The relevance of Ibn Sina's concept of islamic education to independent learning education

Nursidik Jaka Andika [a,1,*], Betty Mauli Rosa Bustam [a,2]

[a] Master of Islamic Education, Universitas Ahmad Dahlan Yogyakarta, Indonesia
[1] 2207052018@webmail.uad.ac.id, [2] betty.rosa@bsa.uad.ac.id

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ABSTRACT

The many changes that have occurred in the world of education have also had an impact on learning patterns related to teaching materials and teaching techniques. On the other hand, students think that Ibn Sina's Islamic Education has nothing to do with current education. However, in reality there is still relevance related to Ibn Sina's Islamic Education in contemporary Education, especially in Free Learning Education. The purpose of this study is to find out how to learn as in the concept of an independent curriculum in its relevance to the thoughts of the Islamic Education figure Ibnu Sina. This research is a transdisciplinary study with a qualitative approach in literature review. Sources of data in this study were obtained from literature in the fields of Islamic Education and Free Learning Education which were searched and collected and analyzed using content analysis. The results of the study show that the concept of Ibn Sina's Education with Freedom of Learning Education is very relevant which still uses teaching methods or materials that are in accordance with the curriculum, but in implementation of course it is in accordance with the current developments.

INTRODUCTION

In the era of very rapid development, of course, there are many changes experienced in the world of education, especially in existing curriculum policies. These changes also have an impact on learning patterns related to teaching materials and techniques in teaching. This certainly requires educators and students to be able to follow the progress of the times in the learning process. Then how to learn as in the concept of an independent curriculum? Whether students are still learning from earlier Islamic figures about education now, of course, still is. Because there is still a close relationship between the thoughts of Islamic figures about Education which today can be used as a source of reference, but still follow the era of the times. One of the figures that we will discuss in this subject is Ibn Sina (Nur, 2009). The curriculum-based education system is dynamic so that development and change must always be carried out following the conditions of the times. Of course, these changes are also carried out systematically, directed and seen from many sides so that the system that has been made does not just change. The history of curriculum development that occurred in Indonesia began from 1947, 1952, 1964, 1975, 1984, 1994, 2004, 2006, 2013, and the newly re-initiated, namely the independent learning curriculum (Safarnaa, 2020).

The national education system in the formulation of Law No. 20 of 2003, Education is a planned and conscious effort to create a learning atmosphere and learning process where students actively

develop their potential about mental strength, as well as skills needed for themselves, society, nation and state. Agency. Educational institutions have certainly maintained educational objectives, programs, learning methods, and educators to achieve the desired goals. Referring to the characteristics of the context, Merdeka Belajar has a special characteristic that lies in the creativity of educators. Contextuality of material with the capabilities needed by the surrounding community, not encouraged by existing learning designs, flexible in assessment design, and helping with problem solving, authentic assessment is the right assessment technique to continue to be developed and applied to PBM. As for authentic assessment, there are several assessments, including: (1) the concept of learning is based on real experience; (2) grading refers to all stages of learning; (3) assessment seen from all students' abilities in learning; (4) the assessment is carried out not only looking at the quality and quantity of memorization but also at how well students understand the material that has been delivered (Waruwu et al., 2022).

Previous research by Abdul Rahman in the form of an article on "The concept of learning Islamic Education from the perspective of Ibn Sina" his findings were discussing the perspectives of experts on the concept of Education, including the concept of Ibn Sina's Education. The novelty of this research is its relevance in Free Learning Education. Islamic religious education plays an important role in the learning system, namely shaping the character of students as the next generation of the nation. Islamic religious education is a conscious and planned effort to prepare students who know, have understanding, faith, taqwa, akhlakul karimah, and ignore Islamic sharia based on Al-Qu'an and As-Sunnah with a tutoring approach, training and real experience. Thus, PAI learning is an activity through effective communication between teachers and students that aims to gain knowledge in believing and living and practicing in accordance with Islamic guidance. With the development of the times and changes in the existing curriculum, the existence of the curriculum makes the most important factor that can affect the pattern of education and teaching in Indonesia (Rahman, 2012).

