

INDONESIAN NATIONAL QUALIFICATION FRAMEWORK AND MBKM CURRICULUM OF PAI DOCTORAL IN PTKI

Aida Hayani

State Islamic University of Sunan Kalijaga Yogyakarta
aidaalmahira@yahoo.com

Sutrisno

State Islamic University of Sunan Kalijaga Yogyakarta
trisno_63@yahoo.com

Sukiman

State Islamic University of Sunan Kalijaga Yogyakarta
sukiman@uin-suka.ac.id

Abstract: Curriculum is so important in Higher university. The existence of compulsory higher education and transformed into an independent agency without interest and political elements stored in it. This Study aims to describe the Indonesian National Qualification Framework and MBKM Curriculum of PAI Doctoral in PTKI. This research findings are as follows: the reality is that the recruitment pattern of educational institutions cannot be separated from the grip of politics. For example, many top leaders in higher education are still wrong in mentioning KKN, the error lies in how to understand the concept of KKN only to the extent of the curriculum. With the implementation of the curriculum, it is hoped that PTKI will meet the needs of employment opportunities and can play an important and active role in social life at the national and international levels.

Keywords: PAI Curriculum, Doctoral Program, KKN, MBKM, PTKI

INTRODUCTION

The Ministry of Religion of the Republic of Indonesia (Kemenag RI) has the authority to manage religious educational institutions in Indonesia, one of which is Religious Universities. Based on the type of implementation, higher education institutions are divided into two, namely public and private universities.¹In more detail, the classification can be distinguished based on religion, including Islamic

¹Ismail Makki, "The Dynamics of the Development of Islamic Religious Education Curriculum in Higher Education," *Journal of Islamic Studies* 3, No. 2 (December 2016), 160.

Religious Higher Education, Catholic Higher Education, Hinduism, Christianity and Buddhism. Meanwhile, a number of campuses with Islamic backgrounds are classified into Private Religious Colleges (PTKS) and State Islamic Religious Colleges (PTKIN).²PTKIN forms include universities, institutes, and high schools. Islamic religious higher education institutions cannot be separated from the various problems that confront them. The main problem faced by Islamic Religious Colleges (PTKI) today is that PTKI has fallen into its own internal problems. The classic problems currently being faced by PTKI are the lack of teaching staff (lecturers), the quality of the teaching staff who have not reached the standard, the limited facilities and infrastructure to the slowness and inefficiency of educational institutions.³

Recently there has been a fairly extreme shift due to the findings in the field of science and technology. One of them that we can feel at this time is the use of virtual in daily activities which causes a shift in culture and patterns of community socialization. This condition is called the era of disruption, an era where the emergence of an innovation that is beyond prediction and changes the order of the previous era.⁴The current technological paradigm tends to take over the role of lecturers or teachers as agents of socialization. Departing from this phenomenon, it can be seen that graduates and students have a great opportunity to manifest and spread positive vibes regarding thoughts and understanding to share activities on social media. The era of disruption has also flooded the public with information and related impacts, namely positive and negative impacts. Of course, conditions like this need to be used as well as possible. In other words, it is necessary to filter before sharing to avoid the vortex of hoax news. In addition to creating opportunities, challenges also adorn the development of the industrial revolution era 4.0, especially in Indonesia. Termination of employment, unemployment, until the closure of several factories and companies is a problem that needs serious handling. Based on a study, in the next five years it is estimated that around 35% of jobs will be lost due to the influence of the presence of digital technology. Even in the next 10 years, unemployment will be even more significant because it is estimated that 75% of jobs are threatened with disappearance, this condition is due

² Helaluddin, "Higher Education Curriculum Redesign: Strategies in Facing the Industrial Revolution Era 4.0," *Jurnal Mudarrisuna* 3, No. 2 (July 2018), 259.

³ M. AgusNuryanto, "Criticism of Academic Culture in Higher Education," *The Journal of Society & Media* 1, No. 1 (2017), 35-42.

⁴ Helaluddin, "Higher Education Curriculum Redesign: Strategies in Facing the Industrial Revolution Era 4.0, 260.

to the competence of available human resources that are not in accordance with the demands and needs of the times.⁵

Due to the low qualifications of human resources and the competitiveness of lecturers, the government has issued a discourse regarding the import of foreign lecturers to Indonesia.⁶Reported from CNN Indonesia media that the Minister of Research, Technology and Higher Education (Menristekdikti) targets the discourse to be realized in 2020. This discourse has caused controversy in various circles of society, many of whom are against this discourse and vice versa. For those who are cons, of course they think that this policy will harm local lecturers. As for those who are pro/agree, providing a paradigm for the general public that the presence of foreign lecturers in Indonesia will give a new color to a more competitive academic atmosphere. On the other hand, the pattern of lecturer recruitment in Indonesia is still based on kinship. This causes the portrait of higher education in Indonesia to be bleak. Other criticisms also arise regarding the causes of the decline in the quality of higher education in Indonesia, namely:⁷

Preferably, the existence of higher education must manifest itself and be transformed as an independent agency without any interests and political elements stored in it. However, the reality is that the recruitment pattern of educational institutions cannot be separated from the grip of politics. Basically, education where the birthplace of cadres who are idealistic or pragmatic, humanist or dehumanist, tolerant or intolerant, individualist or socialist cannot act in a neutral manner. This is in accordance with Paulo Freire's opinion that education which has been running so far has been full of political interests and has become a medium which can be said to be far from neutral.⁸The drag on the materialistic-pragmatic situation of society is another clash that faces the face of Indonesian education. In fact, humanist ideology and ethical values should be the ideological basis for building education, but they seem contradictory. The manifestation of these pragmatic values is an entity of corporate value which is nothing but a form of contestation of neutrality in education. Or it can be said that education is slowly being led away from moral and ethical values in order to meet economic demands.

⁵*Ibid.*,43.

⁶Aida Hayani,*Developing Curriculum of the Department of Islamic Religious Education IAIN Lhokseumawe Aceh*,Sunan Kalijaga International Journal on Islamic Educational Research, Vol 2. No.1, 2018, 147.

⁷ M. AgusNuryanto, *Academic Cultural Criticism in Higher Education*, 35-42.

⁸Paulo Freire, *Politics, Power and Liberation*. trans. Agung Prihantoro and Fuad Arif Fudiyartanto, (Cet. VI; Yogyakarta: Pustaka Pelajar, 2007), 16.

