



PHILOSOPHY OF INDEPENDENT CURRICULUM

Chasbullah Kafabihi¹, Abu Khaer², Mohammad bahrul Ulum³

^{1,2,3}Universitas Nurul Jadid, East Java, Indonesia.

Email: kafabie91@gmail.com¹, abukhaer@unuja.ac.id², masrurul@unuja.ac.id³

Abstract:

The Independent Curriculum is an initiative to reform the education system in Indonesia that aims to improve the quality of human resources through a philosophical and pragmatic approach. This article examines the curriculum from three main perspectives: ontology, epistemology, and axiology. In terms of ontology, the Independent Curriculum is designed to equip students with 21st-century competencies, such as critical, creative, and collaborative thinking, through project-based learning and strengthening the profile of Pancasila Students. The epistemological perspective includes the philosophical foundations of Progressivism, Constructivism, Humanism, and Anthropology that emphasize experiential learning and adjustment to students' needs. Meanwhile, axiology highlights the benefits of this curriculum as a tool to shape students' characters that are adaptive to changing times and global challenges. This study confirms that the implementation of the Independent Curriculum involves a flexible and thematic structure, allowing collaboration between subjects to create holistic learning. Thus, this curriculum not only prepares students academically but also forms moral, social, and personality values. The ultimate goal is to produce individuals who are independent, critical thinkers, and globally competitive, in accordance with the dimensions of Pancasila Students. This article recommends the importance of adaptive, innovative, and local values-based learning as a foundation for facing technological disruption and globalization.

Keywords: *Independent Curriculum, Pancasila Students Profile, 21st-Century Competencies.*

INTRODUCTION

Education is a matter of human life and living, and the entire process of human life and living is a process of education. As a matter of life, education in developing its concepts needs to use a philosophical thought system, because the problems in the field of education are also in the field of philosophy. According to Kilpartick (1957) philosophy and education have a very close relationship. Philosophizing is actually thinking carefully about better values and ideals. While educating is actually an effort to realize those values and ideals in life and in human personality. (Muhaimin, 2016)

Education in Indonesia in an effort to instill good values in order to form a society that has a noble personality is arranged an education system starting from the level of Paud to University and if calculated the population of Indonesia can get formal education for approximately 23 years. In addition, they also still gain knowledge through experience in the world of work. This education if associated with the concept of education in Islam cannot be separated from the opinion of Ismail Haqqi as follows.

لَعَنَ اللهُ مَنْ جَازَلَ لِأَوَّلِهِ قَوْلًا كَعَبْرَةَ لَه لَأَنْ هَذَا كَلِمَةُ سِرِّهِمْ اللهُ بِحَسْبِ يَنْتَكُ لَمْ يَلْعَلْ نَمَّ أَيْتَنُكُمْ دَحْنُكَ وَلِأَنَّ قَوْلَهُ لَأَنَّ غَلْبَ
دُنْ نَاكَ أَوْ مَلْعَلْ بِلَطِّ كَرْتِي نَا دَحْلًا يَغْنِي لَمْ هَذَا يَلْعَلْ لَدِي أَمْ كَلْدُ يَبْ قَلْبَحْرَلْ أَوْ مَلْعَلْ بِلَطِّ نَمَّ أَيْتَنُكُمْ لَأَنَّ قَوْلَهُ نَمَّ وَهُوَ سِرِّهِمْ

In the explanation above, it can be concluded that pursuing education is not limited by age, in other words, throughout his life, humans will never be free from education, as Lodge (1947) said, "life is education and education is life".

The education curriculum and education system do need to be changed. This effort is not made because the education minister has changed or because of other incidental problems. If we want to improve education outcomes, we must continue to make changes and improvements in the world of education to keep up with what is happening in other countries, including improving the curriculum.

The progress of a nation is largely determined by the quality of human resources. The quality of human resources depends on the quality of education. The role of education is very important in creating an intelligent, peaceful, open, and democratic society. Therefore, educational reform must always be carried out to improve the quality of education of a nation. The progress of the Indonesian nation can only be achieved through good educational arrangements. Efforts to improve education are expected to raise the dignity of the Indonesian people. To achieve this, educational reform in Indonesia needs to continue to be carried out to create a world of education that is adaptive to changes in the times..