Further research conducted by Azizah Hanum on the Analysis of Ibn Sina and Ibn Khaldun's Thoughts on the Concept of Islamic Education. In fact, in the perspective of Ibn Kaldun and Ibn Sina there are four objectives of Islamic education, namely; 1) In order to make human beings Insan Kamil, 2) each teacher has pedagogical models and methods, 3) the teaching and learning process uses techniques that are in accordance with the knowledge taught, 4) Science must be applied in accordance with its function. The application of the curriculum emphasizes physical aspects, character, and skills. This is in line with the independent curriculum which emphasizes aspects of freedom in expressing ideas and ideas about skills (Hanum, 2022). Further research was conducted by Wibowo on "The Relevance of Ibn Sina's Thought to Education in the Modern Era" that the curriculum in education according to Ibn Sina is a curriculum that not only contains a number of subjects that must be taught, but also accompanied by skills that can hone the mindset abilities of students (Wibowo &; Risa Udayani, 2021).

Furthermore, research conducted by Siti Qoratul on "Analysis of Educational Thought According to Ibn Sina and His Contribution to Islamic Education in the Modern Era" that Ibn Sina's thoughts on the concept of education are very much in line with technological advances, this is evidenced by the contribution of Ibn Sina's thoughts in Islamic education in modern times. In this case, Ibn Sina's thoughts are in accordance with technological advances regarding curriculum changes where curriculum changes are due to technological advances and times (Uni, 2020).

Therefore, the author tries to relevance the concept of Ibn Sina's Islamic Education to Free Learning Education. The author considers it important to elaborate more deeply and carefully how Isslamic concepts in Free Learning Education, so that this paper can be input and discussion as well as solutions in understanding the main problems in the world of Education today.

METHOD

This research uses qualitative research methods in the form of data analysis (library research). In data collection techniques, it is carried out by systematically tracing scientific literature in the form of journals, articles, books and other sources that support and discuss clearly and relevantly in research conducted by researchers. The use of qualitative methods facilitates the process of retrieving information or related data. The literature method is an activity related to collecting data by reading, recording and managing data written in research (Yaniawati, 2020).

Data collection techniques are by finding relevant data sources, then reading critically, recording data findings, modifying or collecting data findings, and compiled in the form of reports. Data collection is carried out by searching for data from various information related to research problems. Information is obtained through literature reviews in the form of previous journals, articles, books and other sources related to the concept of Ibn Sina's Education with Free Learning Education (Fadli, 2021).

FINDINGS

3.1 The Concept of Education According to Ibn Sina

Ibn Sina had the full name Abu Ali Al-Husayn ibn Abdullah ibn Hasan ibn Ali ibn Sina. Ibn Sina was born in the village of Afsyana, Bukhara, Transoxiana (Persia) in 379 AH/980 AD. At the age of 10 years, Ibn Sina was a genius child and had a very high memory. He was able to memorize the Qur'an, most of Arabic literature, and also memorized Aristotoles' metaphysics which he had read forty times. His intelligence managed to make him a leading philosopher and doctor in Bukhara when he was 17 years old (Jalaluddin, 2020).

If we look at the purpose of education in the view of Ibn Sina, so as to know his thoughts and point of view. The intellect according to Ibn Sina's thought is the center of all activities for which reason is the only privilege that man has. According to Ibn Sina, reason must be developed optimally, so that later the goal of education will be achieved. Furthermore, Ibn Sina stated that education aims to develop the potential of individuals so as to achieve maximum development. In this case, Ibn Sina seems to have suggested that the purpose of education must be based on the vision of a perfect man (complete man), namely the realization of humans who have a comprehensive and balanced tension (Nur, 2009).

In Ibn Sina's prefective on Education that is described through its objectives and materials, methods, and education, as well as the punishments applied. The concept of education proposed by Ibn Sina reviewed by Abuddin Nata is centered on good education. In this connection, Ibn Sina assessed that quality educators are educators who are smart, pious, who know how to educate morals, have the ability to raise children, look neat, do not swear, curse and act in front of students, are not rude, polite, clean and holy (Agustina, 2021).

