



## **Baking Freecumipo (Freedom, Culture, Ministry, and Policy): E-Learning “Merdeka Belajar” through Games of AI-Islam and Kemuhamamdiyahan**

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### Abstract

The aim of this article is baking freecumipo (freedom, culture, ministry, policy): E-Learning through games of AI-Islam and Kemuhamamdiyahan. The method of the research is qualitative method. This research captured children's, development in AIK Education in measuring cultural freedom integrated with government policies, cognitive being the prima donna in the era of independent campuses by having skills in industry as material mind set in the millennial era, so that the affective and personality aspects of AI-Islam and Kemuhamamdiyahan are not maximized, the content of AI-Islam and Muhammadiyah material often occurs remedial due to lack of syncorization between AI-Islam and Kemuhamamdiyahan institutions.

*Ke ywords :E-Learning; Kemuhamamdiyahan; Games; AI-Islam*

### **Introduction**

A bit of the struggle for independence experienced by the beloved country of the Republic of Indonesia. Various dimensions of the long struggle carried out by the fighters tirelessly to win the independence of the Republic of Indonesia. Achieving independence is the right of all nations, this statement is stated in an important of Kemuhamamdiyahan, (Syarif, I., & Elihami, E, 2020). The context of independent learning which was initiated by the Minister of Education of the Republic of Indonesia through play is a necessity

for every early childhood, because all aspects of development are stimulated through play, (Jabri, U., Elihami, E., & Ibrahim, I. , 2020).. Playing is a moment for students to explore all the potential that students have (Mastuti, et al., 2020). When playing students will freely move, interact with their peer students, in playing students will issue their ideas to achieve their playing goals. Playing is a form of effort for students to learn about everything that students are interested in. Playing helps students manage time so that students are disciplined, know new things, learn

to respect their friends, express the language they know. When playing, students need independence so that all these aspects are developed optimally, (Ilham Assidiq, 2020). students do what they want without pressure and coercion. The meaning of play is also an activity that is very important for the growth and development of students, (Husni, H., & Elihami, E, 2020).

Playing must be done at the initiative of the students and at the decision of the students themselves. Playing must be done with pleasure, so that all fun playing activities will result in a learning process in students. The term play will be a solution in learning, especially in solving a number of problems, especially in E-learning Al-Islam and Muhammadiyah Education by measuring four elements related to the concept of independent learning, namely *Freecumipo (FREEDOM, CULTURE, MINISTRY, AND POLICY)*, (Meutia, et.all., 2020). There are several problems in Al-Islam and Muhammadiyah education such as the lack of optimal integration of Muhammadiyah's vision and mission with stakeholders involved in implementing Al-Islam and Muhammadiyah Education not to mention that the material for independent learning is sometimes stagnant with the concept of normative Islamic law, (Khalik, M. F., Asbar, A., & Elihami, E., 2020). (Haslinda, H., & Elihami, E., 2020). The harmonization of the material, objectives, learning methods and evaluation of the Curriculum Development of Al-Islam and Muhammadiyah Education was not maximal in measuring the

independent era of learning, the content of the material for Al-Islam and Muhammadiyah Education was very dense, so that the implementation of Contextual Teaching Learning was not right on target, The teaching staff was not maximized in understand Al-Islam and Muhammadiyah Education, Teachers have not fully understood the indicators of the achievement of the objectives of Al-Islam and Muhammadiyah Education, Al-Islam and Muhammadiyah Education teaching staff have not maximally integrated their teaching in every study program in Muhammadiyah Higher Education, Multimedia has not been carried out in a comprehensive manner in the application of E-learning for Al-Islam and Muhammadiyah Education.

Students sometimes do not get comprehensive Al-Islam and Muhammadiyah Education services, There is no challenge E-Learning towards Al-Islam and Muhammadiyah Education in the era of society 5.0 towards There are students in achieving the competence of Al-Islam and Muhammadiyah Education both nationally and internationally. Student motivation is not maximized in the application and learning needs of Al-Islam and Muhammadiyah Education, (Elihami E., 2020),

Lack of books on Al-Islam and Muhammadiyah Education nationally and internationally, Multimedia learning of Al-Islam and Muhammadiyah Education has not been maximized in keeping up with the times, Al-Islam and Muhammadiyah Education have not been made a top priority in

Muhammadiyah Universities in all learning sectors for each study program, There is no special curriculum on the treatment of non-Muslim students and lecturers regarding Education Al-Islam and Kemuhammadiyah and the Guidelines for Al-Islam and Muhammadiyah Education are maximally required at the Muhammadiyah Higher Education level which are integrated at the level of local wisdom, (Saharuddin, A., Wijaya, T., Elihami, E., & Ibrahim, I. , 2020).

