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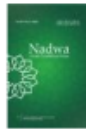
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Criticizing Higher Education Policy in Indonesia: Spiritual Elimination and Dehumanisation

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The Ministry of Education and Culture's policy on "Merdeka Belajar" (Freedom of Learning) seeks to enable students to master different valuable disciplines to access the work field (link and match). This article investigates Freedom of Learning policy direction and unpacks freedom of learning from the viewpoint of prophetic education theory. This research employs a literature review process. The information was gathered by studying the Ministry of Education and Culture legislation and laws, literature, and compiled references of the policy. The findings suggested that the Freedom of Learning policy's trajectory accommodates data in the material domains (cognitive, affective, and psychomotor), yet it lacked spirituality. The principle of prophetic education is to move humans to be decent (righteous), to achieve the great humans (insān kāmil), and to improve (muṣliḥ) the world into an ideal environment or society (khaira ummah) capable of bridging the gap the means. Professional education continues to carry out a constant, creative mechanism to get citizens closer to God (transcendence) through digitally increasing human ideals and avoiding harmful stuff (liberation). Competence in the policy of independent learning is maintained by prophetic education.

Keywords: dehumanisation; freedom of learning; higher education; liberation; merdeka belajar; prophetic education; spirituality

Introduction

The role of society in sustaining their lives is demanded by Industrial Revolution 4.0. Higher education, as an educational institution, is supposed to fulfil this function. According to Permendikbud No.3 of 2020, freedom of learning is a program of the Minister of Education and Culture that strives to motivate students to master different valuable disciplines to access the field of work 2020¹. Student expertise is being trained to be more consistent with the times to prepare graduates as superior and personality-driven future leaders. It is compatible with Dewey's² theory that humans must be able to keep up with recent changes and technologies, as well as the principle of schooling (long-life

education)³. The key mechanism in adopting this strategy is nurturing, understanding, and imprinting the character of college students that is in line with the theory of educational democracy principle⁴. The thesis argues that the learning process in higher education is that educators support students in thinking to search and find, not teach everything they know.

When analyzed in greater depth, the Freedom of Learning policy targeted one

¹ Kemendikbud, *Mendikbud Luncurkan Empat Kebijakan Merdeka Belajar: Kampus Merdeka* (Kementerian Pendidikan Dan Kebudayaan 2020).

² J Dewey, "Experience and Education," *The Educational Forum* 50, no. 3 (1986): 241-252, <https://doi.org/10.1080/00131728609335764>.

³ F Aiman and I Kurniawaty, "Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme," *Konstruktivisme: Jurnal Pendidikan Dan Pembelajaran* 12, no. 2 (2020): 155-164; Muslikh, "Landasan Filosofis Dan Analisis Terhadap Kebijakan Merdeka Belajar Dan Kampus Merdeka," *Jurnal Syntax Transformation* 1, no. 3 (2020): 40-46; S Mustaghfiroh, *Konsep "Merdeka Belajar" Perspektif Aliran Progresivisme* (Jurnal Studi Guru Dan Pembelajaran, 2020).

⁴ P Friere, "Pedagogy of Freedom," in *In* (New York: Rowman & Littlefield, 1998); B K Prahani et al., "The Concept of 'Kampus Merdeka' in Accordance with Freire's Critical Pedagogy," *Studies in Philosophy of Science and Education* 1, no. 1 (2020): 21-37, <https://doi.org/10.46627/sipose.v1i1.8>.

major issue in Indonesia: unemployment. Unemployment is a crucial concern that the government must quickly resolve because it leads to poverty development. In reality, the unemployment crisis affects not only Indonesia but also the entire world. According to Sugianto & Permady⁵ low levels of schooling, expertise, salaries, and knowledge are factors that contribute to unemployment. According to Itang⁶, offering health and education care is one way to lift people out of poverty. Therefore, the government adopted a policy of the Freedom of Learning in higher education to reduce unemployment.

