Exploration of Islamic Religious Education Involves The Independent Learning Curriculum in The Digital Era

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ABSTRACT

The educational process aims to change human life in a better direction. In Islam, humans are caliphs on earth, so they are responsible for civilization here. With the continuous development of the times, the government enforces an independent learning curriculum for good achievements. The independent curriculum, coupled with current digital developments, provides students with active, creative, innovative, and critical thinking about learning, especially in Islamic education. The paradigm of modern Islamic religious education in the digital era as a form of novelty to achieve good competence in the digital world. So this research aims to explore Islamic religious education involving the independent learning curriculum in the digital era, with produce findings about the implementation of Islamic education and the preparation of religious education to continue to develop in adjusting the continuity of education in the digital era. The data obtained from this study used library data available in books, articles, online media source documents, and other reliable sources.

ABSTRAK

Proses pendidikan bertujuan untuk mengubah kehidupan manusia ke arah yang lebih baik. Dalam Islam, manusia adalah khalifah di bumi, jadi mereka bertanggung jawab atas peradaban di sini. Dengan terus berkembangnya zaman, pemerintah memberlakukan kurikulum belajar mandiri untuk prestasi yang baik. Kurikulum yang mandiri, ditambah dengan perkembangan digital saat ini, membekali siswa dengan pemikiran aktif, kreatif, inovatif, dan kritis tentang pembelajaran, khususnya dalam pendidikan Islam. Paradigma pendidikan agama Islam modern di era digital sebagai bentuk kebaruan untuk mencapai kompetensi yang baik di dunia digital. Maka penelitian ini bertujuan untuk mendalami pendidikan agama Islam dengan kurikulum pembelajaran mandiri di era digital, dengan menghasilkan temuan-temuan tentang pelaksanaan pendidikan agama Islam dan persiapan pendidikan agama untuk terus berkembang menyesuaikan kelangsungan pendidikan di era digital. Data yang diperoleh dari penelitian ini menggunakan data kepustakaan yang tersedia dalam buku, artikel, dokumen sumber media online, dan sumber terpercaya lainnya.
Kata Kunci: Pendidikan Islam, Merdeka Belajar, Era digital.

A. INTRODUCTION

The government forms the curriculum as a design and learning tool. Learning designs and tools are formed as guidelines, including objectives, content, learning materials, and teaching methods in organizing learning activities to achieve educational goals (Ansori, 2021; Lubis, 2020; Nuraeni & Irawan, 2021; Rahtikawatie et al., 2021). When the K–13 curriculum was implemented, there was considerable concern in Indonesian education. This was due to a lack of textbook facilities, the fact that many curriculum programs had not been completed, the evaluation of student learning outcomes being less than ideal, teachers not understanding the teaching materials and methods employed, and a lack of motivation among students (Dohlen & Karvonen, 2018; Fathurrahman et al., 2022; Lähdesmäki & Maunula, 2022; Rahtikawatie et al., 2021; Rosi et al., 2022; Sasmito et al., 2020). So that in overcoming this problem, the government program changed the curriculum to an independent curriculum, Independent curriculum is in the form of a policy program from the government, the main focus of which is the policy of eliminating the national exam (UN) in schools, which is learning independence (Neina & Qomariyah, 2022). National exams make students just memorize material without being able to master, understand, and implement the material that has been taught. Another important thing in the independent learning curriculum is the Lesson Plan (RPP), the USBN National standard school exam, and zoning regulations on the acceptance of new students, which are the authority of each school. The form of follow-up by the Ministry of Education and Culture regarding this independent learning policy is by making exam policies, lesson plans, and PPPDB which each school manages (Neina & Qomariyah, 2022; Sakarina et al., 2022; Siyaya et al., 2022).

In addition, by looking at the current world civilization, education needs to be adapted to the basis of science and technology. Technological developments cause shocks to social life, so the best preparation is needed in dealing with them. Institutions need preparation as a good planning system and implementation to improve quality and ability to compete in this digital era. The modern education system focuses on implementing strategies accompanied by technology to meet the development standards of the era. Technology is now an important instrument that can accelerate the distribution of education, provide convenience, provide freedom, and explore what you want at will, placing the role of education to become global (Afandi et al., 2022; Istaryaningtyas et al., 2021; Nugraha & Fauzi, 2020). Using gadgets and computers as facilities is a means of technology-based learning. The education system needs an adequate allowance in its implementation so it can launch these activities. The existence of technology can radically change the world of

education and change the way of teaching, learning, communicating and interacting. Especially in Islamic education, technological advances pose challenges to Islamic education, especially in implementing an independent curriculum.

