

Quality Schools From an Educational Policy Point of View Independent Learning in Indonesia

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Abstract

The current independent curriculum hopes to present a form of education that can compete globally. The curriculum framework is flexible and prioritizes character development as the main subject. The problem is how to form the behavior habits of each student so that they have a moral character and are not easily swayed by the challenges of the times. The author uses a qualitative descriptive method. Procedurally, the adaptation of the independent curriculum begins with a study of the concept of independent learning activities on independent campuses that involve planning, learning processes,

assessments, and learning evaluations. Then look at the suitability of the existing study program curriculum based on KKN. In implementing an independent curriculum, each campus must be able to facilitate student rights. This is the vision of the Ministry of Education and Culture to realize an advanced Indonesia that is sovereign, independent, and has personality through the creation of Pancasila Students who think critically, creatively, independently, and have faith in God Almighty, with noble character, cooperation, and global diversity, can be achieved through Freedom of Learning policy. The integrity of students is also formed to be responsible for their academic status so that they can innovate and compete globally and benefit the social environment.

Keywords: Independent Curriculum; Integrity of Indonesian Christian Students; Education

Introduction

The progress of today's civilization, especially the 4.0 era, requires the generation of the nation's next generation to be strong and able to survive. This can be done from the success of the learning they get. The learning determines success carried out by educators (lecturers). The following curriculum appears as a guide. Etymologically, the curriculum comes from the Latin *currere*, which means race track or flow direction in the form of a trajectory. In French, the curriculum comes from the word *courier*, which means running to a final destination¹. One of the important things that must be included in the curriculum is the point of what life skills must be realized in student participants after learning. Since the curriculum is made, this matter must be designed from an early age.

¹ Roce Marsaulina, *Pengantar Pendidikan Agama Kristen*, ed. Stenly R Paparang and Rajiman Sirait (Luwuk: Pustaka Star's Lub, 2022), 24.

The independent curriculum currently hopes to present a form of education that can compete globally. The curriculum framework is flexible and prioritizes character development as the main subject in this independent curriculum. The problem is how to shape the behavior habits of each student so that they have a moral character and are not easily shaken by the challenges of their time so that the potential of students (cognitive, affective, and psychomotor) can develop to the maximum.

The policy of the Minister of Education and Culture in 2020 in which the existence of Merdeka Learning and Merdeka Campus (MBKM) shares the transfer of thoughts in the world of learning, as stated in learning at the academy. The Independent Learning and Independent Campus designs include the purpose of independence and freedom for each higher education institution (PT). Based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 3 of 2020 Article 15 concerning National Standards for Higher Education².

The way and model of teaching lecturers in the classroom are generally influenced by the lecturer's perception of teaching and learning. Now in this new curriculum system, this is not the case. Lecturers must encourage students to find out as much knowledge as possible and use the lecture classroom as a means of discussion in solving a case or to design a concept of what they will make from the lecture material.

² N Susilawati, "Merdeka Belajar Dan Kampus Merdeka Dalam Pandangan Filsafat Pendidikan Humanisme," *Jurnal Sikola: Jurnal Kajian Pendidikan dan ...* (2021): 205, <http://sikola.ppj.unp.ac.id/index.php/sikola/article/view/108>.

Lecturers must be able to become mentors or mentees so that every student continues to walk within the prevailing moral norms. This is not without reason if you look at the current social climate conditions that are increasingly declining regarding morals and integrity (from increasing intolerance, corruption, fraud, drug abuse, and so on). Moreover, the impact of science and technology itself, which is easy to obtain, appears lazy and underestimates a process. This challenge must be faced in implementing an independent curriculum system. Which is not limited to being free, but character values are maintained. Especially religious colleges.

Method

In this writing, the author uses a descriptive qualitative method in which the researcher uses various sources such as; books, journal articles, and viewing based on phenomena the author experienced. The purpose of qualitative research can also state the chosen research design ³. Qualitative research does not generalize but emphasizes the depth of information to reach the level of meaning ⁴.

³ John W Creswell, *Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Belajar, 2021), 164.

⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2019), 22.

Result And Discussion

1. Curriculum

Education is an effort made to develop the potential that exists in humans. Talking about curriculum, there are various definitions related to education. According to Hasan Langgulung, the definition of the curriculum can be seen from four main aspects, namely:⁵

1. Goals to be achieved to continue education
2. All knowledge, information, data, programs, and experiences that make up the curriculum
3. Teaching methodologies and methods implemented by teachers to teach and attract students to learn
4. Methodology and assessment are carried out in measuring and assessing the curriculum and outcomes of the designed educational process.