The various issues of Al-Islam Education and Muhammadiyah that exist of course in this manuscript will not be discussed in their entirety. The theme that is considered a win-win solution to the challenge is "joyous = Games" a learning process that can make you happy in facing various life challenges such as what is happening today in the form of Covid-19. The concept of Games is an offer in Al-Islam and Muhammadiyah Education in order to be able to integrate the concept of independent learning, namely FREECUMIPO (FREEDOM, CULTURE, MINISTRY, AND POLICY). As in the concept of games (playing), which are various forms of activities that provide satisfaction to students, which are non-serious, flexible, and play materials are contained in the activity and which are imaginatively transformed in line with the adult world, (Rahman, R., 2020). The concept of Games in Al-Islam and Muhammadiyah education seeks to work in synergy with FREECUMIPO (FREEDOM, CULTURE, MINISTRY, AND POLICY) and of course it can never

be separated from the Al-Islam and Muhammadiyah Education guidebooks from the Muhammadiyah Central Leadership, (Syaparuddin, S., et.all., 2020). Games in Al-Islam and Kemuhammadiyah Education are E-Learning which implements an activity whose spirit is for the pleasure that is generated in a pleasant learning process, without considering the final result, (Elihami, 2020).

Games that are carried out voluntarily and there is no coercion or pressure from outside or any obligation from various parties, (Faisal, F.,et.all., 2020). In addition, Games are a continuous process of activity for functional enjoyment. For Games activities in learning Al-Islam and Muhammadiyah, namely learning process activities that have no other rules except those set by the players themselves and no final results are intended in external reality, especially the issue of the value of Al-Islam and Muhammadiyah subjects, (Alif, S.,dkk., 2020). Lecture indicators during the pademic period are determined by students and lecturers by considering the developmental aspects of students ranging from religious and moral values, cognitive, language, social emotional, physical motor and art and other variants. All aspects of student development are developed with the concept of Games in Al-Islam and Muhammadiyah education, (Efendi, A., & Elihami, E., 2020). The games in question are still in line with the principles and always pay attention to the signs of normative regulations for the Islamic Religion. Games in the form of fun learning media,

indicators of learning achievement in the E-Learning process and various other innovations according to the development of students in the millennial era, (Elihami, E., & Ibrahim, I. , 2020).

### **Result and Discussion**

Various discourses globally with comprehensive discourse on Al-Islam and Muhammadiyah Education. The factors that form the background of the birth of Muhammadiyah can be divided into two parts, namely subjective and objective factors. This is influenced by the challenges of a very complex global era. Therefore, it raises several thinking challenges in terms of philosophy, comprehensive substitution, universal thinking methods, and various educational approaches to Al-Islam and Muhammadiyah that need to be developed. The subjective part of the factor which is a factor based on personal considerations KH. Ahmad Dahlan in examining Al-Islam and Muhammadiyah education. This subjective factor is very strong, even said to be the main and determining factor that encouraged the establishment of Muhammadiyah as the basis for fulfilling progressive and dynamic AIK education achievements in certain sectors, (Wijaya, et.all., 2020).

A few views of educative figures regarding the most fundamental subjective factors, namely the results of a comprehensive in-depth study by KH. Ahmad Dahlan on al-Qur'an and Hadith. The attitude made by KH. Ahmad Dahlan like this is actually in order to carry out the word of Allah SWT. as stated in Surah An-Nisa verse 82 and Surah

Muhammad verse 24, namely doing taddabur or paying attention and paying close attention to what is implied in the verses of the al-Qur'an. This attitude is also carried out by KH. Ahmad Dahlan, when examining Surah Ali Imran verse 104, which means: "And among you people, a group of people who call on virtue, tell the untrue and prevent the unrighteous, they are the lucky ones.

The discourse of Al-Islam Education and Muhammadiyah is not easy to confront with religion because the concept of "KAMPUS MERDEKA" is a reflection of contemporary ideas. There are several dimensions that need to be considered when taking certain parts, for example Freecumipo (Freedom, Culture, Ministry, and Policy).