This Merdeka Belajar policy draws scholars' attention to discuss it from different angles. Some

researchers explored the Freedom of Learning approach through the prism of educational concepts emerging and cultivating in Indonesia, as described by Ki Hajar Dewantara⁷. Other studies look at human studies through the lens of progressivism theory⁸, learning approaches⁹, and learning evaluation¹⁰. On the

⁵ Sugianto and Y T Permady, "Faktor Penyebab Pengangguran Dan Strategi Penanganan Permasalahan Pengangguran Pada Desa Bojongcae, 21 badak Lebak Provinsi Banten," *Jurnal IKRA_ITH Ekonomika* 2, no. 3 (n.d.): 54-63.

⁶ I Itang, "Penyebab Kemiskinan Dan Cara 34 nanggulangnya," *ISLAMICONOMIC: Jurnal Ekonomi Islam* 4, no. 1 (2013): 1-25, <https://doi.org/10.32678/ijei.v4i1.8>.

⁷ M Sesfao, "Perbandingan Pemikiran Pendidikan Paulo Freire Dengan Ajaran Tamansiswa Dalam Implementasi Merdeka Belajar," in *Prosiding Seminar Nasional*, 2020, 261-272; W Noventari, "Konsepsi Merdeka Belajar Dalam Sistem Among Menurut 30 ndangan Ki Hajar Dewantara," *Jurnal Pemikiran Dan Penelitian Kewarganegaraan* 15, no. 1 (2020): 83-91; N Istiq'faroh, "Relevansi Filosofi Ki Hajar Dewantara Sebagai Dasar Kebijakan Pendidikan Nasional Merdeka Belajar Di Indonesia," *Lintang Songo: Jurnal Pendidikan* 3, no. 2 (2020): 1-10.

⁸ Aiman and Kurniawaty, "Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme"; Mustaghfiroh, *Konsep " Merdeka Belajar " Perspektif Aliran Progresivisme*.

⁹ S Arifin and M Muslim, "Tantangan Implementasi Kebijakan "Merdeka Belajar, Kampus Merdeka," 2020.

¹⁰ A Z Izza, M Falah, and S Susilawati, *Studi Literatur: Problematika Evaluasi Pembelajaran*

other hand, Abidah et al.¹¹ analyzed the policy's relevance to online learning during Covid-19. If we look closely, we will see that these studies look at academic freedom to meet developmental objectives in the content or cognitive, affective, and psychomotor realms. However, the spiritual aspect is still an essential component of educational purposes. According to Samul¹², moral wisdom and emotional intelligence play a part in shaping self-leadership. Jirásek¹³ suggested a strategy

for incorporating education's spiritual element, primarily through sporting activities.

Incorporating spirituality as a foundation of the curriculum's educational system will offer enough resources to enhance people's philosophy of life¹⁴. Furthermore, Dantley¹⁵ proposed prophetic spirituality to strengthen transformational educational leadership. This current theoretical interpretation will deconstruct the asymmetrical power relationships that govern the educational system and prescribe acts of reflection to radically rebuild schools. Thus, prophetic values are considered the most successful and adaptive character concepts to shape quality human beings who can then be practiced in life models in various aspects,

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Dalam Mencapai Tujuan Pendidikan Di Era Merdeka Belajar (Konferensi Ilmiah Pendidikan Universitas Pekalongan, 2020).

¹¹ Azmil Abidah et al., "The Impact of COVID-19 to Indonesian Education and Its Relation to the Philosophy of 'Merdeka Belajar,'" *Studies in Philosophy of Science and Education* 1, no. 1 (2020): 38-49.

¹² J Samul, "Emotional and Spiritual Intelligence of Future Leaders: Challenges for Education," *Education Sciences* 10, no. 7 (2020): 1-10, <https://doi.org/10.3390/educsci10070178>.

¹³ "Winter Outdoor Trekking: Spiritual Aspects of Environmental Education" *Environmental Education Research* 23, no. 1 (2017): 1-22, <https://doi.org/10.1080/13504622.2016.1149553>.

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¹⁴ K Wilber, *The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad* (Shambhala Publications, 2001).

¹⁵ M E Dantley, "Critical Spirituality: Enhancing Transformative Leadership through Critical Theory and African American Prophetic Spirituality," *International Journal of Leadership in Education* 6, no. 1 (2003): 3-17, <https://doi.org/10.1080/1360312022000069987>.

