The Curriculum Orientation of Democracy in Islamic Higher Education of Indonesia

Saipul Annur
E-mail: saipulannur_uin@radenfatah.ac.id

Received October 12, 2021; Accepted December 26, 2021
ISSN: 1735-188X

Abstract

In principle, Islamic Higher Education as an institution of higher education, formally its existence was no different from other Public Universities in Indonesia. As part of the national education system, Islamic Higher Education Institutions were also bound by commitments to carry out the main mission of higher education namely Tri Dharma Perguruan Tinggi. In order to hold on to that commitment, Islamic Higher Education colored it with a self-image that highlighted the life of the religious soul. Referring to the capital of educational autonomy, the institution can proactively anticipate some future trends, not reactively in establishing the curriculum. For example, material on democratization and human rights awareness were two things that must be accommodated by curriculum content in a practical form, not merely theoretical. This meant that lecture material from the values of democratization and human rights must be reflected in an atmosphere of mutual respect between lecturers and students, as well as fostering democratic conditions in the campus and surrounding areas. This article was the result of research focusing on the direction of the curriculum of Islamic Higher Education towards the concept of democracy.

Keywords
Curriculum, Democracy, Islamic Higher Education.

Introduction

Historically, Islamic Higher Education Institutions (PTAI) especially the State Islamic Institute (IAIN) later partly changed to State Islamic University (UIN), born from the fusion of State Islamic Universities based in Yogyakarta with reference to Government Regulation Number 34 / 1950 and the Religious Affairs Academy (ADIA) of Jakarta based on the Establishment of the Minister of Religion Number 1 of 1957 on January 1, 1957. The unification of the two educational institutions became State Islamic Religion Institute
(IAIN) based on Presidential Regulation Number 77 of 1960 on May 9, 1960, with another name "al-Jami 'ah al-Islamiah al-Hukumiyah" (Daulay, 2006).

At first, the establishment of the State Islamic Religion Institute (IAIN) was only intended as a continuation of the "modernization" program of traditional Islamic education and preparing workers who could fill tasks in the religious field. However, now that goal had experienced a shift and expansion of the mission, in line with the development of the State Islamic Religion Institute (IAIN) itself in response to the demands of the times. Even institutionally, aside from State Islamic University (UIN) and State Islamic Religion Institute (IAIN) in Indonesia, almost all existing State Islamic Religion Institutes (IAIN) had been changed from the State Islamic High School (STAIN).

The institutional development had not fully guaranteed the existence of higher education institutions to be able to become a place of learning with the title of "academic excellence" (Azra, 1999). Of course this bitter reality also applied to almost all Islamic Higher Education Institutions (PTAI) in Indonesia. The issue was more crucial and complex. Therefore, to be able to achieve the goals as expected, each Islamic Higher Education Institutions (PTAI) must have the courage to take a policy whose direction and orientation was more focused on academic mission. This method was expected to be able to improve the quality of Islamic Higher Education Institutions (PTAI) as closely and classically as other public universities, without leaving the characteristics of their field of study on Islam. Thus in order for Islamic Higher Education Institutions (PTAI) to continue to be able to survive, there was no other choice but to trigger and encourage self-quality and open up to global trends in the world of education, without having to lose identity. Consequently the need for quality management cannot be avoided. For this reason, objectives and standards should be formulated as soon as possible based on the global quality of education. Furthermore, each Islamic Higher Education Institutions (PTAI) must consistently refer and evaluate itself according to the criteria that have been designed.

**Self-Image and Orientation of Islamic Higher Education (PTAI)**

Although it places greater emphasis on the religious aspect (read: Islam), the purpose of higher education in general is formulated nationally in Law Number 20 Year 2003, namely to prepare students to become members of the community who have academic and / or professional abilities that can apply, develop and or create science, technology and / or art (Penyusun, 2004). The national goals are aligned with the goals of higher education formulated by experts in higher education in various developed countries. For example, the British Higher Education Commission, Robins Committee (1963) stipulates that the aim of
higher education is to teach skills that are relevant to the world of work, develop thinking power, enhance learning and transmit the common culture and common standards of citizens. Referring to the research report on the function of higher education edited by W. Taylor (1997), in the Organization for Economic Cooperation and Development (OECD) it is mentioned that among the objectives of higher education are 1) conducting research, 2) fulfilling human resource needs, 3) presenting high-level specialist training and education, 4) strengthening competitiveness, and 5) opening the way for social mobility.

