

The Spirit of Tawhid in the Merdeka Curriculum: Ismail Raji Al-Faruqi's Thoughts

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Abstract: Violations of human values still occur in various regions in Indonesia. Indonesia needs to reflect on religious values that encourage humans to an ideal social system. Efforts that can be made to realize the ideal social system are through education. One of the important aspects of national education aims to form Indonesian people with a Tawhid spirit. The national education orientation is in line with the scientific development of Ismail Raji Al-Faruqi. To realize the purpose of national education, national education requires a curriculum that is based on the value of Tawhid. Therefore, the Merdeka curriculum that is being massively campaigned must be studied the dimensions of Tawhid contained in it. This study aims to analyze the concept of Tawhid Ismail Raji Al-Faruqi in the Merdeka curriculum to support the achievement of national education goals. This research is literature research. The data collection method uses documentation methods and its data analysis techniques use content analysis. The results of this study show that the Merdeka curriculum has a positive relationship with the thoughts of Ismail Raji Al-Faruqi related to his thoughts on Tawhid. The relationship is reviewed based on the spirit of Tawhid contained in the profile of Pancasila students and the concept of independent learning. Tawhid is understood as the main value that becomes a universal value. That is, the value of Tawhid has implications for all elements of life. Meanwhile, independent learning can be understood as an opportunity for educators to teach faith strengthening.

Keywords: Merdeka curriculum; tawhid; Ismail Raji Al-Faruqi.

A. Introduction

The function of national education is contained in the 2003 National Education System Law (Sisdiknas) of 2003 Chapter II Article 3. The article explains that one of the functions of education is to provide opportunities for students to develop their potential to become human beings who believe in and are pious and have noble characters (Matlani & Khunaifi, 2018). Indonesia is not a religious country, but Indonesia is a country that believes in religious values. This orientation should have

an impact on the creation of peace as well as religious values. Religion teaches peace, brotherhood, and salvation (Natalia, 2016).

Indonesia, which has the title "The Meeting Place of World Religions (Muhammad, 2013) is also not spared from phenomena that tarnish the harmony of a nation that recognizes religion. Phenomena that have occurred include the Poso, Ambon, Pontianak, and Sampit tragedies, as well as other inter-ethnic conflicts (Natalia, 2016). In 2018, for example, there were 192 cases of religious violations (Gusnanda & Nuraini, 2020). This phenomenon indicates that it is necessary to return to religious values to reconstruct a peaceful social order. The foundation that can be used as capital to carry out the reconstruction is the role of education.

The objectives of national education that have been described above show specifically that national education is a process of forming Indonesian people who have the spirit of tawhid. From the spirit of tawhid then emerges noble character which is a form of internalization of the values of tawhid. The spirit of tawhid in national education is also in line with Ismail Raji Al-Faruqi's thoughts regarding the concept of monotheism. Ismail Raji Al-Faruqi explained that the concept of tawhid is the initial foundation for building Islamic civilization. Tawhid is seen as the basic foundation for cultural development (Farida, 2014). Furthermore, he also interprets that tawhid means that this universe originated from Allah SWT and will return to him (Nata, 2013).

The discussion about national education cannot be separated from the curriculum discussion. The curriculum that is being heavily campaigned by the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) is the Merdeka Curriculum. The Merdeka Curriculum can be understood as the arrow of national education, which is to aim at the goals of national education. Therefore, the Merdeka Curriculum must have the orientation of developing the potential of students to become human beings with a tawhid dimension. Thus, phenomena that tarnish the harmony of a nation can be reduced.

Ismail Raji Al-Faruqi was born on January 1, 1921, in Jaffa, Palestine (Putra & Jahada, 2020; Sani, 1998). One of his thoughts is related to the concept of tawhid which is used as the basis of science (Farida, 2014). In the modern era, the development of science needs to be integrated with the theocentric view of Muslims. This will characterize the personality of a Muslim in his mission of devoting his knowledge to Islam in a *lillah* manner. The concept of tawhid, which is rooted in the intellectual soul of Muslims, will then have implications for the process of searching, discovering, and using it in life based on Islam (Muhaimin, 2011). The concept of tawhid contained in the sentence "There is no god but Allah" according to Ismail Raji Al-Faruqi has many dimensions contained in it. These dimensions such as civilization, cultural unity, and the universe are inseparable from the meaning of tawhid itself. Tawhid is interpreted as a general view related to truth, reality, space, and time. The teachings of the tawhid dimension have a relationship with human existence. It then convinces with a transcendent form (Al-faruqi, 1999).