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such as social organization, trade, education, government, and others¹⁶. In the educational context, prophetic education has objectives under the principles of education based on the Qur'an and Sunnah. These principles include integrating monotheism, the principle of balance, equality and liberation, continuity and sustainability, and the principle of benefit and virtue¹⁷.

This paper aims to critique the direction of the Freedom of Learning policy in terms of its competency (material aspects) and theological attainment and suggest a concept of independent learning that accommodates all achievement from the perspective of prophetic education theory. This research is relevant to critique

the direction of the government's independent learning program and highlight the significance of achieving the moral element as the base for learners' competence through the independent learning curriculum. The hope is that independent learning would enable individuals to learn according to their needs to attain specific competencies independently (*insān kāmil*) and support the community (*khaira ummah*) as a means of spiritual achievement.

Method

This study employed a literature review method. According to¹⁶ Synder, there are several existing guidelines for literature reviews. Depending on the method needed to achieve the review's purpose, all types can be helpful and appropriate to reach a specific goal. These consist of the systematic review, the semi-systematic review, and the integrative review. Under the right circumstances, these review strategies can be of

¹⁶ M K Umam, "Reconstruction of Integratif Islamic Education in The Transformative Prophetical Education Framework," in *2nd Proccedings Annual Conference for Muslim Scholars*, 2018, 511-520.

¹⁷ M Roqib, *Filsafat Pendidikan Profetik (Pendidikan Integratif Dalam Perspektif Kenabian Muhammad Saw*, ed. A W BS and I.) (Pesma AN Najah Press, 2016).

significant help to answer a particular research question¹⁸.

This study applied the approach of an example of contribution to a systematic type of literature review. It was by searching for relevant literature on the policy of "Freedom of Learning-Independent Campus," national higher education curriculum and approach in Indonesia, identifying themes related to the object of study, discussing gaps between the theory of prophetic education and the content of the policy of "Freedom of Learning-Independent Campus", and shows the main structure of policy through prophetic education theory-based analysis. Therefore, data are in the form of documentation from the Ministry of Education and Culture in legislation and policies relating to "Merdeka Belajar" or Freedom of Learning (Presidential Regulation and Regulation of the Minister of Higher Education). Literature

and analysis findings on the Freedom of Learning curriculum's public policies are also included in the data. The study's findings were examined and interpreted through prophetic education theory's prism to conceptualize and draw conclusions.

Results

The Direction of Policy for the Freedom of Learning Curriculum

For the Freedom of Learning-Independent Campus scheme, the Minister of Education and Culture issued a transformative policy in 2020. The policy is motivated by the exponential advancement of science and technology in different areas of human life, which requires higher education to adapt accordingly to deliver graduates who are professional, efficient, and sensitive in meeting the demands of their time and are ready to join the business and industrial worlds. The policy aims to improve graduates' competence (soft and hard skills) to be more ready and relevant to the times and train graduates as superior and personality-driven future

¹⁸ H Snyder, "Literature Review as a Research Methodology: Overview and Guidelines," *Journal of Business Research*, 2019, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

leaders. Also, the policy gives students the chance and flexibility to take classes to grow their creativity, capability, and independent learning¹⁹.

The aim of the autonomous campus strategy is consistent with the progressivist theory²⁰ that humans must be able to keep up with new changes and innovations, as well as the principle of schooling (long-life education)²¹. The primary mechanism in enforcing this strategy is nurturing, understanding, and imprinting the character of college students by the principle of the theory of educational democracy²²,

namely that educators assist students in the process of thought to discover and find not to teach all that educators know. The principle of Freedom of Learning is consistent with the holistic and dynamic learning model of experiential learning theory²³. The learning method that provides students with precise interactions is compatible with constructivism's theory²⁴.

Concept of 'Kampus Merdeka' in Accordance with Freire's Critical Pedagogy¹⁷

²³ A Y Kolb and D A Kolb, "Experiential Learning Theory: A Dynamic, Holistic Approach to Management Learning, Education and Development," in *The SAGE Handbook of Management Learning, Education and Development* (SAGE Publications Ltd, 2019), 42-68, <https://doi.org/10.4135/9780857021038.n3>; S Priatmoko and N I Dzakiyyah, "Relevansi Kampus Merdeka Terhadap Kompetensi Guru Era 4.0 Dalam Perspektif Experiential Learning Theory," *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (2020): 1-15, <https://doi.org/10.30736/atl.v4i1.120>.

