

# Humanistic Education and the Concept of "Merdeka Belajar" in Indonesia: A Perspective of the Qur'an

*by Ahmad Mujahid*

---

**Submission date:** 12-May-2022 02:45PM (UTC+0700)

**Submission ID:** 1834479005

**File name:** Turnitin.rtf (312.03K)

**Word count:** 4620

**Character count:** 25227

## Humanistic Education and the Concept of "Merdeka Belajar" in Indonesia: A Perspective of the Qur'an

Ahmad Mujahid<sup>1</sup>, Mirnawati<sup>2</sup>, Firman<sup>3</sup>

<sup>1,4</sup> Universitas Islam Negeri Alauddin Makassar; [ahmujahid69@gmail.com](mailto:ahmujahid69@gmail.com)

<sup>2,3</sup> Institut Agama Islam Negeri Palopo; [mirnawati@iainpalopo.ac.id](mailto:mirnawati@iainpalopo.ac.id), [firmans999@iainpalopo.ac.id](mailto:firmans999@iainpalopo.ac.id)

---

### ARTICLE INFO

#### Keywords:

education;  
humanistic;  
merdeka belajar;  
Al Qur'an

---

#### Article history:

Received 2021-08-14  
Revised 2021-11-12  
Accepted 2022-01-17

---

### ABSTRACT

The discourse on the concept of "Merdeka Belajar" in the education system in Indonesia is still an interesting topic for discussion. One of the topics that become a question is whether the concept of "Merdeka Belajar" is in line with the concept of education that humanizes humans in the perspective of the Qur'an. This literature study aims to reveal and describe the concept of education that humanizes humans and its relevance to the concept of 'Merdeka Belajar,' which is currently applied in the education system in Indonesia based on the perspective of the Qur'an. The data were obtained through a literature review where the procedures and steps referred to several verses in the Qur'an that were relevant to the topic of discussion. The verses that are the subject of study in this paper include: Al-Isra: 70, al-Mujādilah: 11, Al-Nahl: 125, An-Nisa": 1, al-Hujurat: 13, and al-Baqarah: 31 and 58. The results conclude that education is essential for human life; it can shape a person and determine their status in society. Education that humanizes humans is by understanding each individual as a natural human being. Therefore, it was in line with the concept of "Merdeka Belajar" which gives freedom to each individual to choose education to actualize himself.

<sup>3</sup> This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



---

### Corresponding Author:

<sup>1</sup>Ahmad Mujahid  
Universitas Islam Negeri Alauddin Makassar; [ahmujahid69@gmail.com](mailto:ahmujahid69@gmail.com)

<sup>2</sup>Mirnawati  
Institut Agama Islam Negeri Palopo; [mirnawati@iainpalopo.ac.id](mailto:mirnawati@iainpalopo.ac.id)

<sup>3</sup>Firman  
Institut Agama Islam Negeri Palopo; [firmans999@iainpalopo.ac.id](mailto:firmans999@iainpalopo.ac.id)

---

## 1. INTRODUCTION

Humanization is making humans according to their nature. Meanwhile, dehumanization has the opposite meaning: making humans, not by their nature, humans. The purpose of education, in essence, is to create an ideal and humanist human. However, both actors and education policymakers pay less attention to dehumanization in teaching and learning activities. Therefore, the factors of

dehumanization of teaching and learning activities are education actors and a bad environment (Nafiati, 2015).

Nevertheless, education has a very important and strategic role in ensuring the continuity and development of the nation's life. In this case, education must prepare citizens to face their future. Thus, it is not wrong to think that its current education largely determines a bright future.