So in this case, independent learning is discussed in terms of its "free" implementation with a technology base. Teachers are responsible for designing learning programs tailored to existing competencies (Damayanti & Muhroji, 2022; Rusli et al., 2022; Syafi'i & Yusuf, 2021). Specific pedagogic competence determines the ability of a teacher to succeed in his profession. The driver of educational continuity that is flexible and designed to be easy to understand is the teacher, the school ecosystem leader. In addition, independent learning investigates the potential of teachers and students in educational institutions (Azmi & Iswanto, 2021). Freedom to learn is the freedom to think, but the teacher still determines it. The teacher determines the direction and purpose of the material to be learned. Making teachers guarantee the quality of education for the learning process in it (Anwar, 2018; Arrozi et al., 2022). Teacher competence at any level of place, the teacher becomes the initial stage in the essence of freedom of thought for translators of existing basic competencies and curriculum (Sakti & Darsim, 2020).

Previous research also examined independent learning in Islamic religious education, but this study's discussion was different. "The Role and Challenges of Islamic Education in Indonesia in the Disruptive Era: The Analysis of the System of Islamic Education Character In Indonesia" is the title of research conducted by Syafi'i & Yusuf (2021) discussing the role of technology as a challenge to Islamic religious education. In his findings, the era of disruption of Islamic education experienced challenges in the evaluation, materials, and geography of Islamic education. Another related research was conducted by Hidayat et al., (2022) with the title "Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era" Aiming to explore the challenges and prospects of Islamic education in the digital era by producing findings on the prospects for educational institutions to continue to develop in adjusting the sustainability of education in the digital era. Relevant to current conditions, this study discusses the existence of Islamic religious education, which has developed by the technological era but, side by side with independent learning from a curriculum initiated by government programs as independent individuals.

B. METHOD

This study explores Islamic religious education involving the independent learning curriculum in the digital era; the data sources used are books, articles, online media source documents, and other reliable sources using a qualitative approach, exploring related matters. Source of data obtained factually by literature study. The data is described and explained in detail and in detail to produce research by analyzing the existing topics discussed here and focusing on sources of facts that are around.

C. RESULT AND DISCUSSION

1. Meaning of "Freedom" Learning in Islamic Education Studies

Education is a process of achieving a better quality of life. Forming true human nature and human happiness is the hope of education for humans (Neina & Qomariyah, 2022), Human beings who have character and morality. The role of the government and other related parties jointly continues to evaluate education in Indonesia, with the aim of improving the quality of Indonesian education (Prakoso et al., 2021). Meanwhile, Islamic religious education makes humans caliphs on earth, actors of changes in the welfare and development of civilization, their own lives and the lives of other creatures. Education is compared with three terms in Islam: tarbiyah, ta'lim, and ta'dib (Sadat, 2022). Ta'lim is oriented toward students' knowledge, understanding, and skills for what they learn. Ta'dib is oriented towards training and habituation in the behavior taught. Meanwhile, tarbiyah is oriented towards sustainable education, concepts that are used to being sustainable and long-term. Existing facts, the role of students is very important as a result of education and reflects the quality of education. Differences in students' abilities, skills, and knowledge are clearly different, so a system is needed that is able to accommodate multicultural differences that favor each individual so as to achieve equity, fairness, and optimization of knowledge (Prakoso et al., 2021).

In connection with the hadith of the prophet Muhammad SAW, "Educate your children, because they were created for their time, not yours" this hadith explains that education needs to be given to individuals as an obligation for their future. In addition, education is oriented towards adequate preparation of future generations to be ready for all life's challenges (Syaiful et al., 2022). Freedom means to be free. Free and free from all forms of bondage, leadership, domination, and rules from outsiders, only yourself. If it is associated with Islamic education, independent learning is synonymous with liberation education. Liberation in Islam is discussed in the Al-Qur'an, where freedom to choose a religion is in

QS. Alkafirun verse 6, freedom of thought in QS. Al A'raf; 179 and freedom of will in QS. An-Najm, 39-42. However, Islam has Qur'anic and hadith guidelines for limiting human freedom in this regard. Freedom in Islam is not unlimited, but human freedom to choose, and of course, it must contain goodness in it.

2. Implementation of Freedom to Learn in Islamic Religious Education In The Digital Era

In the digital era technology is part of this digital era. Technological development is a new phenomenon that is constantly evolving. In the field of education, technology is one of the supporting components in achieving more advanced and quality education (Syafi'i & Yusuf, 2021). The reality at this time, the demands of the times to apply digital to the learning system are real. In accordance with the Ministry of Education and Culture's program on independent learning which focuses on student independence (Al Ayubi & Nurul Islami, 2020), this change in digital learning strategy is appropriate, especially in Islamic religious education. All education stakeholders. The principles of Islamic culture are flexible, so current developments have shifted to modernization philosophies, prioritizing human independence and freedom. Human freedom is related to independent learning, the current Indonesian curriculum. Human nature is an object of education which is the paradigm of modern Islamic religious education in the digital era. The educational process fosters students toward self-actualization of Islam based on spiritual and scientific knowledge to form constructive individuals (Nugraha & Fauzi, 2020). Spiritual knowledge as a guide to Islamic life and science as a source of truth and knowledge.