²⁴ Aiman and Kurniawaty, "Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme"; Priatmoko and Dzakiyyah, "Relevansi Kampus Merdeka Terhadap Kompetensi Guru Era 4.0

¹⁹ Kemdikbud, "Buku Panduan Merdeka Belajar - Kampus Merdeka," 2020, <https://doi.org/10.31219/osf.io/ujmte>.

²⁰ Dewey, "Experience and Education."

²¹ Aiman and Kurniawaty, "Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme"; Muslikh, "Landasan Filosofis Dan Analisis Terhadap Kebijakan Merdeka Belajar Dan Kampus Merdeka"; Mustaghfiroh, *Konsep "Merdeka Belajar" Perspektif Aliran Progresivisme*.

²² Friere, "Pedagogy of Freedom"; Prahani et al., "The

Obtaining learning rights would cause Freedom of Learning and independent schools²⁵.

The Freedom of Learning policy also requires individuals to actively learn knowledge through finding, exploring, and solving problems effectively in the real world so that they can develop new problem-solving skills, attitudes, and techniques by the principles of experimental learning²⁶. It is in line with the flow of humanism, which states that education must be humane that prioritizes the principles of freedom, awareness, creative thinking, and morals²⁷. Learning would be effective if it can enhance and

grow students' cognitive, affective, and psychomotor skills by considering the diversity of their strengths, desires, and characteristics. The educational ideology that liberates Ki Hajar Dewantara is also the foundation for the free learning scheme. Ki Hajar Dewantara proposes humanism and tolerance to new ideas as the perfect Indonesian individual education vision²⁸. Ki Hajar Dewantara repeatedly stressed the importance of freedom (liberation) to learn that liberty must be imposed on the child's way of thinking, not always "spearheaded," or asked to consider other people's ideas, so that it becomes a practice for children to know all their information by using their minds²⁹. The right to research

Dalam Perspektif Experiential Learning Theory."

²⁵ Abidah et al., "The Impact of COVID-19 to Indonesian Education and Its Relation to the Philosophy of 'Merdeka Belajar.'"

²⁶ R S Peters, "Freedom to Learn: A View of What Education Might Become," *Interchange* 1, no. 4 (1970): 111-114, <https://doi.org/10.1007/BF02214887>.

²⁷ A G J Nasution, "Diskursus Merdeka Belajar Perspektif Pendidikan Humanisme," *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 1 (2020): 107-121.

²⁸ Istiq'faroh, "Relevansi Filosofi Ki Hajar Dewantara Sebagai Dasar Kebijakan Pendidikan Nasional Merdeka Belajar Di Indonesia"; D Siswoyo, "Philosophy of Education in Indonesia: Theory and Thoughts of Institutionalized State (PANCASILA)," *Asian Social Science* 9, no. 12 (2013): 136-143, <https://doi.org/10.5539/ass.v9n12p136>.

²⁹ Abidah et al., "The Impact of COVID-19 to Indonesian Education

individually, creatively, and innovatively provided by the idea of an adult learning program strategy adds a new dimension to shaping Indonesian people's character and values³⁰.

According to the report's conclusions, the Freedom of Learning policy has accommodated human values (humanism) and prioritized freedom (liberation) in achieving policy goals. The policy of autonomous learning explicitly states that achieving learners' maturity, both soft and hard skills, produces superior and character human beings to achieve educational goals according to the times' demands. Individuals who can work are one marker.

and Its Relation to the Philosophy of 'Merdeka Belajar'." ¹²

³⁰ D K Ainia, "Merdeka Belajar Dalam Pandangan Ki Hadjar Dewantara Dan Relevansinya Bagi Pengembangan Pendidikan Karakter," *Jurnal Filsafat Indonesia* 3, no. 26 (2020): 95–101, <https://doi.org/10.23887/jfi.v3i3.24525>; R Makasau, "Pedagogi Ki Hajar Dewantara Untuk Pengembangan Kurikulum Pendidikan Nasional," *Jurnal Jumpa* 8, no. 1 (2020): 107–122.