Education must produce people who are prepared and exist to live in changing times. We are influenced rather than impacted, but we cannot oppose change since it is necessary. So that humans do not blend with the currents that hit them but can regulate the flow of change, sort out, and pick where society's life will be controlled and formed by the purpose of education, which is Islamic education. However, education is one of the essential keys to human life. Good or bad human resources depend on the education they get. Therefore, education is an investment in human resources. If the education obtained by a person has a qualified quality, then the human resources it has are also good. Therefore, educational design should be carefully prepared so that the results are satisfactory (Ma'arif, 1991) because the educational process is purposeful. Although the goal is not a closed (exclusive) goal, it is a goal that must continuously be directed towards human liberation (Tilaar, 2005). There is a somewhat classic view and has become a public discourse view among education experts, namely the view of education as a process of humanization or commonly referred to as the humanization process. Understanding this concept requires very deep reflection because what is meant by the process of humanizing humans is not only physical but involves all the dimensions and potentials that exist in the self and the reality that surrounds it; as said by H.A.R Tilaar, the essence of education is the process of humanizing human children, namely realizing an independent human being. An independent human is a creative human manifested in his culture (Tilaar, 2005).

A principle that must be adhered to in education, especially Islamic education, is developing learning as a Muslim for both educated and educators. Every series of teaching and learning should be placed as an enrichment of religious experience. Education is not the socialization or internalization of knowledge and diversity of educators but how students experience their divinity for themselves. Faith and piety are not attitudes and behaviors that come suddenly, but through a stage of awareness, that must be carried out throughout life. Therefore, education is nothing but a process of self-awareness and the reality of the universe. Because education (Islam) seeks to bring people to the awareness of social and godly life (Mulkhan, 2000).

Humanistic learning theory is a theory that has the goal of humanizing humans. The humanized parties in the narrow sense are teachers and students. Teachers give their students the freedom to choose what they learn according to their needs (Nasution, 2020; Nursikin, 2016; M Yusuf & Arfiansyah, 2021). Students in this humanistic learning theory are considered free subjects in determining the direction of their lives. Students are fully responsible for themselves in the educational process (Faiz & Kurniawaty, 2020). As a result, students can develop critical and creative thinking skills through meaningful learning.

The concept of 'Merdeka Belajar,' which the Ministry of Education and Culture designed, seems to be related to the humanistic learning theory pioneered by Abraham Maslow for a long time. Of course, this relationship needs to be analyzed with a literature review that supports these two topics until a common thread is found between these two hats. The concept of 'Merdeka Belajar' that liberates the minds of teachers and students is expected to be able to humanize humans and become a place for students to develop critical, innovative, and creative thinking.

Many studies on education have humanized humans (Abdul et al., 2020; Aziz, 2016; Saihu & Umar, 2021; Turmuzi, 2021). Abdul et al. (2020) examine Buya Hamka's thoughts on moral formation in humanizing humans. There are at least three important things found in the study, including the role of parents, the role of teachers in schools, and environmental factors. Study results Turmuzi (2021) concluded that education is the best way for humans to develop their potential in various aspects, especially psychologically and in general, to accept the existence of other humans. It means that humans know that humans must be humanized with human education. Whereas (Aziz, 2016) examines

humanizing young people initiated by Driyarkara. The study results found that humans must be aware of the nature of humanity and their uniqueness and be aware of the high cultural values that will be a medium to protect themselves from the negative influence of globalization.

This study seeks to examine the concept of humanizing education from the perspective of the Qur'an. The study results are then communicated with the concept of "Merdeka Belajar," which is currently applied in the education system in Indonesia. The research hypothesis is that the concept of "Merdeka Belajar" used in Indonesia is consistent with humanistic education's Quran. Furthermore, many passages in the Qur'an deal with humanistic education and implement it in the classroom.

## 2. METHODS

### 2.1 Design

This research is qualitative and literature review with a descriptive-analytical method. All data comes from written materials related to the problems to be discussed. Therefore, this research focuses on relevant materials (Sugiyono, 2010). This research uses the thematic interpretation method or *maudhu* "i. This style of interpretation is employed when a commentator wishes to examine a theme or problem and show the Quranic perspective on the issue. The approach for interpretation with this method is to collect Quranic verses connected to the discussion's issue and then study these verses in depth from multiple perspectives on the problem. For example, to find out how the perspective of the Qur'an in the concept of education humanizes humans.

