

A Humanistic Overview: Implementation Of Independent Learning For Arabic At Islamic Universities

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Abstract

The purpose of this study is to describe the implementation of *Merdeka Belajar* (Independent Learning) of Arabic in universities and analyze the humanistic review of the performance of *Merdeka Belajar* (Independent Learning) of Arabic in Islamic universities in Indonesia. The research method used is a qualitative approach with the type of multicluster study research by comparing the implementation patterns of *Merdeka Belajar* (Independent Learning) in Indonesia. Data were collected using interview techniques, observations, and documentation studies on implementing *Merdeka Belajar* (Independent Learning) in Islamic universities. The data analysis technique used in this study uses data reduction, display, verification, and conclusion. The results of this study show that the implementation of *Merdeka Belajar* (Independent Learning) of Arabic in Islamic universities is realized in the form of student exchanges, the implementation of internship programs in various agencies that have strengthened the experience of prospective graduates, and the realization of humanistic aspects in the implementation of independent learning of Arabic at Islamic universities in, both from educational-cultural, philosophical, and intellectual aspects.

Keywords: Humanistic; Independent Learning; Islamic universities; *Merdeka Belajar*

INTRODUCTION

Ministerial Regulation of Education and Culture number 3 year 2020 explains that students have the right to freely participate in off-campus and on-campus activities to provide adequate educational services and develop the quality of education. To realize this program, universities need to formulate policies that can recognize the intentions and goals that reflect the exemplary implementation of each approach and accommodate the needs of the surrounding community in pursuing education. Based on the Ministerial regulation, the implementation of Islamic education participates in providing experience to hone mastery and practice, providing graduates who have ideal expertise. In that case, universities have a big part to play in joining hands with other institutions to provide qualified graduates of adequate quality. When quality improvement efforts can be realized in the learning process, it is not impossible that adequate graduate quality can be optimized as well as possible.

Islamic universities are ready to implement this policy, especially since the development of cooperation that has been carried out since 2020 has marked the *Merdeka Belajar* (Independent Learning) Arabic as ready to be implemented. In this case, the Directorate of Islamic Higher Education(2020: 15) explains that *Merdeka Belajar* (Independent Learning) aims, among others, to create a culture that is not restrictive, increase competent graduates in the 21st century, and provide the right to learn according to interests, competencies, and life-based learning.

Islamic universities strive to implement *Merdeka Belajar* (Independent Learning) policies, especially in Arabic language learning, as well as possible with the support of adequate facilities and infrastructure as well as qualified human resources to be able to share experiences that also have high value. About that, the practical implications are expected to meet the target of improving the quality of its graduates. The University of Muhammadiyah Malang is one of the leading universities, with a solid structural pattern up to the center through religious organizations playing an essential role in realizing the *Merdeka Belajar* (Independent Learning) program in Arabic language learning. This campus carries out independent campus activities by collaborating with various agencies to discover the quality of graduates in an Islamic university environment and accommodate the role of the organization that oversees it. Meanwhile, Zainul Hasan University of Genggong Probolinggo is one of the universities in *Tapal Kuda* (western regions) affiliated with the Nahdhatul Ulama organization, which has a strategic role in running an independent campus in the eastern part at a Islamic universities.

The University of Muhammadiyah Malang and Zainul Hasan University of Genggong Probolinggo have been prepared to build an independent campus pattern with planned readiness for the program. In that case, the need for preparation regarding student exchanges, teaching assistance programs, industrial internships, and other programs has been initiated by collaborating with various agencies, which is none other than to meet the quality of capable graduates.

