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Comparative Study Between: Independent Learning Education Orientation in Indonesia and Islamic Education Vision in QS. Al-Jumu'ah Verse 2

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Abstract: Education is an absolute necessity in a country. The country needs quality education to build superior human resources. The decline in socio-economic aspects of society, moral decadence, low and unhappy quality of life is caused by the Indonesian education system has not been successful in efforts to build the nation. Minister of Education Nadiem Makarim initiated the concept of Independent Learning to revolutionize the education system in Indonesia. Islam has a strong educational direction and has not changed in the Qur'an. This study aims to determine the comparative study between the vision and objectives of Islamic education in QS. Al-Jumu'ah verse 2 with the vision of education of the Independent Learning program. The research method used is library research. Data analysis and comparison techniques are presented in the form of descriptive writing. The results showed that the purpose of Independent Learning education in the philosophical theory of progressivism & constructivism is the same as the goal of QS Islamic education. Al-Jumu'ah verse 2 in the interpretation of Al-Misbah. Meanwhile, the goal of Independent Learning in holistic humanistic philosophical theory is the same as At-Thabari's opinion in his book of interpretations. However, Independent Learning has not touched the aspect of religiosity as the vision of Islamic education stated by Ibn Katsir in his verse interpretation. Thus Independent Learning as a concept that determines the direction of Indonesian education is not perfect, because it has not included elements of religiosity in it, namely the vision of education in Islam. The vision deals with the balance between worldly and ukhrawi matters.

Keywords: *education vision; independent learning; surah al-jumu'ah verse 2*

A. INTRODUCTION

Education is a factor that affects the socio-economic life of people. The success of education determines the level of productivity of society. Poorly educated people with less competent skills will usually

work by relying on physical strength instead of reason. Indonesia is a developing country with weak socio-economic strength. The results of The Learning Curve 2013 survey Indonesia entered the 10 lowest performing countries (Baswedan, 2014).



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Low performance work represents Indonesians who lack work skills. This statement is supported by the results of the Survey Programme for International Students Assessment (PISA) which maps Indonesia to be ranked in the bottom seven out of a total of 79 participating countries. PISA is a study that measures the level of basic literacy such as reading, mathematics, and science skills that are held internationally. Based on data, at least 25% of Indonesian students have a minimum level of reading ability, 24% have mathematics competence, and 34% have science skills (Kemendikbud, 2021). This very small amount has not been able to increase productivity in the community.

Not to mention, that in this decade Indonesia will experience a demographic bonus. The productive age will rise sharply between 2020-2030. That's troubling to the government. Because, various kinds of socio-economic problems will grow rapidly. Moreover, if the rapid growth of human resources is not protected with quality and good quality education, various kinds of crimes will arise with various motives.

At the beginning of the demographic explosion, for two minutes and seven seconds there was a crime in Indonesia. With a total of 247,218 crimes for one year based on crime statistics. This number is still quite large, despite the fact that there is a decrease in numbers from the previous year (Badan Pusat Statistik, 2021). This indication shows that education in Indonesia has not been able to produce a superior generation with the character of 'faith, devotion and noble character' as the goal of national education. To reduce the occurrence of moral decadence that is getting worse and to improve the quality of education in order to produce superior human resource output, a new concept in education was initiated. Independent Learning concept education initiated by the minister of education is a program to

revolutionize education in Indonesia. It is hoped that Indonesian education can produce quality and characterful human resources in accordance with the objectives of national education (Baro'ah, 2020).

Indonesia's PISA value decreased because the educational orientation aimed at the previous government was standardization and administration only (Salsabila, Faza, and Hidayat, 2018). Students' understanding and analysis of concepts becomes unsold, because what education practitioners pursue is a satisfactory final score to improve the quality of the school.

Education practitioners should be directed to an independent learning process so that students have critical thinking and analysis skills, not just used to completing practice questions without understanding the concepts taught. Freedom to learn to prioritize the development of human potential and appreciate human beings as noble persons (Arifin, Abidin, and Anshori, 2021).

Just like the concept of Independent Learning, it is explained in Islam that the vision of Islamic education is to create a complete people, to become a whole and noble person. The interpretation of surah Al-Jumu'ah verse 2 explains that Allah sent the Apostle to teach the Qur'an to his people who could not read and write. If we delve deeper into the verse, there will be found a holistic and universal vision of Islamic education concerning all aspects of life. There are similarities and differences with the concept of independent learning initiated by Nadiem Makarim.

