

Indonesian national qualification framework & MBKM curriculum of PAI doctoral in UIN Sunan Kalijaga

Aida Hayani¹, Sutrisno², Sukiman³

UIN Sunan Kalijaga Yogyakarta¹²³

aidaalmahira@yahoo.com¹, trisno_63@yahoo.com², sukiman@uin-suka.ac.id³

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Abstract

The curriculum is so vital in Higher university. The existence of compulsory higher education transformed into an independent agency without interest and political elements stored in it. This study describes the Indonesian National Qualification Framework and MBKM Curriculum of PAI Doctoral in PTKI. This research's 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 to mention KKNi; the error lies in understanding the concept of KKNi 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 essential and active role in social life at the national and international levels. In addition, all PTKI graduates can obtain equality in terms of rights and recognition related to further education in all countries that have the same qualifications that have been determined by all graduate users.

Keywords: Curriculum PAI, Doctoral Program, KKNi, 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. (Makki, 2016). If more detailed, the classification can be distinguished based on religion, including Islamic 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) (Helaluddin, 2018).

The forms of PTKIN 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, limited facilities and infrastructure to the inaction and inefficiency of educational institutions. (Nuryanto, 2017).

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 socialization in society. 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. (Helaluddin, 2018).

The 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.

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. (Hayani, 2018).

Ideally, the existence of higher education must manifest itself and be transformed as an independent institution 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 an impartial manner. This is in accordance with Paulo Freire's opinion which states that education which has been running so far is full of political interests and has become a medium which can be said to be far from neutral. (Freire, 2007).

Being dragged into a pragmatic-materialistic society is another clash that faces 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. (Freire, 2007). 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 (Supriati & Handayani, 2018).

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. Of course, various anticipatory steps are needed to anticipate situations and conditions in the direction of an unwanted education system.

The Islamic Religious Education Doctoral Program (PAI) is under the auspices of the Tarbiyah Faculty. PAI programs in several PTKIs 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 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 curriculum development of the Islamic Religious Education Doctoral Program has not been fully able to meet the demands of development and needs 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 where 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 curriculum design in the Doctoral Program is especially related to the *learning outcomes* and the courses do not seem to have fully accommodated the demands of the existing needs. The main weakness of the PAI study program curriculum is that it does not focus on the six Islamic disciplines (al-Qur'an, Hadith, Faith, Worship, Morals and Dates). *Third*, in terms of implementation, although it has used the KKNi, in actualization in the field, it turns out that it has not fully complied with the demands of the KKNi and Free Learning curriculum principles, both from the students and lecturers perspective (Observation of curriculum Doctor Islamic education).

In terms of lecturers where lecturers do not understand the essence of the curriculum in the education system so that curriculum implementation becomes narrow and rigid, lecturers do not prepare learning tools before doing 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 meeting the number of face-to-face, learning

strategies and methods are very minimal in 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 Education program is focused on 6 Islamic disciplines, namely the science of the Qur'an, Hadith, Faith, Worship, Morals and Dates by increasing the level to discovery, meanwhile in terms of the ideal implementation of the KJNI curriculum at the program level PAI doctors are not dissolved and drowned by the flow of globalization but are able to maintain their identity, the implementation of the doctoral program curriculum does not only produce workers but also outcomes who are able to work, the implementation of higher education is full of appreciation so that it has a healthy soul or spiritual not just filling in the column -empty column without meaning (Sutrisno & Suyadi, 2015).

METHOD

This study uses a naturalistic qualitative approach and is implemented for approximately 3 months starting from September until November 2018, in the Department of Islamic Religious Education, Faculty of Islamic Education, UIN Sunan Kalijaga. This study involves some research subjects from Chairman of Department of Islamic Religious Education, students, lecturers, and graduates. The determination of research subjects is done by purposive and snowball sampling, meaning the informant will increase until the information obtained satisfactorily or cannot increase more or saturated (redundancy) This research used data obtained is certainly given the ground to ensure the validity of data. The level of trust the results of the research is taken in the fulfillment of credibility criteria or internal validity, translatability or external validity, dependability or reliability, and confirmability or objectivity (Sugiyono, 2018).

RESULT AND DISCUSSION

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. (Hayani, 2018).

The same thing was also expressed by Suwadi in the results of his research where the LO is 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 finds updated forms and formats.

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Thus LO has a very important position in the curriculum. One of the interesting ideas regarding the development of Islamic religious education curriculum is the development model according to Muhaimin. The curriculum development model initiated by him emphasizes the internalization of the values of the integration-interconnection paradigm in learning practices, which in the end requires the absence of a dichotomy between religious and general sciences. (Suwadi, 2016). 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 (Suwadi, 2016).

The same thing was also expressed by Mohammad Erihadiana that Higher Education in Indonesia started a new chapter with various variations of 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. (Erihadiana, 2019).

