

Freedom to Learn in Perspective Al-Quran and Hadith

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Abstract:

This article explains in a simple way related to the freedom of learning offered by the Minister of Research, Technology, and Higher Education and will relate it to the Al-Quran and Hadith. In this study, the author uses the method of library research or library research by using literature related to the concept of self-study from the perspective of Al-Quran and Hadith. While the research approach used is a qualitative approach with descriptive methods. The study results show that the freedom of learning promoted by Nadiem Makarim has been implemented in Islam for a long time. This result is proven by referring to the Al-Quran and Hadith, which is very clear. There are several verses in the Qur'an and Hadith that explain the freedom of learning; each example of this proof is as stated in the Qur'an Surah Al Baqarah verse 31 and Hadith narrated by Bukhari and Muslim.

Abstrak:

Artikel ini menjelaskan terkait Merdeka Belajar yang ditawarkan oleh Menristekdikti, dan mengaitkannya dengan Al-Quran dan Hadist. Dalam penelitian ini, penulis menggunakan metode penelitian kepustakaan atau *library research* dengan menggunakan literatur yang berkaitan dengan konsep belajar mandiri dari perspektif Al-Quran dan Hadits. Sedangkan pendekatan penelitian yang digunakan adalah pendekatan kualitatif dengan metode deskriptif. Hasil penelitian menunjukkan bahwa kebebasan belajar yang diusung oleh Nadiem Makarim telah diterapkan dalam Islam sejak lama. Hasil ini dibuktikan dengan mengacu pada Al-Quran dan Hadits yang sangat jelas. Ada beberapa ayat dalam Al-Qur'an dan Hadist yang menjelaskan tentang kebebasan belajar; masing-masing contoh dalil ini sebagaimana tercantum dalam Al-Qur'an Surah Al Baqarah ayat 31 dan hadits yang diriwayatkan oleh Bukhari dan Muslim.

INTRODUCTION

The times have changed the way of life, work, dealing with problems, and communicating locally, nationally, and internationally. This change is a challenge that must be faced and a well-formulated solution. One thing that must be a shield is education. Aspects of skills and social-emotional support in this era should be addressed in the world of education. Teachers and students must be more technologically literate and have skill proficiency. This aspect follows the competencies needed to face globalization today.

Education is an essential aspect and certainly requires special attention in life. In connection with education, the most important thing is how humans can get an education in a way that is not bound and confined in obtaining it. Because when education is embodied with emphasis, the results will not be maximal. Therefore, in this era of globalization and in line with technological developments, in this case, the Minister of Education and Culture has made a breakthrough, namely "Merdeka Learn Campus Merdeka." Merdeka belajar is how students can be given space to develop their potential and can provide additional experience outside of their majors.

In addition, there are also quite exciting expressions from Nadiem Anwar Makarim as the Minister of Education and Culture (Mendikbud) of the Republic of Indonesia. Where Nadiem Anwar Makarim's expression relates to freedom of learning, his expression was 'Giving freedom and autonomy to educational institutions, and independence from the bureaucratization of lecturers, lecturers freed from complicated

bureaucracy, and students being given the freedom to choose their preferred field.' This phrase later emerged with the title 'Merdeka Learn-Independence Campus.'

Education is one of the dimensions that has always been of particular concern to the public. Law of the Republic of Indonesia, Number 22 of 2003, chapter 2, article 3, explains that national education has a function to build capabilities and shape dignified character and civilization. At the opening of the 1945 Constitution, the fourth paragraph also describes that the orientation and purpose of the unitary State of the Republic of Indonesia are to educate the nation's life. In the Qur'an surah al-'Alaq, verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

The translation: Read in the name of your Lord who created! He created man from a clot of blood. Read on! Your Lord is the Most Gracious, who teaches (humans) with a pen. He taught man what he did not know.

From the verse above, it is very clear about the command to study and seek knowledge. Allah SWT promises to elevate the degree of educated or knowledgeable people, as stated in the QS. Al-Mujadalah; 11.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

The translation: O you who believe, when it is said to you, "Give space in the assemblies," expand it, and Allah will surely make room for you. When it says, "Stand up," (you) stand up. Allah will surely raise those who have believed among you and those who were given knowledge by degrees. Allah is All-Aware of what you do.