An interesting phenomenon to observe is that education in Indonesia tends to be anti-reality.⁹ Why is that? Due to external pressures, this has led to the formation of a community paradigm that assumes that every graduate is a product that is ready to be marketed.¹⁰ In this regard, it can be said that universities are likened to a printing machine whose output is in accordance with market needs. Paradigms that have been constructed like this are difficult to change. As with Indonesia, which has been nicknamed an agrarian country because of its wide agricultural land, this condition has been sidelined by the younger generation who clearly prefer office work. Supposedly, college graduates can be expected to open up job opportunities without having to proffer a job application letter. Especially at this time the patterns and social systems of the world community have changed a lot according to the demands of the 21st century. Therefore, the current education system needs to be reviewed by providing students with the development of skills or competencies that are in accordance with the demands of the current era.

In the current era of revolution 4.0, it is necessary to review the education system in Indonesia, namely by conducting an in-depth study of (KKNI) and independent learning by considering the times. Believe it or not academics, scientists and practitioners are still few who study the Law on Higher Education. As a result, many large universities (PT) and tens of thousands of students suffer from legal chronic diseases. For example, many top leaders (great leaders) in higher education are still wrong to mention the KKNI, the error lies in how to understand the concept of KKNI only to the extent of the curriculum, as a result the majority of universities are currently in demand for the KKNI curriculum and Independent Learning.¹¹ Even though these two things are not a curriculum, but not only in the field of higher education but also in various sectors such as labor, government bureaucracy, training, industry, the business world and so on. As stated in Presidential Decree number 8 of 2012 that the KKNI is a competency qualification tiering framework that can juxtapose, generalize and integrate the education and job training fields as well as work experience in order to provide recognition of work competencies in accordance with the work structure in various fields.¹²

⁹*Ibid.*, 16.

¹⁰Supriati Supriati and Tri Handayani, "The Relevance of College Graduates in Work Placement," *Journal of Applied Business Administration* 2, No. 2 (2018): 218–27, <https://doi.org/10.30871/jaba.v2i2.1121>.

¹¹Sutrisno and Suyadi, *Higher Education Curriculum Design Refers to the Indonesian National Qualifications Framework*, (Bandung: Youth Rosdakarya, 2015), vi.

¹²Ministry of Religion, *Guide Development PTKI Curriculum Refers to KKNI and SN-Dikti*, (Jakarta: Directorate of Islamic Religious Higher Education, 2016), 1.

Meanwhile, independent learning is to provide opportunities for students to take courses outside campus. This is in order to develop creativity, capacity, personality and student learning needs as well as develop independence where students take a maximum of 1 semester equivalent to 20 credits across study programs and 40 credits outside of college 1 semester or equivalent to 40 credits.¹³

The Islamic Religious Education Doctoral Program (PAI) is under the auspices of the Tarbiyah Faculty. PAI programs at several PTKI are among the oldest study programs in Indonesia and their existence has contributed to the development of Islamic education in Indonesia, especially in the preparation of PAI lecturers for both private and public universities. In order to meet the demands of developments that exist in society, the PAI Doctoral Program has actually made improvements and self-improvement from time to time. One thing that gets attention is curriculum development. This is done with the aim that the PAI Doctoral Program curriculum can be adaptive and predictive to the demands of developments that exist in society. However, it is assumed that in reality the development of the curriculum for the Doctoral Program of Islamic Religious Education has not been fully able to meet the demands of development and needs that exist in society. Why did it happen? one of the main factors is that the development of the Islamic Religious Education Doctoral Program curriculum has not been fully carried out optimally or maximally.

It is proven that there are still a number of problems related to the design and implementation of the curriculum for the Doctor of Islamic Education program. Among these problems are: First, in terms of the process of preparing the Doctoral Program curriculum, it is still colored from a paradigm that is more concerned with texts, where the culture of the text still remains today so that in compiling the curriculum, the paradigm is only to fulfill accreditation. This can be seen from the curriculum preparation process in which the main attention of curriculum developers is still focused on determining courses or study materials and not on the preparation of the Indonesian national qualification framework and Merdeka Learning Campus. Second, The main weakness of the PAI study program curriculum is that it does not focus on six Islamic sciences (al-Qur'an, Hadith, Faith, Worship, Morals and Dates). Third, in terms of implementation, although it has used the IQF, but in actualization in the field it turns out that it is not fully in accordance with the demands of the curriculum principles of the KKNi and Free

¹³*Free Learning Guidebook-Independence Campus*, (Jakarta: Directorate General of Higher Education Ministry of Education and Culture, 2020), ii.

Learning, both from the students' and lecturers' perspectives.¹⁴Where in terms of lecturers where lecturers do not understand the essence of the curriculum in the education system so that the implementation of the curriculum becomes narrow and rigid, lecturers do not prepare learning tools before carrying out learning so that lectures are dominated by lectures and discussions in a monotonous manner, lecturers are less clear in formulating learning outcomes so that lectures are limited to lectures. meet the number of face-to-face, learning strategies and methods are very minimal creativity, learning evaluation is limited to giving scores/values so that it does not lead to giving stimulus to open up the potential of the students concerned. Ideally the curriculum design for the Doctor of Islamic Religious Education program is focus on 6 Islamic sciences, namely the science of the Qur'an, Hadith, Faith, Worship, Morals and Dates by raising the level to discovery, meanwhile in terms of the ideal implementation of the kkn curriculum at the PAI doctoral program level is not dissolved and drowned by the flow of globalization but is able to maintain its identity, the implementation of the doctoral program curriculum does not only produce workers but also results who are able to work, the implementation of kkn in the field of higher education is full of appreciation so that it has a soul or spirit. Healthy spirituality doesn't just fill in the blanks without meaning.¹⁵

Observing the various problems above, the researcher feels the need to explain the PAI Doctoral Program Curriculum at PTKI.

LITERATURE REVIEW

Indonesian National Qualifications Framework

The Indonesian National Qualifications Framework (KKN) is a milestone for the world of higher education in Indonesia to produce quality and competitive human resources. leveled global.¹⁶This curriculum is the result of development The Directorate General of Higher Education of the Ministry of Education and Culture which is fostered directly through the Directorate of Learning and Student Affairs (BELMAWA). This initiative was initiated by the Directorate of Instructor Development and Training of the Ministry of Manpower and Transmigration

¹⁴Results of Observation of the Islamic Education Doctoral Program Curriculum at PTKI

¹⁵ Sutrisno and Suyadi, Higher Education Curriculum Design Refers to the Indonesian National Qualifications Framework, (Bandung: Youth Rosdakarya, 2015), 13.