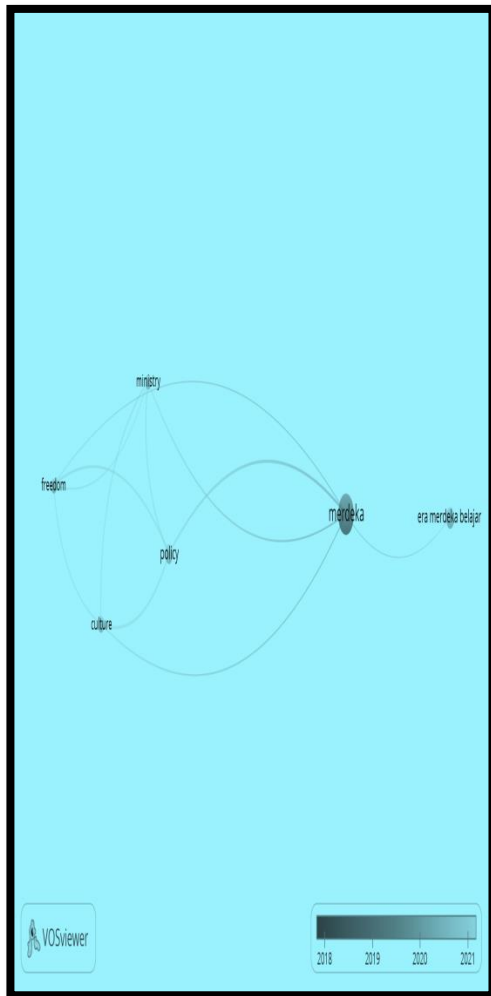


Figure 1. VOSviewer, there are 4 elements in the era of independent learning.

Freedom: With the term freedom, it can also be interpreted as freedom. If you want to look objectively at the supporting part of the term "KAMPUS MERDEKA", of course there are multi-factor and causal factors that arise in the midst of people's life in Indonesia as a whole, especially the issue of independent learning education, while in the review of external factors, namely, the existing causal factors informally within the scope of the ummah in Indonesia. The objective factors that are internal when linked freedom or independent learning with Al-Islam and Muhammadiyah education, namely: a) when education

is too free it can lead to impurity in the practice of Muslims as a result of not using the Koran and as-Sunnah as the only ones. references by the majority of Indonesian Muslims, especially those who still maintain their ancestral traditions and Islamic scholarship, are still limited. b) Freedom of education can cause a community condition that is thick with Hindu, Buddhist, Animism, and dynamism culture which raises truths and practices of worship that deviate from the main elements in Islam. c) Freedom of education can lead to belief and practice of worship which will potentially lead to tuberculosis (Tahayyul, Bida'ah and Churafat). Of course freedom must have a practice of religious practice, especially Muslims still believe a lot in sacred objects, such as spears, stones, amulets, good and bad days and various other elements. Therefore, an independent or independent learning campus must still pay attention to FREEDOM in its nuances of education so that there is harmony between education and religion.

### Conclusion

Culture: The cultural perspective of the Indonesian people in the development of National Education Development, education must have a culture of mutual cooperation in building all potential optimally and benefit society and national development. Community culture in education development has a dimension of freedom in accordance with the challenges in the state, namely culture in the economy, culture of good morals in politics, and so on. In a socio-cultural perspective, an independent campus in the concept of education should give birth to educated people who have a share in the

process of cultural-social transformation in supporting education in the Industrial Age 4.0 towards society 5.0. In addition, education is an important vehicle and an effective medium to teach norms, socialize values, and instill ethos among citizens. In an effort to improve the performance of national education, it is necessary to have a comprehensive reform that has started with the policy of decentralization and educational autonomy as part of political reform in improving the quality of education in a sustainable manner according to the mandate of the 1945 Constitution (Tohir, M., 2020). Of course, the concept of independence and learning must continue to metamorphose in following the cultural order of national education. There are examples that can be learned in education-culture, for example the concept of worship, especially in terms of compulsory *ibafah*, Muslims at that time performed various religious rituals or ancestral cultural rituals that had been mixed with foreign or western cultures (Siregar, N. R., & Harahap, AA, 2020). In *mahdlah* worship, they add and subtract the true teachings of Islam, so that the elements that should be fulfilled but otherwise there are deviations. When someone dies, a ceremony is held in the form of (*mattampung*- Bugis-Makassar tradition), there are terms on the third, seventh, ninth, thousandth day and so on as well as various other rituals. Such matters need to be interpreted that culture in education needs to have special limitations, especially regarding worship that cannot be used as a free thing in

culture because it is a principle in the teachings of Religion.