In line with this foundation, the author elaborates on the Merdeka Belajar from Al-Quran and Hadith. This concept is of great interest when testing the concept of freedom of learning from the perspective of the Quran and Hadith.

METHOD

In this study, the author uses library research methods. That is by using literature related to the concept of independent learning. While the research approach used is a qualitative approach with a descriptive method. Suharsimi in Aiman Faiz and Imas Kurniawati, stated that a descriptive approach is a research conducted to obtain information about current status or symptoms. In this case, the symptom in question is the symptom referred to by a researcher. This approach aims to observe the education phenomenon, then explore and interpret it according to the conditions in the field.¹

So, the research conducted by the author tries to describe a phenomenon closely related to educational needs. The author collects

data from various existing literature sources. Be it journals or other research. Then, the data sources will be reduced according to the research topic. The author tries to explore, then give an opinion that is still related to the current State of education by analyzing the perspective of the Qur'an and Hadith.

RESULT AND DISCUSSION

Freedom to Learn

The word "freedom" has three meanings, namely: a) Standing alone, complimentary (free from slavery and colonialism); b) Not affected or exempt from prosecution; c) Not bound, not dependent on certain people or parties, is free.²

The term independence in Arabic is called "al-Istiqlāl". That is, free and free from all forms of ties and control of other parties. Another word for this meaning is "Al-Hurriyyah," which is commonly translated as freedom. The word "al-Tahrir" is formed, which means liberation. A free person is called "al-hurr", the opposite of "al-'abd" (enslaved person). The word "al-hurriyah" is often interpreted in the Qur'an, not the word "Istiqlal." However, independence in Islam does not mean without limitations.

According to Sudjana, learning is not just memorizing and remembering. Learning is; 1) a process marked by a change in a person, which can be shown such as changing his knowledge, understanding, attitude and behavior, skills, abilities and abilities, reaction power, acceptance power, and others; 2) learning is an

¹ Faiz, A., & Kurniawaty, I. (2020). "Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme. Konstruktivisme", *Jurnal Pendidikan dan Pembelajaran*.
<https://doi.org/https://doi.org/10.35457/konstruk.v12i2.973>

² Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia. (Jakarta: PT. Gramedia Pustaka Utama, 2008), 904.

active process, the process of doing through various experiences; 3) learning is the process of reacting to all situations around the individual; 4) learning is a goal-directed process; and 5) learning is the process of seeing, observing, understanding something.³ Furthermore, Trianto, generally stated that learning is a change in individuals that occurs through experience and not because of the growth or development of the body or the characteristics of a person since birth.⁴ Learning is also a result of the interaction between stimulus and response.⁵

The legal basis for Freedom of Learning is Law Number 20 of 2003 concerning the National Education System and Circular Letter (SE) of the Minister of Education and Culture Number 1 of 2020 concerning the Free Learning Policy in Determining Student Graduation and Admission of New Students for the 2020/2021 Academic Year.

In addition, Merdeka Learning also has a philosophical foundation. The author analysis four schools of educational philosophy underlying this policy.

1. Progressivism

Progressivism emphasizes that education must be child-centered, not focusing on teachers or the content field.⁶ The flow of progressivism

³ Kusnohadi, Widyaiswara, *Esensi Merdeka Belajar yang Sebenarnya*, <https://lpmpjatim.kemdikbud.go.id/site/detailpost/esensi-merdeka-belajar-yang-sebenarnya>, diakses 07 November 2022

⁴Trianto, *Model Pembelajaran Terpadu*. (Jakarta: Bumi Aksara, 2010), 16.

⁵Various Papers (Sources of Information and Science), *Learning in the Perspective of the Qur'an and Hadith*, 2013.