The orientation of implementing *Merdeka Belajar* (Independent Learning) Arabic includes prioritizing humanistic sides, where education must provide space for students to hone their potential with a learning pattern that suits their interests. In this case, *Merdeka Belajar* (Independent Learning) provides humanistic space to hone learning at Islamic universities, by the pattern of humanizing humans by utilizing mindsets and ways of taking relevant learning. The results of research conducted by Rodiyah (2021) entitled "Implementation of the Independent Campus Learning Program in the Digital Age in Creating Characterful and Professional Law Students," as well as research conducted by Eva Iryani (2020) entitled "Autonomous Learning: A Manifestation of Independent Learning Language in Arabic Language Education Program." Both of these studies illustrate that implementing *Merdeka Belajar* (Independent Learning) on an independent campus is carried out to improve quality and build character by expectations. This research needs to be studied extensively, especially in contributing to the *Merdeka Belajar* (Independent Learning) implementation pattern in the Islamic Higher Education environment. In connection with the importance of this study and the need for further study of the implementation of *Merdeka Belajar* (Independent Learning) Arabic, the researcher seeks to look further into quality improvement in the performance of this program and also see the extent to which this program is in line with human values as stated in the concept of humanistic learning.

METHOD

This research is a type of field research with a multicluster research design on an Islamic university in the implementation of *Merdeka Belajar* (free to learn) echoed by the Ministry of Education, Culture, and Research, as well as an in-depth study through

relevant documents and sources on humanistic learning theory. The approach used in this research is qualitative, which functions to explore field data on the implementation of *Merdeka Belajar*(Independent Learning) Arabic and study it in depth so that accurate information is obtained about the overall picture of its performance.

The subjects of this research are Islamic universities that design and organize *Merdeka Belajar*(Independent Learning) Arabic, including the University of Muhammadiyah Malang (UMM) and Zainul Hasan University (Unzah) of Genggong Probolinggo. These two Islamic Higher Education represent two bases of the Islamic religious tertiary institution model, where they are the bases of the largest community organizations, namely NU and Muhammadiyah, and represent the eastern (Tapal Kuda) and western (Mataraman) regions, as well as the bases of modern universities and pesantren-based universities that implement the *Merdeka Belajar*(Independent Learning) Arabic program, which is reviewed from the perspective of humanistic learning theory.

The data needed in this study are information about the implementation of *Merdeka Belajar* (Independent Learning) Arabic, field notes, the results of a review of *Merdeka Belajar*(Independent Learning) documents, and a study of its application from the perspective of humanistic learning theory. While the data sources needed include faculty leaders, study programs, lecturers, and several Islamic university students regarding the implementation of *Merdeka Belajar* (Independent Learning) and relevant literature on its performance from the perspective of Humanistic learning theory. The data collection techniques carried out in this study are 1) semi-structured interviews with faculty and study program leaders 2) observation of the implementation of learning activities; and 3) documentation study of the application of *Merdeka Belajar*(Independent Learning) implemented in Arabic language learning from the perspective of humanistic learning theory to find out learning outcomes.

The data analysis technique used in this study uses the Miles and Huberman technique which divides the stages of interactive analysis of data contained in the following steps (Sugiyono, 2008: 91): 1) Data reduction, which functions to sharpen, classify, direct, eliminate unnecessary data according to the focus of the problem, namely the implementation of *Merdeka Belajar* (Independent Learning) and its implications for Islamic universities in, 2) Display data that classifies the application of the *Merdeka Belajar*(Independent Learning) implementation-based curriculum in the perspective of humanistic learning theory is then presented based on its place and position, and 3) Verification and conclusion drawing by organizing the information obtained in data analysis and then drawing conclusions.

The data validity technique involves extracting the collected data to be given responses from various relevant sources to build a directed concept. In that case, checking the validity of the data can take the form of triangulation between sources and appropriate instruments. The data validity methods in this research are participation, observation persistence, triangulation, reference adequacy, member checking, detailed description, and auditing(Moleong, 2000: 25). Data validity is carried out by bringing together data from sources in the form of study program leaders in the faculty on the subject of research and information from lecturers and some students as the target of *Merdeka Belajar*(free to learn). In addition, a comparison will be made between the

implementation of *Merdeka Belajar* (free to learn) in Islamic Higher Education and its implications for quality improvement.