The curriculum is an academic standard that must be mastered by all students, detailing the learning objectives of each subject and how to achieve these goals. In achieving or setting competency standards, involvement in every community is the key to success. According to Hasan, education can have two points of view. The first point of view is related to society, and the second point of view is

⁵ Rudolf Klein, "Systems Modelling and the National Health Service: A Reply," *Political Studies* 25, no. 3 (1977): 352.

toward the individual ⁶. As a professional educator, you must understand your profession's curriculum development.

The definition of curriculum is generally a set of subjects taught to students. The concept of curriculum as a learning experience that describes the state of accurate concepts ⁷. Etymologically, the curriculum comes from the world of sports in ancient Roman times in Greece, which contains the Latin word "*curir*" which means runner, and "*curere*" which means "a place to run". So the term curriculum has the meaning of a direction that must be taken by runners from the start line to the finish.

According to Khoe Yao Tung, the curriculum has certain aims and objectives based on the Apostle Paul in 2 Tim. 4:17 "*I have finished the curriculum, I have kept the faith...*" Therefore, according to Khoe, the curriculum does not only cover trivial things, it contains the whole educational process ⁸.

1.1. Curriculum Basic Framework

To achieve basic competencies and educational goals. The curriculum for general, honest, and special types of education at the primary and secondary education levels consists of: ⁹

⁶ Ibid., 351.

⁷ Famahato Lase, "Dasar Pengembangan Kurikulum Menjadi Pengalaman Belajar Famahato," *Jurnal PG-PAUD STKIP Pahlawan Tuanku Tambusai* 1, no. 2 (2015): 131.

⁸ Khoe Yao Tung, *Menuju Sekolah Kristen Impian Masa Kini* (Yogyakarta: Penerbit ANDI, 2015), 136.

⁹ E Mulyasa, *Kurikulum Tingkat Satuan Pendidikan: Sebuah Panduan Praktis* (Bandung: PT Remaja Rosdakarya, 2008), 46.

- a. Group of religious subjects and noble character; carried out through religious activities, citizenship, personality, science and technology, aesthetics, physical, sports, and health.
- b. Citizenship and personality subject groups; carried out through religious activities, noble character, citizenship, language, arts, and culture, as well as physical education.
- c. Group of science and technology subjects carried out through activities.
- d. Aesthetics subject group; carried out through language, arts and culture activities, skills, and relevant local content.
- e. Group of physical subjects, sports, and health; carried out through physical activities, sports, health education, natural sciences, and relevant local content.

Carrying out all of the above needs to be done holistically so that each learning can affect the understanding and appreciation of the students.

1.2. Principles of Curriculum Design Development

In the curriculum development process, many principles are considered essential.;¹⁰

1. Relevance Principle

There are two kinds of relevance, namely internal relevance and external relevance. Internal relevance is that every curriculum must

¹⁰ Wina Sanjaya, *Kurikulum Dan Pembelajaran: Teori Dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)* (Jakarta: Kencana Prenada Media Group, 2008), 39–42.

have harmony between its components, namely harmony between the goals to be achieved, content, materials, or learning experiences that must be possessed. This internal relevance shows the integrity of a curriculum. At the same time, external relevance relates to the harmony between the goals, content, and student learning processes included in the curriculum with the needs and demands of society.

2. Flexibility Principle

The curriculum must be flexible or flexible. In principle, flexibility has two sides: First, it is flexible for teachers, which means that the curriculum must provide space for teachers to develop their teaching programs according to existing conditions. Meanwhile, for students, the curriculum must provide various possible program options according to their talents and interests.

3. Continuity Principle

This principle implies that interrelationships and continuity are maintained between subject matter at various levels and types of educational programs. This is not only to prevent a repetition of subject matter but also for students' success in mastering subject matter at certain levels of education.

4. Effectiveness

The principle of effectiveness relates to the success of implementing the program by the plans that have been prepared.

5. Efficiency

The curriculum is said to have a high-efficiency level if the facilities, minimal costs, and limited time can obtain maximum results.

Developing the overall curriculum can be classified into two main types of variations in curriculum development.;¹¹

1. Traditional Pattern

The critical role in this type is played by inspectors, advisors, and consultants who encourage and spread innovation and take an essential part in the "inservice education" of teachers.