⁶ Uyoh Sadulloh, *Pedagogik (Ilmu Mendidik)*. (Bandung: Alfabeta, 2010), 143

education philosophy is driven by the ideas of John Dewey. Mohamad Ali summarizes three critical concepts in John Dewey's educational thinking: intelligence, experience, and progress.⁷ Intelligence is the primary human tool for understanding and solving problems. Experience (experience) is human interaction with the environment. At the same time, the concept of progress (progress) is related to the environment humans want to change with their intelligence.

Progressivism sees the learning process as shaping creativity, providing student-centered activities, and providing a natural atmosphere by paying attention to the student's experience, thus valuing both forms of progress. Students with progress indicators are expected to be able to make changes in their mindsets and attitudes.

2. Constructivism

This flow of philosophy sees students' direct experiences as the key in learning. According to this flow, knowledge results from human construction or formation. This flow is similar to empiricism, which says that the source of knowledge is the experience (posteriorly) of the five senses.⁸

3. Humanism

Carl R. Roger. The educational philosophy of humanism views learning as not just the development of cognitive qualities, emotions or feelings, open communication, and

⁷Mohamad Ali, *Paradigma Pendidikan Berkemajuan*. (Yogyakarta: Suara Muhammadiyah, 2017), 53-54.

⁸ Muslikh, "Landasan Filosofi dan Analisis Terhadap Kebijakan Merdeka Belajar dan Kampus Merdeka". *J Syntax Transform*. 1(3): 2020, 40-46

each student's values. Education promotes the humanism philosophy and views learning as part of developing human values.⁹

Carl R. Roger views humans as autonomous beings who always try to develop all their abilities for survival. Self-processing, individual construction, and how to manage oneself independently are the main and essential elements that determine the achievement of self-actualization.¹⁰

4. The Release of Paulo Freire

According to Paulo Freire, there are two models: the model of humanization education and the model of cognitive education. The humanized education model is an educational prediction rooted in Freire's fear of some cruel (inhumane) educational practices. Furthermore, the educational model of liberation conscientization or critical awareness. According to Freire, awareness is making criticism. Do a search for new meanings, better meanings. Therefore, the nature of consciousness is transformative.

Current phenomena associated with implementing independent learning strategies in school or university-level teaching units automatically change the curriculum. Of course, the curriculum structure reduces the impact on teachers' workload. Therefore, there is a risk that benefits and certification fees will not be paid. Currently, the creation and innovation of teachers in teaching will not be optimal, considering that they

are still stuck with the obligation to teach 24-40 hours, meaning that teachers are still not free to teach if the regulations have not been changed. Therefore, implementing the Merdeka Learning curriculum must also adjust to changes in regulations on the learning process in the field.

Education in Indonesia, significantly higher education is considered not them, can produce graduates who are ready to work and have the abilities and skills according to the demands of the world of work. Merdeka Campus (MBKM), an independent learning policy initiated by Minister of Education and Culture Nadiem Makarim, aims to ensure that the university is scientifically and technically qualified, full of character, and extroverted to face the challenges of the university. It is the first step in getting ready for the working world. Based on the Merdeka Learning guidebook, Merdeka Campus. The main points of the "MBKM" policy are 4 (four) points, including 1) Opening of new study programs. 2) Higher education accreditation system. 3) Legal Entity State Universities (PTN-BH), and 4) The right to study for three semesters outside the study program.¹¹

Permendikbud Number 3 of 2020 Article 18 of the National Higher Education Standards states Off-campus for a maximum of two semesters (40 credits), both in the same or a different program of study and the opportunity to do off-campus study/activities according to specified prerequisites. The forms of learning/activities outside the campus following Article

⁹Baharudin dan Esa Nur Wahyuni, *Teori Belajar dan Pembelajaran*. (Yogyakarta: Ar-Ruz Media, 2007), 142-143.

¹⁰Holosko, MJ, et al. "Human Behavior in the Social Environment". *Person-Centered Theory*. John Wiley & Sons Inc. Vol. 2, 2018.

¹¹Direktorat Jenderal Pendidikan Tinggi Kemdikbud RI, *Buku Panduan Merdeka Belajar Kampus Merdeka*. (Jakarta: Kemenag RI, 2020).