RESULTS AND DISCUSSION

Implementation Of *Merdeka Belajar* (Independent Learning) For Arabic At Islamic Universities

The implementation of *Merdeka Belajar*(Independent Learning) requires considerate efforts in determining programs that are in line with predetermined regulations and also balance with the values built into the institution. Therefore, its implementation requires equalization of learning activities that can build partners and networks that are beneficial for students and users of graduates, who must be equipped with adequate skills so that ideal competencies will be created.

The learning form of the *Merdeka Belajar*(Independent Learning) Arabic program, which is applied and developed at the faculties of Islamic religion at UMM and UNZAH, There are similarities in form and designations, but there are also differences in the form or mention of the program due to development in the context of adapting to the conditions of each campus. The following are the forms of the *Merdeka Belajar* (Independent Learning) program on the two campuses:

Table 1. *Merdeka Belajar* Program At Islamic Higher Education

CATEGORY	UMM	UNZAH	CROSS SITES
"Independent Learning" Program	"Kampusmengajar"Arabic	Arabic teaching assistance	Students teaching Arabic
	Internship	Internship	Internship
	Student exchange (student mobility - inbound-outbound - NUNI Merdeka Belajar Program)	Student exchange – <i>santri</i> exchange	Student or <i>santri</i> exchange
	The thematic community service program	The thematic community service program	The thematic community service program
	<i>Center of Excellence</i> (CoE)	-	<i>Center of Excellence</i> (CoE)
		<i>Santri</i> Service "Pesantren" laboratories (Research) Humanitarian Project	<i>Santri</i> Service "Pesantren" laboratories (Research) Humanitarian Project

Students or *santri* Teaching Arabic programs that are equally implemented on both campuses, although with different names and developments. Under the banner of "Teaching Campus," UMM created a program in which students collaborate with teachers and schools to develop learning models, fostering creativity and learning innovations with implications for improving school literacy and numeracy. Meanwhile, UNZAH, as a pesantren-based campus, also implemented this program by organizing Arabic learning activities in the form of "Teaching Assistance" carried out by students in educational units such as elementary, middle, and high schools, both formal, non-formal, and informal educational units. Therefore, this program can be linked to similar programs such as the Teaching Campus, the Indonesian Teaching Student Movement Forum, or even *santri* Teaching, which is one of the programs in the *Merdeka Belajar*(Independent Learning) for *santri* developed by campuses within the

Ministry of Religious Affairs-Directorate General of Islamic Higher Education. The "Santri Teaching" program implemented at UNZAH is in the form of teaching assistance for Santri-students in campus partner of *pesantren*.

The "Internship" program is a program that is equally implemented on both campuses with the same name. UMM develops an internship program in collaboration with the World of Business and Industry (DUDI), which is practical skills training for students and their application in daily work practices. UNZAH also organizes the same program by providing industrial experience and competence through direct learning in the workplace for students, so that hard and soft skills are obtained and students are brought closer to the workforce.

The Student Exchange program is a program developed on each of the two campuses, although with different names and developments. This program allows a credit transfer system to be carried out between and among universities in the country and abroad that implement Arabic language courses. UMM implements a Student Exchange program, or what is referred to in campus policy as "student Mobility". It is a policy that allows student learning activities outside the field of study but within the internal campus environment (inbound), as well as student learning activities in similar or non-similar study programs at partner campuses (outbound), or what is called the *Merdeka Belajar Program-NUNI* (PMBN). NUNI is a network of Nusantara Universities with 21 members (State Universities and Universities) in Indonesia. PMBN allows students to take part in learning on partner campuses, thus gaining new academic experiences and rich interactions and cultures.

UNZAH also develops across Arabic language learning programs in relation to student exchanges so that students can take part in learning through exchanges between study programs at the same university, within the same study program at different universities, and between study programs at different universities. The development carried out by UNZAH is to enable the exchange of *santri* students between *pesantren*-based campuses within the Ministry of Religion-Directorate General of Islamic Higher Education and Islamic higher education institutions through the "Santri Exchange" program. In the "Santri Exchange" program, besides *Santri* students getting a learning process across *pesantren* activities because they have to participate in all *pesantren* activities, they also get a transfer of culture and knowledge to broaden their horizons while overcoming disparities in the quality of education.