The orientation of Islamic education according to Ismail Raji Al-Faruqi must be based on the concept of tawhid. Following the opinion of Ismail Raji Al-Faruqi, national education also has a tawhid orientation. As an important instrument of education, the orientation of the curriculum must have similarities with the orientation of national education. So that there is coherence between the goals of national education and the curriculum. This study aims to analyze how far the orientation of the latest curriculum, namely the Merdeka Curriculum, is as a means of aiming at the goals of national education in forming students with the dimension of tawhid.

B. Method

This research is library research. This research is included in the qualitative research that is literature. The data collection technique uses documentation from primary and secondary sources. The primary source that the author uses is Ismail Raji Al-Faruqi's book entitled "Tawhid its Implication for Thought and Life, *Islamisasi Ilmu Pengetahuan*, and *Seni Bertauhid*". While secondary sources in this study used articles that discussed Ismail Raji Al-Faruqi's thoughts such as the article *Pemikiran Ismail Raji Al-Faruqi Tentang Tauhid, Sains, dan Seni* (Farida, 2014), *Konsep Pemikiran Ismail Raji Al-Faruqi: dari Tauhid Menuju Islamisasi Ilmu Pengetahuan di Lembaga Pendidikan* (Putra & Jahada, 2020), and *Pemikiran Pendidikan Islam & Barat* (Nata, 2013). The data obtained is then used as material for analysis. After the content analysis was carried out (Hamzah, 2020), a dialogue between Ismail Raji Al-Faruqi's thoughts were carried out with the concept of the Merdeka Curriculum and national education. Thus, the dialogue was able to produce an argumentative discussion with an emic perspective on the spirit of monotheism in the Merdeka Curriculum.

C. Result and Discussion

1. Tawhid Spirit in Pancasila Student Profile

The principle of tawhid according to Ismail Raji Al-Faruqi can be translated into five units, namely: (1) The Unity of God, meaning that knowledge must encourage the process of analysis and synthesis between reality and God's law; (2) The unity of nature, this unity can be understood as the integration of the entire universe both in the form of material and non-material all referring to God so that every scientific development must be a reflection of faith; (3) Unity of truth, meaning that there is no contradiction between revelation and reality. In addition, the investigation of the universe will not end. It is caused by God's endless pattern; (4) Unity of life, meaning that God's will consists of natural laws that allow it to be investigated and God's will in the form of moral laws that must be obeyed; (5) The unity of mankind, meaning that education must be oriented to human values (Hermawati, 2015).

The learning process that is emphasized in Merdeka Curriculum does not only involve learning carried out through subjects in general. However, efforts are being

made to achieve character education through a project to strengthen the profile of Pancasila Students. This project is considered capable of providing character education for students. Through project-based learning, students will be forged into intelligent human beings with spiritual, cognitive, and physical skills. With this project, students have the opportunity to learn from their environment and can learn about important issues so that students can carry out concrete activities in answering the issues they are studying. This Pancasila Student strengthening project can encourage students to be inspired to contribute to their environment (Nurani et al., 2022).

The spirit of tawhid can also be found in subjects. For example, the subject matter contained in SD/MI, subjects that support the personal strengthening of tawhid is supported by strengthening religious subjects, character, and Pancasila education (Nurani et al., 2022). The Pancasila Student Profile has six pillars that are in line with Ismail Raji Al-Faruqi's concept of tawhid:

a. Faithful, Pious to God Almighty, and Have Noble Character

One of the achievements targeted in the Merdeka Curriculum (KM) is the spiritual aspect. The learning process is carried out so that students can achieve faith and piety. The monotheism orientation can be seen in the first pillar of the Pancasila Student profile in the Independent Curriculum. The first pillar clearly explains that the education carried out aims to optimize the spiritual strength of students. The first pillar of the Pancasila Student profile states that the first learning achievement is so that students can become individuals who are faithful and pious and have noble characters (Sari et al., 2022).