15, paragraph 1 in the form of student exchanges, internships/work practices; teaching assistant in the education unit; research/research; humanitarian projects; entrepreneurial activity; independent study/project; and building thematic Villages/Real Work Courses (KKN).

The "MBKM" policy is expected to be able to answer the problems of education and employment in Indonesia. Through close interactions between universities and the world of work and off-campus activities that broaden students' horizons and experiences, it is hoped that students will have added value and be able to compete in facing future challenges.

Education has so far been less successful in creating these competencies. The reason, there is no freedom in learning. Students are only required to memorize all learning materials and are limited by various learning rules, so their critical and creative spirit is imprisoned. Meanwhile, educators are burdened with a pile of administrative tasks that neglect their primary task: educating. The essence of identity is the development of creativity and personal human expression.¹²

Of course, the Minister of Education once said about the freedom of learning by inviting them to practice in the open sea." Then, Mas Nediem suggested something more complex, namely stimulating a swimming pool into a place as vast as the sea, by changing the design. With this

¹² Lesilolo, Herly Janet, Zamroni, Suyata. "Kebebasan Siswa dalam Budaya Demokratis di Sekolah (Studi Multi Kasus di SMA Yogyakarta)" *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, 3 (1), 11-18, 2015; <http://journal.uny.ac.id/index.php/jppfa>.

expression, it can be understood that the concept of independent learning is a concept that prepares students and students to become individuals who are ready to face various storms that can occur in the ocean, in the sense of the community and the world of work.

Freedom to Learn in the Perspective of Al-Qur'an and Hadith

Freedom in Islam is not arbitrary. The concept of freedom in Islam is known as an endeavor. The term is one root of Khair, which means good. So, humans are free to choose, but it must contain goodness in it. If freedom is not accompanied by goodness, it is wrong, and it is freedom that is not right. Independence is one of the fundamental rights of humans. According to Hamka, independence is the spirit of human life and the milestone of its success.¹³ Humans are born free. He was born into the world, knowing no difference. Therefore, in his life, humans should still be people.

The freedom inherent in humans is limited. Being free to be free means something else is not free to do. Freedom in Islam is limited by law and sharia. These limitations can be found in the Qur'an and hadith. Buya Hamka, in his lectures collected in the book "Islamic Doctrine That Leads to Freedom and Courage," revealed that the essence of independence is nothing but "servitude or admitting to being a slave to the truth." No one can enslave a Muslim except Allah.¹⁴ According to Hamka, there are three main essences of independence: freedom of irada

¹³Hamka. *Tasawuf Perkembangan dan Pemurniannya*. (Jakarta: Pustaka Panji Mas, 1990), 161.

¹⁴<https://ihram.co.id/berita/qy8ue1430/islam-dan-kemerdekaan>

(willingness), freedom of mind or expression, and freedom of spirit, namely freedom from fear. The nature of this independence can be used as a basis for applying the Independent Learning process.

The essence of Independent Learning is freedom in thinking, individually and in groups, so that it can produce students who are critical, creative, collaborative, innovative, and participative students. According to Hamka, two basic principles can support and make human progress and glory, namely: the principle of courage and the principle of freedom of thought. These two principles give rise to various kinds of knowledge. Without them, science never appears; success is only in wishful thinking.

Education has a significant role because, without education, the process of transformation and actualization of knowledge is difficult to realize. Likewise, science as a form of scientific knowledge in its achievement must go through a scientific educational process. Therefore, Islam emphasizes the importance of learning through reading, studying, and researching everything that happens in this universe. This role is understood because the object of the word *iqra'* (reading) in the Qur'an is not mentioned, so the meaning of *iqra'* is not just reading a text or script but can mean studying, researching, contemplating, experimenting, contemplating, and so on.¹⁵

Education is a means to improve the intellect. This role is one

of the reasons why the world of education continues to develop innovations and creations—starting from the methods, strategies, and even the new curriculum. The Ministry of Education and Culture has revolutionized education since 2019 at the primary, secondary, and higher levels. The concept promoted in this revolution is the freedom to learn in all aspects of formal education.¹⁶