The "Thematic Community Service" (KKNT) program is a learning activity that hones cross-disciplinary collaboration, partnership soft skills, and student leadership in regional development efforts. Both campuses implement the Thematic KKN program with the same name. Students gain experience learning Arabic to live in the community outside the campus, collaborate directly with the community to identify potential and address problems, and develop regional potential. Development is carried out by UNZAH through "KKN MBKM-Santri". The Community Service(KKN) program is intended for active *Santri* students to be able to carry out education and service in *Pesantren*, together with *Santri* to identify potential and deal with the problems they encounter in *Pesantren*.

The Center of Excellence (CoE) is a policy initiated and implemented at UMM. In an effort to ensure the quality of UMM graduates, by structuring and developing the Arabic language learning curriculum in accordance with the OBE (Outcome-Based

Education) model, several study programs can develop Center of Excellence (CoE) flagship programs. The Center of Excellence (CoE) not only ensures the connection of study programs with the business and work worlds but also guarantees the absorption of graduates by the workforce and the readiness of graduates who are able to create a workforce that requires adequate mastery of Arabic. The Center of Excellence (CoE) not only be accessed and followed by UMM students but also by students from other universities to pursue Arabic language material.

Santri Service, *Pesantren* laboratories (Research), Humanitarian Project *Merdeka Belajar* programs that have not been implemented in the Faculty of Islamic Religious in UMM but have been implemented at UNZAH. The "Santri Mengabdikan" (*Santri Service*) program is intended to hone Santri student leadership, teamwork, and soft skills partnerships. Santri students serve with one of them, teaching Arabic in partner *pesantren* directly, for 1-2 semesters to handle various problems and develop the potential of *pesantren*. In addition to partner *pesantren*, this program is open to other organizations or institutions.

The *Pesantren Laboratories (Research) Program* allows students who have an interest in and desire to work in the field of research the opportunity to intern in a research center laboratory, such as as a short-term research assistant. Through the *Santri Research and Laboratory* program, the quality of student research will improve because *Santri* students experience in large research projects will strengthen the talent pool of researchers, and *Santri* students have research competence.

The "Humanitarian Project" Program allows student involvement in various humanitarian and development projects both within in Indonesia and abroad. This is intended to train students' humanitarian social sensitivity and their ability to solve problems according to their respective interests and expertise. Policies in the implementation of *Merdeka Belajar* (Independent Learning) on both campuses are generally the same, although there are some differences that are developed according to the conditions of each campus.

Table 4.2. Policy And Implementation Of *Merdeka Belajar* Program

CATEGORY	UMM	UNZAH	CROSS CITES
Policy and Implementations	Implementation, terms, and conditions of headquartering Ministry of Research, Technology and Higher Education	Implementation, terms, and conditions of headquartering Ministry of Research, Technology and Higher Education, developed and adapted according to Islamic Higher Education	headquartering Ministry of Research, Technology and Higher Education and developing
	Authority is given to each departement (decentralized).	Establishment of an expert team and university <i>Merdeka Belajar</i> guidelines (centralized)	Decentralized university policy on departement
	Coordination between departement, faculties, campuses, the business world, and industry	Coordination between departement, faculties, campuses, <i>pesantren</i>	Coordination between departement, faculties, campuses and stakeholders
	Implementation with adjustment (adaptive)	Flexible implementation	adaptive and flexible

	Selection and financing are based on the Ministry of Education, Research and Technology-Higher Education.	Selection and self-financing of universities	under state authority and university self-support
	The program starts in 5 th semester<	The program starts in 3 rd semester< (if you pass all selection tests)	Programs can be customized

In general, there is no difference in the policy and implementation of MBKM on both UMM and UNZAH campuses. This is because *Merdeka Belajar* Program, known as Merdeka Belajar-Kampus Merdeka (MBKM), is a government policy through the Ministry of Education, Culture, Research, and Technology. In the application, requirements, and provisions of the Ministry of Education, Culture, Research, and Technology- Higher Education and also development. Apart from underlying the Ministry of Education, Culture, and Research, UNZAH developed in accordance with the form of adaptation within the Ministry of Religion Affairs, which includes overseeing Islamic Higher Education institutions and *Pesantren* by initiating "MBKM Santri".