Ministry: There is a government program about the "Free Learning" program if it is integrated with the concept of independent learning expressed or initiated by the Minister of Education and Culture of the Republic of Indonesia, which is a free choice that can be given to students in order to determine their desired interests and talents, but steps which is taken by some educators who implement conservative learning methods according to the conditions of the region. There are instructions in stages, so that students accept them freely and follow the procedures from the government. The only obstacle in the field was that each participant received a response to freedom of learning with different steps. Another dimension, namely the Covid-19 pandemic, has changed the face of education which is very complex. One that has been comprehensively affected is the education sector. The impact of the corona virus has caused the world of education to have a new face. Schools have closed and campuses are closed, so that the routine education is carried out in their respective homes. This incident was called for Work From Home (WFH) to be the best solution so that educational activities can continue as they should. Intriguing the dualism policy of the education system that makes KH. Ahmad Dahlan, so that Ahmad Dahlan's educational ideals are to give birth to people who have a broad view (globally) and have complex general knowledge, as well as being willing to progress

their society in filling today's role models, so that the work of Muhammadiyah cadres must be able to answer the challenges of Industry 4.0 towards society. 5.0, (Sudaryanto, S., Widayati, W., & Amalia, R., 2020). As for the ideals carried out by establishing educational institutions with a curriculum that combines imtak and science and technology, while the external factor is the influence of comprehensive ideas and movements for Islamic reform in the middle east, the increasing number of movements of Christianization and Islamization in the midst of the Indonesian Muslim community and penetration of European nations, especially the Dutch, into Indonesia as well as the Chinese, Americans and various other countries. Therefore, government policies must be comprehensive, not merely pursuing industry or vocational because it needs to be understood that there is an IMTAQ that is in synergy with others.

Policy: Permendikbud Number 3 of 2020 concerning Higher Education is obliged to give students the right to voluntarily (can be taken or not). 1) Can take 2 semesters of credits outside college (equivalent to 40 credits, 2) Can take 1 semester of credits in study programs at the same PT (equivalent to 20 credits). Compulsory Higher Education is as if the campus is not independent because there is a word "compulsory". What about universities that are unable to implement it? On the other hand, students can choose the alias of independent students to choose but not vote is also independence. Of course this problem is not easy when faced with the context of

following the guidance of the great prophet Muhammad SAW in teaching education for the people of all nature. Merdeka Campus can not only be seen in terms of Industrial Era 4.0, 8 IKU in PT, E-Learning 5.0. Of course there are complexities that need to be viewed from the various integrations that exist from the past, present and future education eras. Education with an independence orientation must have high complexity in observing various aspects. In addition, there is a policy to ease the opening of new study programs, a higher education accreditation system, freedom to become PTN-BH, the right to study three semesters outside the study program and so on.

The results of the metadata analysis in VOSviewer in the concept of independent learning are as follows;

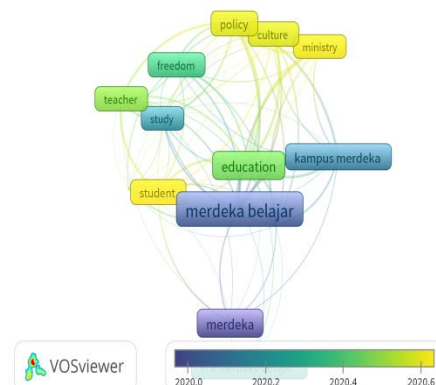


Figure 2. VOS Viewer about Merdeka learning.

Figure 2 explained that the concept of independent learning has done a lot of research on this matter, the metadata analysis of VOS Viewer which is inputted from publication in 2001 to 2021 with a total of 362 manuscripts. As for the citation of manuscripts per year an average of 33 citations and h-index

9. VOS Viewer's analysis of independent learning has a close relationship with students, the concept of independence, education, independent campus, freedom, government, policies and culture.

The idea of character building in the educational dimension. Independent learning through games to build students' character can be done by providing opportunities to play without pressure to students. Providing play space for students so that their character can be properly implanted, especially in learning Islamic Religious Education. Steps that need to be considered in the Games, namely: a) Unoccupied, students pay attention and see everything that catches their attention and make free movements in the form of uncontrolled behavior; b) Solitary, students in a middle group are busy playing individually with a variety of playing instruments, so that there is no contact between each other and do not care about whatever happens; c) Onlooker, students see and pay attention and communicate with other students but are not involved in playing activities that are happening; d) Parallel, children play and discuss with other learning media tools, but there is no contact with one another or exchanging play tools; e) Associative, students play together and borrow game tools, but the game does not lead to one goal, there is no division of roles and distribution of play tools; f) Cooperative, students play in organized groups, with constructive activities and make something real, where each child has their own role division. The step of playing the cooperative type, there are students in learning media who become

leaders and there are students who become members in playing, (Saleh, M., 2020).