The curriculum is just a tool. As a tool to achieve educational goals. The curriculum must be effective and efficient. If a curriculum is no longer adequate, then the curriculum needs to be improved. The improvement of the education curriculum in Indonesia began with the implementation of the 1947 Lesson Plan Curriculum, the 1952 Detailed Lesson Plan Curriculum which gave birth to the thematic concept, the 1964 Detailed Lesson Plan Curriculum which gave birth to the concept of active, creative, and productive learning, the 1968 Curriculum which gave birth to the concept of correlated subject curriculum which was then refined again into the 1975 curriculum with the concept of Instructional System Development Procedures (PPSI), the 1984 Curriculum which gave birth to the concept of Active Student Learning Methods (CBSA), the 1994 curriculum which is a combination of the 1975 and 1984 curricula, the 2004 competency-based curriculum (KBK), the 2006 KTSP, the 2013 curriculum, and the latest independence curriculum in February 2022. (Wahyuni, 2015)

The definition of curriculum put forward by experts apparently varies, but from several definitions, a common thread can be drawn, that on the one hand, there are those who emphasize the content of lessons or courses, on the other hand, they emphasize the process or learning experience, and there are those who combine the two. If the three parties are traced in terms of their philosophical foundations, then the concept of curriculum development from the first party adheres to perennialism and essentialism. The second party is included in progressivism and existentialism. While the third party is included in social reconstruction. (Muhaimin, 2016)

The philosophical schools above are interesting to discuss regarding their implications for the independent curriculum. The focus of the study in this journal is how the essence of the independent curriculum is seen from the perspective of the philosophy of science. In the discussion later, the author will describe the essence of the independent curriculum systematically at the philosophical level, namely investigating a problem related to the independent curriculum which will be simplified into three main problems, namely views on reality (metaphysics or ontology), knowledge studied by epistemology, and views on values studied by axiology including ethics and aesthetics related to the implementation of the Independent Curriculum.

RESEARCH METHODS

The research approach used in this study is a qualitative approach with a literature study method. The purpose of this study is to describe the philosophy of the independent curriculum. The literature sources in this study focus on scientific journals related to the focus of the study, because they have high validity. The data analysis technique in this study uses the technique of Miles and Huberman (1992) which states that qualitative data analysis techniques, which in their procedures are: data reduction,

data display, verification and drawing conclusions.

RESULTS AND DISCUSSION

Independent Curriculum Ontology

In philosophy, the term ontology is no longer foreign. Ontology is the first structure in philosophy. The term ontology comes from the Greek on-ontos which means existence. According to Tafsir (2007) ontology discusses the nature of everything. (Ahmad, 2007) Meanwhile, according to Muhaimin (2016) ontology discusses the reality that is studied. (Muhaimin, 2016) More clearly, Zaprukhan (2016) explains that ontology is a study that studies the nature of the existence of something from the concrete to the abstract, about something that is visible to the invisible, about the existence of the real world or the invisible world (visible), the existence of the supernatural. So that the aspects asked are more directed at what the nature of something is. (Nuralim & Suharto, 2022)

The above statement if associated with the Independent Curriculum then the question will arise 1) what kind of challenges will be faced by students in the 21st era? What competencies need to be developed so that students can face these challenges? 2) What kind of curriculum should be implemented in educational institutions to develop these competencies? 3) What is the Independent Curriculum? 4) What are the characteristics of the independent curriculum? 5) What kind of profile will be formed through the Independent Curriculum?

As we all know, we have entered the 21st century. An era where many jobs that are routine and repetitive are starting to be replaced by machines, both production machines and computers. An era where disruptions in various sectors have emerged. The disruptions that have occurred recently have become more numerous and rapid due to the development of information and communication technology. This technology has changed humans from a time series civilization to real time.

The changes that occurred in the 21st century according to Trilling and Fadel (2009) are: (a) a small world, because it is connected by technology and transportation; (b) rapid growth in technology services and information media; (c) global economic growth that affects changes in jobs and income; (d) emphasizing resource management: water, food and energy; (e) cooperation in handling environmental management; (f) increased security against privacy, security and terrorism; and (g) economic needs to compete in global competition. (Wijaya et al., 2016)

The 21st century demands quality human resources, produced by institutions that are managed professionally so as to produce superior results. These new demands require various breakthroughs in thinking, conceptualization, and actions. In other words, a new paradigm is needed to face new challenges, said the philosopher Khun. According to the philosopher Khun, if these new challenges are faced using the old paradigm, then all efforts will fail. (Kesuma & Hidayat, 2020) New challenges demand a breakthrough thinking process if what is desired is quality output that can compete with the results of work in an open world.

Related to quality output, the Ministry of Education and Culture through the Indonesian Partnership for 21 Century Skill Standard (IP-21CSS) formulates it as follows.