The policy for implementing *Merdeka Belajar* Arabic is the responsibility of each campus, with different implementations according to conditions in the field. UMM provides flexibility (decentralized) to implement *Merdeka Belajar* Arabic, whether it is based on the MBKM of the Ministry of Education, Culture, and Research, the MBKM developed by each faculty, or the MBKM developed by each departement. Meanwhile, the policy for implementing *Merdeka Belajar* Arabic at UNZAH begins with the creation of a team of experts and university MBKM guidelines, so that the policy is centralized at the university level.

The coordination carried out on both campuses is generally the same, involving departements, faculties, campuses, and external stakeholders. At UMM, stakeholders include business and industry, campus partners, schools, and the government. Meanwhile, UNZAH stakeholders are not limited to that but also include other *Pesantren*. Coordination is not only with internal campus and *Pesantren* but also with *Pesantren*partners.

The implementation of *Merdeka Belajar* Arabic on both campuses is adaptive and flexible. UMM gives each faculty and departementthe freedom to implement MBKM and develop it according to the conditions and needs in the field. In implementing MBKM in its environment, UNZAH is very flexible, especially regarding terms and conditions as well as the forms of the MBKM program. For example, in general, the MBKM program is marketed for 5th semester students and above but can be followed by 3rd semester students as long as they pass the selection test and are able and ready to take part in the program.

The *Merdeka Belajar* (Independent Learning) policy, known as "Merdeka Belajar-Kampus Merdeka" (MBKM) is a centralized government program from flow, selection, monitoring, and evaluation to financing. When the campus follows the MBKM of Ministry of Education, Culture, and Research, it can follow the scheme provided. However, if the MBKM program is in the form of development, the provisions for flow, selection, monitoring, evaluation, and financing can be carried out independently by each campus. UNZAH, in developing "MBKM Santri", for example the "Santri

Exchange" program, can carry out independent governance (head to the Islamic Higher Education-Ministry of Religion Affairs).

The Ministerial Regulation of Education and Culture has launched a learning program that invites all universities to be able to produce graduates who are not only proficient in academic activities but also proficient in the non-academic world, especially having experience in the world of work. This encourages university leaders to welcome it by preparing a curriculum that will realize the program.

Merdeka Belajar (Independent Learning) is a policy of the Ministry of Education and Culture that was initiated in 2020 by giving students the right to study three semesters outside their respective study programs. This is done to improve the quality of learning and the quality of university graduates (RI, 2020). *Merdeka Belajar* (Independent Learning) Program is not only a symbol of learning design in the era of globalization, but it has several objectives (Ramdani, et al, 2020), namely: the higher education learning process to be autonomous, creative, and innovative without pressure and focusing on community activities; the quality of graduates who are ready to take part in the 21st era and society 5.0 era; and the fulfillment of learning rights according to the interests and competencies they want to pursue.

Merdeka Belajar (Independent Learning) program requires the implementation of activities that lead to freedom of action, which is reflected in the following: a) student exchanges with freedom of study with partner universities; b) internships or work practices carried out to provide the widest possible experience to students; c) formal and informal assistance in order to gain teaching experience (Hendrastomo, et al, 2021); d) research that functions to understand research methods in accordance with their scientific clusters; e) humanitarian projects by developing concern in the form of short-term voluntary in disaster response; f) entrepreneurship which provides opportunities for students to create business activities to take part in business opportunities in a planned manner and is determined in the curriculum (Haris, et al, 2021); g) independent projects in the form of innovative designs to participate in achievements, and h) Thematic Community Service Program which is designed so that students contribute directly in the community through potential activities and solve problems in it (Soetjipto et al, 2020).