2. Heuristic Pattern

This pattern began in the United States in the late 1950s. The difference with the traditional pattern is that there is a more organized and organized process, and in particular, planned innovation is carried out through "pilot studies," "field-testing," and evaluation.

Curriculum development steps must make a distinction between macrocosmic and microcosmic development steps. On the macro level, the influencing factors are historical, sociological, philosophical, psychological, and "scientific." After seeing this, then it is translated into micro ¹². In developing a curriculum design, you must first identify essential elements such as learning experiences, skills, and values to be obtained within a certain period.

In preparing the curriculum design, it is necessary to consider the four elements by asking questions: What is to be done? What subject matter is to be used? What methods and what organization are

¹¹ Hendyat Soetopo and Sormanto Wasty, *Pembinaan Dan Pengembangan Kurikulum* (Jakarta: Bumi Aksara, 1991), 58–59.

¹² *Ibid.*, 59.

to be employed? How are the results to be appraise? The four elements must show that they are interrelated and dependent on each other ¹³.

In Indonesia itself, history records that the curriculum that was applied in Indonesia, namely the 1947 curriculum to the 2013 curriculum, underwent updates following the development of an increasingly modern world of education and, of course, due to the development of the times. Baderiah, in his book, describes the development of the curriculum in Indonesia as follows; ¹⁴.

1. 1947 Curriculum (Lesson Plan 1947)

The first curriculum born during the independence period used the Dutch term *leer plan*, which means lesson plans. This term is more popular than the term curriculum (English). The change in the direction of education was more political, from the orientation of Dutch education to the national interest. At that time, the principle of education was established by Pancasila. This curriculum was called the 1947 Lesson Plan and was only implemented in 1950. The focus of the 1947 Lesson Plan does not emphasize mental education but only on character education and state and community awareness.

2. 1952 Curriculum (Unraveled Lesson Plan 1952)

This curriculum has led to a national education system. The most prominent and at the same time a characteristic of the 1952 curriculum is that every lesson plan must pay attention to the content of lessons that are related to daily life, "The syllabus of the subjects is very clear,

¹³ Ibid., 73–74.

¹⁴ Baderiah, *Buku Ajar Pengembangan Kurikulum* (Palopo: Lembaga Penerbit Kampus IAIN Palopo, 2018), 8–12.

a teacher teaches one subject," (Ahmad, Director of Basic Education of the Ministry of National Education for the period 1991 -1995). One of the benchmarks for changing the 1947 curriculum to the 1952 curriculum is a particular school for 6-year low school graduates who do not continue to junior high school. Community classes teach skills such as agriculture, carpentry, and fisheries so that children who cannot afford to go to junior high school can go straight to work.

3. 1964 Curriculum (Education Plan 1964)

The government again perfected the curriculum system in 1964, called the 1964 Education Plan. The main ideas of the 1964 curriculum that characterize this curriculum are that the government wants the people to get academic knowledge for debriefing at the elementary level so that learning is centered on the Pancawardhana program. Panca Wardhana focuses on developing creativity, taste, intention, work, and morals.

4. 1968 Curriculum

This curriculum is a manifestation of a change in orientation to implementing the 1945 Constitution purely and consistently. The birth of the 1968 Curriculum was political in that it replaced the 1964 Education Plan, which was imaged as a product of the Old Order. The 1968 curriculum emphasizes an organizational approach to the subject matter: Pancasila coaching groups, basic knowledge, and special skills. The number of lessons is 9. The 1968 curriculum is a round curriculum. "Only contains basic subjects only."

5. 1975 curriculum

Completing the 1968 curriculum that gave birth to the 1975 curriculum emphasized more effective and efficient education. This

curriculum was born because of the influence of concepts in MBO management (management by objective). Methods, materials, and teaching objectives are detailed in the Instructional System Development Procedure (PPSI), known as lesson units, namely lesson plans for each unit of discussion (Drs. Mudjito, Ak, MSi, Director of Kindergarten and Elementary Education, Ministry of National Education).

6. 1984 curriculum

This curriculum is also called the 1975 Curriculum, which is enhanced by positioning students as learning subjects, observing something, grouping, discussing, and reporting. This model is called Active Student Learning Method (CBSA) or Student Active Learning (SAL). The CBSA concept, which is good theoretically and has good results in the tested schools, experienced many deviations and reductions when applied nationally (Professor Dr. Conny R. Semiawan, Head of the Ministry of National Education Curriculum Center 1980-1986).