### 2.2 Source Data

In this study, the authors use data sources relevant to this research. The data collection technique used is content analysis (Jujun S & Suriasumantri, 2001). The data sources that the authors use in this study include: Al-Isrâ: 70, al-Mujâdilah: 11: Al-Nahl: 125, An-Nisa": 1, al-Hujurat: 13, and al-Baqarah: 31 and 58.

### 2.3 Data Collection

Because this research is library research, data collection is done using the documentation technique. This technique is usually done by collecting various documents related to research through the library. The author's bibliography search was carried out using a manual system (Sugiyono, 2010b).

### 2.4 Data Analysis

The data source of this research is the verses of the Qur'an; therefore, the method used is the thematic method (*maudhu* "i). The thematic method (*maudhu* "i) is a method of interpreting the Qur'an which in interpreting the verses of the Qur'an is done by collecting verses that talk about a particular problem topic.

## 3. FINDINGS AND DISCUSSION

### 3.1 Term of Education in the Qur'an

In Islam, education is referred to by *al-tarbiyah*, *al-ta'dib*, and *al-ta'lim*. The term *al-tarbiyah* is the one that is most commonly used in the practice of Islamic education. Meanwhile, the phrases *al-ta'dib* and *al-ta'lim* are hardly heard. Even though these two names have been used since the beginning of Islamic education (Nata, 2010).

However, the three names have the same meaning in some ways. However, each phrase has subtle distinctions, both textually and contextually. As a result, a different exposition and analysis of the arguments from many Islamic education specialists are required.

#### a. Term *al-Tarbiyah*

The term *al-tarbiyah* is derived from the word '*rabbi*.' Although it has various connotations, its core meaning is to grow, develop, nurture, care for, regulate, and preserve. Another explanation is

2 that the word *al-tarbiyah* is derived from three words: first, *rabba-yarbu* is to increase, grow, and develop (QS Ar Ruum / 30. Second, *rabbiya-yarba*, which means "large." Third, *Rabba-yarubbu* means to improve, govern, guide, and keep.

As defined by the word *al-tarbiyah*, Islamic education consists of four components: (1) preserving and preserving the nature of students reaching adulthood (*baligh*). (2) maximize all possibilities for perfecting. (3) guiding all of nature to perfection. (4) Provide education in stages (Wahyudi, 2006).

b. Term *al-Ta'lim*

Since the beginning of Islamic education, the term *al-ta'lim* has been employed. According to experts, this word is more widespread than *al-tarbiyah* and *al-ta'dib*. Rasyid Rida defines *al-ta'lim* as transmitting varied knowledge to the particular soul without constraints or conditions. Ramayulis and Nizar (2010) His case is founded on (Surah Al-Baqarah:151). The expression *yu'allimu hum al-Kitab wa al-hikmah* in this verse describes the Prophet's work in educating Muslims to recite the Qur'an. The Apostle taught Muslims the educational significance of *tazkiyah* and *-nafs* (self-purification) from all impurities, allowing them to gain al-wisdom and learn all that is useful to know.

As a result, the concept of *ta'lim* is restricted to external information and encompasses theoretical knowledge, verbal repetition, knowledge, life skills, directives to implement knowledge, and behavioral recommendations. As a result, the term *ta'lim* can also be more comprehensive.

3 Term *al-Ta'dib*

According to Al-Atas, the best term to describe Islamic education is *al-ta'dib*. *Al-ta'dib* refers to the progressive recognition and appreciation implanted in humans (students) about the precise positions in the creation sequence. Education, under this method, will act as a guide toward recognizing and acknowledging God's appropriate place in the order of his being and personality (Al-Rashidin & Samsul, 2005).