Ibn Sina's learning method uses habituation or exemplary methods in moral learning, discussion methods in presenting learning to students, internship methods using teaching practice activities in learning. The assignment method is one that uses activities to present subject matter to students. in Ibn Sina's view, the concept of punishment in learning activities is not allowed, but the problem can be done if it has an element of coercion and is done in a cautious way (Yaqin, 2022).

Basically, the curriculum contains several subjects that are effectively managed, containing training programs that are used as a condition for completing a number of learning packages that have been determined and outlined in the education plan (intra-curricular). Intracurricular

activities are activities that have been arranged by the school with a time schedule that has been arranged. Training that combines co-curricular training education programs, especially activities that strengthen understanding of teaching materials delivered by class teachers to students, educational programs, and external-time training programs (extracurricular). The curriculum according to Ibn Sina's perspective which explains the program according to the age limit of students, namely: (1) Age 3 to 5 years, in those age subjects which include: sports, manners, hygiene, sound arts, and art, (2) Age 6-14 years, the age of the program regarding learning includes: learning to read and write and memorize al-Qu'an, religion, poetry, and sports, (3) Age 14 years and so on,   at the age of 14 years and so on, learning materials include those in accordance with the interests of students' talents (Rasyid, 2019).

The curriculum in terms of his subjects, Ibn Sina grouped theoretical lessons into practical and applied science lessons. Theoretically the topic according to Ibn Sina is divided into three topics, namely: Tabi'i science is classified as the lowest order natural science, middle order mathematics, the highest order of divinity. Practical or applied science in practice is divided into three parts: the first includes science that has the aim of shaping human morals so that later it can shape morals in the world and in the hereafter. The second part contains knowledge that aims to describe family life and ways of interacting well between mother and father, child and parent, and servant and master. Third, discussing leadership, politics, state, society and others (Arif Rahman Hakim, 2023).

From the explanation above, we can understand that the characteristics of the curriculum concept according to Ibn Sina include: (1) The process of preparing the curriculum Ibn Sina pays special attention to student psychology, where the curriculum refers to the stages of development, (2) The curriculum concept that Ibn Sina researched on the physical, moral and intellectual development of student aspects that are balanced according to the stages of the times, (3) is pragmatic functional, where the program aims at the process of developing student abilities so as to produce students whose graduates can meet and answer the needs of society in accordance with their fields and abilities, (4) The concept of programs based on the Qur'an and As-sunnah for students to integrate faith, science, and charity, and (5) based on ethics, the program is designed through special emphasis on moral education.

Looking at the description of educational programs and the division of theory in lessons and the characteristics of the curriculum proposed by Ibn Sina, it is clear that Ibn Sina's curriculum is still relevant to today's needs where Ibn Sina's curriculum has directed that students can master the skills needed by society or the market.

3.2 The Concept of Free Learning Eductaion

Freedom of learning as a manifestation of the latest regulation of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud). There are many reasons why the Merdeka Belajar policy is so important. Including flexibility in thinking, starting from the teacher before the learning process (in practice and simple implementation). Nadiem Makarim believes that when it comes to teacher skills at any grade level, there will be no process of translating the curriculum and teacher capabilities at all levels, there will be no transformation of core competencies and curricula carried out, so there will never be a learning curve. Curriculum policies on Freedom of Learning need to be absorbed first by educators before being communicated or applied to students. Nadiem also argued, when viewed from the capacity of teachers at any level, without the transformation of core competencies that will be closely related to the curriculum, learning will not occur, even will not produce results (Samsudin, 2020).

The birth of the Free Learning policy was formed from issues related to education and learning conditions in Indonesia. Merdeka Belajar in the 21st century learning process is planned by combining various mastery competencies and learning visions described in the 21st century learning structure. A framework or structure that describes knowledge, skills, and expertise that are useful for student life. The application of every skill in the 21st century requires the development, knowledge and understanding of the subject matter, with the expectation that students are able to think critically, communicate effectively, solve problems and work with different people to improve cooperation. This is very helpful for achieving the implementation of ideal 21st century learning, which requires several supporting frameworks including: (1) assessment standards or norms, (2) curriculum and teaching, (3) professional development, and (4) learning environment. One of the systems that determine the success of learning in the 21st century is standards and evaluation. Overall, the foundation for the birth of the Merdeka Belajar policy is an effort to realize quality education in Indonesia. Education is a means to achieve welfare and educate the nation's next generation. Therefore, every Indonesian citizen who wants to progress and develop must be based on the spirit to improve education. Higher education is a quality education, both and related to the generation concerned and to the rapidly developing world. The quality of education is seen from the progress of society over time (Mayasari et al., 2021).