Framework Century Skill	21st IP-21CSS	Aspek
<i>Creativity Thinking and Innovation</i>	4Cs	<ul style="list-style-type: none"> Berpikir Secara Kreatif Bekerja dengan lainnya Mengimplementasikan inovasi
<i>Critical Thinking and Problem Solving</i>		<ul style="list-style-type: none"> Penalaran Efektif Menggunakan system berfikir Membuat penilaian dan keputusan Memecahkan masalah

<i>Communication and</i>		<ul style="list-style-type: none"> • Berkomunikasi secara jelas
<i>Collaboration</i>		<ul style="list-style-type: none"> • Berkolaborasi dengan orang lain
<i>Information, Media and Technology Skills</i>	ICTs	<ul style="list-style-type: none"> • Mengakses dan mengevaluasi informasi • Menggunakan dan menata informasi • Menganalisis dan menghasilkan media • Mengaplikasikan teknologi secara efektif
<i>Life and Career Skills</i>	<i>Character Building</i>	<ul style="list-style-type: none"> • Menunjukkan perilaku scientific attitude (Hasrat ingin tahu, jujur, teliti, terbuka, dan penuh kehati-hatian) • Menunjukkan penerimaan nilai moral yang berlaku di masyarakat

Table 1. Indonesian Partnership for 21 Century Skill Standard (IP-21CSS) (Fernandes, 2019)

Efforts to produce quality output require tools (curriculum) to achieve these goals. In the perspective of national education policy as can be seen in the National Education System Law No. 20 of 2003, it states that: "The curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as methods used as guidelines for organizing learning to achieve certain educational goals". The curriculum has five main components, namely: (1) objectives; (2) content/material; (3) methods or strategies for achieving learning goals; (4) curriculum organization and (5) evaluation.

The latest tool that has been prepared by the government as an effort to produce quality output is the independent curriculum. The Independent Curriculum is a curriculum with diverse intracurricular learning where the content will be more optimal so that students have enough time to explore concepts and strengthen competencies. Teachers have the freedom to choose various teaching tools so that learning can be adjusted to the learning needs and interests of students. Projects to strengthen the achievement of the Pancasila student profile are developed based on certain themes set by the government. The project is not directed at achieving certain learning achievement targets, so it is not tied to subject content. (Ministry of Education and Culture of the Republic of Indonesia, 2022)

The independent curriculum has two characteristics, namely the Pancasila student profile strengthening project and Project-Based Learning. The Pancasila student profile strengthening project is a learning activity that can be in the form of studies, research, discussions, social services, physical and mental strengthening methods or project-based learning to internalize the character of the Pancasila student profile. Meanwhile, Project Based Learning (PBL) is a learning activity in the form of making goods or service products that are used as a means of mastering competencies. In forming the Pancasila student profile, Islamic Religious Education subject teachers can collaborate with other subject teachers in creating projects. (Ministry of Education and Culture of the Republic of Indonesia, 2022)

The Pancasila student profile is designed to answer one big question, namely what kind of students with a profile (competence) does the Indonesian education system want to produce. The Pancasila student profile competency takes into account internal factors related to the identity, ideology, and ideals of the Indonesian nation, as well as external factors related to the context of life and challenges of the Indonesian nation in

the 21st century which is facing the industrial revolution 4.0. The profiles (competences) needed by students in the 21st century are: 1. Faithful, devoted to God Almighty, and noble. 2. Global diversity. 3. Mutual cooperation. 4. Independent. 5. Critical thinking. 6. Creative.

Epistemology of Independent Curriculum

The second structure in philosophy that is still related to ontology is epistemology. The term epistemology comes from the Greek language, namely "episteme" which means knowledge and "logos" means theory. Thus, epistemology etymologically means the theory of knowledge. (Mahfud, 2017) In a more detailed formulation, it is stated that epistemology is a branch of philosophy that studies in depth and radically the origin of knowledge, structure, methods, and validity of knowledge. and epistemology is a discipline that is evaluative, normative, and critical. According to Tafsir (2007) epistemology discusses how to obtain knowledge.

The above statement if associated with the independent curriculum then the question will arise 1) what is the philosophical basis of the independent curriculum? 2) What are the objectives, contents, and teaching of the independent curriculum? 3) How to form the character of students through the independent curriculum?

Pancasila as the ideology of the Indonesian State is a basic guideline in the implementation of the education system including the objectives of implementing the Independent Curriculum policy to achieve human development based on noble values, academic values, the needs of students and society. From the results of qualitative research, it was found that the Independent Curriculum policy is philosophically based on at least 4 (four) schools of philosophy, namely: Progressivism, Constructivism, Humanism, and Anthropological Philosophy. (Muslikh, 2020)

Progressivism views the learning process as emphasizing the formation of creativity, providing a number of activities, a natural atmosphere by paying attention to the experiences of students, so that it is hoped that changes can be created in students with indicators of development in the level of progress both in the form of thinking and attitudes.