¹⁶Muhammad Taufiqharahap, "IJLRES - International Journal on Language, Research and Education Studies ISSN: 2580-6777 (p); 2580-6785 (e)," International Journal on Language, Research and Education Studies 1, No. 1 (2017): 119-29, <https://doi.org/10.30575/2017/IJLRES-2019010406>.

(Kemenakertrans). During the process of developing and compiling the IQF, related parties were invited to provide suggestions. The agencies involved in this process are those who are already qualified both in terms of knowledge and experience, including professional associations, professional certification bodies or institutions, industry associations, educational and training institutions, and accreditation bodies or institutions. The IQF curriculum is stated in the Presidential Regulation of the Republic of Indonesia Number 8 of 2012.

Based on the Presidential Regulation No. 8 of 2012 and the Higher Education Law No. 12 of 2012 that what is meant by a gradual framework is a qualification of abilities that can juxtapose, equalize, and integrate aspects of education with aspects of job training and work experience.¹⁷ Thus this certainly illustrates that the KKNi has an important position in the PTKI.

According to Deny Setiawan, the KKNi curriculum is a curriculum designed with quality calibration based on the quality of humans or students through the ability to formulate learning outcomes.¹⁸ Hasan Mawardi also expressed the same thing that this framework is interpreted as the government's effort to prepare a bright generation with improvements to the education system. Efforts are being made to develop a course curriculum that is oriented to the three domains of intelligence, namely cognitive, affective, and psychomotor.¹⁹ The same thing was also expressed by Amirudin Latif that KKNi requires universities to produce alumni who have main competencies supporting additional competencies and competencies as well as qualifications that are acceptable and relevant to work skills that are in accordance with the job market.²⁰ Bypass define: "The Indonesian National Qualification Framework, hereinafter abbreviated as KKNi, is a competency qualification framework that can juxtapose, equalize and integrate between the fields of education and the field of job training and work experience

¹⁷Presidential Regulation No. 8 of 2012

¹⁸Deny Setiawan, Validator's View in the Implementation of Curriculum Oriented on the Indonesian National Qualification Framework (KKNi) Social Science Faculty, State University of Medan (Unimed) Medan, Indonesia, (Journal of Humanities and Social Science, Volume 22 No. 12, 2017), 66–72.

¹⁹Hasan Mawardi, Globalization and KKNi-Based Curriculum, (Journal of Safina, Volume 1 No. 2, 2016), 1–10.

²⁰Amirudin Latif, "Developing Curriculum of Bachelor in Elt Program Based on The Indonesian National Qualification Framework (KKNi)," *Premise Journal* 6, No. 1 (April 2017), 85.

in order to provide recognition of work competencies in accordance with the work structure in various sectors”.²¹

Although the design of the Higher Education curriculum that refers to the KKNi tends to produce workers who are ready to compete with higher education graduates from other countries in the global era. In the various KKNi seminars and workshops given in the field of higher education, there is always a reaction from academics, especially the idealists who are critical, "Is the curriculum design for the Doctoral Program of Islamic Religious Education referring to the KKNi to produce workers? This reaction further strengthens the impression that the implementation of the IQF in the field of higher education, if not accompanied by a healthy meaning, tends to produce a workforce that is ready to compete in the global market. However, higher education does not have the legal power not to apply the IQF in the field of higher education. According to researchers,

The factors behind the formulation and preparation of the IQF curriculum are divided into two, namely internal factors and external factors. The internal factors include the gap in the quality of graduates, the relevance of graduates, the number of qualifications and the variety of education. Meanwhile, the external factor that drives the development of the IQF is the dynamics of increasingly competitive competition in the global arena. With the IQF curriculum, education in Indonesia is processed through statements and grading so as to produce equality and recognition of qualifications nationally. In simple terms, Sutrisno and Suyadi define the IQF curriculum as a staging framework for student abilities which is expected to be able to bridge and integrate between the fields of education and graduates with job qualifications in various sectors (Perpres No. 8 of 2012).²²The purpose of the KKNi curriculum is to classify the education system in Indonesia so that it is in sync with market needs. Compared to the previous condition, where the differences in academic, vocational, and professional education were not clearly displayed, this effort was considered better.²³

Thus, it is clear that the basic concept of KKNi is not only related to the education sector, moreover it is only understood narrowly, namely the curriculum as a stigma that has been surfaced so far. KKNi covers all sectors of life, one of

²¹eliwati Derliana Marbun, "The Implementation of Curriculum Based Indonesian National Qualification Framework (KKNi) in Islamic Education Study Program at The Islamic Higher Education in Medan," *IJLRES - International Journal on Language, Research and Education Studies* 3, No. 1 (2019). Pg.73 , <https://doi.org/10.30575/2017/IJLRES-2019010406>.

²²Sutrisno and Suyadi, *Higher Education Curriculum Design Referring to the Indonesian National Qualifications Framework...*, 22.

²³*Ibid...*, 23.

which is education and all of them are interrelated with one another. Basically BKNI has a dual task, namely internal and external. The task of BKNI internally is to provide quality assurance for the sustainability and development of the IQF system, while the task of the BKNI externally is to coordinate and develop the mechanism for implementing the IQF with institutions, institutions or other related and relevant parties in the implementation of the IQF. KKNI based on specific needs and objectives with Indonesia to generalize the education and training system with the career system in the world of work. The IQF is designed to be equivalent to systems developed by other countries. Whereas in its development it also refers to and considers qualification systems of other countries. This is of course a qualification included in the IQF and can be easily applied and accepted by other countries so that exchange of students and workers between countries can be carried out easily. Recognition of the quality of higher education output in Indonesia will be recognized in accordance with the output of higher education in other countries. This is of course a qualification included in the IQF and can be easily applied and accepted by other countries so that exchange of students and workers between countries can be carried out easily. Recognition of the quality of higher education output in Indonesia will be recognized in accordance with the output of higher education in other countries. This is of course a qualification included in the IQF and can be easily applied and accepted by other countries so that exchange of students and workers between countries can be carried out easily. Recognition of the quality of higher education output in Indonesia will be recognized in accordance with the output of higher education in other countries.²⁴

Independent Learning Independent Campus

Government issues Guidebook for Independent Learning-Independent Campus, Director General of Higher Education, Ministry of Education and Culture, April 2020, Guidelines for the Implementation of Odd Semester 2020/2021 Learning at PT, Directorate General of Higher Education, Ministry of Education and Culture RI, 22 June 2020, Permendikbud No. 754 of 2020 concerning the main performance index of higher education. Independent Learning Curriculum Merdeka Campus, is a policy issued by the Minister of Education and Culture with the hope and aim of encouraging students to master various disciplines which will be very helpful in entering the world of work. This independent learning campus policy provides power and opportunities for students to be able to determine for