The pillars of the Pancasila Student profile in the form of faithful, pious, and noble characters have elements contained in them. These sub-elements include: (a) Religious morality, namely students can know, love God, and students can understand their religion and carry out its teachings; (b) Personal morality, namely having the integrity to respect oneself and students can take care of physically and mentally; (c) Morals in humans, namely students uphold equality with others and respect existing differences and have empathy for others; (d) Morals in nature, namely protecting and preserving nature; (e) State morality, namely students carry out their obligations as part of citizens (Rusnaini et al., 2021).

This pillar is in line with the concept of "the unity of God" which encourages the development of science to understand and strengthen the relationship between *ilahiyyah* and reality. The concept of "the unity of God" encourages the understanding that God is the creator and sustainer of this universe. Therefore, the role of science is to analyze and synthesize various phenomena, both natural and social, with the laws of Allah.

b. Global Diversity

Global diversity has elements such as: (a) Recognizing and appreciating cultures, namely students can explore, explore, and compare various cultures which in turn show students respect for different cultures; (b) Communicating

and interacting with other cultures, namely students can communicate with different cultures and students can develop various perspectives; (c) Be reflective and have an attitude of responsibility towards the experience of diversity, namely having students be able to harmonize differences in culture, students can eliminate negative stereotypes, and students can reflect on the experience of diversity; (d) Social justice, namely students can play an active role in building a just, open, and sustainable society. Students can also play an active role in the consensus process and students can understand their role in a culture of democracy (Rusnaini et al., 2021).

This pillar is in line with the concept of "unity of mankind". Education must be a bridge for someone to understand and implement *ukhuwah basyariyah* (brotherhood of fellow human beings) in addition to other *ukhuwahs*. This orientation is very relevant to the life of the Indonesian nation, which is a multicultural nation.

c. Cooperating

Cooperation has elements such as (a) Collaboration, students can work together and communicate in achieving common goals, students can build a positive dependency attitude, namely understanding their role and the roles of others who can contribute to the achievement of common goals, students can also coordinate with others to achieve a common goal; (b) Concern, students have a respectful attitude and are responsive to the environment; (c) Sharing, students have an attitude of giving and receiving wisely in the context of social life (Rusnaini et al., 2021).

This pillar is also in line with the concept of the unity of mankind. Education must train students to have sensitivity to fellow human beings. Social sensitivity can be realized in the form of cooperation. The value of humanity in cooperation can be seen from the form of cooperation that can be carried out by anyone regardless of status. It can be understood that in working together there is an awareness of the unity of mankind.

d. Independent

This orientation encourages education to be able to form independent Indonesian students. Independent is interpreted as an attitude of being responsible for the process and student learning outcomes. This pillar also has key elements, namely: (a) Self-awareness, (b) Situational awareness, (c) Self-regulation (Rusnaini et al., 2021).

This pillar corresponds to all the concepts of unity above. The independent spirit of students that needs to be developed is to be responsible for the process and learning outcomes. Regarding the concept of faith, students will have strong faith if they can proceed to the point of understanding the greatness of God. This independent attitude is also reflected in the story of Prophet Ibrahim who independently with his observation experience came to an understanding of the true God.

e. Critical Reasoning

The pillar of critical reasoning means that Indonesian education encourages students to have the power of critical thinking so that they can process, construct, analyze, evaluate, and conclude various information to find the truth objectively. The elements contained in critical reasoning are: (a) Obtaining and processing information, (b) Analyzing and evaluating reasoning (c) Reflecting on thinking and thinking processes, (d) Making decisions (c) Reflecting on thinking and thinking processes, and (d) Making decisions (Rusnaini et al., 2021).

This pillar is in line with the concept of "unity of life". God's will which is natural law makes it possible to do research. The role of critical thinking is important because, without this critical thinking, humans will find it difficult to understand these natural phenomena which are essentially verses for the form of God.

f. Creative

The creative pillar can be understood as an educational reference to form a creative person who can modify and produce something original that has meaning, is useful, and has a positive impact. The key elements are (a) Producing original ideas, (b) Producing original works, and (c) Producing original actions (Rusnaini et al., 2021).

This pillar corresponds to the "unity of knowledge". This infinite pattern of God in the universe requires a creative soul to be able to understand the greatness of God's patterns, which ends in strengthening faith in the Creator.