This paper aims to compare the vision of Islamic education contained in surah Al-Jumu'ah verse 2 with the orientation of Independent Learning education initiated by Minister of Education and Culture Nadiem Makarim. Realizing that the problem of education is an important problem to be

discussed, studied, and found a solution, so this comparative study is important to criticize education policy in Indonesia. As a comparative variable is the perfect vision of Islamic education because it comes from the Qur'an karim which is Kalamullah.

B. MATERIALS AND METHOD

The research method used is qualitative research with library research data collection techniques. Qualitative research is research that tries to get a more in-depth picture of a problem so that the knowledge gained is holistic (Harahap, 2014). The data presentation technique uses descriptive analysis in correlation studies. Correlation research aims to see the presence or absence of, and how far, a correlation is found between two specific variables (Barlian, 2016).

Data analysis and comparison techniques are carried out by finding as many data sources as possible regarding the objects being compared. The first stage in the presentation is to describe the vision of education to find out the general concept of the direction of Indonesian education and Islamic education. The next stage is discussed related to the orientation of Independent Learning education and the synthesis of the Independent Learning program. Independent Learning is a program recently launched by the government to overcome the problem of education in Indonesia.

The perspective used to see the vision of Islamic education in surah Al-Jumu'ah verse 2 are some of the books of interpretation including, the book Al-Misbah; the book of Al-Azhar; and the book of At-Thabari. After that, it was only discussed related to the vision of Islamic education in surah Al-Jumu'ah verse 2 as a comparative variable of the Independent Learning education system. The selection of surah Al-Jumu'ah verse 2 is based on the

content of the verse which contains a holistic vision of education. The last stage is a comparative study between the orientation of Indonesian education and its Independent Learning with the orientation of Islamic education contained in surah Al-Jumu'ah verse 2.

C. RESULT AND DISCUSSIONS

1. The Urgency of the Vision and Mission of Education.

The realization of the vision and mission is an indicator of the success of schools in organizing education (Malik et al., 2022). Education must be organized based on the vision and mission to achieve educational goals. Educational institutions have a role to achieve this vision and mission in every policy taken by the education manager, namely the principal. The vision and mission of school education created must be within the framework of national education goals.

The word vision comes from the English language which means sight, dream or shadow. Etymologically, vision can also be interpreted as a view accompanied by deep and clear thinking that reaches far ahead. Vision implies the ability to see at the core of the problem. According to Said Budairy, a vision is a statement of ideals, how the future exists, a continuation of the present and is closely related to the past.

Meanwhile, the mission is a more pragmatic and concrete guideline that can be used as a reference for developing strategies and activities in an institution or organization. In general, the mission according to Sharplin is the reason for existence, the mission as a description of what is to be achieved and for whom.

A vision is a commitment set by an organization. According to Fred R. David in (Anisa, 2020) The vision contains the question of what will we become? The vision must be a short statement and have elements in it that are able to organize the organization with a long period of time. The mission is a description of things that must be done to achieve the vision.

The challenge of society in order to face the era of the industrial revolution 4.0 is to produce educational outputs that have data literacy, technological literacy, and literacy capabilities that pivot on noble morals (Suryaman, 2020). Nowadays, the phenomenon that occurs is that schools have begun to dare to declare measures of achievement of vision, mission, and educational goals in a graduation standard. In fact, for private schools, the guarantee of graduation standards which is a reflection of the vision and mission of education is the main thing and is important. This is because private schools peddle their educational programs by showing the quality of graduate competencies (Windaningrum, 2019).

Thus, it can be concluded that the vision and mission is something that is so important and absolute in educational institutions.

2. Independent Learning Education Orientation.

The concept of education is never separated from the desired targets of educational institutions within the framework of the rules made by the state. The direction of Indonesian education follows government policy. Every time the government changes the direction of education, every time education in Indonesia and its system and all components change. It has not

been even a decade since the curriculum in Indonesia was replaced. KTSP 2006 is a curriculum that emphasizes minimal completion, in 2013 it was replaced with KURTIAS which is a curriculum that emphasizes independent learning.

Independent learning as an Indonesian education program proposed by Minister of Education and Culture Nadiem Makarim is allegedly adopted from the thoughts of Paulo Freire (Wulandari and Endang Fauziati, 2022). Independent learning is not a process that can be forced. Freedom of learning is more emphasized on freedom of thought which has been limited by educational instruments that are sometimes unimportant and unnecessary.