Prophetic Education Philosophy

Prophetic education is a process of transmitting knowledge and values that aim to get people closer to God while also understanding how to create an ideal social society (*khaira ummah*) through whole people of noble civilizations (*insān kāmil*)³¹. It means that prophetic education believes that education's aim should not be limited to material advancement in the form of work opportunities. Far from that, prophetic education is selected for human wellbeing (the value of the ummah) for a reason. According to Umam³², prophetic ideas are the most successful and adaptable character concepts in shaping quality humans, which can then be practiced in life models in different areas such as social organization, commerce, schooling, governance, and others. It is consistent with

³¹ Roqib, *Filsafat Pendidikan Profetik (Pendidikan Integratif Dalam Perspektif Kenabian Muhammad Saw.*

³² Umam, "Reconstruction of Integratif Islamic Education in The Transformative Prophetical Education Framework."

Ikmal's³³ assertion that prophetic education provided an educational model capable of combining the needs of a secular education system and an education system concerned with maintaining moral values. It suggests that prophetic instruction would affect learners' more profound theological beliefs. According to Wati & Arif³⁴, even though religious values (discipline, integrity, duty, sincerity, tolerance, shared regard, and care for the environment) have been incorporated into all subjects, school culture, and extracurricular activities at school, several challenges exist in instilling them.

The goal of prophetic education is inextricably linked to the educational values derived from the Qur'an and Sunnah, which include (1) integration, (2) balance, (3) equity and liberation, (4) consistency and

survival, and (5) profit and virtue. The integration principle sees a kind of unification in the world-to-come. The principle of equilibrium applies to the proportionality of theological and physical material, theory and practice, and *aqidah*, *sharia*, and moral principles. The ideals of freedom and liberation apply to the fact that all beings are descended from the same creator. Islamic education aims to save people from the shackles of the developed world's obsession with the pure and holy ideals of monotheism. As a result, humans will be liberated from the shackles of ignorance, poverty, adultery, and animal desires. The consistency and longevity principle applies to lifelong education. The profit and virtue principle applies to the propagation of tawhid's spirit in the religious system, the morality of Allah with a pure heart and conviction that is free of garbage and will have the fighting strength to protect objects that are useful for³⁵.

³³ M Ikmal, "Integrasi Pendidikan Profetik," *Jurnal Pelopor Pendidikan* 4, no. 1 (2013): 1-10. 24

³⁴ D C Wati and D B Arif, *Penanaman Nilai-Nilai Religius Di Sekolah Dasar Untuk Penguatan Jiwa Profetik Siswa* (Prosiding Konferensi Nasional Kewarganegaraan III, 2017).

³⁵ Moh Roqib, *Character Education in a Prophetic Perspective* (Jurnal Pendidikan Karakter, 2013).

Furthermore, prophetic education seeks to get people closer to God while also understanding the need to create a complete human being with noble humanity (*insān kāmil*) in an ideal social culture (*khaira ummah*). In other words, prophetic education prioritizes the creation of individual and community competencies based on biblical principles moving closer to God Almighty. It is consistent with Article 17 point 1 of Law Number 20 of 2003 affecting the National Education System, which states that education is a deliberate and planned attempt to create a learning environment and learning process through which students actively cultivate their ability to have divine spiritual influence, regulate themselves, and control others, personality, intelligence, and noble character.

Prophetic education aims to stress the values of inclusion, balance, equity and liberation, consistency and survival, and profit and virtue. As a result, prophetic education is closely linked to transcendence (getting closer to God Almighty),

humanisation, and liberation by meeting the human being and the *khaira ummah*. Thus, prophetic education guides educational attainment in terms of material attainment and moral attainment in harmony with human essence, consisting of both body and spirit.