2. Tawhid Spirit in the Concept of *Merdeka Belajar*

Merdeka Belajar is a strategic step ordained by the government to provide opportunities for Indonesian students to develop their talents. The demands of an increasingly complex future encourage education to strive to produce excellent students. The essence of the Merdeka Curriculum is to encourage the realization of independent teachers and students in exploring knowledge (Daga, 2021). This means that as beings who are gifted with reason, *Merdeka Belajar* encourages Indonesian students to their nature, which is to have freedom of thought. The Merdeka curriculum encourages learning to be more relevant and interactive. This curriculum also encourages project-based learning activities. Thus, students can be encouraged to actively explore existing factual issues (Rahayu et al., 2022).

Merdeka Belajar is a means that provides space for human nature to be able to develop according to its best potential. The concept of *Merdeka Belajar* also refers to the humanistic learning theory (Rahman et al., 2021). Humans are free to think about things that exist in nature as a form of reflection of intelligent beings to find the essence. Humans need to think to find the truth. Without the ritual of thinking, of course, Prophet Ibrahim did not find his true God. Through the struggle of thinking, a series of analyzes of various natural phenomena then concluded the tawhid of Prophet Ibrahim who found his God. The meaning of tawhid according to Ismail Raji Al-Faruqi is the acknowledgement that there is no god but Allah (Al-faruqi, 1982). Prophet Ibrahim concluded that Allah is the Lord of the worlds who created all things

that were first considered by Prophet Ibrahim as God. The process that Prophet Ibrahim went through is proof of the role of freedom of thought in the process of true discovery.

In the context of *Merdeka Belajar*, students and teachers are given the freedom to think, innovate, be free to be happy and learn independently and creatively (Daga, 2021). Indonesian Education refers to the National Education System which oversees every learning process of Indonesian students. With *Merdeka Belajar*, students will explore extensively learning something that has been conceptualized in the National Education System. The orientation of national education very clearly refers to the formation of a complete human being following the goals of Islamic education (Jumadi et al., 2022). The spiritual dimension is used as the initial foundation in the formation of students' morals. This spiritual dimension is in line with the identity of the Indonesian nation, namely believing in the existence of an Eternal (God). The spiritual dimension that is embodied in the form of students' morals (morals with God, humans, and the environment) is a form of the derivation of tawhid (Jumadi et al., 2022).

The concept of *Merdeka Belajar* that wants to be narrated is to encourage students to think in every learning activity. The concept of the Merdeka Curriculum also encourages learning outside the classroom. This means that this learning orientation has a good opportunity for teachers to teach the faith to their students. Exploration of the environment in which students learn can be directed by the teacher to touch the dimension of tawhid (Abdullah et al., 2013). That's because this universe holds a sign of God's power and greatness. A learning system like this must be a separate spirit, especially for Islamic educational institutions to be a method of introducing and bringing students closer to their God.

3. Spirit of Tawhid in National Education Goals

The strategic position of the curriculum is used to achieve the goals of national education, which is to function to educate the nation's life so that the formation of a dignified nation's civilization. National education is directed at forming Indonesian people who are faithful and pious, have character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To realize this goal, the government formulated the National Education System as stipulated in Law no. 20 of 2003 concerning the National Education System (Guza, 2009).

Law No. 20 of 2003 concerning the National Education System in Article 1 Paragraph 1 states that:

Pendidikan merupakan usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta ketrampilan yang diperlukan dirinya, masyarakat, bangsa, dan negara.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. (translated)

The law above states that the first goal to be realized is to form humans who have spiritual powers. The purpose specifically explains that the first point is to form a human being with a divine dimension. The initial foundation to be built is to form humans who have a vertical relationship with their God as the Creator who has the highest authority over all his creations. Education for a nation is seen as the most serious effort to realize a complete human being in building civilization. National education is education rooted in the culture of the Indonesian nation (Diantoro et al., 2021). Through national education, the transformation of the noble values of Pancasila in students is carried out which is used as the basis for developing Indonesian people with character. As a religious nation, Indonesia is obliged to formulate education that is integrated with the noble values of religion. Article 36 paragraph 3 explains that:

Kurikulum disusun sesuai dengan jenjang pendidikan dalam kerangka Negara Kesatuan Republik Indonesia dengan memperhatikan pada peningkatan iman dan takwa, peningkatan akhlak mulia, dan seterusnya.