7. 1994 Curriculum and 1999 Curriculum Supplement

Based on Law no. 2 of 1989 concerning the National Education System, The government updated the curriculum to integrate the previous curricula. In the 1994 curriculum, the combination of objectives and processes has not been successful because the student's learning load is considered too heavy. Local content materials are adapted to the needs of each region, for example, regional arts, regional skills, and others. Various interests of community groups also urge that specific issues be included in the curriculum.

8. 2004 Curriculum, KBK (Competency-Based Curriculum)

In 2004, the Competency-Based Curriculum (KBK) was launched as a substitute for the 1994 Curriculum. A competency-based education program must contain three main elements, namely the selection of appropriate competencies and the specification of evaluation indicators to determine the success of competency achievement and learning development.

9. KTSP Period Curriculum (Level Unit Level Curriculum) 2006

This curriculum is almost similar to the 2004 Curriculum. The main difference lies in authority in its preparation, which refers to the spirit of the decentralized education system. In the 2006 curriculum, the central government sets competency standards and essential competencies. Teachers must be able to develop their syllabus and assessment according to the conditions of the school and the area.

10. 2013 Curriculum

The 2013 curriculum is an improvement, modification, and updating of the previous curriculum. This curriculum is a substitute for the KTSP curriculum. The 2013 curriculum has three aspects of assessment, namely aspects of knowledge, aspects of skills, and aspects of attitudes and behavior.

When compared to the Christian curriculum, the levels of "players" that determine the use of a curriculum are planned, selected, and selected as follows: ¹⁵

1. Christian school leaders, including school pastors. The foundation of the school's mission and vision must be the

¹⁵ Tung, *Menuju Sekolah Kristen Impian Masa Kini*, 138.

main. The realization of the school's mission and vision will determine the form of the curriculum in its achievement (intended curriculum).

2. The government, through the Ministry of Education and Culture (Kemendikbud), determines a formal national curriculum.
3. Professional associations that recommend their learning curriculum and references.
4. Students who experience or obtain an implemented curriculum, taking into account the level of understanding of various physical, intellectual, social, emotional, and spiritual aspects.
5. Publishing books related to the content contained in the curriculum or content determined by educators/curriculum experts if allowed to determine their curriculum. (Inherent curriculum).

In every aspect, Christian education must be meaningful for human life in God's plan. Humans are educated to see the glory of God through the whole of creation. The Christian education vision's depth will determine the core curriculum's depth and strength ¹⁶.

1.3. Independent Curriculum

In implementing the independent curriculum, each campus must be able to facilitate the rights of students so that they can take semester

¹⁶ Ibid., 141.

credit units (SKS) outside their campus for a maximum of two semesters or the equivalent of 40 credits. This is by the Regulation of the Minister of Education and Culture Number 3 of 2020 article 15 paragraph (1), which states that this form of learning can be carried out within and outside the Study Program. Article 18 paragraph 3 b. stating that 1 (one) semester or equivalent to 20 (twenty) semester credit units is Learning outside the Study Program at the same Higher Education; and c. a maximum of 2 (two) semesters or equivalent to 40 (forty) semester credit units are: a) Learning in the same Study Program at different Universities; b) Learning in different study programs at different universities; and; c) Learning outside of Higher Education.

Procedurally, the adaptation of the independent curriculum begins with a study/examination of the concept of independent learning activities on independent campuses concerning planning, learning processes, assessments, and learning evaluations. Then look at the suitability of the existing study program curriculum based on KKN. The results of the study are used as the basis for formulating a curriculum model for study programs, designing academic collaborations both within PT, outside PT, and with relevant partners ¹⁷.

In carrying out the independent learning activity program, the independent campus cannot be separated from the name learning and assessment by the characteristics of learning in the 21st century, where learning integrates knowledge, skills, attitudes, mastery of information,

¹⁷ M R Baharuddin, "Adaptasi Kurikulum Merdeka Belajar Kampus Merdeka (Fokus: Model MBKM Program Studi)," *Jurnal Studi Guru dan Pembelajaran* (2021): 197, <https://www.e-journal.my.id/jsgp/article/view/591>.

and communication technology ¹⁸. So students, in this case, are required to get hard and soft skills. In order to face the global challenges that exist today.