²⁴*Ibid.*, 24.

themselves the courses they need.²⁵This policy is contained in the regulations contained in Article 18 of the Minister of Education and Culture Number 3 of 2020 concerning the National Standards for Higher Education, which describes the period and learning load for undergraduate or applied students, including: 1) following the entire learning process in study programs at universities according to the period of time. and learning load; and 2) take the learning process according to the load and period that has been set in the study program with the rest outside the study program.²⁶Reporting from the Merdeka Learning policy, every 1 semester or the equivalent of 20 credits students have the opportunity to take part in learning outside the study program at the same university and a maximum of 2 semesters or the equivalent of 40 credits by attending lectures in the same study program at the same university. different. Challenges and opportunities at the Merdeka Campus learning require students to develop their capacity, capability, creativity, personality, and needs, as well as develop independence in finding knowledge through realities and field dynamics such as ability requirements, real problems, social interaction, collaboration, self-management, demands performance, targets and achievements

FINDING AND DISSCUSION

According to Aida Hayani, the views of experts agree that the heart of education is the curriculum. If the curriculum is healthy, the heart will live. A healthy curriculum according to the profile of graduates. Developing Learning Outcomes (LO) is a graduate profile orientation material. LO is needed as a basis for determining the focus of the study on the subject.²⁷

The same thing was also expressed by Suwadi in the results of his research where the LO became the basis for determining the field of study and the name of the course as well as curriculum development in the PAI Study Program which always found updated forms and formats.²⁸Thus LO has a very important position in the curriculum.

²⁵ The Independent Learning Guidebook for the Merdeka Campus (Jakarta: Directorate General of Higher Education, Ministry of Education and Culture, 2020), i.

²⁶*Ibid.*, i.

²⁷ Aida Hayani, *Developing Curriculum of the Department of Islamic Religious Education IAIN Lhokseumawe Aceh*, Sunan Kalijaga International Journal on Islamic Educational Research, Vol 2. No.1, 2018, 147.

²⁸Suwadi, "Development of Islamic Education Curriculum in Higher Education," *Journal of Islamic Religious Education* XIII, no. 2 (December 2016), 234.

One of the interesting ideas regarding the development of Islamic religious education curriculum development model according to Muhaimin. The curriculum development model that initiated he emphasized the internalization of the values of the integration-interconnection paradigm in learning practices, which in the end required the absence of a dichotomy between religious and general sciences.²⁹ Meanwhile, there is one new indicator in curriculum development which was initiated by Muhaimin, namely the combination of several elements of intelligence (creativity question).

Based on the results of Suwadi's research, curriculum development in Islamic Religious Education has always found updated forms and guidelines since 2012, namely the introduction of a curriculum based on the Indonesian National Qualifications Framework (KKNI) from the start. The parties involved in this case are internally and externally. Internally, the layers involved are the entire academic community of the Department of Islamic Education. While externally getting input from stakeholders using graduates, graduates and experts in their fields both at home and abroad such as UGM, the Indonesian PAI Study Program Association Forum, and reviews from Prof. The team and Marry Gelegard from Australia and the last one is the result of the approval of the senate of the Faculty of Tarbiyah and Teacher Training at UIN Sunan Kalijaga Yogyakarta.³⁰

The same thing was also expressed by Mohammad Erihadiana that Higher Education in Indonesia started a new chapter with various changes and innovations in an effort to face global challenges and competition. The enactment of Law Number 12 of 2012 concerning Higher Education, in addition to affirming that higher education must be based on the principle of Tridharma Including education, research, and community service also requires higher education that is able to increase competitiveness in facing globalization in all fields.³¹

There are several reasons for the need to redesign the curriculum at PTKI. First, in the logic of globalization, the quality of higher education abroad and

²⁹Muhammad Irsad, "Development of Islamic Religious Education Curriculum in Madrasas (Study on the Thoughts of Muhaimin)" 2, No. 1 (2016), 68.

³⁰Suwadi, PAI Curriculum Development in Higher Education", Journal of Islamic Religious Education, Vol. XIII, No. 2, December 2016.

³¹Mohamad Erihadiana, "Tmplementation Of Curriculum Based on Indonesian National Qualification Framework In Islamic Religious College (Case Study Problems and Challenges Implementation of Curriculum Based on the Indonesian National Qualifications Framework at the State Islamic University of Sunan Gunung Djati Bandung)," Conference Proceeding ICONIMAD International Conference on Islam in Malay World IX, Krabi, Thailand, 2019, 538.

within the country is equalized. In fact, in terms of resources, Indonesia is still lagging behind in many ways, for example the low quality and quantity of educated people, the composition of university graduates who are not high, the low research funding in Indonesia, the high risk of natural disasters in Indonesia. PTKI is heading towards a world class university stage. Second, so that the quality is the same as foreign universities, the curriculum used must be based on the national qualification framework found in Indonesia called the Indonesian National Qualifications Framework.³²

A systematic effort in realizing the curriculum applied in the Islamic Religious Education Study Program (PAI) is the preparation of learning outcomes. More specifically related to curriculum updating.

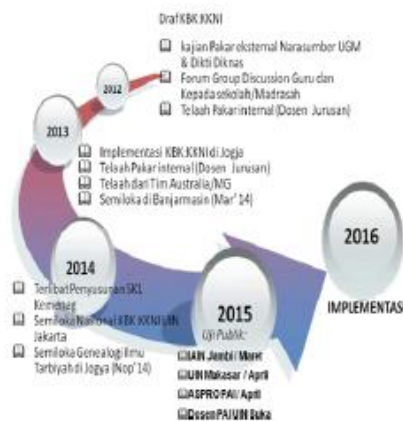


Image 1. Preparation of KBK: KKNI

In order to produce superior seeds that are able to be competitive, the focus of the preparation of the LO is oriented to the fulfillment of the graduate profile. In this regard, the learning outcomes in question include four professional lecturer competencies (pedagogic, social, personality and professional competencies) and professional lecturer competencies within the ministry of religion, namely having leadership competencies. Lecturer competency indicators have been met in the formulation of learning outcomes. Thus the formulation of this LO is at the heart of the study program and is very important. Then the reference for compiling the next curriculum revision is based on the LO. Indeed, the KKNI-based curriculum has been implemented in 2013, but not all campuses have fully complied with the

³²Ibid...,page.

applicable regulations. The 2013 curriculum reference used by the PAI study program in the development of the education system is the Competency-Based Curriculum (KBK) or Curriculum Based Competency (CBC) and still refers to the main guidelines, namely the Indonesian National Qualifications (KKNI) or the Indonesian Qualification Framework (IQF) as well as updating the four curriculum. This annual tradition is a developmental tradition that is in accordance with internal and external elements. The review is carried out once a year while the evaluation is every four years.