Merdeka Belajar (Independent Learning) is basically a breakthrough that intends to invite academics to provide the widest possible space to learn anytime, anywhere, and in any form to gain valuable experience and equip graduates with reliable mastery and skills. In addition, autonomous and partner-based education will complement each other and complement the shortcomings of an institution.

Islamic Religious Education is an education that leads to spiritual deepening and internalization in the process towards maturity. In addition, Islamic education is oriented towards how Muslims can organize themselves to be able to devote themselves to the Creator. In the Fourth Industrial Revolution era (4.0), efforts are required to adapt learning in Islamic education to the modern world. Education that directs how PTKI students can carry out their role in society, especially in developing their competence in their respective fields by not ignoring the pattern of achieving standards.

The Islamic Religious Curriculum in Indonesia is implemented in *madrasa*, which are religion-based schools that contain *Akidah Akhlak* (moral creed), *Fiqh* (Islamic jurisprudence), *Qur'an-Hadith*, Islamic Cultural History, and Arabic Language lessons

to equip students with skills in religious matters (Sritama, 2019: 133). The Islamic Higher Education curriculum is at least able to carry out the task of carrying out the role of education by prioritizing the quality of graduates. Quality improvement will not be achieved except by prioritizing the preparation of the right curriculum and organizing reliable and competent human resources. Efforts to improve the quality of Islamic Higher Education institutions will be in line with good and effective education management patterns.

Improving the quality of Islamic Higher Education must be built from within by wanting to do better in interactions with others. According to Tasmara (2003: 122), if the true human person is separated from human values, he will be controlled by lust, which will lead to negative behavior. Thus, the instinct to do good will be isolated by itself, especially when the heart loses the power to give consideration. Islamic education requires encouragement to invite students to utilize their minds and hearts to build good spiritual values. To achieve this, Islamic education is required to be able to accommodate the interests of religion and run life in accordance with its time. The power of individuals to control themselves will encourage completeness in carrying out their duties. In addition, the quality of Islamic Higher Education will be better achieved if the entire academic community pushes to realize a better institution by helping each other and promoting good management.

Humanistic Review Of The Application Of *Merdeka Belajar* Arabic Learning

Humanistic learning theory always starts and ends with humans. This theory sees everything in terms of human personality. In general, the theory aims to build students' personalities through positive activities. The purpose of learning in the review of humanistic theory is "humanizing humans", so that the learning process is successful when students can understand themselves and their environment. In humanistic learning theory, learning Arabic is more concerned with what is learned than the learning process itself. Any learning can be used, as long as the goal of humanizing humans, namely the achievement of self-actualization, self-understanding, and self-realization, can be realized (Djamaluddin & Wardana, 2020: 19). Humanism is divided into four levels: philosophical, socio-political, intellectual, and educational-cultural (Aloni, 2007: 63-67). This theoretical perspective will be a review of the implementation of *Merdeka Belajar* Arabic in Islamic Higher Education.

Merdeka Belajar (Independent Learning) policy, known as *Merdeka Belajar-Kampus Merdeka* (MBKM) is a policy implemented in an educational environment that contains programs that allow students to have the right to study three semesters outside the study program. In general, this is intended to improve graduate students' competencies, both hard and soft skills. With experiential learning programs with flexible paths or tracks, it is hoped that they will facilitate students' development of their potential according to their interests and talents.

Merdeka Belajar Arabic programs in Islamic Higher Education include student or *Santri* teaching programs, internships, student or *Santri* exchanges, Thematic Community Service (KKNT), the Center of Excellence (CoE), *Santri* Mengabdikan, The *Pesantren* Laboratories (Research), and humanitarian projects. Each track has its own objectives and mechanisms according to the interests and inclinations of students.

1. Overview of Humanistic education-culture in the "Student or *Santri* Teaching", "KKNT", "SantriMengabdi," and "Humanitarian Project" programs

In the student or *Santri* teaching program, students become partners with teachers and schools, or *pesantren*, in developing Arabic language learning models, fostering creativity and learning innovations that have implications for improving the quality of education. Students participate in developing and implementing Arabic learning strategies at school. Various learning theories that students learn in the classroom can theoretically be applied or practiced directly in schools or *Pesantren* in order to achieve learning objectives. Students can contribute as agents of change in schools or *Pesantren* to improve the quality of learning by thinking critically, creatively, and innovatively.

