibility in learning, supported by lecturers who apply the concept of "Patrap Tri Loka" (a teaching philosophy that emphasizes knowledge, character, and action) (Purwaningsih, 2019). This approach provides a more personalized and engaging learning experience, as teachers encourage students to take charge of their education and pursue their own interests.

Adapting the learning experience according to students' abilities can be done with various student-centered learning techniques that have different levels of difficulty. There are four methods of learning that focus on students, namely (Dada, Laseinde, & Tartibu, 2023):

1. Problem-based learning: students solve short problems in a limited amount of time.
2. Project-based learning: Over a longer period of time, students tackle challenging real-world issues.
3. Inquiry-based learning: students complete scenarios that encourage critical thinking and analysis to gain a deeper understanding.
4. Cooperative learning: students work together in small groups to discover new concepts.

A paradigm shift in the roles of students and lecturers is needed to apply learner-centered instruction effectively in the learning process. The role of students is changing from previously only receiving information to being more proactive in determining and taking responsibility for their learning goals (Lee & Hannafin, 2016). The following are some traits of student-centered learning:

1. Active Learning

The term "active learning" describes educational activities that include students in a range of tasks and motivate them to reflect on what they are doing. As soon as pupils get the chance to interact more effectively with their teachers and peers regarding the topic they are studying, this type of learning occurs. This enables them to gain understanding rather than merely hearing the lecturer's knowledge (Prayogi & Muhali, 2015). In a setting where learning is active, lecturers act as facilitators. Essentially, active learning—which is mental, not physical—requires intellectual effort, analysis, synthesis, and evaluation, which improves students' ability to assimilate and apply knowledge (Muhtadi, 2009). The goal of active learning is to develop thinking skills rather than transfer information. This emphasizes the significance of education being active participants in the

process of learning. Active learning can help students process information better and improve critical thinking skills in problem solving (Asok, Abirami, Angeline CV, & Lavanya, 2017).

2. Interactive Learning

Different types of contact are formed depending on the learning setting, such as those between students and educational resources, activities, lecturers, or facilitators, as well as between students themselves. It is crucial that students engage in activities that are pertinent to their education. Students integrate their knowledge and experiences via active engagement with the learning resources, which promotes meaningful learning (Mawarni & Muhtadi, 2017).

Active engagement in relevant educational activities is critical to the sustainability of the student learning process. Students can achieve meaningful learning outcomes through the integration of their knowledge and experience and active participation in appropriate learning resources (Fahri & Qusyairi, 2019).

3. Self-Directed Learning

Self-directed learning places a strong emphasis on the student's role in the teaching-learning process. Students have full control over how they organize and control their learning experience. Students can also choose how, when, and where they will learn about topics that are deemed important. This approach emphasizes that students are fully responsible for their learning process and are at the center of the teaching-learning process (Candy, 1991).

Learning independence may be characterized as someone's capacity to use appropriate methods and disciplines, think logically and analytically, and work collaboratively. He is able to synergize with others in a team, has great curiosity, and is open to new knowledge. Students need to be given the opportunity to develop and practice these skills and abilities in order to raise the standard of their independent learning. These skills and abilities include the ability to ask questions, evaluate information critically, and reflect critically on the learning process and the results achieved (Mardia & Sundara, 2020).

Prophetic Education in Shaping Educational Awareness

In Indonesia, the thoughts of Iqbal and Garaudy inspired Kuntowijoyo to offer prophetic social sciences. Kuntowijoyo proposed that the term "Transformative Theology" be changed to "Transformative Social Science" (Moh.Roqib, 2016). As a substitute element of theology, it is included in the prophetic values interpreted from the Qur'an of Ali Imran's letter verse 110: "You are the most humanely raised community ever; you promote virtue, discourage evil, and follow Allah. It would have been better for the People of the Book if they had believed. Though most of them are disobedient, some of them are faithful."

Based on this verse, there are three main pillars that underlie the perspective of prophetic education, namely humanization (تَأْمُرُونَ بِالْمَعْرُوفِ), liberation (وَتَنْهَوْنَ عَنِ الْمُنْكَرِ), and transcendent (وَتُؤْمِنُونَ بِاللَّهِ) (Kuntowijoyo, 2007). Humanization is a concept derived from the principle of *Amar Ma'ruf*, which emphasizes human values. *Amar ma'ruf* promotes the positive dimensions and potential of man to achieve a state of fitrah, where man is in a noble position according to his nature as a being. Humanization refers to the attempt to treat human beings humanely, eliminating materialism, dependence, violence, and hatred. The concept of humanization is based on theocentric humanism (Fahmi, 2005).