The independent learning curriculum allows all students to create ideas like what they want or design. However, it should be underlined that the relevance of each idea must also be considered. The role of educators, in this case, namely lecturers, is vital. Lecturers not only encourage students to innovate but also have to guide them to stay in the corridor of good morals.

The demands in the 21st century are so high known as Higher Order Thinking Skills (HOTS), which must also be balanced with the presence of emotional intelligence (EQ). EQ has been accepted as short for Emotional Intelligence, equivalent to IQ. Several studies have shown that an executive or professional who is technically superior and has a high EQ is a person who can overcome conflicts. Gaps must be bridged or filled, see hidden relationships that promise opportunities, and take dark, mysterious, and mysterious interactions. which, in my opinion, can produce gold more readily, more nimbly, and faster than anyone else.

Gordon in Saarni and Harris explains several aspects or domains contained in the concept of competence, namely knowledge,

¹⁸ D B Sanjaya, D G F Wirabrata, and ..., "MENAKAR MERDEKA BELAJAR KAMPUS MERDEKA: DISKURSUS PEMBELAJARAN ABAD XXI DALAM PERSPEKTIF PENDIDIKAN KARAKTER," *Jurnal Pendidikan ...* (2021): 991, <https://ejournal.undiksha.ac.id/index.php/JJPP/article/view/40342>.

understanding, skills, values, attitudes, and interests ¹⁹. So the balance with character building is so essential. In making it happen, in 2017 the Government intensified character education by issuing Presidential Regulation No. 87 of 2017, concerning Strengthening Character Education (PPK). Strengthening Character Education is an educational movement to strengthen the character of students through harmonization of the heart (ethics), taste (aesthetics), thinking (literacy) and sports. This is so inherent in the current independent curriculum system.

In the independent curriculum, there is also the application of Real Work Lectures (KKN). The author sees that applying Real Work Lectures (KKN) in Higher Education contained in the independent curriculum is part of the educational process carried out with hands-on learning experiences in the field. From this process, it is hoped that students will be able to take an essential role in solving and helping every problem in the social community. From this opportunity, students can form their integrity and character apart from mere skills.

The above refers to Permendikbud No. 20 of 2018 concerning Strengthening Character Education (PPK), namely: 1) Religious, 2) Nationalist, 3) Integrity, 4) cooperation and 5) Independence. There are 18 (eighteen) embodiments of the five central character values from the Curriculum Center of the Research and Development Agency of the Ministry of National Education, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic,

¹⁹ C Saarni and P Harris, *Children Under Standing of Emotion* (UK: Cambridge University Press, n.d.), 319–349.

curiosity, national spirit, love. homeland, appreciate achievements, friendly, love peace, love to read, care for the environment, care about social, and responsibility.

2. Integrity of Indonesian Christian Students

Perception and attitude are two related matters because a person's attitude is influenced by how he views a problem. In terms of integrity, especially in the academic field, for example, honesty, the perception of each student greatly influences his behavior.

Integrity is something that is attached to virtue or good character. Nowadays, with all the technological advances, the integrity problem of students is very concerning. In the results of existing research, it is stated that the misuse of information technology has a significant effect on academic fraud, and integrity has a positive role to overcome ²⁰.

Gostick and Dana Telford, as quoted by Fadillah, stated that "the characteristics of people who have high integrity are: (1) realizing that doing small positive things is very important because building integrity begins and is shown from small things (2) finds what is right when people others see it in a gray color, (3) Responsible, (4) Cultivate trust,

²⁰ D A Pramita, B Subiyanto, and ..., "Pengaruh Penyalahgunaan Teknologi Informasi, Integritas Mahasiswa Dan Motivasi Belajar Terhadap Perilaku Kecurangan Akademik Mahasiswa Akuntansi," *Syntax Literate; Jurnal ...* (2022): 2485, <https://www.jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/6571>.

(5) Keep Promises (6) Consistent, (7) Honest (8) Act like being watched”²¹.

In Christian ethics, the behavior must run as a form of moral responsibility, as the Bible has written. Christian students must highly uphold morality. The benchmark for the behavior of Christian students is to do good deeds based on God's commands written in the Bible. So humans are equipped with components that do not exist in other creatures, where these components are also present in God. So humans are also individuals who have morals. Human morality includes the responsibility to make decisions or act according to ethical considerations.