Games in Al-Islam and Kemuhammadiyah are fun activities and play has great benefits for children. The benefits of Games in Al-Islam and Kemuhammadiyah for aspects of student development, namely aspects of moral and religious development, moral development of students are related to the behavior of students in respecting their friends, behavior following agreed rules in playing. Moral development through Games in Al-Islam and Kemuhammadiyah is abstract and difficult to explain, so it needs the right strategy and method to stimulate it, especially in the teachings of Al-Islam and Kemuhammadiyah. The Games method in Al-Islam and Muhammadiyah as an alternative that can be used to stimulate it (Mustaghfiroh, 2020). For example, when playing, students will be given procedures or rules that must be obeyed and must not be violated and learners by doing it honestly. At that time, moral and religious development was integrated in students. Another example is when playing buying and selling, being a priest and being a congregation in prayer, praying before eating, saying greetings when entering and leaving the house, playing hijaiyah puzzles, maze polite clothes, and order ablution methods. This can be done or conveyed through E-Learning with the Games approach in Al-Islam and Muhammadiyah, (Aminullah, dkk., 2021).

*Games* dalam Al-Islam dan Kemuhammadiyah menstimulasi aspek perkembangan fisik motorik



dapat terlihat ketika peserta didik bergerak, baik bergerak kasar maupun bergerak halus. Setiap kegiatan *Games* dalam Al-Islam dan Kemuhammadiyah selalu melakukan aktifitas bergerak dan menggunakan anggota tubuhnya. Setiap peserta didik yang bermain dalam *Games* dalam Al-Islam dan Kemuhammadiyah, maka ia akan melatih kemampuan otot-otot yang menjadikan peserta didik sehat dan kuat, (Ridwan, dkk., 2021). Peserta didik yang sehat terlihat ketika peserta didik bergerak aktif dan tidak duduk diam saja mengamati teman-temannya bermain. Bermain dapat melatih kemampuan motorik kasar dan motorik halus. *Games* dalam Al-Islam dan Kemuhammadiyah yang dapat menstimulasi kemampuan motorik peserta didik bisa menggunakan alat-alat permainan. Permainan tradisional selalu melibatkan dua orang atau lebih peserta didik. Contohnya permainan petak umpet, permainan galah, permainan kelereng, permainan tali, permainan tarik tambang dan permainan tradisional lainnya. Hal tersebut sejalan dengan hasil penelitian “*Traditional games are a form of game and or sporting activity that evolves from a certain community habit. In subsequent developments the traditional game is often used as a type of game that has characteristics of the original regional and adapted to local cultural traditions. The activities are done routinely or occasionally with the intention to seek entertainment and fill the spare time after being detached from routine activities such as working for a living, school, etc. In the execution of traditional games can incorporate elements of*

*folk games and child games into it. It is even possible to include activities that contain elements of art such as the so-called traditional art.*” Permainan tradisional diintegrasikan dengan *Games* dalam Al-Islam dan Kemuhammadiyah sangat baik dalam menstimulasi otot serta pernafasan peserta didik dan menstimulasi kemampuan kognitif peserta didik (Izza, A. Z., Falah, M., & Susilawati, 2020).

The concept of independent learning through *Games* in Al-Islam and Kemuhammadiyah can build the character of students and provide opportunities so that students are not depressed. Providing a game room in Al-Islam and Muhammadiyah for students so that their character can be properly implanted. *Games* in Al-Islam and Kemuhammadiyah are important aspects to stimulate all student development, especially on campuses labeled as Muhammadiyah, namely aspects of the development of religious and moral values, cognitive, language, social emotional, physical motor, and art. With *Games* in Al-Islam and Kemuhammadiyah, students can build character. Character values are given through modeling, habituation, and repetition in everyday life which are integrated through play activities. A safe and comfortable atmosphere and environment need to be created in the process of inculcating character values in the *Games* in Al-Islam and Kemuhammadiyah. The inculcation of character values in students is not just expecting obedience, but must be realized and believed by students, so that they feel that these values are true and

beneficial to themselves and their environment, especially in the concepts of Al-Islam and Muhammadiyah.

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