The Freedom of Learning Concept from the Prophetic Education Perspective

The Freedom of Learning policy aims to develop graduates' expertise, soft skills, and hard skills to shape superior and character human beings. The Guidebook "Merdeka Belajar-Kampus Merdeka" states this:

"The aim of the policy "Merdeka Belajar - Kampus Merdeka" is to increase the competence of graduates, both soft skills and hard skills, to be more ready and relevant to the needs of the times, to prepare graduates as future leaders of the nation who are superior and have personalities".³⁶

³⁶ Kemendikbud, *Mendikbud Luncurkan Empat Kebijakan Merdeka Belajar: Kampus Merdeka*.

Prophetic education aims to draw closer to God while also knowing what it takes to establish a complete human being with a noble society (*insān kāmil*) in an ideal social culture (*khaira ummah*). According to the quote above, the Freedom of Learning policy refers to the achievement of material objectives (in the form of cognitive, affective, and psychomotor aspects) without spiritual aspects (divinity), while the goals of prophetic education prioritize the achievement of individual and group competencies based on spiritual values, including getting closer to God Almighty. There is no distinction between the Freedom of Learning policy's priorities and the objectives of prophetic education, where the aims of prophetic education are just a minor part of the objectives of the Freedom of Learning policy. In other words, the goal of prophetic education can complement the policy of free learning.

Aside from educational objectives, there are gaps in pursuing the goal of individual schooling and a disparity between the

Freedom of Learning policy and prophetic education. Efforts to attain individual learning's purpose consider various ideals, some of which advocate liberation and humanism. It is clear from the recently updated guidebook for applying the Freedom of Learning policy³⁷. On the other hand, prophetic education aims to stress the values of inclusion, balance, equity and liberation, consistency and survival, and profit and virtue. In other words, prophetic education contributes to the achievement of transcendent aspects (being closer to God) besides salvation and humanism in order to accomplish educational objectives. The transcendent aspect's achievement ⁷ is currently already in Law Number 20 of 2003 concerning the National Education Framework, one ground for introducing the Freedom of Learning policy in Article 1, number 1. This aspect, ¹⁵ however, is not as clear in the Freedom of Learning.

The Freedom of Learning-Independent Campus policy,

³⁷ Kemendikbud.

both philosophically and methodically, has embodied the ideals of humanism and liberation found in prophetic education. Nonetheless, this policy ignores the transcendent elements that are the foundations and core orientation of prophetic education. It does not train students to become whole human beings of high society (*insān kāmīl*) but designs them to become Human Capital that they are merely ready to be plunged into the system of materialism, which is essentially a pit. Fulfillment of the pattern factor is critical, since it is linked to the development of spiritual intelligence. Spiritual wisdom, also known as ESQ, is currently being investigated as an insightful research study (Emotional Spiritual Question).

According to Mujib & Mudzakir³⁸, spiritual wisdom is a term that refers to how an intelligent person approaches and employs the meanings, beliefs, and virtues of his spiritual existence. According

to Agustian³⁹, spiritual wisdom is the capacity to provide sense to worship with any action and practice, through fitrah measures and thoughts toward being a whole person (*hanif*), having a *tauhid* (integralists) mentality, and having the philosophy of "only because of Allah." The moral life in question involves the ability to live meaningfully (the will to meaning), which drives human life to constantly discover the meaning of life. Thus, fulfilling spiritual intelligence is essential to influence life so that life is meaningful not only for oneself but also for others and the environment.

Discussions

The Freedom of Learning Policy is viewed as a solution to the disparity between education and work, which induces unemployment. According to the progressivism flow, higher education should be structured to train human capital who are ready to be

³⁸ A Mujib and J Mudzakir, *Nuansa-Nuansa Psikologi Islam* (Raja Grafindo Persada, 2002).

³⁹ A G Agustian, *Rahasia Sukses Membangun Kecerdasan Emosional Dan Spiritual: ESQ Emotional Spiritual Quotient* (Penerbit Arga, 2009).

deployed in the skilled field of work based on their desires, skills, and preferences⁴⁰. Several studies in the area indicated that college graduates' preparation to join the workforce is far from complete⁴¹.