The Thematic Community Service (KKNT) program is a learning activity that hones interdisciplinary collaboration, partnership soft skills, and student leadership in regional development efforts. Students get the learning experience of living in the community outside the campus while pursuing Arabic, collaborating directly with the community to identify potential, handle problems, and develop regional potential. The "SantriMengabdi" program is intended to hone student leadership, teamwork, and partnership skills. Students serve in partner *pesantren* directly to handle various Arabic language learning problems and develop the potential of *pesantren* or community organizations. While the "Humanitarian Project" program allows student involvement in various humanitarian and development projects both in Indonesia and abroad, This is intended to train students' humanitarian social sensitivity and their ability to solve problems in accordance with their respective interests and expertise.

The four programs above generally describe student learning activities through direct involvement in the field. In the view of Humanistic education-culture, a good education system is one that helps all individuals develop to the fullest their human and individual potential based on development and happiness and the possibility of their contribution to the formation of a better society (Aloni, 2007: 68). Through direct involvement in the field, students can develop their potential in areas such as leadership, partnership soft skills, teamwork, and interdisciplinary collaboration that contribute to solving problems in the field and forming a better society.

To find solutions to existing problems or develop the potential of the region, students analyze themselves, the environment, and the problems. Students build human relationships, empathize with their surroundings, and learn to shape life values and community behavior (Tolstova&Levasheva, 2019). They interact with themselves, the environment, and even fellow humans. From this interaction process, the student learning process also takes place. According to Habermas in Yuberti, the learning process is strongly influenced by interaction, both with the environment and with fellow humans (Yuberti, 2014: 43). Students learn practically through interaction with the people around them.

2. A Humanistic Philosophical Review of the "Student or *Santri* Exchange Language Learners" Program.

The Student or *Santri* Exchange program allows student learning activities outside the field of Arabic language studies but in the internal campus environment (inbound), as well as student learning activities in similar or not similar study programs outside the campus (outbound). *Santrior* students get a learning process across *pesantren*

because they have to participate in all Arabic learning activities at the *pesantren* patterns. There is a transfer of culture and knowledge to increase insight while overcoming disparities in the quality of education. This program not only provides an opportunity for students to learn things outside their study program, but they can also explore, expand their relationships, and learn about cultural diversity.

In the humanistic philosophical view, humanism identifies the source of human dignity and the ability of human beings to form an enlightened and flourishing culture for themselves (Aloni, 2007: 63). The concept of "humanizing" is understood as a special concern and sense of responsibility for human dignity based on the existence of free will, moral sensitivity, aesthetics, the power of imagination, and creativity. Through cultural exploration and exchange, it will enlighten and develop one's own culture. Enriching one's own culture by interacting with other cultures. In the exchange program, students or *santri* interact actively and freely with each other (Tolstova & Levasheva, 2019), thus enabling reciprocal cultural transfer. The emancipatory learning type describes students trying to achieve the best possible understanding and awareness of the cultural changes of an environment (Yuberti, 2014: 43), and this is the highest goal of education.

3. Intellectual humanistic review of Arabic language learning program "Internship", "Center of Excellence", and *Pesantren* Laboratory.

The Internship program is practical skills training for students and its application in daily work practices. This program provides industrial experience and competence through direct learning in the workplace for students, so that hard and soft skills are obtained and students are brought closer to the world of work. The "Center of Excellence (CoE)" program developed not only ensures the connection of the departments with the business world but also guarantees the absorption of graduates by the workforce and the readiness of graduates who are able to create a world of work. The departments involves organizing classes that directly involve practitioners to be able to realize the absorption of graduates and the quality of graduates who become job creators. Meanwhile, the *Pesantren* Laboratory program offers students who have an interest and desire to work in the field of research opportunities for internships in research center laboratories, such as becoming short-term research assistants. Student students are expected to experience large research projects that will strengthen the talent pool of researchers topically, and student students have research competences.