Since 2010 a curriculum evaluation agenda has been designed, on this occasion also discussed about teaching schools which involve education experts and practitioners. In this series, syllabus preparation activities are carried out in the form of a lecture program unit or a program plan for semester lectures in stages (breakdown). However, these activities cannot run and control academics on each campus if course descriptions are not prepared. Then a review was carried out in 2015/2016 and based on internal and external influences, objectives, materials, methods, and evaluations, fully implement and enforce the curriculum that refers to the KKNI and SNPT in the 2016/2017 academic year as the PTKI vision. Furthermore, written and verbal paths are taken for the dissemination of the PAI Study Program LO. The writing lines in question include the publication of Course Description books, Academic Guidebooks for the Faculty of Tarbiyah and Teacher Training, banners, leaflets, calendars, and websites. Verbal socialization is carried out through various forums such as coordination meetings, workshops, public lectures, and seminars.

Wahyuningrum's research results show that (1) the success of the learning process with reference to the KKNI is in the very good category with a percentage of 92.35%, (2) the success of curriculum development referring to the KKNI is categorized as very good with a percentage of 96.71% and (3) the success of the KKNI in the learning process observed was categorized as very good with a moderate presentation of 95.19%.³³

The curriculum designed is oriented to the profile and Learning Outcomes set by the PAI Study Program, in this case of course involving various relevant stakeholders who have experience, knowledge, and input according to their fields. Alignment of the manifestation of the institute's vision and mission with the

³³ Wahyuningrum, "Evaluation of the Indonesian National Qualification Framework-Based Learning Process in the Faculty of Education, Yogyakarta State University," *International Conference on Education Management/Administration and Pedagogy* 66 (2017): 260.

faculty. The curriculum that applies in the PAI Study Program so far is not based on the KKNI, although the applicable curriculum should be required based on the Indonesian National Qualifications Framework (KKNI). The preparation of this curriculum is oriented towards Expected Learning Outcome (ELO) which is in line with the graduate profile that has been determined in the Learning Outcome Program (PLO). Compilation of the list of courses in accordance with the established ELO. The ELO preparation needs to be designed in the form of a matrix because this form makes it easier to review the curriculum structure whether the courses that have been prepared are in accordance with ELO. However, it should be noted that the structure review carried out involves stakeholders, lecturers, students and alumni. The draft is reviewed by the faculty and the Quality Assurance Institute (LPM) to ensure that the course content and study materials comply with the ELO. Curriculum review is carried out through the following stages: limited review (involving lecturers of Islamic Religious Education, broad review (involving stakeholders and education experts) and in-depth review (involving the faculty senate and LPM).

Thus curriculum development is carried out systematically and refers to the scientific philosophy developed at PTKI. To implement the curriculum, the learning model is designed to enable students to become agents of change and problem solvers through education. Among the learning models are contextual Teaching and Learning (CTL), Problem Based Learning (PBL), Inquiry Learning (IL) and Discovery Learning (DL). These five learning models can be applied in learning with different emphases depending on the characteristics of the Islamic Education Study Program.

The efforts of the Islamic Education Doctoral Program in conducting an assessment system (Student assessment) are led to see the achievement of Learning Outcomes (LO) as well as feedback for study programs and lecturers. The assessments carried out include the selection of new student admissions, evaluation of courses, also at the time of graduation. Each assessment carried out needs to pay attention to the validity, reliability and objectivity of the assessment. The type of assessment carried out is not only carried out by students against lecturers, but also by students against lecturers, between students and self-assessments. Students can communicate about the acquisition of their scores to the Study Program, including accommodating the Student Appeal or the scores obtained.

In addition, the implementation of the design above is supported by various existing availability, whether it includes human resources as reflected in lecturers, laboratory assistants, IT staff and librarians. Availability mentioned above are recruited based on qualified and appropriate qualifications and competencies in

their fields. Overall, the recruitment process carried out is considered according to the skills needed in the sustainability of PTKI. The existing facilities and infrastructure at PTKI include lecture halls, manual libraries, internet or wifi networks, mosques, convention halls and so on which are adequate to support the implementation of academic activities. The clarity of learning outcomes for each study program is a curriculum indicator that refers to the KKNi and Merdeka Learning.

In this Learning Outcome, several issues related to the LO formulation for the Islamic Religious Education Doctoral Program will be displayed, Learning Outcomes with graduate profiles and Learning Outcomes with subjects

Formulation of Indonesia's National Qualifications Framework

In general, they are described as follows: 1) Fear of God Almighty 2) Have good morals, ethics and personality in completing their duties, 3) Act as citizens who are proud and love their homeland and support world peace. 4) Able to work together and have social sensitivity and high concern for society and the environment. 5) Appreciate cultural diversity, views, beliefs and religions as well as other people's original opinions/findings and 6) Uphold law enforcement and have the spirit to put the interests of the nation first and the wider community.

Meanwhile, Suwadi stated that at the level of the PAI study program (S-3) it was described as follows:³⁴

Paragraph 1: Generic description level 9

Implement the field of expertise and solve the problems encountered based on the field. Specific descriptions are as follows: a) new knowledge, technology, and or art in their scientific field or professional practice through research, to produce creative, original, and tested works. b) Able to solve problems of science, technology, and or art in the field of science through inter, multi and transdisciplinary approaches. c) Able to manage, lead, and develop research and development that is beneficial for science and the benefit of mankind, and is able to gain national and international recognition.