The curriculum is structured according to the level of education within the framework of the Unitary State of the Republic of Indonesia by paying attention to increasing faith and piety, increasing noble character, and so on. (translated)

The above article explicitly strengthens the law described above which explains that the first goal of national education is to increase students' faith and piety. This faith and piety refer to nothing but a relationship with the transcendent. This faith and piety are also used as the foundation for the development of science. The concept of tawhid is also Ismail Raji Al-Faruqi's first step as an identity in developing Islamic knowledge. This Islamic knowledge can then be used to advance the civilization of society (Hanipudin & Raviki, 2020). his step is in line with the mission of the Independent Curriculum in forming a superior generation.

The laws and regulations in the National Education System described above position religious education as forming Indonesian people who have spiritual attitudes (Jannah, 2013). Ismail Raji Al-Faruqi encourages students to be given a basic Islamic insight that is qualified to have the capability to maintain their identity amid scientific modernization that tends to be secular (Al-faruqi, 1984). Students' intellectual struggles are vulnerable to being swayed if they are not based on strong Islamic insights. This power of Islamic insight is then expected to be their stronghold in interacting with western scholarship.

The dynamics of curriculum change in Indonesia shows that education in Indonesia is deemed necessary to always accommodate the demands of changing times. The diversity of critical analysis of the times then results in a new curriculum

called the Merdeka Curriculum. The presence of this curriculum is an evaluation of the previous curriculum by emphasizing the formation of superior Indonesian human resources, becoming lifelong students, having global competence, and having behavior that is following the values of Pancasila (Rusnaini et al., 2021).

The development of education today demands a balance between feeling, thought, and action. All three describe the balance of humans as beings with theomorphic dimensions (having divine elements) and social dimensions. A solid belief related to tawhid must be internalized through behavior in life which is manifested in the form of one's character. The Islamic dimension contained in the Merdeka Curriculum can be studied from the character-building efforts presented. The character values contained in the Pancasila Student profile are very Islamic. The six pillars above are the provisions of Indonesian people in living the reality that continues to develop during their association with non-Islamic nations. The essence of character education has relevance to the goals of Islamic education. Within the framework of national education, Islamic education is recognized in three domains, namely the realm of institutions, subjects, and values. According to Daulay, the three domains refer to the content of Islamic values in the national education system (Sudadi, 2020).

Religion has a global role in all parts of life. His teachings are contained in the holy books of each religion. Man's relationship with God is regulated in the matter of tawhid and subsequently becomes the foundation for establishing relationships with all His creatures. Positive human behavior with all creatures is a crystallization of the tawhid dimension that is embedded in a person. This dimension is following Ismail Raji Al-Faruqi's explanation of the tawhid dimension related to carrying out Allah's commands as the creator of the universe. As the expression of Ismail Raji Al-Faruqi:

As the subject of moral action, man must therefore be capable of changing himself, his fellows or society, nature or his environment, to actualize the divine pattern or commandment in himself as well as in them (Al-faruqi, 1982, p. 13).

Based on the explanation above, it can be understood that humans as actors of moral action have a responsibility to change starting from themselves, those closest to them, and society in general to carry out their roles as executors of God's commands. Obedience to tawhid is used as a benchmark for a person's Islam which is manifested in the form of an acknowledgement of His transcendence which is then used as the main principle by all creatures. Ismail Raji Al-Faruqi also explained that:

It is no wonder therefore that the Muslim is definable by his adherence to al tawhid by his profession of its shahadah, by his observance of the absolute unicity and transcendence of Allah as the ultimate principle of all creation, of all being and life, of all religion (Al-faruqi, 1982, p. 17).

The values contained in the concept of tawhid, do not break at the level of the relationship with God. However, the value of tawhid also extends to efforts to create goodness for all of God's creatures (Jumadi et al., 2022). The Pancasila Student profile

contains the pillars of working together and global diversity. These two pillars encourage good relationships among God's creatures.

The elaboration of the national education goals contained in the Merdeka Curriculum can be grouped into three areas of learning achievement. The three domains include the dimensions of monotheism, humanity, and ways of thinking. The educational objectives above have relevance to Islamic education which aims to optimize the potential for faith, personality, intellectuality, and skills needed. This fact shows that national education is full of Islamic values and follows the culture of the Indonesian nation as an eastern nation that holds noble values and religious spirituality (Hidayat, 2021). Through education that has Islamic values, it can be used to touch the spiritual and physical dimensions (Awwaliyah & Baharun, 2018).