### 3.2 Terms of the Qur'an related to Humanistic

Humanism, referred to in Islam, humanizes humans according to their role as caliphs. The Qur'an uses four terms to describe humans, namely *basyar*, *an-nas*, *bani adam*, and *al-insan*. The four terms contain different meanings according to the context referred to in the Qur'an.

1. *Al-Basyar*

The word '*Basyar*' means the tree seems to be well and beautiful. From the same root word, *basyarah*, which means skin, was born. Therefore, humans are called *Basyar* because their skin looks clear and different from the skin of other animals (Sahabuddin, 2007). Therefore, the word *basyar* in the Qur'an specifically refers to the human body and outward appearance.

2. *An-Nas*

The concept of *al-Nas* is generally associated with the function of humans as social beings (Jalaluddin, 2003). of course, as social beings, humans must prioritize social harmony. Therefore, humans must live socially, meaning that they cannot be alone because humans cannot live alone.

The beginning occurrence of humans started from a male and female pair (Adam and Hawa) and then developed into society. In other words, the recognition of species in this world shows that humans must live as brothers and should not bring each other down. In simple terms, this is a human function in an-Naas. The genesis of the occurrence of humanity's descendants is explained in the Qur'an in the latter an-Nisa [4] verse 1 below:

اللَّهُ وَاتَّقُوا ۖ وَنِسَاءً كَثِيرًا رَجَالًا مِنْهُمَا وَبِتَّ زَوْجَهَا مِنْهَا وَخَلَقَ وَاحِدَةً نَفْسًا مِنْ خَلْقِكُمْ الَّذِي رَّبَّكُمْ اتَّقُوا النَّاسُ بِيَابِهَا رَقِيبًا عَلَيْكُمْ كَانَ اللَّهُ أَنْ ۖ وَالْأَرْحَامَ بِهِ تَسَاءَلُونَ الَّذِي

5 English Sahih Internasional

1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

Seas example of humans as social beings is the word of God in the Qur'an surah al-Hujurat [49] verse 13:

حَبِيرٌ عَلَيْهِمُ اللَّهُ إِنَّهُ أَتَقَرُّكُمْ اللَّهُ عِنْدَ أَكْرَمِكُمْ إِنَّ لَكُمْ لَتَعَارُفًا وَقَبَائِلَ شُعُوبًا وَجَعَلْنَاكُمْ وَأَنْثَى ذَكَرَ مِنْ خَلْقِكُمْ إِنَّا النَّاسُ يَأْتِيهَا

English Sahih Internasional

13. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Pete's first half of the preceding verse. Indeed, we created you as a male and female messenger to stress that all human beings are equal in Allah's eyes; there is no distinction between tribes. There are no differences in human values between men and women because both men and women create everything. The introduction leads to the conclusion referred to by the last piece of this verse, namely, "Indeed, the most respectable of you in Allah's sight is the most devout among you." As a result, strive to develop your piety to be the most honorable in Allah's eyes (Shibab, nd).

3. Bani Adam

Bani Adam repeated in the Qur'an 7 times. The term *Bani Adam* is used in the Qur'an to show that humans are rational beings. *Bani Adam* said that more emphasis was placed on human practice and giving directions to where and in what form the activity was carried out. (Nizar, 2002)

While the words *Bani Adam* and *Zurriyat Adam*, which means son of *Adam* or descendants of *Adam*, are used to describe humans when viewed from the origin of their descendants.

How the word of God in the Qur'an letter al-Baqarah [2] verses 31 and 58:

صَادِقِينَ كُنْتُمْ إِنْ هُوَ لَآءِ بِأَسْمَاءِ أَنْبِيَائِي فَقَالَ الْمَلِكَةُ عَلَى عَرَضِهِمْ ثُمَّ كُلِّهَا الْأَسْمَاءُ أَدَمَ وَعَلَّمَ

English Sahih Internasional

31. And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform me of these names, if you are truthful."

وَسَنَرِيذٌ خَطِيئَتِكُمْ لَكُمْ نَعْفَرُ حِطَّةً وَقُولُوا سَجْدًا التَّابَ وَادْخُلُوا رَ عَدَا سَبْتَكُمْ حَيْثُ مِنْهَا فَكَلُوا الْقَرْيَةَ هَذِهِ ادْخُلُوا فَلْنَا وَإِذِ الْمُحْسِنِينَ

English Sahih Internasional

58. And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

4. Al-Insan

Almost all verses that refer to humans with the word human always present humans as moral and spiritual beings. Other creatures do not possess this privilege.