Learning Outcomes of the PAI Doctoral Program

Furthermore, the formulation of learning outcomes for the PAI Doctoral study program includes 3 aspects, namely the field of values, the field of knowledge, the

³⁴Suwadi, PAI Curriculum Development in Higher Education”, Journal of Islamic Religious Education, Vol. XIII, No. 2, December 2016.

field of skills, both general skills and special skills, which are derived from the KKNI formulation in a specific description as follows:³⁵

First, LO in Attitude and Values. The following attitudes and values must be possessed by graduates of the PAI study program, including: a) instilling religious character and piety in themselves b) upholding the dignity of religion and morals c) Contributing to improving the quality of life of the community, nation, state and progress of civilization based on Pancasila, d) Act as citizens who are proud and love the homeland, have nationalism and are responsible for the nation and state, e) Respect the diversity of cultures, views, religions and beliefs as well as opinions or rational findings of others, f) Cooperate and have social sensitivity and concern for society and the environment, g) Obey the law and discipline in the life of society and the state. h) Internalize values, norms, and academic ethics, i) Demonstrate a responsible attitude towards work in the field of expertise independently, j) Demonstrate oneself to be honest, have character, and be a role model for students and the community, (k). train oneself to adapt to both the place and the task by getting used to a disciplined, wise and mature life (l). Do not be discriminatory and must blend in with the community.

Second, LO Knowledge. Graduates of the Islamic Religious Education undergraduate program must have general knowledge as follows: "First, master knowledge of Pancasila philosophy, citizenship, nationalism (nationalism) and globalization. Second, mastering knowledge and steps in conveying scientific ideas orally and in writing using good and correct Indonesian in the development of the academic world and the world of work (non-academic world). Third, mastering the knowledge and steps to communicate both orally and in writing using Arabic and English in the development of the academic world and the world of work (non-academic world); Fourth, mastering knowledge and steps in developing critical, logical, creative, innovative and systematic and have an intellectual curiosity to solve problems at the individual and group levels in academic and non-academic communities; Fifth, mastering knowledge of the basics of Islam as the religion of rahmatan lil 'alamin, Sixth, mastering knowledge and steps of scientific integration (religion and science) as a scientific paradigm and Seventh, mastering steps to identify various entrepreneurial efforts".

Third, General Skills. The PAI Doctoral Study Program is required to have general skills, which can be detailed as follows: "First, being able to find or develop new scientific theories/conceptions/ideas, contribute to the development and practice of science and/or technology that pays attention to and explains the value

³⁵*Ibid.*

of the humanities in his field of expertise by producing scientific research based on the scientific method, logical, critical and systematic thinking, and creative. Second, being able to compile interdisciplinary, multidisciplinary or transdisciplinary research including theoretical studies and or experiments in the fields of science, art technology and innovation as outlined in the form of dissertations and papers that have been published in reputable international journals. Third, being able to choose research that is appropriate, up-to-date, advanced and provide benefits to mankind through an interdisciplinary, multidisciplinary or transdisciplinary approach in order to develop and or produce problem solving in the fields of science, technology, art or society based on internal and external resources. Fourth, be able to develop a research roadmap with an interdisciplinary, multidisciplinary or transdisciplinary approach, based on a study of the main research objectives and their constellation on broader targets. Fifth, be able to formulate scientific, technological or artistic arguments and solutions based on a critical view of facts, concepts, principles or theories that can be accounted for scientifically and academically and communicate them through the mass media or directly to the public. Sixth,³⁶

Fourth, Special skill. The PAI Doctoral Study Program is required to have general skills, which can be detailed as follows: a) Able to develop new knowledge, technology and or art in their scientific field or professional practice through research, to produce creative, original and tested works, b) Able to solve science, technology and or art problems in their scientific field through an inter, multi-disciplinary approach. and transdisciplinary. c) Able to manage, lead and develop research and development that is beneficial for science and the benefit of mankind and is able to gain national and international recognition.³⁷

³⁶Look attachment of SNPT to Permenristekdikti Number 44 of 2015.

³⁷Look Appendix of Prepres Number 8 of 2012. It can be Lookn in Sutrisno and Suyadi's book, Higher Education Curriculum Design Referring to the Indonesian National Qualifications Framework, (Bandung: Youth Rosdakarya, 2015), 31.

Usually, the distribution of courses in each semester is the embodiment of the designed curriculum. Below is a display of the distribution of courses quoted from the data obtained from the document of the PAI Doctoral Program Study Program regarding the distribution of subjects every semester.

Semester Paket 1

No.	Kode MK	Nama Mata Kuliah	SKS	Bisa Ambil	Jenis MK
1	PAI604004	Filsafat Ilmu: Teori dan Praktik dalam Pendidikan Islam	2	✓	WAJIB
2	PAI604001	Kajian Alquran dan Hadis Pendidikan Islam	3	✓	WAJIB
3	PAI604002	Klinik Metodologi Riset	3	✓	WAJIB
4	PAI604003	Pendidikan Agama Islam dalam Perspektif Multidisipliner	3	✓	WAJIB

Semester Paket 2

No.	Kode MK	Nama Mata Kuliah	SKS	Bisa Ambil	Jenis MK
1	PAI604009	Pengembangan Teori dan Model Pendidikan Islam	3	✓	WAJIB
2	PAI604010	Seminar dan Publikasi Jurnal Ilmiah	4	✓	WAJIB
3	PAI615005	Inovasi Kurikulum Pendidikan Agama Islam	3	✓	PILIHAN
4	PAI615006	Isu-isu Global dalam Pendidikan Islam	3	✓	PILIHAN
5	PAI615007	Pendidikan Islam dalam Perspektif Gender	3	✓	PILIHAN
6	PAI615008	Pengembangan Pendidikan Islam Integratif-Interkonektif	3	✓	PILIHAN

Semester Paket 3

No.	Kode MK	Nama Mata Kuliah	SKS	Bisa Ambil	Jenis MK
1	USK603003	Ujian Komprehensif	2	✓	WAJIB
2	USK603005	Seminar Proposal Disertasi	4	✓	WAJIB

Semester Paket 4

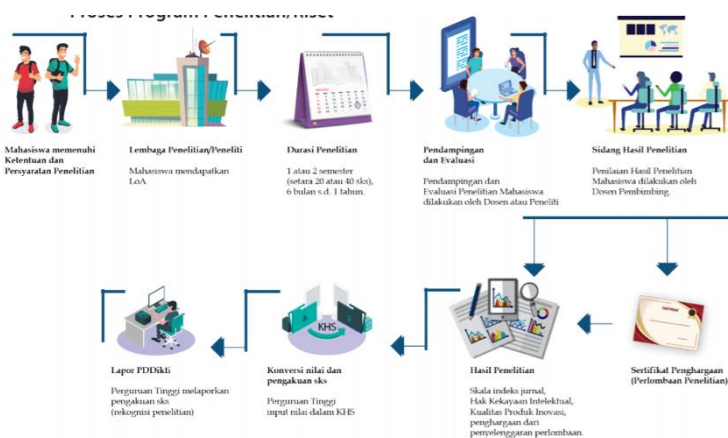
No.	Kode MK	Nama Mata Kuliah	SKS	Bisa Ambil	Jenis MK
1	USK603016	Disertasi	15	✓	WAJIB