This freedom of thought will produce creative and innovative graduates (Deodatus, 2022). The essence of Independent Learning is to explore the potential of both teachers and students to improve their quality by innovating and creating independently. Independent is not always shackled by the education bureaucracy, but students and teachers are free to innovate to achieve educational goals. This is based on the application of learning using the Life Skill method (Salsabila, Faza, and Hidayat, 2018).

Independent of learning consists of four policy points which include;

a. *Ujian Nasional* (UN)

Regarding the implementation of UN in independent learning replaced with a Minimum Competency Assessment and Character Survey consisting of literacy ability, numeracy reasoning ability, and strengthening character education.

In Nadiem Makarim's assessment, there are two cognitive aspects, namely literacy and numeracy skills. Literacy is related to the ability to read which involves analyzing and understanding concepts from reading texts. Another cognitive aspect, namely numeracy, is related to analyzing using numbers. Thus, according to Ratna Sari, literacy is not only in language lessons, numeracy is also not only mathematics lessons, but the two abilities are used to analyze and explore the concept of a material (Sari and Betty Mauli Rosa, 2021).

Meanwhile, character surveys enter the affective realm used to evaluate students' character against habituations carried out at school. So in independent learning, UN, which is usually used to measure the cognitive realm of students only, has now changed to a minimum competency assessment and character survey that has more scope, namely regarding the cognitive realm and the affective realm.

b. National Standardized School Examination (USBN).

The regulation that explains USBN independently in independent learning is Permendikbud Number 43 of 2019 concerning the Implementation of Examinations held by the National Education and Examination Unit. Article 6 paragraph 2 states that the graduation of students is determined by the education unit / educational program concerned (Sherly and Dharma, 2020). This is what makes schools and teachers

independent in assessing student learning outcomes.

c. Learning Implementation Plan (RPP).

The learning implementation plan or often abbreviated as RPP is a teacher's handle in teaching. A teacher before entering the classroom is required to compile a lesson plan so that the learning carried out is more directed and in accordance with the indicators developed. A new policy related to the preparation of RPP has been issued by the minister of education as stated in Circular Letter No. 14 of 2019 concerning Simplification of RPP. Unlike the previous RPP which included more than ten components, in the new RPP there was a simplification, namely there were only 3 core components in the RPP in accordance with the circular of the minister of education no. 14 of 2019, namely; learning objectives, learning activity steps, and assessments. With this policy, teachers will be easier and given the freedom to make and develop rpp as effectively and efficiently as possible, but still oriented towards child development (Baro'ah, 2020).

d. New Learner Admission Regulations (PPDB) Zoning.

The zoning system is a system of regulating the admission process of new students according to the region of residence. Zoning is one of the policies of the Ministry of Education and Culture in order to create equal access to education services and equitable distribution of the quality of national education. The zoning system in the independent learning era was established with a division of 50%

zoning paths, 15% affirmations, 5% displacement, and 30% achievement paths. The percentage change through the achievement path increased which was originally only 15% to 30% (Baro'ah, 2020).

In Independent Learning, there is a mobilizing school program. His profile was used as a reference for other schools to implement the same program. The driving school is a school that is oriented towards developing student learning outcomes holistically by realizing a Pancasila student profile that includes cognitive competencies (literacy and numeracy) and noncognitive (character) (Syafi'i, 2021). The Mobilizing Schools Program has been launched by the Minister of Education, Culture, Research, and Technology on February 1, 2021. The Mobilizing Schools Program began in the 2021/2222 school year in 2,500 schools spread across 34 provinces and 111 districts/cities (Sumarsih et al., 2022). Thus, this proposal related to Independent Learning education is not something to mess with. The government has tried all ways so that Independent Learning is effectively and efficiently applied in Indonesia. It is hoped that it can improve the quality of education in Indonesia.

3. Synthesis Independent Learning Program.

Nadiem Makarim's proposed concept of Independent Learning has parallels with the concept of progressivism education by John Dewey. Both emphasize the independence of educational institutions in exploring the potential of

students in the form of intellectual, emotional, flexible, natural, flexible, and democratic intelligence. (Mustaghfiroh, 2020).