The term *insan* is taken from the word *Uns* which means docile, harmonious, and visible. Some associate the word human with *nasiya*, which means forgetting. For example, Ibn Abbas said that humans are called humans because they often forget their promises. However, from the point of view of the Qur'an, the opinion that says *Insan* is taken from the word *Uns* which means docile, harmonious, and visible, is more correct than the opinion that it is taken from the words *Nasiya* (forgetting) and *Nasa-Yanusu* (shaking) (Sahabuddin, 2007)

In most of the conditions of it is discussed in the Qur'an, the word human is largely oriented on the meaning of humans with their psychological qualities (Sahabuddin, 2007). This meaning can be seen in the following Al-Qur'an Surah Az-Zukhruf verse 15:

مُؤْمِنِينَ لَكْفُورِ الْإِنْسَانِ إِنَّهُ جَزَاءُ عِبَادِهِ مِنْ لَّهُ وَجَعَلُوا

English Sahih Internasional

15. But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful.

### 3.3 The concept of education liberates and humanizes humans in the Qur'an.

Humans in the Qur'an have *karâmah dzâtiyyah* (universal inherent glory), which distinguishes them from all creatures as emphasized in the letter al-Isrâ/17:70) as follows:

تَفْضِيلًا خَلَقْنَا مِمَّنْ كَثِيرٍ عَلَى وَفَضَّلْنَاهُمْ الطَّيِّبَاتِ مِنْ وَرَزَقْنَاهُمْ وَالْبُخْرِ الْبَرِّ فِي وَحَمَلْنَاهُمْ أَدَمَ بَنِي كَرَمًا وَقَدْ

English Sahih Internasional

70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them the good things and preferred them over much of what We have created, with [definite] preference.

The word, *أَئِمَّةً* ... And indeed We have honored the children of Adam ... *Karâmah dzâtiyyah*, which is emphasized in verse, is related to all humans and is owned by every human being without exception. Moreover, the second *Karâmah* is *karâmah iktisâbiyyah* (the glory that is sought/sought) which is not owned by all humans but is only owned by the *khawas* who managed to reach the *karâmah* station.

The explanation above gives a message that Islam is humane teaching. There is nothing in Islamic law that does not respect human rights. Unfortunately, some people think that Islamic law is inhumane and even violates human rights due to misinterpretation and shallow understanding of the Qur'an and Sunnah as the main basis of Islamic law.

Humans are endowed with the Creator of perfection through the human dimension, making humans able to choose and even make choices and act according to their choices. Education plays a role in the choices of humans themselves during their lives to achieve something they want in their future.

Humans are biological beings who always grow and develop physically and spiritually; in development and growth, education is necessary. Education is likened to a place to bridge all the potential in humans. Besides that, education is also essential for human life; besides shaping one's personality, it can also determine one's status in society. Significantly there is indeed a difference between knowledgeable people and those who are not knowledgeable, and Islam appreciates it, which is explained in the Qur'an surah al-Mujâdilâh [58] verse 11:

الَّذِينَ اللَّهُ يَرْفَعُ فَاَنْشُرُوْا اَنْشُرُوْا وَقَبِيْلٌ وَاِذَا لَكُمْ اللّٰهُ يَفْسَحُ فَافْسَحُوْا الْمَجْلِسَ فِي تَفْسَحُوْا لَكُمْ قَبِيْلٌ اِذَا اٰمَنُوْا الَّذِيْنَ يٰٓاَيُّهَا حٰبِيْرٌ تَعْمَلُوْنَ بِمَا وَاللّٰهُ دَرَجَتٌ الْعِلْمِ اَوْثُوْا وَالَّذِيْنَ مِنْكُمْ اٰمَنُوْا