In Islamic education, the concept of independent learning already exists; it has even been applied. It is just how we observe and apply it. The command of Allah SWT is in the letter al-'Alaq with the word "*Iqra*" which means the command "to read." Reading culture is one of the barometers in measuring the quality of a nation, so the educational process cannot be separated from reading activities. Even in the times of Allah's Messengers, this concept was applied in proven ways, and the Prophet was able to use '*ibar*' and the wisdom he obtained from his students to make educational institutions pleasant and independent places. is proven. Of course, we have achieved as companions of the prophets of our time. He applies many methods and approaches, such as interactive, dialogical, good stories, and many others that are learning in nature. Term "fun learning" currently, all stakeholders and educational devices crave and even try to formulate it in various formats to want a learning atmosphere and learning environment that is comfortable, smart, and trusting each other. The Messenger of Allah

¹⁵Aam Amiruddin, *Tafsir Al-Quran Kontemporer*, Juz Amma Jilid I, (Jakarta: Khazanah Intelektual Qultum Media, 2004), 238.

¹⁶Dunia PGMI, "Apa Itu Merdeka Belajar Pada Era Saat Ini dan Pendidikan 4.0?", <https://www.duniapgmi.com>, diakses 07 November 2022.

(peace be upon him) said through his hadith:

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ وَمَنْ أَرَادَ الْآخِرَةَ
فَعَلَيْهِ بِالْعِلْمِ

The translation: "Whoever desires good in the world, then with knowledge. Whoever desires goodness in the hereafter; then with knowledge. Whoever wills both then with knowledge" (Narrated by Bukhari and Muslim)."

Another hadith stated;

صِرَافُهُ يَنْوَأُ مَجَسَانِهِ أَوْ يُهَوِّدَانِهِ فَأَبْوَاهُ
الْفِطْرَةَ، عَلَى يُؤَلِّدُ مَوْلُودٍ كُلِّ

The translation: "From Abu Hurairah RA, he said: Rasulullah SAW, said: "Every child is born in a state of fitrah, it is his father and mother who make a Jew, Christian, or Magian." (HR. Bukhari and Muslim)"

Based on these two hadiths, we can understand that science in this case education is the principal capital in developing potential and finding identity both as individuals and the State as protectors and guaranteeing the freedom to get education itself.

Furthermore, the Second Hadith confirms that every child born on the surface of this earth is endowed with potential (phytra) by the Creator. Noble Degree in the Deeds of Life. In this case, there is no dichotomous term for education, which shows that we have returned to the khittah that education is comprehensive and not limited by the discrediting of specific potentials.

In the Qur'an, we also find the cosmological-theological dialogue of Abraham in his search for God. First,

Abraham (as) discovered the stars, moon, and sun, concluding that God should not "appear and disappear". On the basis of observation of natural phenomena, proof of God's creation that appears and sinks, and logical reasoning (with inductive logic), Ibrahim asserted that "Indeed I confront myself with the God who created the heavens and the earth with a tendency to the true religion, and I am not one of those who those who associate partners with God." [Surat al-An'am/6:79]. Based on rational theological views, attitudes, and beliefs, monotheism is free from all deities, idols, or false gods that take humans hostage and confined by the nature of creatures.

So, in the perspective of Islam, freedom of learning must depart from the theological belief (tawhid), which liberates the learner. This theological belief has implications for a critical attitude that the source of the truth of science, both through the learning process and empirical experience, comes from Allah SWT. Based on Ibrahim's assertion, freedom to learn is a fitrah, a natural tendency, and a love of wisdom (philosophy) instilled by God in human beings. Thus, freedom of learning is not just freedom without limits in studying, studying, and seeking knowledge, but there are theological consequences to seeking knowledge.¹⁷

Consciously or not, we must realize that Islamic education highly upholds the potential inherent in humans, as we are familiar with the term "The Concept of Human Fitrah." Hence, Howard Gardner pioneered his theory with "Multiple Intelligences,"