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 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 human beings, 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*. 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. (Erihadiana, 2019).

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.

KBK KJNI DRAFT

2012	1. External Expert Review 2. Teacher and Principal Discussion 3. External Expert Review
2013	1. KBK KJNI Implementation in Yogyakarta 2. Review internal experts 3. Review from the Australian team 4. Seminars and workshops
2014	1. Preparation of SKL 2. Seminars and workshops 3. Tarbiyah Science Geneology Seminars and Workshops
2015	1. Public test
2016	1. Implementation

Table 1

Preparation of the KBK: KJNI

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 *leadership*. 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 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 (Neliwati dkk., 2019).

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 lecture program units or semester program program plans (*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 implementing and enforcing the curriculum that refers to the KKNI and SNPT in the 2016/2017 academic year as PTKI's vision. Furthermore, both written and verbal routes were 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%. (Wahyuningrum, 2017).

The curriculum designed is oriented to the profile and *Learning Outcomes* set by the PAI Study Program, in this case it certainly involves various *stakeholders* who have experience,

knowledge, and input according to their fields. Alignment of the manifestation of the institute's vision and mission with the 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 faculty senate and LPM).

Thus curriculum development is carried out systematically and refers to the philosophy knowledge developed at PTKI. To implement the curriculum, learning models are designed so as 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 Religious Education Doctoral Program in conducting an assessment system (student assessment) are led to see the achievement 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 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 Independent Learning. One of the characteristic of curriculum is KKNi.

Formulation of Indonesian Qualification Framework

In general, it is described as follows: 1) Fear of God Almighty, 2) have a good moral, ethnic and personality in complecting their duties, 3) Act as citizens who are proud and love the country and support world peace, 4) Able to cooperate and have social sensitivity and high concern for the community and its environment. 5) Respect the diversity of culture, views, belief and religion as well as others people's opinions of findings and 6) Uphold the rule of law and have the spirit to prioritize the interests of nation and wide community. While at level 9 in the Departement of IRE (S-3), it is considered 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.

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 field of skills, both general skills and special skills, which are derivatives of the KKNi formulation in a specific description as follows:

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.

LO Knowledge field

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”.

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 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, 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 work, b) Able to solve problems of science, technology and or art in their scientific fields 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 (Hayani, 2016).

Distribution of Courses

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 data quoted from the PAI Doctoral Program Study Program document about the distribution of courses each semester.

No	Course Code	Course	Credits	Type
Semester I				
1	PAI604004	Filsafat ilmu: Teori dan Praktik dalam Pendidikan Islam	2	Compulsory
2	PAI60400 1	Kajian Al -quran dan Hadis Pendidikan Islam	3	Compulsory
3	PAI60400 2	Klinik Metodologis Riset	3	Compulsory
4	PAI60400 3	Pendid ikan Agama Islam dalam Perspektif Multidisipliner	3	

Semester II				
1	PAI604009	Pengembangan Teori dan Model Pendidikan Islam	3	Compulsory
2	PAI604010	Seminar dan Publikasi Jurnal Ilmiah	4	Compulsory
3	PAI615005	Inovasi Kurikulum PAI	3	Elective
4	PAI615006	Isu-isu global Dalam Pendidikan Islam	3	Elective
5	PAI615007	Pendidikan Islam Dalam Perspektif Gender	3	Elective
6	PAI615007	Pengembangan Pendidikan Islam Integratif Interkonektif	3	Elective
Semester III				
1	USK603003	Ujian Komprehensif	2	Compulsory
2	USK603005	Seminar Proposal Disertasi	4	Compulsory
Semester IV				
1	UK603016	Disertasi	15	Compulsory

Table 2: Distribution of courses each semester

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 is 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 study research and produce tested work so that it makes it difficult for students to know thoroughly about the theme of their dissertation research, this is because the research is not designed at the beginning, ideally the manager during the selection process for doctoral students has selected research proposals by two competent experts in their fields who will later become promoters of prospective doctoral students so that doctoral students can develop and discover theories. The list of courses does not seem to fully accommodate the demands of the existing needs where, ideally, the curriculum for the Doctoral Program in Islamic Religious Education focuses on 6 Islamic disciplines, namely the science of the Qur'an, Hadith, Faith, Worship, Morals and Dates as well as the ability to create and develop knowledge, according to the core field.

“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”

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 of course 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.”

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.

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 (Medina, 2018).

Lalima and Dangwal state that blended learning is defined as a combination of traditional and modern learning models in the form of the use of technology (Lalima & Dangwal, 2017). The same thing was also expressed by Watson as quoted in Mozelius and Hettiarachchi (2017) that Blended Learning is the convergence of online and face-to-face education.

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 KKNi 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.

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