English Sahih Internasional

11. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

The scripture above makes no specific mention of Allah elevating knowledgeable people. However, they claim to have higher degrees than those who believe. He did not use "elevating" to indicate that his knowledge played a significant role in his degrees rather than factors outside. Of course, "those who are given wisdom" refers to those who believe and adorn themselves with information. The text above divides believers into two main groups: those who believe and do good deeds and those who believe, do good deeds, and have knowledge. This second group's degree rises not simply because of the value of its knowledge.

In general, the verse above guides Muslims in establishing harmonious relations in an assembly. Allah says: O you who believe! When it is said to you by anyone: be spacious, that is, provide an opening for others to sit in an assembly. Do this for the other person willingly, without feeling forced.

Furthermore, the verse above informs that Allah will elevate knowledge above those who believe. It is emphasized that they have a considerable difference in degree (*darajat*). That is, because of the virtue of knowledge, the degree of its owner will be higher than people who believe. This verse also indicates that a person's knowledge has a significant part in the height of the owner's degree, rather than other aspects.

According to Quraish Shihab, individuals granted information believe and adorn themselves with knowledge. As a result, the passage above separates believers into two main groups: those who only do good deeds and those who do good deeds and have knowledge (Tafsir Al-Misbah [14]: 79). (Shihab, nd).

The degree of this second type rises, namely, those who believe and are knowledgeable, not only because the knowledge they possess is valuable, but also because of their generosity and teaching to

others, either orally, in writing, or by example. In short, they have various advantages above faith alone, such as knowledge, instruction, and appreciation for faith.

QS. Al-Nahl verse 125 explains the method or a good way of carrying out the learning/education process. This good method is essentially a humanizing process. QS sound. Al-Nahl (16) verse 125 is as follows:

7 سَبِيلَهُ عَنْ ضَلُّ بِمَنْ أَعْلَمُ هُوَ رَبُّكَ إِنَّ أَحْسَنَ هِيَ بِأَلْتِي وَجَادِلُهُمُ الْحَسَنَةَ وَالْمَوْعِظَةَ بِالْحِكْمَةِ رَبُّكَ سَبِيلَ إِلَى أَدْعِ  
بِالْمُهْتَدِينَ أَعْلَمُ وَهُوَ

4 English Sahih Internasional

125. Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Allah Subhanahu wa Ta'ala ordered the Prophet sallallahu 'alaihi wasallam to call people to Him in a wise way. Namely with wisdom and *mauidhah hasanah* (good advice). If needed, then *jidal* (rebut or argue) in a good way. This wisdom, *mauidhah hasanah*, and *jidal* are da'wah methods Allah teaches. Sequential mention shows the priority in using this da'wah method.

In Tafsir Al Azhar, Buya Hamka explains that the *sabiili rabbi* in this verse is the same as *sabilillah*, *shiratal mustaqim* and *ad diinul haq*. The true religion is Islam. Although this verse is addressed to the Prophet Muhammad, it also applies to his people. Therefore, da'wah calling people to Allah is the obligation of every Muslim, and Muslims must also practice this method of da'wah.

Buya Hamka explained that wisdom is wisdom. Namely, a wise way, a noble mind, an open chest, and a clean heart to attract people's hearts to the religion of Allah. Wisdom is not just words but also attitudes and actions. Even the attitude of life and actions can be wiser than words.

*Mauidhatul Hasanah* is good teaching and good messages as advice. According to Buya Hamka, this good teaching will influence children who have not yet filled themselves with other teachings. *Jidal* is a debate. This method is only used if necessary. The debate should be better when da'wah is refuted, refuted, or challenged to argue.