In the meantime, Islamic Higher Education Institutions (PTAI) should have a critical choice to develop its image by emphasizing quality over quantity. For this reason, several orientations that deserve to be used as a platform and at the same time be developed include: **First, intellectual oriented.** It means, education should be oriented towards efforts to increase the intelligence of students (read: students). This orientation leads Islamic Higher Education Institutions (PTAI) to become a center for the development of religious knowledge, not a center for Islamic doctrine (Uchrowi & Thaha, 1989).

This function aims to put more emphasis on the mastery of basic science and prioritizes deep understanding theoretically and philosophically. This requires the need to change the orientation of the teaching and learning process from dogmatic patterns to dialogical patterns. Because, it is felt that dogmatic patterns will not be able to equip students to anticipate global world competition which is characterized by liberalization of economic, cultural and even civilization. There are five ways by which global civilization influences educational policies in a country. First, globalization is an important consideration in prioritizing national education policies. Second, ideological discourse that influences national education policy frameworks is influenced by global ideologies. Third, the global political structure influences the options of national education policy. Fourth, it emerges and influences the global policy community. Fifth, the process of globalization affects the cultural field in which education is held (Taylor, 1997). In other words, dogmatic patterns tend to bring students to be passive and low on stimulation of reasoning power and creativity. Whereas the latter capital is what is needed in the future, when the climate of competition is extremely intense.

**Second, professional oriented,** i.e. Islamic higher education must be oriented towards efforts to increase professional abilities or practical skills. This is intended so that students have the ability to provide answers to actual problems, especially in the modern sector. Thus, higher education means not only the campus for teaching staff and students or the whole academic community, but also the "laboratory" of the wider community. This is the importance of the process of transfer of skills in teaching and learning activities.
Meanwhile, for the process of transfer of values and knowledge so far it has been quite running, although in many cases it still needs to be addressed, especially related to some of the methods. Whereas the first transfer mentioned, seems to be still in the process of finding forms, because it is indeed closely related to employment. Indeed, as far as professional jargon is concerned, it is a code of ethics that is the hallmark of a higher institution. Therefore, a university is not only required to produce professional output in its field, but also should be managed professionally by its managers.

**Third, moral oriented.** Even though this principle is ranked last, it does not mean that its existence is less significant. It is precisely in the frame of self-image of Islamic Higher Education Institutions (PTAI), this latter orientation must be prioritized above all. It must be the first and foremost parameter for the identity of Islamic Higher Education Institutions (PTAI). Even more, when our nation is suffering from moral decadence, both in the form of power abuse and the practice of drug abuse. With reference to the various cases above, PTAI should become a pilot project for the only institution that is not touched by any misuse practices, by upholding morals and morals among all academics.

**Curriculum Direction**

In fact the three orientations put forward - as mentioned earlier - are an important part that should be included in the Islamic Higher Education Institutions (PTAI) curriculum. Because of the deregulation of educational autonomy, it opens up opportunities for educational institutions in each region to determine their own educational policies, including curriculum content. Therefore, these opportunities must be utilized as well as possible. Experience shows that the centralistic system pays little attention to regional interests, even ignoring the potential and special character of the region. That is why the curriculum must be able to equip its students with knowledge, skills, attitudes and values that will make them live independently so that it is functional in the midst of society.

If that is what is to be achieved, then the curriculum must be oriented towards the future needs. While the future itself has two interrelated tendencies, namely: very rapid change and uncertainty. The rapid change will certainly cause new problems, such as uncertainty. Yet the atmosphere of uncertainty complicates our steps in designing a responsive curriculum. In such conditions, the function of decision makers becomes very important. They are required to be able to offer a variety of educational programs that have high flexibility, and are easily adapted (adaptable) to the needs of students and the demands of the community. The flexibility and adaptability of the program, is one of the factors that
can respond to the relevance of the curriculum which in turn can apply in the present and can also be adjusted for the future.

Referring to the capital of educational autonomy, we must be able to proactively anticipate some future trends, not reactively in establishing the curriculum. For example, material on democratization and human rights awareness are two things that must be accommodated by curriculum content in a practical form, not merely theoretical. This means that lectures on the values of democratization and human rights must be reflected in an atmosphere of mutual respect between teachers and students and foster democratic conditions in the campus and surrounding areas.