The independent learning curriculum consists of three components that make up a cycle: commitment to goals, aiming for the learning goals they set for themselves and those who anticipate developing their ability to achieve those goals. Then, regardless of how students organize their learning activities, to achieve the learning objectives that have been agreed at the beginning. Then a flexion is carried out, where students conduct a self-assessment by checking again whether the chosen learning strategy is sufficient to achieve learning objectives. Based on the policy of educational progress, students and teachers will achieve academic achievement through the implementation of the policy. The state builds a decent life for all its inhabitants. In this case, education is proven to meet the determination and expectations of the Indonesian people who are genius, just, intelligent, and wise. Education institutions must be able to balance the education system in line with the times (Meliani et al., 2021).

The curriculum program will create initiative in learning. This program does not replace running programs but brings improvements to the running system. The right to freedom of learning granted by the Ministry of Education and Culture is a simpler learning process, including; (1) the learning plan table means that it is made simple and not as complicated as before, (2) the zoning system for new student admissions is flexible in its implementation, (3) national examinations (replaced by minimum skill assessments and personality surveys, (4) National Standardized School Examinations) are transferred to continuous assessments such as portfolios (group assignments, semester exams, internships, etc.). The Free Learning Policy, in addition to freeing teachers, also creates flexibility for students. The concept of self-study provides a way to make a good contribution to the economic improvement needs of students so that they can study freely. Again, education in our country does not demand anything, but is divided into many parts that make social problems in Indonesia not fully solved. In fact, education is prepared to be able to anticipate various social problems that currently arise in society (Sudaryanto et al., 2020).

The development of education that occurs in technological advances will certainly provide a more comfortable atmosphere of teaching and learning activities, because students will be more active and discuss more harmoniously with educators, learn in ways outside the classroom, and not only as a good listening audience of educators' explanations, but provide the formation of

students who have brave, independent, smart characters in choosing associations, Be moral, polite, have competence, and are not fixated with the ranking system, which according to various surveys will only cause anxiety for both students and their parents, because basically each student has skills and intelligence in accordance with their respective expertise. In the future, it is expected to be able to create a generation of students who are ready to compete and competent, and have good morals in society (Suntoro &; Widoro, 2020). According to (Ilma et al., 2021) the stages of learning planning in the independent learning curriculum, there are seven stages as follows:

a. Analyze Learning Outcomes (CP) for the preparation of objectives and the flow of learning objectives

Learning Outcomes (CP) are learning abilities used by educators in achieving learning goals following the stage of student development in each subject implemented by educators. Learning outcomes used by educators of all educational units which include early childhood education units, primary, high school education and tertiary education. In the learning unit consists of a set of material that is arranged in depth by taking into account the age development of students.

b. Planning and implementation of diagnostic assessments

Diagnostic assessment aims to identify problems regarding abilities, strengths and weaknesses in students. These results can be a reference for input in planning learning according to what is needed by students. In certain situations, information about students' family background, readiness, motivation and interest in learning is used as a reference in formulating plans for teaching materials in learning.

c. Build teaching modules

The creation of teaching modules aims to build a set of teaching materials to help teachers easily interpret the material in the continuous learning process. The Education module built must be primary; interesting, meaningful and challenging; relevant, contextual and sustainable.

d. Adjust learning to the stages of completion and student characteristics

Independent learning is student-centered learning. The variety of learning materials provided by educators should be in accordance with the material taught in class and can make it easier for students to understand the existing material.