People of integrity are the same people when alone and in public. No difference exists in nature and character when placed in any circumstances. One translation of the word integrity is 'honest' (Mark 12:14). Jesus taught that everyone faithful in small things will be faithful in big things (Luke 16:10). The translation from Bahasa Indonesia Daily is: "a person who can be trusted (orang yang bisa dipercaya)."

The above is also reflected in the independent curriculum in which the Ministry of Education and Culture is committed to creating Pancasila Students. Pancasila students embody Indonesian students as lifelong students who have global competence and behave by the values of Pancasila, with six main characteristics: faith, fear of God

²¹ A M Fadlillah, "INTEGRITAS DIRI DALAM MENGHINDARI TINDAKAN INTERNET PLAGIARISM," *Jurnal Riset Manajemen Dan Bisnis (JRMB) Fakultas ...* (core.ac.uk, 2019), 439, <https://core.ac.uk/download/pdf/235155710.pdf>.

Almighty, noble character, global wisdom, cooperation, independence, reasoning critical and creativity.

In this era of globalization, the role of Pancasila is vital for students to maintain the personality of the Indonesian nation. This is not without reason; because of globalization, the boundaries between countries are now becoming invisible, so that various foreign cultures can enter quickly and affect the mindset and lives of students, in this case, students. So the critical aspect in the preparation and implementation of the free learning curriculum is not only to be able to compete in skills, but the integrity of every student must be a fixed price that needs to be there. Moreover, talking about the ideology of the nation and the state.

The values contained in Pancasila as the basis for the character of Indonesian students are as follows:

1. Belief in the one and only God/ Believe in God (Ketuhanan Yang Maha Esa)

In the precepts of divinity, it contains the value of religious belief, that the State that was established is the embodiment of human goals as creatures of God Almighty to always uphold the attitude of belief in worshiping a religion that is fully believed. Therefore, all matters relating to the implementation and administration of the State, even the morals of the State, the morals of State administrators, State politics, State government, state laws and regulations, and the freedom and human rights of citizens must be inspired by the values of the One Supreme God. So Indonesian students are encouraged to have it.

2. A Just and civilized humanity (Kemanusiaan yang Adil dan Beradab)

The precepts of humanity contained the value that the state must uphold human dignity as a civilized creature. The second precept of Pancasila contains the value of awareness of moral attitudes and human behavior based on norms and culture towards oneself, fellow humans, and the environment.

Indonesian students must maintain a noble culture, locality, and identity and maintain an open mind in interacting with other cultures, to foster mutual respect and the possibility of forming a new culture that is positive and does not conflict with the noble culture of the nation. This is an element of the global diversity contained in the freedom of learning.

3. The value of gotong royong (Nilai gotong royong)

Indonesian students are encouraged to have the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, quickly, and lightly. In this case, the elements of Collaboration, Caring, paying attention and acting proactively to conditions or circumstances in other people's environment, Sharing, giving, and receiving all things that are important for personal and collective life, as well as being willing and able to live a shared life that prioritizes the shared use of resources and resources. the existing space in the community in a healthy way.

4. Independent

Every Indonesian student must be able to be responsible for every process that is undertaken. He begins to understand his emotions

and his strengths and limitations. So that they can regulate their thoughts, feelings, and behavior to achieve their learning goals.

5. Critical Reasoning

Students who think critically can objectively process information both qualitatively and quantitatively, build relationships between various information, analyze information, and evaluate and conclude it.

6. Creative

Indonesian students are encouraged to create or modify an idea that can benefit the wider community. This is the vision of the Ministry of Education and Culture to realize an advanced Indonesia that is sovereign, independent, and has personality through the creation of Pancasila students who are critical, creative, independent, have faith and fear God Almighty, and have a noble character, work together, and have global diversity. Can be achieved through the Independent Learning policy.

Conclusion

The independent curriculum is a breakthrough that was built to realize an Advanced Indonesia that is sovereign, independent, and personal through the creation of Pancasila students who are critical, creative, independent, have faith and fear God Almighty, and have a noble character, work together, and have global diversity. Can be achieved through the Independent Learning policy. In this independent curriculum, students' integrity is also formed to be responsible for their academic status so that they can innovate and compete globally and benefit their social environment. What is more, as a Christian student,

you must highly uphold morality. The benchmark for the behavior of Christian students is to do good deeds based on God's commands written in the Bible. So humans are equipped with components that do not exist in other creatures, where these components are also present in God. So humans are also individuals who have morals. Human morality includes the responsibility to make decisions or act according to ethical considerations.

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