Constructivism views students' direct experiences as the key to learning. According to this school of thought, knowledge is the result of human construction or formation. This school of thought has similarities with Empiricism which states that the source of knowledge is the experience (Apposteriory) of the five senses. Knowledge is formed through the use of the five senses through the eyes to see, the nose to smell, the ears to hear, the tongue to feel and the skin to touch. From these sensory experiences, humans then learn, thus producing knowledge and experience.

Humanism views students in terms of their uniqueness/characteristics, potential and motivation. Learning will be successful if it can create changes in students, both cognitive, affective and psychomotor by considering the conditions of students who have different potentials and characteristics. Anthropological philosophy views that humans are individual beings, social beings, moral beings and religious beings.

Based on the above foundation, it is clear that the goal of the independent curriculum is to form creative and character-based students through experience-based learning by considering the conditions of the students. The above goals are based on the learning crisis that has long hit Indonesia. The impact of the crisis is that many Indonesian children are unable to understand simple reading or apply basic mathematical concepts. The findings also show the steep educational gap between regions and social groups in Indonesia. To overcome the crisis and various challenges, we need systemic changes, one of which is through the curriculum. The curriculum determines the material taught in class. The curriculum also affects the speed and teaching methods used by teachers to meet the needs of students. That is why the Ministry of Education, Culture, Research and Technology developed the Independent Curriculum as an important part of efforts to restore learning from the crisis that we have experienced for a long time.

To achieve the above objectives in the independent curriculum, a curriculum

structure is formed. The structure of the independent curriculum in madrasas is generally divided into 2 (two), namely extracurricular learning and project-based learning to strengthen the character of Pancasila student profiles. However, in its implementation in madrasas, intracurricular learning and project-based learning can be implemented as one unit, even allowing it to be held across subjects in madrasas.

In addition to the above structure, the independent curriculum also classifies classes based on phases. This is to differentiate the burden of the projects they will work on. Because the government is aware that according to the Humanism school, learning will be successful if it can create changes in students, both cognitive, affective and psychomotor by considering the conditions of students who have different potentials and characteristics. Look at the following table.

Fase	Kelas
A	I dan II
B	III dan IV
C	V dan VI
D	VII dan VIII
E	IX dan X
F	XI dan XII

Table 2. Phases of Student Development in the Independent Curriculum

The allocation of teaching hours in the curriculum structure is written in total in one year and is equipped with suggestions for the allocation of teaching hours if delivered regularly/weekly. See the following table.

Mata Pelajaran	Alokasi Intrakurikuler per tahun		
	(pekan)	XI	XII
1. Pendidikan Agama Islam			
a. Al-Qurán Hadis	72 (2)	72 (2)	64 (2)
b. Akidah Akhlak	72 (2)	72 (2)	64 (2)
c. Fikih	72 (2)	72 (2)	64 (2)
d. Sejarah Kebudayaan Islam	72 (2)	72 (2)	64 (2)

Table 3. Allocation of Islamic Religious Education Subjects

information :

Assumption 1 Year = 36 weeks and 1 JP = 45 minutes for grade X and XI.

Assumption 1 Year = 32 weeks and 1 JP = 45 minutes for grade XII

Furthermore, related to the learning process in the independent curriculum, educators are given the freedom to design it. As long as the design is in accordance with the philosophical foundation of progressivism. Namely, learning is emphasized on the formation of creativity, providing a number of activities, a natural atmosphere by paying attention to the experiences of students, so that it is hoped that changes can be created in students with indicators of the development of the level of progress both in the form of thinking and attitudes. Progressivism assumes that humans have unique and extraordinary abilities and can overcome various problems that threaten humans themselves. Progressivism also rejects the authoritarian pattern of education that occurred in the past and present. Authoritarian education is considered to be able to hinder the achievement of good goals, because it does not appreciate the abilities

possessed by humans in the education process. Whereas in education all elements are considered as driving forces to achieve progress or progress in the future. Thus, for progressivism, ideas, theories, and ideals are not enough to be recognized as things that exist (being), but what exists must be sought for its meaning in order to achieve progress.

