# ISLAMIC EDUCATION'S PSYCHOLOGICAL BASIS IN HIGHER EDUCATION TO DEVELOP NATIONAL QUALIFICATION CRITERIA IN INDONESIA

PRESENTED ON INTERNATIONAL SEMINAR

DEVELOPING CREATIVE CURRICULUM TO ACHIEVE WORLD CLASS UNIVERSITY;

INDONESIAN QUALIFICATION FRAMEWORK CURRICULUM

AND ASIAN ECONOMIC COMMUNITY PERSPECTIVE



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## ISLAMIC EDUCATION'S PSYCHOLOGICAL BASIS IN HIGHER EDUCATION TO DEVELOP INDONESIAN QUALIFICATION FRAMEWORK CURRICULUM

#### A. Background

The thought and its implementation of Islamic education highlight more to the nature of the material and take it as a cultural event with external formulas -Come from outside of pupils- accidental, exist independently. Even the format of Islamic education that has been formulated in such a way has not yet fully realized. Experts tend to stop at the segments which are more specialized that can be achieved in fragments in particular educational measures. Education including Islamic Education in the Republic of Indonesia has been arranged so and become sub-ordinate of national education. National education itself has been arranged rigidly with KKNI formulas binding all parties to follow.

KKNI provide direction and guidance to efforts and the establishment of education so that all educational institutions should refer to the items listed in KKNI as government policy in managing the system and sub-system of national educational. However, the formulations were still not enough to be implemented in accordance with the psychologycal character of Islamic Education. Yet KKNI still provide space to be elaborated further by Islamic education. Thus KKNI can be applied in Islamic education by providing specific pressures in the term of concept development and implementation.

## B. Basis Thought of Indonesian National Qualifications Framework (KKNI)

Curriculum change is a natural process that happens and should happen in line with developments in science, technology, the needs of society, the progress of time, and a new government policy. Basic changes and the development of the curriculum in Indonesia is the Indonesian National Qualifications Framework (KKNI).

KKNI is competence and qualifications stratification framework which can reconcile, equalize, and integrate the fields of education and job training and work experience in order to award the work competence in accordance with the recognition of the structure of employment in various sector.

KKNI is a recognition of qualifications that not only refers to formal education alone, but also the training and work experience through the certification. KKNI designed to facilitate lifelong learning as a result of the inclusion of learning resources from different experiences one's ever achieved. However, the formulation of the provisions of KKNI becomes a reference in the curriculum and quality assurance of education. Therefore, it is the learning outcome of the education process. Each level of qualification in KKNI has equality with the learning outcomes generated through education, vocational training or work experience. Graduate of basic education is equivalent to level 1; lowest secondary education graduate is equivalent to level 2; Lowest Diploma 1 is equivalent to level 3; Bachelor's Diploma, Bachelor of Applied Sciences, and Bachelor degree is equivalent to level 6; and so on up to level 9 which are Doctoral and Applied Doctoral.

KKNI is the stratification framework of learning outcomes that equalize outcomes in education, job training, and formal, non-formal, or informal, work experience in order to award the work in accordance with the recognition of the competence of the structure of employment in various sectors. KKNI is the stratification framework of competence and qualifications that can reconcile and integrate the fields of education and work experience. All work experience can be taken into account as part of

education in addition to the acquisition of formal education in schools. Therefore the qualification level is a degree of learning outcomes which are agreed nationally, compiled based on the size of the achievement of learning or training acquired through formal education, non-formal, informal, or work experience.

Directions KKNI allows access to knowledge and experience that have been achieved by a person to be taken into account as part of the formal education activities, and the size of the acquisition of competence. The competence of a person is not measured by formal education qualifications only, but also other experiences that can support performance. Someone who experienced many years in an occupation or profession may be equated with formal education qualifications.

KKNI embodies the quality and identity of Indonesia related to the education and training system that is owned by the nation. As we know that the Indonesian people do not undergo formal education in sequence. Similarly, they get an education from various parties that can be accessed during their study at certain parties or learn from experience when working, so that their capacity varies despite living in a particular region or area. Those who are at the same age, but different at qualifications, knowledge, and experience may cause in different competence. This is due to the large number and diverse educational resources that were administered to them. This is considered as a positive policy when all the knowledge and experience can be counted as part of formal education. KKNI is a policy that is intended by Ministry of Education for educational institution and as a basic foundation of curriculum development in schools from the primary level up to higher education. Thus KKNI be used as a reference for local and foreign human resources working in Indonesia. KKNI is the national identity used as equivalence assessment and recognition of qualifications, either for Indonesian or foreign human resources.

College is expected to implement and develop its curriculum in accordance with KKNI. This effort is intended so that graduates produced as expected by the industry. Nevertheless, the curriculum development must keep follows the National Education Standards:

- 1. Improvement of faith and piety
- 2. Improvement of morals
- 3. Improvement of potential, intelligence, interest
- 4. Demands from the workfield
- 5. The development of science and technology
- 6. The dynamics of global development
- 7. National unity

#### C. Basis of Islamic Education Psychology

Human is a subject that capable of educating themselves in various ways and means and is an object receiving an education from outside him. The experience and knowledge gained from him and from outside is an integral part that helped build the capability and capacity. Islamic higher education curriculum must still provide adequate space so that the outer aspect -physical and social environment that is external- to the deepest nature immanent in him develop optimally and maximally. The outermost to innermost factors to move on each level and very functional on him, so that it could build his knowledge and experience on various levels. This kind of curriculum will give way for a comprehensive education that touches the physical, psychological, and spiritual parts. As it is widely known that the human being consists of physical and psychological aspects. The physical aspect is represented by physical forms and psychological aspects are represented by many aspects of which comprises:

- a. Vegetative soul which has the power to: eat, grow, multiply.
- b. Animal soul which has the power to: move, perceive from the inside and outside of it.