Education is the responsibility of today's technological advances because they must adapt and compete with global education. Described by the use of computers/gadgets and the internet, which are spread everywhere. In the digital era, an information and communication technology-based education system (ICT) has become an advanced and modern learning model. The flow of the internet as an educational institution facility is a priority in independent learning/independence. Education only focuses on academic achievement; it should be able to balance it with his emotional intelligence. There is relevance between educational goals and integrating religious knowledge, science, and skills. Develop commendable behavior and superior character through independent learning in Islamic religious education during the digital era. The Islamic scheme and the independence program scheme with digitalization need to go hand in hand in order to achieve superior education (Arrozi et al., 2022).

Implementing an independent curriculum aims to advance education with the freedom of students to explore their abilities with an independent education system (Rusli et al., 2022). There is wide freedom or space for students to develop their own character and basic potential. Individual freedom that is fulfilled will create independence in it. Human nature is master over itself, meaning it is free (Sakti & Darsim, 2020). The teacher as subject, in this case, needs to be examined as a driving force for truth in collaboration with students because if only the teacher is no longer a source of truth for students. The position of students in determining the truth by exploring facts, thinking critically, to examine knowledge with developments and phenomena that occur in harmony (Azmi & Iswanto, 2021). Hacking education that only focuses on teachers requires independent, creative, innovative, critical thinking, communicative and collaborative learning for students (Damayanti & Muhroji, 2022). Contextually, students are creative and innovative, can present and develop new ideas. Contextual students have critical thinking, can solve problems with their abilities. Contextual students are communicative and can create excellent and effective communication through writing or orally. Contextual, collaborative students, namely those who can work together in groups and have responsibility. In that implementation, for example create software-based Islamic learning media to increase motivation and encourage student learning achievement (Sutiah & Supriyono, 2020), manage websites for Islamic learning, especially on media and learning methods in Islamic religious education that adapt to developments in the digital era and its curriculum. In order to be able to highlight every component of educational institutions in improving the quality of being able to compete in the technological era with educational developments beyond this according to what was discussed by (Pratikno et al., 2022).

3. Accommodation/School Preparation In The Implementation Of Independent Learning

Preparation in facing the era of educational technology or the digital era has become the foundation of academic learning, especially in learning techniques and methods that need to be adapted to the existence of technology to produce superior graduates. This freedom of learning has the nuances of a great western country in terms of one's independence; students are given freedom so as to form a very deep-rooted independence (Pratikno et al., 2022). The student's condition is not normal, but it will form a good new habit. Moreover, this adjustment will give rise to new needs both from within and from outside the students (Syafi'i & Yusuf, 2021) in increasing our expertise in the use of technology.

Islamic education shifts or transforms into paradigms, methods and strategies for the development of Islamic religious education to become contemporary and in harmony with digital developments. Adjustment to technological advances is a form of modernizing the integrity of education in accordance with the current generation's needs, namely the millennial generation in the digital era (Nugraha & Fauzi, 2020). For Islamic religious education, technological sophistication is utilized. Technology contributes to the formation of student character (Syafi'i & Yusuf, 2021). Accommodation in the vision of independent learning is a form of ability to adapt, modify, adjust, and manage responses to learning objectives that refer to the values of freedom and independence with technological encouragement (Rusli et al., 2022).

The important preparation for digital education is applying technology as an even infrastructure. The failure of Education in digital implementation is It is possible because the availability of infrastructure is weak (absolute need). Technology distributes its form in every individual/student's right. The supporting infrastructure in carrying out digitalization independent learning is E-learning. There is a platform, which is learning. id as national e-learning from the ministry of education and culture (Ahid & Sufirmansyah, 2022), or even other supporting applications depending on the authority and will of each school, create Islamic Education-based software such as websites and social media, for example.

Another preparation comes from within him, the ability to use technology. In this case, the teacher's important role is to improve the abilities of their students, accelerating Indonesian students toward creative, innovative, and independent learning models (Nugraha & Fauzi, 2020). It is clear with this independent learning in the digital era together to build superior and competitive education. Motivation to learn increases so that there is room for students to develop. The vision between digital education and the Islamic religion forms the goal of the system, namely to produce intelligent and faithful resources and fear Allah SWT.

In addition, other prepared is the competence and quality of supervisors, namely adequate teachers. There needs to be training, coordination, briefings and conferences for teachers on the application and use of technology (Anwar, 2018). This planning is in preparation for learning activities with the achievement of developing the quality of learning in Indonesia, especially in Islamic religious education. It aims to make relevance between educational paths and the development of the times so that they are in accordance with the established curriculum. So, Islamic education has good competence in the digital world.

D. CONCLUSION

Education is the spear for the younger generation. The younger generation of Indonesia is called the children of the times. There indeed needs to be a change, considering that the times are still moving forward and adjustments need to be made. Especially in the realm of education. At this time, curriculum changes are considered appropriate for students to study independently, study independently by determining their own learning methods. Students will gain global competence with technology that provides wide internet connectivity. Freedom is independent; in the study of the Islamic view, humans have a will for themselves. Free in this case, students can determine how they learn side by side with priority technology in independent learning/independence. Accommodations from each school institution need adjustments and provisions towards a good learning process, namely by providing infrastructure and educators who are technology experts.

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