The above view is also strengthened by the idealism philosophy which states that education aims to help the development of the mind and self of students. Because students' talents are different, the education given to each student must be in accordance with their respective talents. Therefore, it is not enough to teach students how to think. It is important that what students think becomes a reality in action. Teachers should work with nature in the process of combining humans, responsible for creating an educational environment for students. While students are free to develop their personalities and talents. (Teguh, 2014)

The estuary of the learning process in the independent curriculum is the formation of a Pancasila Student Profile who is Faithful, devoted to God Almighty, has noble morals, is globally diverse, works together, is independent, has critical thinking, and is creative. Through learning projects whose themes have been provided by the government. Specifically, education in the Ministry of Religion is also expected to be able to form a Rahmatan lil 'Alamin Student Profile. The themes are as follows.

The themes of the RA Level Project (Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 347 of 2022, n.d.) are I love the earth, I love Indonesia, playing and working together, and my imagination/imagination and creativity. The themes of the MI/MTs/MA, and MAK Level Projects are sustainable living, local wisdom, Bhineka Tunggal Ika, build your soul and body, Pancasila democracy, Engineering and Technology to build the Republic of Indonesia, Entrepreneurship, and Employment. Furthermore, madrasas can develop these main themes into themes that are appropriate to the context and learning needs of students.

The Pancasila student profile strengthening project in addition to RA takes a time allocation of 20-30% (twenty to thirty percent) of the total teaching hours for 1 (one) year. The time allocation for each Pancasila Student Profile strengthening project does not have to be the same. One project can be carried out with a longer duration than other projects. In terms of time management, the project can be carried out separately or integrated with other project-based learning. The implementation of each project does not have to be at the same time.

In 1 (one) academic year, the Pancasila student profile strengthening project is carried out at least 2 (two) projects with 2 (two) different themes in MI, 3 (three) projects with 3 (three) different themes in MTs and MA class X, 2 (two) projects with 2 (two) different themes in class XI and XII MA, 3 (three) projects with 2 (two) selected themes and 1 (one) theme of Employment in class X, 2 (two) projects with 1 (one) selected theme and 1 (one) theme of Employment in class XI, and 1 (one) project with the theme of Employment in class XII MAK. For MAK, the project to strengthen the profile of Pancasila and Rahmatan lil 'Alamiin students can be implemented in an integrated manner in collaboration with partners in the world of work, or with communities/organizations/religious organizations and the community. (Decree of the Minister of Religion of the Republic of Indonesia No. 347 of 2022, n.d.)

The purpose of the above project when viewed from a pragmatism perspective is to provide real experience to students. (Rosyid, 2012) Because in reality all activities in the madrasah are life experiences, not part of preparation for life. Here the learning experience in the madrasah should not be different from the experience when he was outside the madrasah. In addition, project-based learning also has an impact on the formation of democratic values in the learning space. Because education is not something separate from society, everyone in the learning process is given the opportunity to be involved in every decision making. The decision is then evaluated based on existing social situations. (Priyanto, 2017)

Teachers in the pragmatism view act as companions, not as executors. They become directors and guides for student activities. Therefore, their teaching is different from traditional teachers who always have to be in the classroom, have a stiff and formal

impression. Teaching is done outside the classroom, in the open air, and various places that students like. The pragmatic teaching method once again emphasizes experience as something that is important. Therefore, teaching efforts are always carried out as something that is close to life. Someone who will learn art in the pragmatism view will be taken directly to the location where the art activities are carried out. In this direct involvement, the teacher will become a companion or guide who will occasionally explain and give advice to students.

This method is then popularly known as the experimental method. Then related to the selection of the theme in the project above, if associated with the anthropological view, it aims to instill a sense of nationalism in students to face changes from the impact of the cultural acculturation crisis in the community environment. (Satria et al., 2020) According to anthropologists, education seeks to instill cultural identity for students in adapting to cultural changes, while anthropology provides a view of the cultural foundation so that various cultures can be studied in student learning methods. (I. Gede A. B., 2011).

The anthropological foundation contributes to the development of educational science in the aspect of policy making in the implementation of the educational process by studying the characteristics of a particular culture. The nature of the study in educational anthropology emphasizes the differences in human groups including the perspective of cultural characteristics, behavior and traditional norms, language, philosophy of life adopted by society, and the creation of educational theories. (Triwiyanto, 2021) It can be concluded that the discussion of educational anthropology seeks to compile useful generalizations about humans and their behavior in order to analyze individual students about their diversity in the world of education. With the increasingly rapid and widespread development of the era, an understanding of the culture of society must be possessed by every social group. To study this culture, cooperation is needed between educators and anthropologists with various new methods to analyze and seek cultural potentials that can adapt to the demands of the development of the era in facing socio-cultural changes..