Prophetic education, also known as *khairu ummah*, is the dissemination of information and values with the goal of bringing people closer to God and nature while also comprehending them. (Roqib, 2013). The educational method known as "prophetic education" takes its basis from the

teachings of the Prophet Muhammad and prioritizes integration. This education links learning with the foundation that exists in the Qur'an and the Sunnah so that worldly goals and the Hereafter can be achieved (Priyanto & Rosyad, 2017). The humanist-theocentric concept directs man to always focus on God, but with a view to the benefit of human life. Prophetic education places religion and good deeds as core values in the learning process (Kuntowijoyo, 1996).

When looking at the discussion of prophetic education, if there is anything related to a prophet or messenger, then there are four main qualities attached, namely honesty (*sidiq*), trust (*amanah*), courage in conveying messages (*tabligh*), and intelligence (*fathanah*). These four qualities serve as a foundation for exemplifying and interpreting the life of the prophet. The four main qualities of the Prophet need to be integrated into educational practices that are contextual to the lives of seekers of knowledge. The table below shows the educational contextualization of the four qualities of the prophet (Miftachul Jannah, 2017):

Table 1: Contextualizing the Four Attributes of the Prophet

No.	The nature of the Prophet	Indicator	Educational Contextualization
1.	Honest	Good intentions, keeping promises, being honest in word and deed, and being guided by conscience	Personality competence is having a healthy character and disposition
2.	Trustworthy	Responsible, and obey principles, laws, and decisions by maintaining professionalism and commitment	Social competence is able to contribute to the development of education in universities and society
3.	Deliver a message	Active, communicative, informative, cooperative, aspirational, deliberate, and fun	Educational competence is mastering broadly and deeply the substance and methodology of basic science and contributing positively to society
4.	Intelligent	Smart, creative, disciplined, respectful of time, and professional so as to be able to solve problems	Professional competence; Mastering the material and developing knowledge and skills actively and innovatively

Source: (Miftachul Jannah, 2017)

A discussion of prophetic education needs to consider the paradigm used to build the theory. A paradigm is a theoretical framework or approach used in socio-cultural sciences that consists of several fundamental elements. The paradigm is based on thinking developed by Kuhn, Cuff, and Payne. The elements of the paradigm consist of: (1) basic assumptions; (2) values; (3) models; (4) research topics; (5) concepts; (6) research techniques; (7) analytical techniques; (8) conclusions or analysis theories; and (9) representation or ethnography. Therefore, paradigms need to be considered in discussing prophetic education (Heddy Shri Ahmisa-Putra, 2017).

If these elements are examined more carefully, three basic elements will be found, namely: (1) basic assumptions; (2) ethos or values; and (3) models. These three elements are implicit and invisible because they are in the mind. Of the three elements that form the basis of the paradigm, basic assumptions and ethos/values are considered very important components (Heddy Shri Ahmisa-Putra, 2017). Basic assumptions and ethos or values are the main basis of prophetic epistemology, as are views that are the basis or main reasons for the existence of a paradigm.

When viewed in the context of prophetic education, the consciousness of individuals who understand that they are servants of God and carry the mandate as caliphs—this understanding is rooted in the values of monotheism—will publish "educational awareness." This awareness "drives all thoughts, passions, and actions to build awareness in learning activities" (Qomar M, 2012). This awareness arises as a form of individual servitude to Allah Almighty. Thus, tawhid is a view and belief that underlies all the basic assumptions in the prophetic paradigm. Tawhid is the basis for all basic assumptions.

Education rooted in monotheism builds awareness of God's existence and man's position as caliph on earth. This awareness forms a personality that is not only a master of worship (*mahdloh*), but also has constructive-solutive behavior (pious charity) that is useful to humans. In the context of prophetic education, this behavior is referred to as "humanist-theoanthropocentric behavior," namely "values and behaviors that prioritize human entities while remaining grounded in divine values." (Yuliharti, 2021). The values and behaviors raised are inseparable from the actualization of 99 *Asmaul Husna* Allah SWT and the four main qualities of the Prophet Muhammad (peace be upon him). The value of humanization as one of the pillars of prophetic education manifests itself through humanizing humans, eliminating materialism, hatred, and violence toward humans (Moh.Roqib, 2016).