The foundation of education with the tawhid dimension can be understood by re-appreciating and implementing the meaning of national education which has been formulated in Law no. 20 of 2003 Article 1 Paragraph 2 which reads:

Pendidikan nasional adalah pendidikan yang berlandaskan Pancasila dan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 yang berakar pada nilai-nilai agama, kebudayaan nasional Indonesia, dan tanggap terhadap tuntutan perubahan zaman.

National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, and Indonesian national culture, and is responsive to the demands of changing times. (translated)

The law clearly states that education operated in Indonesia must refer to the values of Pancasila. The first principle of Pancasila which reads "Belief in the One and Only God" can be understood as a representation of the view that learning that takes place must be based on God. This divinity dimension is very important to give spirit to modern science which is developed while still being based on the local wisdom of the Indonesian nation which upholds religious values. This is also in line with the view of Ismail Raji Al-Faruqi who explains that modern knowledge is dry without the values of tawhid (Arifuddin, 2015). The development of advanced science needs to be integrated with the theocentric view of Muslims. This will characterize the personality of a Muslim in his mission of devoting his knowledge to Islam in a lillah manner. The concept of tawhid which is rooted in the intellectual soul of Muslims will then have implications for the process of searching, discovering, and using it in life based on Islam (Muhaimin, 2011).

Ismail Raji Al-Faruqi's thoughts regarding tawhid have three dimensions of meaning contained in them. The first dimension refers to the essence that Allah is the only God of the universe. This dimension will then have implications for the belief of Muslims that everything will be subject to the One with His provisions. Universal provisions require humans to submit to His provisions. Human submission to His provisions is a crystallization of recognition as His creatures. The second dimension implies that humans are the result of Allah's creation, which in turn must serve the

Creator. The power possessed by humans is a gift given by the Creator to His creatures. The power possessed by humans must be used as capital to live reality as servants. As servants, humans also have the personal freedom to act, even with the consequences of each action. The personal consequences are a form of responsibility to God for all his behavior in life. The third dimension is the fulfilment of God's commandments as an effort to achieve happiness in this world and the hereafter. Allah's commands are contained in the Muslim holy book (Al-Qur'an) which is then detailed in the words of the Prophet Muhammad (Al-Hadith). Both contain guidelines for living life in this world until the afterlife. The obedience of Muslims to their teachings is the path that must be taken by Muslims to achieve happiness in this world and the hereafter.

Based on the explanation above, it shows that tawhid occupies a very strategic and important position in forming a complete Indonesian human being who upholds religious and spiritual values. Religion has a big role as a driving force for the life of the nation and state. The role of tawhid will have implications for student behaviour in building a civilization following God's commandments. This is because religion has regulated how to relate to God, humans, and the environment.

Indonesia is not an Islamic country. However, in the national education system, the concept of education is in line with Islamic values. The concept offered by national education is also in line with the thought of the famous thinker Ismail Raji Al-Faruqi about tawhid. National Education and Ismail Raji Al-Faruqi share the same view that the development of Islamic education must be based on the values of tawhid. It is intended so that modern science that develops amid Muslims knows divine elements.

D. Conclusion

The Merdeka Curriculum is a curriculum that is encouraged to be implemented in national education. One of the most important aspects of it is the concept of tawhid. Based on the author's analysis, shows that the orientation of the Merdeka Curriculum has a tawhid dimension. This is in line with Ismail Raji Al-Faruqi's tawhid positioning on aspects of scientific development. The spirit of tawhid contained in the Merdeka Curriculum can be seen in the profile of Pancasila Students, which is a project to strengthen national character. The next spirit of tawhid is contained in the concept of Merdeka Belajar. Merdeka Belajar has a strategic position to support the teaching of faith in students. The spirit of monotheism is also shown in the orientation of national education described in the National Education System.

The analysis that has been compiled in this study is based on a literature review that has been read and interpreted. This is a limitation of this study because it is deemed necessary to have field data on how education executors (teachers) in the field understand the values of monotheism contained in the Merdeka Curriculum. Thus, this literature research still opens space for field research to explore how teachers understand the elements of monotheism contained in the Merdeka Curriculum.

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