Image 2. Distribution of Subjects every Semester

Number of Compulsory Credits (S-3)	39 credits
Elective courses offered	12 credits
Elective courses that must be taken	0 credits

The picture above shows the data quoted from the document of the Islamic Religious Education Study Program regarding the list of courses each semester. One of them where it can be seen that the courses for semester 1 and semester 2 are classical theories so that they do not direct students to research and produce tested work so that it makes it difficult for students to fully understand the theme of their dissertation research, this is because the research is not designed at the beginning, ideally the manager during the process selection of doctoral students has selected research proposals by two experts who are competent in their fields who will later become promoters of prospective doctoral students so that doctoral students can develop and find theories. The list of courses does not seem to have fully accommodated the demands of the existing needs where, ideally, the curriculum for the Doctoral Program of Islamic Religious Education focus on 6 Islamic sciences, namely the science of the Qur'an, Hadith, Faith, Worship, Morals and Dates and the ability to create and develop knowledge in accordance with the core field. The same thing was also expressed by Anil Suresh as follows: "Curriculum development involves a variety of activities namely the creation of a planned curriculum, pedagogy, instructional material, delivery methods and evaluation for making the student learning process effective. The curriculum development process systematically organizes what will be taught, who will be taught, and how it will be taught. Each component affects and interacts with other components".³⁸

Meanwhile, in the context of MBKM, it can be held *field study* or integrate seminar courses and scientific publications to conduct collaborative research with outside research. Of course, doctoral students can become reliable researchers in their fields. If you look further, the independent learning curriculum is able to shape research activities or activities at study centers or research institutions and really helps build critical thinking skills. This is certainly what is most needed, especially by doctoral students in various scientific groups at the higher education level. This can be seen in the following image:



According to the Independent Learning Guidebook-Independence Campus, the objectives of research or research programs are as follows: First, to develop the quality of research results and research by doctoral students. In addition, more research experience will support and strengthen the talent pool topically. Second, the research team at the research institute/study center provides direct provision of research and research competencies to doctoral students. Third, the expansion of the ecosystem and the quality of research in Indonesian laboratories and research institutes by providing research resources and regeneration of researchers from an early age.

According to the MBKM Guidebook, the procedures for conducting research or research can be further divided into several parts, including: “Universities a) Establish the above cooperation (MoU/SPK) with partners from research institutes/research laboratories b) Students have the opportunity and right to participate in research programs at off-campus research institutes/laboratories from selection to evaluation c) Collaborating between supervising lecturers and researchers in research institutes/laboratories in terms of guidance, supervision, and grades. d) Preparation of logbook forms by lecturers and researchers. e) integrating the final evaluation with the distribution of research results in laboratory institutions into relevant courses (SKS) and other sustainable programs. f) Preparing research/research-oriented learning guidelines. g) Submit learning outcomes to the Directorate General of Higher Education through the Higher Education Database.”³⁹

³⁹The Independent Learning Guidebook for the Independent Campus (Jakarta: Directorate General of Higher Education, Ministry of Education and Culture, 2020), Pg. i.

The results of the research conducted by Helaluddin PTKI are expected to be proactive in responding to the problems of the education system and to innovate in it in order to prepare graduates who are superior and competitive. One of the steps that can be taken in facing the demands of the 4.0 revolution era is by redesigning the IQF curriculum and Independent Learning. Referring to the results of the National Work Meeting (Rakernas) Kemristekdikti in 2018, resulted in 3 agreements, namely: (1) the curriculum of each university needs to be reoriented immediately, (2) Prepare hybrid learning or blended learning at each university for SPADA (Indonesian Online Learning System) and IdREN (Indonesian Research and Education Network), and (3) Technical guidance and grants will be addressed to 400 universities by General Belmawa.⁴⁰(2) implementation of new literacy, and (3) implementation of blended learning.

In order to integrate technological advances, learning in the current era must utilize the use of technology. The purpose of using this technology is expected to facilitate learning activities as a bait for students' interest in learning. This condition is directly proportional to the character of Generation Z or commonly referred to as the millennial generation, which is synonymous with technological advances in their daily activities. Blended Learning is one of the learning innovations carried out in improving the quality of education in Indonesia.

There are 3 types of learning that are well known to the general public, namely face-to-face learning, full online system learning (on the network) and a combination of face-to-face systems with online systems. From the explanation above, it can be seen that the combination of online and face-to-face learning systems can also be referred to as blended learning.

The same thing was also expressed by Medina that blended learning is a way of delivering material that is different from others because it adds technology and information in it.⁴¹Lalima and Dangwal stated that blended learning is defined as a combination of traditional and modern learning models in the form of the use of technology.⁴²The same thing was expressed by Watson as quoted in Peter Mozelius

⁴⁰Helaluddin, Strategic Islamic Higher Education Curriculum Redesign in Facing the Industrial Revolution Era 4.0,

⁴¹Liliana Cuesta Medina, Blended Learning: Deficits and Prospects in Higher Education, (Australasian Journal of Educational Technology, Volume 34 No. 1, 2018), p. 42-56.

⁴² Lalima and Kiran LataDangwal, Blended Learning: AnInnovativeApproach, (Universal Journal of Education Research, Volume 5 No. 1, 2017), p. 129-136.

and Enosha Hettiarachchi that Blended Learning is the convergence of online and face-to-face education.⁴³

In the implementation of this learning, the media that can be used by lecturers is very flexible, namely by utilizing the simplest technology in the form of Whatsapp, Youtube, Email, Zoom, Google Meet and others. On the other hand, the implementation of blended learning can also take advantage of digital digital applications whose levels are more difficult. One of them is by using web-based learning. There are several campuses that have applied blended learning in their learning, one of which is the Open University (UT) in the distance learning system (PJJ), the Indonesian Education University (UPI) with the Integrated Online Learning System (SPOT), and others. How do lecturers or instructors apply blended learning in the IQF curriculum? This question is actually not difficult to answer. The number of credits for courses in the IQF curriculum are all equally divided, namely 50 minutes face-to-face, independent, and structured assignments. From this composition, it is clear that lecturers can easily divide the time to implement blended learning, namely 50 minutes for face-to-face meetings and 100 minutes for using the online system.