The preceding reality prompted the Ministry of Education and Culture of the Republic of Indonesia, headed by Nadhim Makarim, to review the curriculum directed and introduced in Indonesian universities during President Joko Widodo's second term⁴². As a result of the review findings, a very progressive breakthrough proposal,

namely the "Kampus Merdeka" (Independent Campus) policy, was published as an extension of the Freedom of Learning Framework⁴³.

This policy seeks to bridge the divide between the worlds of higher education and the world of employment. With the most current development policies, higher education would focus on developing human capital to join the workforce⁴⁴.

Philosophically, this policy notes that the object of its intervention is to promote an independent, non-bureaucratic culture of educational institutions and create a creative learning system focused on the needs and demands of the real world. However, to accomplish this goal, the learning process is sought by giving autonomous independence to educational institutions, freedom from complicated bureaucracy, and

⁴⁰ Abidah et al., "The Impact of COVID-19 to Indonesian Education and Its Relation to the Philosophy of 'Merdeka Belajar'"; Mustaghfiroh, *Konsep "Merdeka Belajar" Perspektif Aliran Progresivisme*.

⁴¹ S Maryati, "DINAMIKA PENGANGGURAN TERDIDIK: TANTANGAN MENUJU BONUS DEMOGRAFI DI INDONESIA," ⁴²5,

<https://doi.org/10.22202/economic.a.2015.v3.i2.249>; OECD and A.D.B., "Education in Indonesia: Rising to the Challenge," *OECD Publishing* 20, no. ue 1 (³³2015).

⁴² M Saleh, *Merdeka Belajar Di Tengah Pandemi Covid-19* (Prosiding Seminar Nasional Hardiknas, 2020).

⁴³ Kemendikbud, *Mendikbud Luncurkan Empat Kebijakan Merdeka Belajar: 29* *Kampus Merdeka*.

⁴⁴ N Siregar, R Sahirah, and A A Harahap, "Konsep Kampus Merdeka Belajar Di Era Revolusi Industri 4.0," *Fitrah: Journal of Islamic Education*, 2020.

freedom for students to choose the desired curriculum⁴⁵. Thus, if the pragmatic background underpins the emergence of the Freedom of Learning-Independent Campus policy is interpreted from the prism of prophetic educational philosophy, the findings would differ from the results of a study prophetic educational philosophy's viewpoint on the philosophical goals of the Freedom of Learning-Independent Campus policy.

Three elements are implied by prophetic education. The first step is understanding Islamic education full of compassion, tolerance, ⁹ reality, appreciation for differences, and other human characteristics. Second, Islamic education must use Muhammad's (PBUH⁹) mission as a learning guide. It should apply to Islamic education, which teaches wisdom; God's laws govern

all human action. Third, science should not be divided into two categories. Both exact sciences have general applicability. As a result, objectification is critical when studying science Masduki⁴⁶. Moh Roqib⁴⁷ reinforced this viewpoint by incorporating a prophetic education paradigm with a theory of creative movement and enjoyment into discipline, which can be contextualized to advance human society.

Meanwhile, the real sense in the Freedom of Learning-Independent Campus policy emphasizes performance in external facets of an educational method (materialism). In this case, the Freedom of Learning-Independent Campus policy suggests its inconsistency with prophetic education because it is dichotomous, denying facets of humanism and transcendence in education in favor of technological materialism-industrialist aspects. In

⁴⁵ Arifin and Muslim, "Tantangan Implementasi Kebijakan "Merdeka Belajar¹¹ Kampus Merdeka"; Kemendikbud, *Mendikbud Luncurkan Empat Kebijakan Merdeka Belajar: Kampus Merdeka*.

⁴⁶ M Masduki, ⁹ *PROPHETIC EDUCATION: Recognising the Idea of Kuntowijoyo's Prophetic Social Science* (Madania: Jurnal Ilmu-Ilmu Keislaman, 2011).

⁴⁷ Roqib, *Character Education in a Prophetic Perspective*.

contrast, prophetic education upholds humanism and transcendence without ignoring liberation (independence or freedom and exemption).

The Freedom of Learning-Independent Campus policy, on the other hand, draws on the theory of prophetic education. The policy, for example, aims to prepare students to work, cooperate, be innovative, and support themselves and other groups by empowering them to make decisions based on their skills and desires. These aims and methods are consistent with the goals and methods of biblical schooling. Consequently, it is not incorrect to label the Freedom of Learning-Independent Campus policy the embodiment of prophetic education in the realm of higher education in this period, both philosophically and methodically.