Axiology of Independent Curriculum

In philosophy, axiology is defined as a science that investigates the nature of values, which are generally viewed from a philosophical perspective. (Susanto, 2021) The values in question are related to giving meaning to truth or reality as we encounter in our lives that explore various areas, such as social areas, symbolic areas or physical-material areas. Moreover, values are also shown by this axiology as a *conditio sine qua non* that must be adhered to in our activities, both in conducting research and in applying knowledge. (Sanprayogi & Chaer, 2017) Axiology studies are also called ethical and aesthetic studies.

Based on the explanation above, if it is related to the independent curriculum, the field of axiology studies is related to the function of the independent curriculum, and after students experience the learning process with the independent curriculum, what kind of methods will students use in responding to problems.

In general, the function of the curriculum is as a tool to help students develop their personality towards educational goals. The curriculum is all aspects that affect students in schools, including teachers and other facilities and infrastructure. The curriculum as a learning program for students, is arranged systematically and logically, given by the school to achieve educational goals. As a learning program, the curriculum is an intention, plan and hope

According to Alexander Inglis (1918), the functions of the curriculum include:

Adjustment function, because individuals live in an environment while the environment is constantly changing and dynamic, each individual must be able to adapt dynamically. And behind the environment must also be adjusted to the conditions of the individual, this is where the function of the curriculum lies as an educational tool towards well-adjusted individuals.

Integration Function, the curriculum functions to educate integrated individuals.

Because the individual himself is an integral part of society, an integrated individual will contribute to the formation or integration of society.

Differentiation Function, the curriculum needs to provide services for individual differences in society. Basically, differentiation will encourage people to think critically and creatively, and this will encourage social progress in society.

Preparation Function, the curriculum functions to prepare students to be able to continue their studies further for a wider reach or enter society. Preparing abilities is very necessary, because schools cannot possibly provide everything that is needed or everything that interests them.

Selection Function, there is a close relationship between differences and choices. Recognition of differences also means being given the opportunity for someone to choose what they want and what interests them. This is a very ideal need for a democratic society, so the curriculum needs to be programmed flexibly.

Diagnostic Function, one aspect of educational services is to help and direct students so that they are able to understand and accept themselves so that they can develop all their potential. This can be done if they are aware of all their weaknesses and strengths through exploration and prognosis. The function of the curriculum in diagnosing and guiding students to be able to develop their potential optimally.

The functions of the curriculum explained above are very important to be strengthened and realized in the form of a policy system approach and the authority of the regional government, because the regional government has the power and potential of resources, both human resources, structure and infrastructure and funding that have indeed been determined by applicable regulations and laws.

The independent curriculum was born as an answer to one of the conditions where the Corona-19 pandemic caused many obstacles in the learning process in educational units, which had a significant impact. The 2013 curriculum used before the pandemic was the only curriculum used by educational units in learning. The pandemic period from 2020 to 2021.

Meanwhile, the Pancasila student profile is useful as a compass for Indonesian educators and students. The Pancasila student profile describes the goals of national education in more detail regarding the ideals, vision, mission, and goals of education for students and all components of the educational unit. The Pancasila student profile provides a picture of what is desired regarding the character and abilities of Indonesian students. All learning, programs, and activities in educational units have the ultimate goal of the Pancasila student profile, so that educators and students know what the state's expectations are for educational outcomes and strive to realize them together.

Based on the explanation above, it can be understood that the independent curriculum functions as a tool to help students develop their personalities towards educational goals. The intended educational goal is to realize the Pancasila student profile with all its dimensions. So that students can later solve problems faced by their environment wisely and not cause new problems.

Then related to values, the study of the axiology of the independent curriculum is related to the impact of implementing the curriculum for teachers and students. The main issue that comes to the fore here is: "What are the benefits (for what) is the independent curriculum for teachers and participants?" In this context, the question can be added: "To what extent can the knowledge produced be used?" In this case, the problem is no longer a question of truth, but of goodness. (Sanprayogi & Chaer, 2017)

As previously explained, the independent curriculum with project-based learning and the formation of Pancasila student profiles as its characteristics aims to form teachers and students who 1. Believe, fear God Almighty, and have noble character. 2. Global diversity. 3. Mutual cooperation. 4. Independent. 5. Critical thinking. 6. Creative. With these two programs, it is hoped that in the future teachers and students will be formed who have 21st century skills of Creativity Thinking and Innovation, Critical Thinking and Problem Solving, Communication and Collaboration, Information, Media and Technology Skills, and Life and Career Skills. So that they can adapt to the development of the times.