### 3.3 Humanistic Theoretical Perspective on the Concept of 'Merdeka Belajar'

The concept of 'Merdeka Belajar' is based on humanistic thinking. The 'Merdeka Belajar' programs are based on humanistic theories and humanize people. Learners who are adept at memorizing are no longer achievements in this program; rather, pupils who have the aptitude for thought and creative analysis are the program's achievements. Humanistic theory is founded on progressivism, promoting self-actualization as a means to self-creation. Critical thinking will emerge if learners have a safe and comfortable environment.

Humanistic philosophy promotes personalized learning in which students can acquire the subject matter at their own pace and in their fashion. Individual differences in the learning process are taken into account by humanistic theory. This theory is concerned with personal development and growth (Aradea & Hope, 2019). The basic idea of this humanistic learning theory is how learning may humanize people. According to (Budinarsih, 2012), humanistic learning phases include (1) determining learning goals, (2) determining learning resources, (3) identifying initial skills, and (4) identifying subject themes that allow learners to participate actively. Furthermore, (5) design learning environments and learning media, (6) guide learners to learn actively, (7) lead learners to learn actively, (7) guide learners to actively engage, (5) design learning environments and learning media, (6) help learners to learn actively, (7) lead learners to learn actively, (8) guide learners to conceptualize their learning experiences, (9) guide learners to apply new concepts to real-world settings, and (10) evaluate learning processes a

The goal of humanistic is to build a 'Merdeka Belajar' program, that is, to humanize people (Juita & M, 2021; Yamin & Syahrir, 2020). Teachers and students can choose how they learn, methods, goals, materials, and evaluation strategies as long as they adhere to the curriculum's goals. Teachers can freely translate the curriculum based on their interests and inventiveness. The teacher decides how

his students will study together. This independence of learning allows for thought freedom. Teachers and students can ideally realize themselves so that the learning experience is meaningful and meaningful. Understanding that each learner is unique is very appropriate learning for the demands of learners. As a result, humanistic philosophy conveys that teachers should not condemn pupils for a student's error before further examination to determine whether students' needs have been addressed.

The concept of 'Merdeka Belajar' strives to liberate the thoughts of instructors and students while also humanizing those involved in the field of education. Administrative tasks and standardized achievements no longer burden teachers. Learners are no longer restricted by curriculum constraints, which can stymie student thinking, innovation, and creativity; 2) Humanistic learning theory stresses learners' freedom to realize themselves. Meaningful learning must foster learners' talents, interests, and abilities. Teachers and learners collaborate in determining methods, objectives, materials, and assessments in the learning process; and 3) The concept of 'Merdeka Belajar' in humanistic learning theory is appropriate and in line with its objectives, implementation, and evaluation. The goal of these two themes is to humanize people while also exploring and developing the potential of learners and teachers. Its application also refers to meaningful learning oriented toward learners' real lives and relevant to the requirements. A complete and non-partial assessment system is also prioritized in the review.

#### 4. CONCLUSION

Islam is a system of life for Muslims, and the Qur'an is a guide for everyday life, so the Qur'an never stops studying the values contained in it; there are always efforts to explore the meanings contained in it from various angles. Look. The Qur'an is indeed approached from a variety of different perspectives, including from an educational and humanitarian perspective. As a result, when viewed through the lens of the Qur'an, the government's current promotion of "Merdeka Belajar" is consistent with the value of education in humanizing humans.

Education is crucial for human life; it shapes one's personality and determines social standing. Although there is a big difference between individuals who know and those who do not, Islam emphasizes knowledge. Humanization education emphasizes the necessity of knowing each individual as a human being according to his or her nature. In this situation, the concept of "Merdeka Belajar" is anticipated to produce a wholly human character as described in the Qur'an.