¹⁷Muhbib, Abdul Wahab, "Artikel Merdeka Belajar dalam Perspektif Islam", www.uinjkt.ac.id. Diakses 07 November 2022.

namely multiple intelligences, it must be believed that every child has different potentials and talents, and the task of teachers and education is how to facilitate so that that potential can grow and develop according to that of the individual, this is actually what the concept of free learning wants and must have been practiced in the Al-Quran and Hadith as a reference for Muslim.¹⁸

It is time for us to return the treasures of education and science according to its khittah, and we hope that the concepts and breakthroughs made by the Minister of Education and Culture, Nadiem Makarim, can be successful with the aim of giving birth to a nation that is ready to face all challenges and changes.

Allah SWT describes this teaching concept in the Qur'an Surah Al-Baqarah verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

The translation: "He taught Adam the names (of objects) in all, then He showed them to the angels, saying, "Mention to Me the names of these (things) if you are right!"

Freedom to learn gives meaning by building freedom to express thoughts and being free from all forms of fear in accessing knowledge as widely as possible according to their abilities. Students are expected to grow and develop according to their potential and abilities. That is why Ki Hajar Dewantara described the school as a Student Park, a beautiful, fun place

that makes people feel at home and away from fear.¹⁹

According to Ahmad Syafi'i Ma'arif, education must be radically changed to have a vision for the future and be able to provide enlightenment. So far, the education system is considered to need still to provide space for creativity and student curiosity. Therefore, according to Buya Syafi'i Ma'arif, the proposed educational system and orientation is an educational model that can liberate (read: liberate) humans from a culture that is all verbal, mechanistic, and superficial.²⁰

Positioning independent students to make them subjects in the learning process. Give them space for those who make their own decisions in the learning process. Making own decisions is one of the elements of the Independent Learning process.

In Islam, freedom of thought is highly valued. This freedom may be visible from the ancient adventure of early Islam in the time of the Prophet and his companions. According to Sheikh Syaikat Hussain, there is evidence that the Prophet gave freedom to his companions to speak and express opinions. This freedom can be seen in his deliberations or consultations to discuss various issues or provide leeway to make choices.²¹

¹⁹Kusnohadi, Widyaiswara, Esensi Merdeka Belajar yang Sebenarnya, <https://lpmpjatim.kemdikbud.go.id/site/detailpost/esensi-merdeka-belajar-yang-sebenarnya>, diakses 07 November 2022

²⁰Ahmad Syafi'i Ma'arif, *Peta Bumi Intelektualisme Islam di Indonesia*, (Bandung: Mizan, 1993), 148.

²¹ Shaykh Syaikat Hussain. *Hak Asasi Manusia dalam Islam*, terj. Abdul Rochim dari kitab *Human Rights in Islam*. (Jakarta: Gema Insani Press, 1996), 71-73.

¹⁸<https://porosindonesia.co.id/merdeka-learning-dalam-perspektif-Pendidikan-islam/edukasi/>

Freedom to study in Islam is a spirit of fulfilling curiosity (curiosity) and curiosity to know Allah (ma'rifatullah), in addition to wanting to master and explore knowledge and skills that are not "limited" by major. The spirit of free learning is learning to master competencies and skills in a broader and multidisciplinary way.

CONCLUSION

The essence of the freedom of learning policy is a manifestation of the commitment and presence of the State to educate the nation's life by providing opportunities for optimal self-development through a national education system that is democratic, systemic, open, and multi-faceted.

In relationship with ." [Surat al-An'am/6:79]. This clue is a rational theological view, attitude, and belief that monotheism is free from all deities, idols, or false gods that make humans hostage and confined by the nature of creatures. QS Al-Baqarah verse 31 emphasizes that Allah has taught various concepts and understanding and introduced to the Prophet Adam several names of natural objects (including the environment) as a source of knowledge, which can be expressed through language. Thus, Prophet Adam has been taught to grasp and explain the concept to other parties. So the Prophet Adam at that time had mastered symbols as a means of thinking (including analyzing).

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