The six dimensions of the Pancasila student profile need to be seen as a whole as a whole so that each individual can become a competent, characterful, and behavioral lifelong learner according to the values of Pancasila. Educators need to develop these six dimensions comprehensively since early childhood education. In addition, to help a more comprehensive understanding of the dimensions of the Pancasila student profile, each dimension is explained in its meaning and its development is sequenced according to the stage of psychological and cognitive development of school-age children and adolescents. Furthermore, each dimension of the Pancasila student profile consists of several elements and some elements are explained more concretely into sub-elements. The following is a description of the Pancasila student profile.

Dimensions of Faith, Fear of Almighty God, and Noble Morals Indonesian students who believe, have faith in God Almighty, and have noble morals are students who have morals in their relationship with God Almighty. He understands religious teachings and beliefs and applies this understanding in his daily life. There are five key elements of faith, devotion to God Almighty, and noble character: (a) religious morals; (b) personal morals; (c) morals towards humans; (d) morals towards nature; and (e) state morals.

Dimensions of Global Diversity Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thus fostering a sense of mutual respect and the possibility of forming a new culture that is positive and does not conflict with the noble culture of the nation. Key elements of global diversity include knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity..

Dimensions of Mutual Cooperation Indonesian students have the ability to cooperate, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and lightly. The elements of mutual cooperation are collaboration, caring, and sharing..

Independent Dimension Indonesian students are independent learners, namely learners who are responsible for their learning process and results. Key elements of independence consist of awareness of oneself and the situation faced and self-regulation.

The elements of critical reasoning are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes in making decisions.

Creative Dimension Creative students are able to modify and produce something original, meaningful, useful, and impactful. Key elements of creativity consist of producing original ideas and producing original works and actions and having flexibility of thinking in finding alternative solutions to problems

CONCLUSION

Based on the description above, it can be concluded that the Ontology of the Independent Curriculum. The Independent Curriculum is a curriculum with diverse intracurricular learning where the content will be more optimal so that students have enough time to explore concepts and strengthen competencies. The independent curriculum has two characteristics, namely the Pancasila student profile strengthening project and Project-Based Learning. In forming the Pancasila student profile, Islamic Religious Education subject teachers can collaborate with other subject teachers in creating projects.

Epistemology of the independent curriculum. The Independent Curriculum policy is philosophically based on at least 4 (four) schools of philosophy, namely: Progressivism, Constructivism, Humanism, and Anthropological Philosophy. The structure of the independent curriculum in madrasas is generally divided into 2 (two), namely extracurricular learning and project-based learning with themes that have been determined to strengthen the character of the Pancasila student profile. In addition to the structure above, the independent curriculum also classifies classes based on phases.

Axiology of the independent curriculum. The independent curriculum functions

as a tool to help students develop their personalities towards educational goals. The intended educational goal is to realize the profile of Pancasila students with all its dimensions. So that these students can later solve problems faced by their environment wisely and not cause new problems. In addition, with this profile, it is hoped that in the future teachers and students will be formed who have 21st century skills of Creativity Thinking and Innovation, Critical Thinking and Problem Solving, Communication and Collaboration, Information, Media and Technology Skills, and Life and Career Skills. So that they can adapt to the development of the times

REFERENCES

- Ahmad, T. (2007). *Filsafat Ilmu Mengurai Ontologi, Epistemologi, dan Aksiologi Pengetahuan*. Bandung: PT Remaja Rosdakarya.
- Ekawati, M., & Yarni, N. (2019). Teori Belajar Berdasarkan Aliran Psikologi Humanistik Dan Implikasi Pada Proses Belajar Pembelajaran. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 2(2), Article 2. <https://doi.org/10.31004/jrpp.v2i2.482>
- Faiz, A., & Kurniawaty, I. (2020). Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme. *Konstruktivisme: Jurnal Pendidikan dan Pembelajaran*, 12(2), Article 2. <https://doi.org/10.35457/konstruk.v12i2.973>
- Fernandes, R. (2019). Relevansi Kurikulum 2013 dengan kebutuhan Peserta didik di Era Revolusi 4.0. *Jurnal Socius: Journal of Sociology Research and Education*, 6(2), Article 2. <https://doi.org/10.24036/scs.v6i2.157>
- Hilmin, Noviani, D., & Nafisah, A. (2022). Kebijakan Pemerintah Daerah Dalam Penerapan Kurikulum Merdeka. *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora*, 2(2), Article 2. <https://doi.org/10.55606/khatulistiwa.v2i2.565>
- I. Gede A. B., W. (2011). *Antropologi Budaya*. Citra Aditya Bakti.
- Kemendikbud RI. (2022). *Buku Saku Tanya Jawab Kurikulum Merdeka*. Jakarta.
- Kemendikbudristek_bskap_2022_09 Dimensi, Elemen dan Sub elemen Profil Pelajar Pancasila PPP.pdf*. (n.d.). Google Docs. Retrieved October 17, 2022, from https://drive.google.com/file/d/1uqAQpPRJeUsqqhgy_eVvkHgxnOkb_hVl/view?usp=drivesdk&usp=embed_facebook
- Keputusan Menteri Agama Republik Indonesia No. 347 Tahun 2022. (n.d.). *Tentang Pedoman Implementasi Kurikulum Merdeka Pada Madrasah*.
- Kesuma, U., & Hidayat, A. W. (2020). Pemikiran Thomas S. Kuhn Teori Revolusi Paradigma. *Islamadina: Jurnal Pemikiran Islam*, 21(2), Article 0. <https://doi.org/10.30595/islamadina.voio.6043>
- Mahfud, J. (2017). *Paradigma Baru Filsafat Pendidikan Islam*. Jakarta: Kencana.
- Muhaimin. (2016). *Pengembangan Kurikulum Pendidikan Agama islam*. Jakarta: PT Raja Grafindo Persada.
- Muslikh, M. (2020). Landasan Filosofis dan Analisis terhadap Kebijakan Merdeka Belajar dan Kampus Merdeka. *Jurnal Syntax Transformation*, 1(3), 40–46.