The philosophical school of progressivism is essentially the philosophical school of pragmatism. The first to introduce this school of philosophy were William James (1842-1910) and John Dewey (1859-1952). According to them, this school focuses on the benefits of practical and results-oriented living. Progressivism has always been associated with the term the liberal road to culture, namely liberals are flexible (flexible and not rigid), tolerant and open, often want to know and investigate for the sake of developing experiences. In education, the stream, which has become a synthesis of Nadiem Makarim's educational concept, focuses on individual development so that all the potential that exists in students can be maximized properly.

In addition to the philosophy of progressivism education, Independent Learning also has parallels with the concept of the philosophical school of constructionism (kesemerawutan). These two schools both emphasize the aspects of freedom, independence, and breadth of educational institutions in the exploration of potential in learners. These two concepts have the same purpose and the same action namely; learners must be free and develop naturally; in-person experiential learning; teachers as facilitators; and freedom is the most important element in learning (Yusuf and Arfiansyah, 2021).

Independent of learning is also synthesized from Ki Hajar Dewantara's thoughts on the amongsystem. The among system is a principled thought

on respecting the natural nature of children based on independence, family-based education without an element of coercion in it to support the growth and development of the born and mental child. Free and independent means that teachers are free from complicated bureaucratization and students are freed from the shackles of complicated lessons that do not lead to concepts. Students are free to choose skills and develop their potential (Noventari, 2020).

Independent of learning is also synthesized from Ki Hajar Dewantara's thoughts on the among system. The among system is a principled thought on respecting the natural nature of children based on independence, family-based education without an element of coercion in it to support the growth and development of the born and mental child. Free and independent means that teachers are free from complicated bureaucratization and students are freed from the shackles of complicated lessons that do not lead to concepts. Students are free to choose skills and develop their potential" (Hudaya and Achmad Supriyanto n.d.).

Regardless of whether they agree or not, educational institutions in Indonesia inevitably have to run Independent Learning in this era. Because, Independent Learning has become a strategic policy of the government (Widodo et al., 2020). With Independent Learning, in the coming years the teaching system will be very possible outside the classroom. The nuances of teaching will be more convenient. Students become more free to discuss with the teacher. Students have character brave, independent, ingenious, sociable, civilized, polite and competent characters will appear. Later,

students will be formed who are ready to work, competent and virtuous in the community.

4. Vision of Islamic Education In surah Al-Jumu'ah verse 2.

Surah Al-Jumu'ah verse 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ^٥

The meaning of surah Al-Jumu'ah verse 2:

It was He who sent an Apostle to the illiterate of their own circles, who read to them His verses, purified their (souls) and taught them the Book and Wisdom (Sunnah), although before, they were completely in real misguidance.

Rasulullah SAW was the last prophet sent by Allah to mankind. The Prophet had a precise proselytizing strategy so that the proselytizing carried out by the Apostle expanded massively to all corners of the world quickly. In general, the purpose of proselytizing in the educational dimension is to produce a productive generation that is able to contribute to scientific civilization and does not stop there. Because, theoretical education must be able to be applied in everyday life to touch the practical dimension (Arifuddin, 2019).

Surah al-Jumu'ah verse 2 describes the vision of the apostle's passing down to man. This surah belongs to the Madaniyah surah group. It consists of 11 verses, handed down after surah al-Shaff. The name surah al-Jumu'ah is taken from the word al-Jumu'ah found in the 9th verse of this

letter which means friday (Muslimin and Afrizal, 2019).

The content of surah Al-Jumu'ah verse 2 is about his sending which not only carries out prophetic missions but also has pedagogical dimensions. Rasulullah recited revelations, sanctified souls, and taught them the Quran and hikmah to human (Muchammad, 2014). If you analyze the verse with interpretation, it will contain the meaning of a holistic and universal vision of Islamic education, touching on theoretical and practical aspects. To find out about the vision of Islamic education in surah Al-Jumu'ah verse 2, the method of reading classical and contemporary interpretations is used. Scholars have different approaches in interpreting surah Al-Jumu'ah verse 2. These different approaches, however, will also boil down to the vision of Islamic education. The following is a study of interpretations from various classical and contemporary literature:

In the findings of research conducted by Suci Nurul WD, M. Djaswidi Al-Hamdani, and Imam Masturoh, the interpretation of Al-Misbah contains the purpose of Islamic education including individual goals, namely how each Muslim forms a good personality in life. Social goals include how Rasulullah teaches and recites the verses of Allah to purify his people, and the highest goal in Islam is devotion to Allah Almighty. which is manifested in individual goals and social goals (WD, Al-Hamdani and Masturoh, 2015).