In all three programs, students are generally directly involved in the internal activities of the institution where they are interning and gain relevant knowledge from the institution. This knowledge is practical in nature, which is different from what they learn theoretically in classrooms. Students should rely on the learning process rather than static knowledge (Hirano, 2013). Humanistic intellectuals are committed to open-mindedness, broad education, and a critical and rational spirit as the most viable basis for understanding reality, resolving conflicts, and organizing social order for the benefit of individuals and society (Aloni, 2007: 67). When education provides opportunities for alternative perspectives on a scientific object, so that the educational process becomes broad and not limited to classrooms that share knowledge theoretically so as to bring up a critical and rational spirit and improve intellectually, then this learning process is humanistic. Students are given a perspective on the field that is practical and also realistically illustrates the pattern of work culture.

Merdeka Belajar (Independent Learning) known as MBKM, implementation policy is the responsibility of each campus, with different implementations adjusted to conditions in the field. The implementation of *Merdeka Belajar* Arabic on both campuses is adaptive and flexible. Flexibility is not only in the form of implementation but also in the prerequisites that students must fulfill. The leader, as an atmosphere-setter, clarifies goals for learners and serves as a flexible resource for them (Zimring, 1994). The *Merdeka Belajar*, known as Merdeka Belajar-Kampus Merdeka (MBKM), policy is a form of learning in universities that is autonomous and flexible so as to create a learning culture that is innovative, non-restrictive, and in accordance with student needs. It is expected to overcome the long-standing restrictive situation in the education system in particular and society in general (Nath et al, 2017).

Humanistic is a concept that places humans as people who think and are able to develop based on their competencies. Competence will basically be achieved by learning and practicing a lot to develop their potential. This potential initially needs to be assisted and directed by the teacher through a set of relevant materials and a curriculum. Every human being, wherever they are, certainly carries out learning activities. A student who wants to achieve his goals must certainly study hard. Not only at school but also at home, in the community, and in extra educational institutions outside of school in the form of courses, lessons, study guidance, and so on (Dalyono, 2009). The implementation of education as demanded in humanistic theory provides a broad space for learning from anywhere and anytime. In addition, humanistic theory assumes that any learning theory is good and can be used as long as the goal is to humanize humans, namely the achievement of self-actualization, self-understanding, and self-realization in optimally learning people (Assegaf, 2011). Actualization is key to the implementation of education based on humanistic education.

Humanistic learning views humans as subjects who are free to determine the direction of their lives. Humans are fully responsible for their own lives and the lives of others. Humanistic education emphasizes that in education, first and foremost is how to establish communication and personal relationships between individuals and between individuals and groups within the school community. This relationship develops rapidly and produces the fruits of education if it is based on love between them (Qodir, 2017: 193). Education in the current era has challenges where the negative impact of technology contributes to the spirit of humanization. Limited communication will be prone to forming a society that is addicted to technology and reluctant to do activities like humans. Therefore, humanistic education invites the participation of all groups in building the spirit of learning.

CONCLUSION

The implementation of *Merdeka Belajar* Arabic is carried out with various policies and activities that support students' mastery and experience in interacting with the community directly. Besides, the policy on the program is flexible according to each study program regarding the implementation of Arabic language learning. Meanwhile, the implementation of *Merdeka Belajar* Arabic has illustrated the humanistic side that embodies the following components, namely: a) Review of Humanistic Education-culture in the Student or *Santri* Teaching Program, "KKNT", "SantriMengabdi" and Humanitarian projects that the education system helps all individuals develop to the

fullest their human and individual potential based on development and happiness, and the possibility of their contribution to the formation of a better society; b) Humanistic Philosophical Review in the Student or *Santri* Exchange Program, that humanism identifies the source of human dignity and the ability of humans to form an enlightened and developed culture for themselves; and c) Humanistic Intellectual Review in the Internship, "Center of Excellence", and *Pesantren* Laboratory programs, that humanism is committed to open-mindedness, broad education, and a critical and rational spirit.

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