e. Plan, execute, and process initial and final assessments

The planning and execution of the assessment is based on five principles that must be observed. The first concept is assessment as an integral part of the learning process, facilitating learning and providing comprehensive feedback. Second, it is designed and implemented in accordance with the assessment function. Third, reviews are designed to be fair, proportionate, valid, and trustworthy. Four, student progress and achievement reports are simple and informative. In the end, the existing values are used by students, teachers, educators, and parents.

f. Learning progress reports

Effective academic performance reporting involves parents, students, and educators as partners who reflect school values that are honest, fair, accountable, clear and understandable by all parties.

g. Evaluation of learning and assessment that has been carried out

Educators evaluate and assess each module of teaching materials that have been used in learning. Then the educator identifies problems and obstacles that occur during the process

of learning activities, then becomes a benchmark in improving the teaching modules that will be given in the next learning.

The concept of Merdeka Belajar decides learning objectives according to the context of the students to be educated. In that case, educators from one educator to another have different concepts of purpose, even within the scope of one educator can carry out different goals to other classes. Targeted learning achievement can be controlled and adjusted to the real circumstances of students. Educators can freely choose strategies in maximum learning. Educators are required to be able to provide learning objectives that have been contained in the Teaching Program Plan (RPP). The benchmark for the success and failure of educators can be seen from the Teaching Program Plan (RPP) (Mulyana et al., 2022).

Based on the explanation above, the concept of independent learning education is related to the concept of Ibn Sina's education. Pendidikan Merdeka Belajar pays great attention to the curriculum that is prepared based on the stage of development of students, developing the potential of students who will later make graduates in accordance with the needs of the world of work. In the implementation of learning, of course, Free Learning Education does not seem monotonous, but provides flexibility for educators and students in developing ideas and creativity using existing technological advances.

3.3 The Concept of Islamic Education in the Context of Free Learning

In Islamic teachings, education is placed close together through three words, namely tarbiyah, ta'lim and ta'dib. All three have harmony, both in terms of text and context. Regarding tarbiyah, education can be understood as a deliberate and conscious, planned, progressive or stratified act in imitation of rabaniyah qualities. Ta'lim is interpreted as teaching or conveying information or imparting knowledge. Meanwhile, ta'dib is defined as a progressive orientation and recognition of the creator. Islamic education has different characteristics from general education. Some Islamic Education experts such as Yusuf Qardhawi have expressed that Islamic Education is pure education of the person, mind and heart, mental and physical, moral and skills. Islamic education designs people by way of life, both in conditions of security and war, and prepares them for society with everything it has to offer, good and bad, sweet and bitter. Haedar Nashir stated that Islamic Education is an effort to make humans able to take on the role of Caliphs on earth (Rodiyah, 2021).

Being a caliph is the nature of human beings, both individually and in groups, acting as agents in the history of change to prosper and build a great living civilization that distinguishes human life from the lives of other creatures of God. When combined with Islamic Education, Merdeka Belajar is synonymous with freedom education. Islam values freedom education. The concept of fundamental freedom in Islam can be found from the fundamental freedom of man, including related to determining his religion. In Q.S Al-Kafirun verse 6 Allah says: "Your religion is your religion, and my religion is my religion". Freedom of learning from the point of view of Islamic Education the term Merdeka in Arabic is called Al-Istiqlal. It means being free and free from various forms of binding and domination by other groups. This word, the word al-Tahrir was formed to mean liberation (Aan et al., 2021).

Free people are said to be al-hurr, the opposite of al-'adb (slave). The word al-hurriyah is a word that is commonly interpreted in the Qur'an, not from Istiqlal. However, of course, the meaning of freedom in Islamic shari'a has its limitations. Free in Islam is not arbitrary. The concept of freedom in Islam is called effort. Thus, man has the right to freely choose but must contain goodness in him. If freedom is not followed by good then it is bad, freedom itself is not good. Freedom is one of the human rights, according to Hamka, independence is the spirit of

human life and the milestone of success. Human beings are born free. He was born into the world without analysing differences. So, in life, people still have to be people. Human inherent freedom is limited, freedom does not mean that everything is free to do. Freedom in Islam is limited by law and Shari'a. According to Hamka, there are three main freedoms, namely freedom of thought or expression, freedom of discernment, and freedom from fear. This independent nature can be used as a basis for carrying out the Merdeka Belajar learning porse (Nona et al., 2021).