According to the review above, the critical issue for the Freedom of Learning-Independent Campus policy from the standpoint of prophetic education theory is the pragmatic aim of the policy, which opens up the possibility of holding

students away from the metaphysical core of education, namely humanism and transcendence, in addition to liberation. It is a challenge that must be met by the world of higher education, which is the final field of the Freedom of Learning-Independent Campus policy development process. Using a prophetic education viewpoint attempts to address this problem can be made into a humanization approach⁴⁸ and incorporating elements of transcendence (spiritual-moral-universal)⁴⁹.

⁴⁸ W Aprison, "HUMANISME PROGRESIF DALAM FILSOFAT PENDIDIKAN ISLAM," *Jurnal Pendidikan Islam*, 2016, <https://doi.org/10.15575/jpi.v27i3.526>; M Astuti, "FITRAH-BASED EDUCATION," *JMIE (Journal of Madrasah Ibtidaiyah Education)*, 2017, <https://doi.org/10.32934/jmie.v1i1.26>; C Tan and A Ibrahim, "Humanism, Islamic Education, and Confucian Education," *Religious Education*, 2017, <https://doi.org/10.1080/00344087.2016.1225247>; A H Usman, S A Shahrudin, and S Z Abidin, "Humanism in Islamic Education: Indonesian References," *International Journal of Asia-Pacific Studies*, 2017, <https://doi.org/10.21315/ijaps2017.13.1.5>.

⁴⁹ J M Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral*

The liberationist spirit of the Independent Campus program must be supplemented by humanism and transcendence. Humanism and transcendence have long been central principles in the education offered by Islamic Religious Colleges (PTKI) in Indonesia, and they should be better prepared to face this challenge⁵⁰.

This paper discusses the authors' point of view in criticizing the Freedom of Learning-Independent Campus policy. The authors also offer a new format related to the policy Freedom of Learning-Independent Campus. The concept is in the form of a Freedom of Learning-Independent

Campus in the perspective of prophetic education. The hope is that the policy format can reach more comprehensive goals, namely the attainment of educational goals both materially and spiritually and the achievement of human beings and generations of *khaira ummah*. The preparation of this format still requires a review to deepen and sharpen the concepts offered. This discussion also urges¹⁵ needs research to ensure the implementation of the concept of the Freedom of Learning-Independent Campus policy with a prophetic education perspective can run according to objectives. It can be discussed and investigated for further research. Furthermore, the Freedom of Learning paradigm can be discovered from the perspective of prophetic education theory in order to build human beings and generations of *khaira ummah*, just as prophetic education demands. As a result, the ideas discussed in this analysis will be more practical, and hopefully, they will be thoroughly tested.

⁵⁰ Education, 2017, <https://doi.org/10.1080/03057240701643056>; A Hassan et al., "The Role of Islamic Philosophy of Education Aspiring Holistic Learning," *Procedia - Social and Behavioral Sciences*, 2010, <https://doi.org/10.1016/j.sbspro.2010.07.423>; I Sukardi, "Character Education Based on Religious Values: An Islamic Perspective," 2016, <https://doi.org/10.19109/td.v21i1.744>.

⁵⁰ Tan and Ibrahim, "Humanism, Islamic Education, and Confucian Education."

Conclusion

Based on the study of sources and literature, it is possible to argue that the Freedom of Learning” policy has accommodated the material realm's attainment (cognitive, affective, and psychomotor), but it also lacks spirituality and dehumanisation. Prophetic education, with its concept of moving humans to be good (righteous), attaining the full human degree (*insān kāmil*), and improving (*muṣliḥ*) the environment through an ideal environment or community (*khaira ummah*), offers an educational concept capable of achieving material and spiritual aspects through innovative processes and a continuous approach to God (transcendence and liberation). It is also a theory that needs to be validated. As a result, a study in this paper is needed as a follow-up, one of which is the Freedom of Learning policy model that incorporates prophetic education elements.

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