#### REFERENCES

# Humanistic Education and the Concept of "Merdeka Belajar" in Indonesia: A Perspective of the Qur'an

## ORIGINALITY REPORT

18%

SIMILARITY INDEX

17%

INTERNET SOURCES

8%

PUBLICATIONS

12%

STUDENT PAPERS

## PRIMARY SOURCES

|   |   |    |
|---|---|----|
| 1 | <a href="http://www.qurananalysis.com">www.qurananalysis.com</a><br>Internet Source             | 5% |
| 2 | <a href="http://journal.uinjkt.ac.id">journal.uinjkt.ac.id</a><br>Internet Source               | 3% |
| 3 | <a href="http://journal.staihubbulwathan.id">journal.staihubbulwathan.id</a><br>Internet Source | 2% |
| 4 | <a href="http://jurnal.radenfatah.ac.id">jurnal.radenfatah.ac.id</a><br>Internet Source         | 1% |
| 5 | <a href="http://mafiadoc.com">mafiadoc.com</a><br>Internet Source                               | 1% |
| 6 | Submitted to Universiti Teknologi MARA<br>Student Paper   | 1% |
| 7 | Submitted to State Islamic University of Alauddin Makassar<br>Student Paper                     | 1% |
| 8 | Submitted to UIN Sunan Gunung Djati Bandung<br>Student Paper                                    | 1% |

|    |  |      |
|----|--|------|
| 9  | <a href="http://www.coursehero.com">www.coursehero.com</a><br>Internet Source  | <1 % |
| 10 | <a href="http://go.euromonitor.com">go.euromonitor.com</a><br>Internet Source  | <1 % |
| 11 | <a href="http://quotes.schollz.com">quotes.schollz.com</a><br>Internet Source  | <1 % |
| 12 | Mirnawati Mirnawati, Firman Firman. "Penerapan Teknik Clustering Dalam Mengembangkan Kemampuan Menulis Karangan Deskripsi Siswa Kelas IV MI Pesanten Datuk Sulaiman Palopo", Jurnal Studi Guru dan Pembelajaran, 2019<br>Publication | <1 % |
| 13 | <a href="http://acikerisim.sakarya.edu.tr">acikerisim.sakarya.edu.tr</a><br>Internet Source  | <1 % |
| 14 | Firman, Sukirman, Nurul Aswar, Mirnawati Mirnawati. "Pengaruh Beberapa Faktor Determinan terhadap Peningkatan Minat Baca Mahasiswa", Jurnal Onoma: Pendidikan, Bahasa, dan Sastra, 2021<br>Publication                               | <1 % |
| 15 | <a href="http://ijpsat.ijsht-journals.org">ijpsat.ijsht-journals.org</a><br>Internet Source  | <1 % |
| 16 | <a href="http://repository.uin-suska.ac.id">repository.uin-suska.ac.id</a><br>Internet Source  | <1 % |

[hatha-alislam.com](http://hatha-alislam.com)

17

Internet Source

<1 %

18

Karim Ginena, Azhar Hamid. "Foundations of Sharī'ah Governance of Islamic Banks", Wiley, 2015

Publication

<1 %

19

Adama Dieye. "An Islamic Model for Stabilization and Growth", Springer Science and Business Media LLC, 2020

Publication

<1 %

20

Alpaqih Andopa, H Hardivizon, Nurma Yunita. "The Meaning of Nafs in the Qur'an Based on Quraish Shihab's Interpretation", AJIS: Academic Journal of Islamic Studies, 2018

Publication

<1 %

21

Lia Amalia, Neti Karnati, Nurhatatti Fuad. "POLICY EVALUATION OF NINE-YEARS LEARNING COMPULSORY OF BASIC EDUCATION: OBJECTIVES CONTEXT", AL-ISHLAH: Jurnal Pendidikan, 2020

Publication

<1 %

22

[islamawakened.com](http://islamawakened.com)

Internet Source

<1 %

23

[techniumscience.com](http://techniumscience.com)

Internet Source

<1 %

---

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off