DISCUSSION

Islamic Religious Education is a subject taught to students from elementary school to tertiary level must be screened based on student needs. Islamic religious education can be realized carefully to obtain goals that are in line with the concept of history and the future of the nation. The goal to be achieved is the learning objectives of Islamic Religious Education is a subject taught to students from elementary school to college levels must be designed according to student needs. Islamic religious education can be taught carefully to achieve goals that are in line with the concept of history and the future of the nation. According to (Nurhayani Siregar, Rafidatun Sahirah, 2020) the goal to be obtained is the learning objective. The learning objectives of Islamic Religious Education version of "Merdeka Belajar" must pay attention to the following:

a. Studying Islamic Religious Education helps students to have the ability to think critically.
b. Studying Islamic Religious Education makes students creative.
c. Studying Islamic Religious Education equips students with thinking skills and capacities.
d. Studying Islamic Religious Education helps students cooperate and unionize.
e. Studying Islamic Religious Education shapes the identity of students.

The learning objectives of Islamic Religious Education acquire wholeness in order to encourage students to progress and develop over time. The learning objective of Islamic Religious Education is so that students can influence others wherever they are. The learning objectives of Islamic Religious Education can provide a clear picture of the type of behavior expected by students in knowing, understanding, and active. The achievement of Islamic Religious Education learning goals is influenced by the involvement of teachers, representative teaching materials, students with willingness and skills. Students apply each material in real life, students can combine expectations and reality. It is concluded that the learning objectives of Islamic Religious Education can be used as guidelines, spirits, directions and goals so that the actions carried out are correct and clear (Yamin et al., 2022).

Islamic religious education not only puts knowledge, but also shapes students' attitudes, personalities, and abilities in practicing religious teachings. Therefore, Islamic Religious Education learning activities must be strived to produce independent and independent students. Independence in achieving the theme of Islamic Religious Education and independence in promoting it in the school and community environment. In this case, according to (Mayasari et al., 2021) to meet the priorities of Islamic Religious Education subjects in the "Merdeka Belajar" curriculum, several factors must be considered, including:

a. It is the obligation of every educational institution to facilitate religious teachers who share the same faith as their students, even if they are a minority. It was this ustadz who then had the authority to strengthen the diversity of the students.
b. Educational institutions prepare students to take on roles that require mastery of religious knowledge or become experts in the field of religion and its teaching.
c. Religious institutions prepare teachers for special religious knowledge and can transfer that knowledge into the curriculum.

   d. Government agencies in collaboration with schools/education units design curricula to realize learning processes that prioritize learning independence.

Based on the explanation above, Freedom of Learning in Islamic Education provides freedom for students brought by educator supervision in developing their potential. The freedom in question must of course carry good things in accordance with the Shari'a. On the other hand, learning requires teachers to have religious expertise and be able to include it in the curriculum and take advantage of existing technological advances and in accordance with the technology available in their respective schools

CONCLUSION

The Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud) has implemented a new policy program that focuses on freedom in learning. Ibn Sina, a philosopher, categorized theoretical subjects into practical sciences and applied sciences. According to Ibn Sina, the subject matter can be divided into three themes: natural science at the bottom, mathematics at the middle, and divinity at the top. The self-study curriculum aims to encourage active learning and improve the current teaching and learning system, including Islamic Religious Education. Islamic Religious Education taught from elementary school to tertiary level must be tailored to the needs of students. Such subjects can be taught carefully in a way that is in line with the concept of history and the future of the nation.

The learning objectives of Islamic Religious Education must be clear and relevant to the times. The academic goal is to develop students holistically and encourage their progress and development over time. Ibn Sina's educational philosophy remains relevant today, although it must be adapted to the times. In the context of Free Learning Education, the curriculum is designed by considering the stage of student development, exploring their potential, and providing flexibility for educators and students to explore ideas and creativity using available technology. In Islamic Religious Education, Freedom Learning enables students to cultivate critical thinking, creativity, competence, and collaborative skills. It aims to foster self-confidence and develop students with Islamic character, broad insight, and the ability to thrive in a competitive world.

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