CONCLUSION

For PTKI, the KKNi is not something new, nor is it just a rule, because PTKI has made the KKNi and MBKM as guidelines. The implementation of KKNi and MBKM in PTKI is a must because the majority of all PTKI almost one hundred percent graduate doctoral students every year. The changes in the times that were accompanied by modernization had partly set aside the PTKI. No wonder, if now a question arises about the future of the Islamic Religious Education Doctoral Program? considering that there are still a number of problems related to the design and implementation of the curriculum for the Doctor of Islamic Education program

References:

Aida Hayani, *Developing Curriculum of the Department of Islamic Religious Education IAIN Lhokseumawe Aceh*, Sunan Kalijaga International Journal on Islamic Educational Research, Vol 2. No.1, 2018.

⁴³Peter Mozelius and Enosha Hettiarachchi, Critical Factors for Implementing Blended Learning in Higher Education, (ICTE Journal, Volume 6 No. 1, 2017), p. 4-18.

- Amirudin Latif, "Developing Curriculum of Bachelor in Elt Program Based on The Indonesian National Qualification Framework (KKNI)," *Premise Journal* 6, No. 1 (April 2017).
- Anil Suresh Adagale, "Curriculum Development in Higher Education," *International Journal of Applied Research*, 2015.
- The Independent Learning Guidebook for the Merdeka Campus (Jakarta: Directorate General of Higher Education, Ministry of Education and Culture, 2020).
- Free Learning Guidebook-Independence Campus*, (Jakarta: Directorate General of Higher Education Ministry of Education and Culture, 2020).
- Deny Setiawan, Validator's View in the Implementation of Curriculum Oriented on the Indonesian National Qualification Framework (KKNI) Social Science Faculty, State University of Medan (Unimed) Medan, Indonesia, (*Journal of Humanities and Social Science*, Volume 22 No. 12, 2017).
- Hasan Mawardi, Globalization and KKNI-Based Curriculum, (*Journal of Safina*, Volume 1 No. 2, 2016).
- Helaluddin, "Higher Education Curriculum Redesign: Strategies in Facing the Industrial Revolution Era 4.0," *Jurnal Mudarrisuna* 3, No. 2 (July 2018).
- Helaluddin, Strategic Islamic Higher Education Curriculum Redesign in Facing the Industrial Revolution Era 4.0.
- Ismail Makki, "The Dynamics of the Development of Islamic Religious Education Curriculum in Higher Education," *Journal of Islamic Studies* 3, No. 2 (December 2016).
- Ministry of Religion, Guide Development PTKI Curriculum Refers to KKNI and SN-Dikti, (Jakarta: Directorate of Islamic Religious Higher Education, 2016).
- Lalima and Kiran Lata Dangwal, Blended Learning: An Innovative Approach, (*Universal Journal of Education Research*, Volume 5 No. 1, 2017).
- Liliana Cuesta Medina, Blended Learning: Deficits and Prospects in Higher Education, (*Australasian Journal of Educational Technology*, Volume 34 No. 1, 2018).
- M. Agus Nuryanto, "Criticism of Academic Culture in Higher Education," *The Journal of Society & Media* 1, No. 1 (2017).
- Mohamad Erihadiana, "Implementation Of Curriculum Based on Indonesian National Qualification Framework In Islamic Religious College (Case Study Problems and Challenges Implementation of Curriculum Based on the Indonesian National Qualifications Framework at the State Islamic University of Sunan Gunung Djati Bandung)," *Conference Proceeding ICONIMAD International Conference on Islam in Malay World IX*, Krabi, Thailand, 2019.

- Muhammad Irsad, "Development of Islamic Religious Education Curriculum in Madrasas (Study on the Thoughts of Muhaimin)" 2, No. 1 (2016).
- Muhammad Taufiqharahap, "IJLRES - International Journal on Language, Research and Education Studies ISSN: 2580-6777 (p); 2580-6785 (e)," International Journal on Language, Research and Education Studies 1, No. 1 (2017): 119-29, <https://doi.org/10.30575/2017/IJLRES-2019010406>.
- Muslih Al-Marāqī, *An-Nūr Al-Burhāni Fi Tarjamah Al-Lujain Ad-Dānī* Vol. 1 (Semarang: Toha Putera, 1962).
- Neliwati Derliana Marbun, "The Implementation of Curriculum Based Indonesian National Qualification Framework (KKNI) in Islamic Education Study Program at The Islamic Higher Education in Medan," IJLRES - International Journal on Language, Research and Education Studies 3, No. 1 (2019). p.73 <https://doi.org/10.30575/2017/IJLRES-2019010406>.
- Paulo Freire, *Politics, Power and Liberation*. trans. Agung Prihantoro and Fuad Arif Fudiyartanto, (Cet. VI; Yogyakarta: Pustaka Pelajar, 2007).
- Presidential Regulation No. 8 of 2012.
- Peter Mozelius and Enosha Hettiarachchi, *Critical Factors for Implementing Blended Learning in Higher Education*, (ICTE Journal, Volume 6 No. 1, 2017).
- Supriati Supriati and Tri Handayani, "The Relevance of College Graduates in Work Placement," *Journal of Applied Business Administration* 2, No. 2 (2018): 218-27, <https://doi.org/10.30871/jaba.v2i2.1121>.
- Sutrisno and Suyadi, *Higher Education Curriculum Design Refers to the Indonesian National Qualifications Framework*, (Bandung: Youth Rosdakarya, 2015).
- Sutrisno and Suyadi, *Higher Education Curriculum Design Refers to the Indonesian National Qualifications Framework*, (Bandung: Youth Rosdakarya, 2015).
- Suwadi, "Development of Islamic Education Curriculum in Higher Education," *Journal of Islamic Religious Education* XIII, no. 2 (December 2016).
- Suwadi, *PAI Curriculum Development in Higher Education*, *Journal of Islamic Religious Education*, Vol. XIII, No. 2, December 2016.
- Tommy Chrstomy, "The Babad Pamijahan: Sunda, Java and the Identity of the Pamijahanese," in *Signs of the Wali: Narratives at the Sacred Sites in Pamijahan, West Java* (Australia: ANU Press, 2008), <https://www.jstor.org/stable/j.ctt24h38j.7>.
- Wahyuningrum, "Evaluation of the Indonesian National Qualification Framework-Based Learning Process in the Faculty of Education, Yogyakarta State University," *International Conference on Education Management/Administration and Pedagogy* 66 (2017): 260.