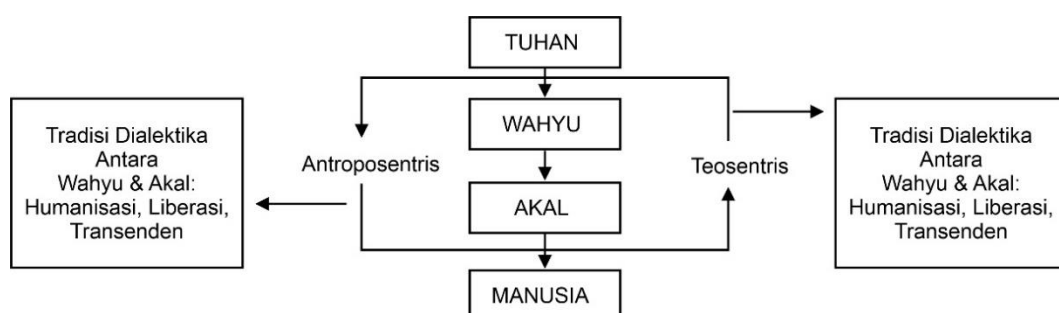
There are several indicators of human behavior that show humanization, namely: First, maintaining brotherhood regardless of differences in religion, beliefs, socio-economic status, and tradition Fraternity should not be ignored just because of such differences, because human beings have differences from birth, even with the mothers who conceive them. Second, see each individual holistically, including physical and psychological aspects, so as to generate respect for each individual or group. Third, eliminate all forms of violence, because violence is the easiest way to injure the humanity of others. Fourth, avoid hostility toward others (Moh.Roqib, 2016).

Liberation in the context of prophetic education is not interpreted as individualism (Kusumawati, 2020). Socio-organizationally, liberation is a form of action to liberate human resources from all aspects of tyranny, poverty, illiteracy, and exploitation. Prophetic education, upheld by the pillar of liberation, is an empowerment movement to free people from ignorance. Nevertheless, the liberation of prophetic education is not a movement that rebukes the dignity of human beings. It remains based on humanist-theoanthropocentric values.

Transcendent is a term that refers to the spiritual bond between man and God, known as *hablun min Allah*. Because of its intuitive nature, it is difficult to communicate individual spiritual experiences and connections through verbal language. This basic pillar of transcendence guides all actions and movements undertaken by a Muslim, especially in relation to culture and education (Moh.Roqib, 2016).

The three pillars of prophetic education are arranged into a theocentric-anthropocentric basic framework as follows (Syamsul Rijal, 2017):

Scheme 1: The Dialectic of the Three Pillars of Prophetic Education



Source: (Syamsul Rijal, 2017)

The basic framework explains that prophetic education based on theocentric-anthropocentric principles establishes an interrelated and integrated basis of knowledge. The basic sources of knowledge consist of revelation, reason, and dialectical traditions. This framework shows that there is a dialectical pattern between revelation and reason that reinforces each other when faced with things that are difficult to explain. The role of reason is very important in interpreting and understanding the meaning of divine words that are not expressly stated in religious texts (Khudzaifah Dimiyati dkk, 2015). However, revelation provides recognition and explanation for things that cannot be achieved by the human intellect, such as the concept of God in the Quran. Within this basic framework, the dialectic between reason-revelation and revelation-reason continues to be explored and analyzed critically and analytically through the educational awareness that takes place in the teaching and learning process.

Independent Learning Policy Independent Campus Prophetic Education Perspective

The *Merdeka Belajar Kampus Merdeka* Program consists of several elements, including curriculum development that adapts and is relevant to the demands of current job needs, providing scholarships based on merit and needs, and strengthening experiential learning (Purnami & Rohayati, 2016) as well as student involvement in community service activities. However, in the *Merdeka Belajar Kampus Merdeka* implementation, it is important to pay attention to conformity with religious and moral values held by the Indonesian people. The goal is that the graduates not only have intelligence but also good personalities, are responsible, and respect differences (Susilawati, 2021). The *Merdeka Belajar Kampus Merdeka* program, seen from the viewpoint of prophetic education, should prioritize the formation of student character so that they have strong moral values, such as honesty, simplicity, and concern for others (Syarif, 2014). This is done by internalizing religious values and character development in every aspect of academic and non-academic activities.

Prophetic education also emphasizes a learning mission that embraces social justice, equality, and freedom in education. This is consistent with concept of *Merdeka Belajar Kampus Merdeka*, which aims to free students from the burden of the limitations of the traditional education system and provide greater space to develop students' potential and interests (Hasanah, 2022). Prophetic education and *Merdeka Belajar Kampus Merdeka* can actually complement each other to prepare students who have noble character, global insight, and are able to contribute positively to society and the nation.