Quraish Shihab in Tafsir Al-Misbah explains the verse namely, Allah said: He is himself without the intervention of anyone who has sent to al-Ummiyyin society, the people of the Arabs, an apostle Prophet Muhammad SAW who was of the ummiyyin circle. The

meaning of the word ummiyyin is those who are not good at reading and writing. Both the Arabs and Rasulullah himself were ummiyyin.

Rasulullah was sent to read to them His verses, even though he was an ummiyy. Not only that the ummiyy Apostle also purified them from the ugliness of mind, heart, and conduct and taught that is to explain by his words and deeds to them the book of the Qur'an and hikmah i.e. the understanding of religion, or the science of charity and scientific charity when in fact those who were recited were taught and sanctified before that was before the coming of the Apostle and after they deviated from the teachings of the Prophet Ibrahim really in a real misguided manner (Shihab n.d.).

Reading is a provision that includes cognitive aspects. To read God's verse is to read the entire universe, think about it, and do analyses so that science is obtained. Allah's verse in the Qur'an is called the qauliyyah verse while the Allah verse that covers the universe and its contents is called the kauniyah verse.

According to Imam Fakhruddin ar-Razi in the quraish Shihab commentary that man has the potential to know theoretically and practice the truth practically. Allah sent down the holy book of the Qur'an and sent the Prophet Muhammad to lead people to achieve these two things (Shihab n.d.).

The sanctification of the soul is related to character / morals / morals. Purifying the soul from bad behavior and temperament is done so that man has a clean heart for ease in absorbing knowledge. Good character is reflected in the holy soul. As for the character aspect in educational terminology, it is called the affective realm.

From the interpretation of Quraish Shihab, we can conclude that, the vision of education is the refinement of theoretical potential by reading the verses of Allah. The second vision of Islamic education is to purify the soul from envy, spite, and shirking and other bad behaviors so that man can become a perfect person intellectually and morally. Another vision of the Prophet was to teach kitab and hikmah. The kitab is the outward knowledge of syari'ah while hikmah is the secret of the benefits of shari'a.

Ibn Katsir interpreted this verse by telling that the Arabs used to cling to the religion of the Prophet Ibrahim. But afterwards they replaced, changed, distorted, deviated from it, and exchanged tawhid for shirk, and changed beliefs with doubt. They made new things that God did not allow as the Ahlul Kitab had done. The misguidance was broken by the sending of Rasulullah who brought the great syari'at. It contains instructions and explanations of everything they need, both concerning the life of the world and their hereafter, as well as inviting them to practices that draw them closer to heaven and the wrath of Allah Ta'ala and stay away from everything that draws them closer to hell and the wrath of Allah. The book also gives concrete decisions and explanations about various syubhats, doubts and doubts about the main issues (ushul) and branches (furu') (Ibnu Katsir, 2005).

Ibn Katsir's interpretation is in line with the opinion of Prof. Dr. Muslim A. Kadir who stated that, "If Islamic education is part of the process of religiosity in Islam, then the purpose of Islamic education is also part of the purpose of the treatise."

Based on the interpretation of at-Thabari the three stages carried out by Rasulullah after being sent by Allah to the illiterate Arabs in the absence of a book to read are first, reciting the verses of Allah to them, secondly, purifying their hearts from the nature of kufur and thirdly, teaching them the book of Allah which contains commandments and prohibitions for them as well as Islamic syari'ah. These three steps were carried out for by Rasulullah as a learning process or in the language of at-Thabari interpretation is guidance to the Arabs who are still the worst in terms of science, especially Islamic religious science.

The three interpretative books above both explain the vision of Islamic education although with different explanations from each scholar. Thus, it can be concluded that the vision/goal of Islamic education from the above exposure is education that adapts all aspects of life, both world life and the afterlife. The emphasis of education includes cognitive, affective, and psychomotor aspects for practical purposes in the world and religious aspects for the purpose of achieving happiness in the afterlife.