- c. The human soul which has the power to reason:
  - 1). Practical power, soul that relates to with the body
  - 2). Theoretical power, has three levels:
    - (a). Material Intelect, sense which has the potential to think and have not been trained.
    - (b). *Intelectus in habitu*, sense which has been trained to think about abstract things.
    - (c). Actual Intellect, sense which has been able to think asbtractly.
    - (d). Acquired Intellect, sense which has been able to think asbtractly without requiring effort.

Each aspect requires its own education from materials, approaches, strategies, methods, techniques until the evaluation. Philosophically, man is a potential image covering all types that exist in nature -after summarized and concised- as if he is everything that is in nature or nature copy or microcosmos that has all the degrees of existence in him or representations of existance in the universe. View of man in Islamic education based its existence marked by a form of physical, psychological, and spiritual, so that human beings are multi-dimensional. Biologically, human is composed from minerals, plants, and animals, as well as spiritually he has the potential to become angel, since he has soul. His body was built from the dirt may be associated with the material world and spiritual aspects can relate to God. With his lust one can relate to and benefited materially from the secular world and with lust he can perform the movements and acts of knowing, and with his wits he has the potential to think anything from concrete to abstract. When the soul to recognize and report on anything of that nature, it is a spiritual substance.

To achieve various levels of knowledge and experience required different means, namely: sensory modality empirical experience based on sensory responses of a variety of stimuli (objects), and its strength depends

on the clarity of the senses and sharpness of the objects. Reason as the modalities of rational knowledge through investigation of the evidence by argumentative reasoning. Soul for isoteric knowledge in the form of inner consciousness, without communicating with the situation, except to feel.

#### D. Measuring KKNI in Islamic Education Psychology

Currently the process of Islamic education in higher education moves from student interaction between students, teachers, materials and environment, so that it gives more priority to empirical experience, rational knowledge, and ethical behavior derived from sensory perception and reasoning against separate object and temporal. When a student is referred to as the subject or objects connotation is more likely as subject to, or object by the external world that stands as mutually exclusive.

Basic epistemic as prepared by KKNI will encourage education that not only provide adequate opportunity to the students to see themselves as subject and object of education. Conceptualization and operationalization should be built in a balanced way. Islamic education in order to be able to function more comprehensive by not leaving the provision of "religious" knowledge and experience, as something desired by the students.

KKNI needs to be elaborated and put into concept as mentioned above because probably it is no doubt that some people need a fresh orientation on religion especially those related to faith by way awaken and arouse spiritual aspects. This sort of thing is very important to raise awareness and religious experiences are not merely of psychomotor and cognitive domains or charity and science, but also from its deepest appreciation through self awareness.

This value is important because of how dry a life could be if it is not accompanied by the contemplation of self. Loss of taste that means the disappearance of happiness and perhaps suppress inner intelligence and even more may be harmful to the development of morality because it could weaken the most important aspect of personality structure. The loss of

spiritual wealth leads to a lack of appreciation of man and humanity. A wide range of science and technology go into educational material aspects of the physical and psychic, do not know each other and tend to exploit the students toward a life of material excess. The changes of orientation of science which dealing with human beings may be confusing and unclear even obscure the conception of man. With the limitation of knowledge controlled by man because he was marginalized with his specialization-simultaneously without any control and strong bound, allowing increasingly away disciples of wisdom, can reduce vision unity with the universe, and will only bring disharmony between each other. One reason may be sought because the students only have the fragmented knowledge and experience in accordance with the areas and sectors where it is located. From experience and knowledge that is not whole can not be helped, except someone who is disoriented future even today. Education circles to only physical and psychic orbit never touch the actual nature of man and of humanity and all that is associated with it.

Education has material or spiritual spirit work systemically and synergisticly. The intensity of Islamic education which is only aimed at one aspect alone will cause a state of severe side containing the risks to the integrity of life, unless there are efforts of harmonization happened inside students in the proper formulation, so that Islamic education should be formulated in such a way, in order to establish students balanced and harmonious personality. Islamic education in order to be able to produce a balanced individual Muslim should consider the spiritual aspect of education as a thing that should not considered as less important and not to be discounted for.

#### F. Conclusion

KKNI as a basic reference for the development of a national curriculum has given minimum direction standards that must be achieved by

educational institutions from elementary level to college. The points contained in it imply something that should be achieved by the education outcomes which are clearly defined and operational. Achievement of minimum standards however had not implied a full and complete development of the personality of the student should be achieved. Thus we need to elaborate KKNI with the basics and the foundations of the development of a more comprehensive curriculum.

Islamic Education considers that psychology as one basis of curriculum development in which should be translated further into the curriculum and KKNI, because education is not only orbiting between pupils with the outside world, but also with and within him.

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