- Mustaghfiroh, S. (2020). Konsep “Merdeka Belajar” Perspektif Aliran Progresivisme John Dewey. *Jurnal Studi Guru Dan Pembelajaran*, 3(1), Article 1. <https://doi.org/10.30605/jsgp.3.1.2020.248>
- Nanggala, A., & Suryadi, K. (2021). Analisis Konsep Kampus Merdeka Dalam Perspektif Aliran Filsafat Pendidikan Progresivisme Dan Perennialisme. *Jurnal Pendidikan Kewarganegaraan Undiksha*, 9(1), Article 1. <https://doi.org/10.23887/jpku.v9i1.31422>
- Nuralim, I., & Suharto, A. W. B. (2022). Ontologi, Epistemologi, dan Aksiologi. *Intiqad: Jurnal Agama dan Pendidikan Islam*, 14(1), 11. <https://doi.org/10.30596/intiqad.v14i1.8703>
- Perni, N. N. (2018). Penerapan Teori Belajar Humanistik Dalam Pembelajaran. *Adi Widya: Jurnal Pendidikan Dasar*, 3(2), Article 2. <https://doi.org/10.25078/aw.v3i2.889>
- Priyanto, D. (2017). Implikasi Aliran Filsafat Pragmatisme Terhadap Praksis Pendidikan. *Jurnal Pendidikan Islam Indonesia*, 1(2), 177–191. <https://doi.org/10.35316/jpii.v1i2.47>
- Rosyid, R. (2012). Epistemologi Pragmatisme: Dalam Pendidikan Kita. *Jurnal Pendidikan Sosiologi Dan Humaniora*, 1(1), Article 1. <https://doi.org/10.26418/j-psh.v1i1.380>
- Sanprayogi, M., & Chaer, M. T. (2017). Aksiologi Filsafat Ilmu dalam Pengembangan Keilmuan. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 4(1), Article 1.
- Satria, R., Hanum, N. A., Shahbana, E. B., Supriyanto, A., & Ulfatin, N. (2020). Landasan Antropologi Pendidikan dan Implementasinya Dalam Pembangunan Indonesia. *Indonesian Journal of Social Science Education (IJSSE)*, 2(1), Article 1. <https://doi.org/10.29300/ijssse.v2i1.2718>
- Susanto, A. (2021). *Filsafat Ilmu: Suatu Kajian dalam Dimensi Ontologis, Epistemologis, dan Aksiologis*. Bumi Aksara.
- Susilawati, N. (2021). Merdeka Belajar dan Kampus Merdeka Dalam Pandangan Filsafat Pendidikan Humanisme. *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, 2(3), Article 3. <https://doi.org/10.24036/sikola.v2i3.108>
- Teguh, W. G. W. (2014). *Filsafat Pendidikan: Mazhab-mazhab Filsafat Pendidikan*. Jogjakarta: Ar-Ruzz.
- Triwiyanto, T. (2021). *Pengantar Pendidikan*. Bumi Aksara.
- Wahyuni, F. (2015). *Kurikulum dari masa ke masa*. 10(2), 231–242.
- Wijaya, E. Y., Sudjimat, D. A., & Nyoto, A. (2016). *Transformasi Pendidikan Abad 21 Sebagai Tuntutan Pengembangan Sumber Daya Manusia Di Era Global*. 1, 16.