5. Independent Learning Vs Islamic Education Vision in QS. Al-Jumu'ah verse 2.

The concept promoted by Nadiem Makarim turned out to be the same as the concept in Islam / the Qur'an. Research conducted by Dielfi Mariana found similarities in the concept of learning in the book of Ta'lim Muta'alim with the concept of Free Learning. The book of Ta'lim Muta'alim teaches about independent in learning. In the book of Ta'lim Muta'alim it is explained that learning is not limited by time, learning must be free without any sense of

compulsion and should learn pleasantly (Mariana, 2021). Thus the individual must appear in his heartstrings the call to learning.

Ibn Khaldun also has the same concept as Independent Learning. Ibn Khaldun explained that the vision of Islamic education is to form a talented Muslim person, both intellectual talents and personality talents (Saepudin and Saifudin, 2020). In addition, Islamic education also has a pragmatic purpose, namely the education of relevant skills / skills in accordance with the demands of the times. Bashori Muchsin and Moh. Sulthon asserted that the purpose of Islamic education must be parallel to the view of man, that is, as a perfect being of God with his intellect, feelings, knowledge and culture, and worthy of being a caliph on earth.

The concept of Minimum Competency Assessment and character survey as a substitute for the National Examination which consists of literacy, numeracy, and character survey competencies is in line with Ibn Sina's thoughts on education. Ibn Sina focused his education on reading, mathematics, and science as well as noble morals. Ibn sina considers that education does not always attach importance to the aspect of reason, but also intertwines with the need to take advantage of the potential regarding the heart and skills. (Rasyid, 2019).

From the concept of Independent Learning in the educational philosophy progressivism focuses on individual development. This is in accordance with the purpose of education in surah Al-Jumu'ah verse 2 tafsir Al-Misbah by Quraish Shihab which reveals that the vision of Islamic education, one of which is an individual goal, namely how each

Muslim forms a good personality in life. The interpretation of the surah is also in line with the concept of Independent Learning flow constructivism which emphasizes aspects of freedom, independence, and breadth of educational institutions in exploring the potential in students with the aim of forming a personality.

One of the efforts of Independent Learning in the concept of holistic humanistic education is to humanize humans. The concept is the same as the interpretation of surah Al-Jumu'ah verse 2 of the At-Thabari interpretation. In his interpretation At-Thabari divided the three stages performed by Rasulullah after being sent by Allah, namely; reciting verses of God; purifying the heart; and taught them the matter of Islamic shari'a. What Rasulullah did was guidance to the jahiliah Arabs. The Arabs at the time were a nation that did not value the concept of humanity, where the practice of slavery and the labeling of women as cheap goods was common. Thus, one of the purposes of sending the Apostle was to guide man to humanize man or guide human character.

As for the book of Ibn Katsir, the interpretation of surah Al-Jumu'ah verse 2 has not been integrated in the direction of the educational goal of the concept of Independent Learning. The concept of Independent Learning promoted by Nadiem Makarim does include a character survey as an affective aspect. Character in Islam is a notion that is close to morals, but this concept has not reached the side of religiosity oriented towards the afterlife. Thus, although Independent Learning has achieved all competencies in a comprehensive manner, it has not touched the religious aspect.

D. CONCLUSION

Indonesia's education problem is serious. Indonesia often ranks lowest in terms of education among other countries in the world. This problem occurs because the Indonesian education system is often revised so that the direction of education becomes unstable. Currently, the Minister of Education, Nadiem Makarim has launched the concept of Independent Learning to be applied to Indonesian education which is expected to be able to make education in Indonesia superior. Independent Learning itself consists of elements of minimum competency principles consisting of numeracy and literacy as well as character surveys. Independent Learning is an education with an independent approach to thinking and learning.

QS. Al-Jumu'ah verse 2 has an interpretation of the vision of Islamic education. In general, the interpretation of this surah is a vision of Islamic education that is comprehensive and touches all aspects both in the world and the Hereafter. Attach importance to personal and social development. Pragmatic goals; skills as a provision for living in the world, while in the religious aspect, the highest goal is to serve God.

The vision and purpose of Islamic education contained in QS. Al-Jumu'ah verse 2 is generally the same as the vision of Indonesian education. Independent of Learning in the philosophical theory of progressivism & constructivism is the same as the goal of QS Islamic education. Al-Jumu'ah verse 2 in the interpretation of Al-Misbah. Meanwhile, the goal of Independent Learning in holistic humanistic philosophical theory is the same as At-Thabari's opinion in his book of interpretations. However, Independent Learning has not touched the aspect of religiosity as the vision of Islamic education

stated by Ibn Katsir in his interpretation of verses.

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