The concepts of humanization, liberation, and transcendence, which are the bases of prophetic education, can be applied in *Merdeka Belajar Kampus Merdeka*. The following is a presentation of the implementation of humanization, liberation, and transcendence on an independent campus:

1. Humanization

Humanization is a concept that emphasizes the meaning of humans and humanity in life. Humanization can be implemented by placing the interests of students' learning as a top priority. Students are given wider access to the learning resources they need. In addition, a more personal and creative learning approach is also needed so that students can develop their interests and talents independently (Susilawati, 2021).

2. Liberation

Liberation emphasizes liberation from all forms of ignorance and oppression. Liberation can be implemented by giving students the freedom to determine their learning

achievement without pressure or constraints from institutions or lecturers. Students are also given greater access to needed information and learning resources (Hasugian, 2008).

3. Transcendent

Transcendent is a concept that emphasizes a broader and deeper awareness of a sense of divinity. Transcendent is implemented by introducing courses and learning programs that broaden students' views on the world and life. This can be done by providing greater access to courses that focus on religion, philosophy, culture, and the arts (Shofiyah, 2018). Students are also given the opportunity to take part in student exchanges or study abroad programs so that their experience and knowledge are deeper and broader.

The idealization of the above explanation can be achieved if educational awareness is attached to every educational actor. Viewed from the perspective of the culprit, educational consciousness has three types of consciousness: autocritical consciousness, collective consciousness, and inter-cooperative consciousness (Qomar M, 2012). A foundation for the development of educational awareness that places a high priority on moral and spiritual values can be laid through prophetic education. Prophetic education built on three pillars, namely humanization, liberation, and transcendence, can provide a clear direction, especially for students, in developing intellectual abilities and strength of character. Education awareness can lead education actors to achieve a nobler goal, namely to form people who are pious and have noble morals.

The principle of humanization emphasizes how important it is to build a strong personality and empathy with fellow human beings. Students are given the freedom to develop their interests, improve their skills, and maximize their potential. The educational consciousness built by the values of tawhid encourages students to see themselves as servants of Allah who are responsible for the development and empowerment of society. Learning on a free campus gives students the opportunity to explore their potential with the aim of building a humanist character and caring for the welfare of others.

The principle of liberation refers to liberation from all forms of oppression, ignorance, and injustice. The concept of *Merdeka Belajar Kampus Merdeka* is in line with the principles of freedom that allow students to actively participate in the learning process. Education built on the value of tawhid teaches that an inquisitive mind is a way to be free and independent. Students who carry out the learning process with awareness of these values can overcome thinking errors and superficial knowledge.

Transcendence means achieving deeper spiritual meaning and purpose that leads to self-perfection. The concept of *Merdeka Belajar Kampus Merdeka* can be described as a journey taken by students to transform themselves and achieve their spiritual potential. Educational awareness based on Tawhid values encourages students to pursue knowledge with the sincere intention of getting closer to Allah SWT. Students achieve self-perfection through moral and spiritual development, which is reflected in knowledge and its utilization for the benefit of human life.

Prophetic education creates a solid learning environment by integrating the concept of *Merdeka Belajar Kampus Merdeka*, educational awareness built by the value of tawhid, and the pillars of humanization, liberation, and transcendence. This environment encourages students to become empathetic, independent, and religious human beings. Prophetic education that considers all these aspects produces graduates who are not only intellectually intelligent but also have social sensitivity, independence, and strong spiritual qualities to face the complexity of the contemporary world.

D. Conclusion

An active learning approach is needed to enhance a more personalized learning experience and engage students in knowledge construction. This approach is different from traditional lectures that tend to emphasize students as passive listeners. One approach that needs to be integrated is student-centered learning.

The consciousness of individuals who understand that they are servants of Allah and responsible as caliphs is a fundamental value and is rooted in the teachings of Tawhid. This awareness can bring up educational awareness as a form of individual devotion to Allah Almighty. Therefore, tawhid is a view and belief that are the basis of all the basic assumptions in the prophetic education paradigm. Tawhid is the basis for all basic assumptions.

Prophetic education applied through three pillars, namely humanization, liberation, and transcendence—according to the context of *Merdeka Belajar Kampus Merdeka*—plays a significant role in the intellectual and character development of students. The shift in awareness characteristic of prophetic education may be applied to the aim of higher education, which is to create morally upright individuals who fear Allah SWT.

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