Indeed, the existence of an educational institution departs and grows from the image of the future. Therefore, in order to face the image of the future, it is necessary to determine the scenario of change to be achieved. This means that every people involved in decision making, needs to anticipate and even reconstruct the direction of change to be taken. Based on the projections of the future, curriculum content that is relevant and responsive to future scenarios and regional needs should be developed.

According to Kauffaman, as quoted there are six components that need to be developed for future-oriented curriculum, namely 1) having access to information; 2) stimulate critical thinking skills; 3) able to communicate effectively; 4) understand the human environment; 5) understand individuals and society; and 6) increasing competence: knowledgeable, educated, responsible and concerned about social welfare (Hunkins & P, 2004). The main problem in developing Islamic Higher Education Institutions (PTAI) is not only related to identity and orientation, but also to the direction of curriculum development.

For a country that adopts a democratic system, democratic education is an important thing to do early on in a planned, systematic and sustainable manner. This is so that developing democracy is not misused or leads to anarchy, because freedom is too excessive, so that damaging public facilities, blasphemy or slander is considered part of democracy. If democracy is not accompanied by political order and clear political and legal rules, a certain condition can turn into anarchism and even then invite authorism which is an oppressive government and is contrary to democratic principles (Torres, 1998).

Based on this it shows that democracy cannot be implemented properly without a clear political and legal order. Without a clear political and legal order democracy can turn into anarchism or authorism. Therefore, for a totalitarian or ototer state, democratic education becomes even more important, although it is realized by people in power who will threaten
their power. Through democratic education the people will be empowered to assert their rights and oppose various policies of the authorities that are contrary to democratic principles or values. The importance of democratic education in Indonesia is also recognized by education leaders and policy makers. From the 1960s onwards, democratic education has been carried out, although with different substance, because of the interests of the authorities (Stone & Mennell, 2005).

Meanwhile, according to Tilaar, that democratic education which is a demand of the formation of Indonesian civil society contains various elements a) Humans need political freedom that mean they need government from and for themselves; b) Intellectual freedom; c) Opportunity to compete in self-realization; d) Education that develops moral adherence to the common interest and not to the interests of themselves or groups, c) Opportunity to compete in self-realization; d) Education that develops moral adherence to the common interests and not to one's own or group interests, e) Education that recognizes the right to be different and believes in the ability of humans to foster society in the future (Tilaar, 2002).

**Democracy Education in Islamic Higher Education**

Democracy education is a demand for the realization of civil society. Therefore democratic principles such as political freedom, intellectual freedom and freedom of dissent are principles that must be implemented in social and state life. However, in the context of formal education, the intended freedom is academic freedom within the higher educations or madrasa and ma'had, or another title is freedom of pulpit. This becomes important, because the freedom of existing educational institutions is in principle only limited to training, not the actual freedom that occurs outside the educational environment or the political arena.

The democratic life exercises are always taught in higher educations, madrasas or ma'had students. The phenomenon of democracy has basically developed in Indonesian society and Muslim society in general. Indonesian people have become accustomed to deliberation to choose their leaders, deliberation when they want to hold a family celebration, deliberations to hold celebrations, in traditional ceremonies, and so on. In the context of national and state life Indonesia has long carried out democratic principles in the life of the nation and state. During the reign of the New Order, every activity during the orientation of students or new students always starts with education, training and simulation of the practice of Pancasila values which contains teachings about democracy in various fields of life (Gaffar, 2006).
There are three things that need to be considered in instilling democratic education in young generations, namely knowledge and awareness of things: First, democracy is a form of community life that best guarantees the rights of citizens themselves. Secondly, democracy is a learning process that cannot be simply copied from other societies. Third, the continuation of democracy depends on the success of transforming democratic values: freedom, equality and justice and being loyal to a democratic political system (Ubaidillah & Rozak, 2008).

Democracy education cannot be simply copied from other societies, but must really be explored from the culture of the community itself. Then democracy will continue and develop when we can transform democratic values such as freedom, equality and justice and be loyal to a democratic political system. Democracy can be embedded in students and can also grow and develop in the lives of families, universities, communities, and countries, in addition to the exemplary need of parents, teachers, community leaders and officials, it also needs learning and civilizing democracy in a planned, gradual, and continuous. Therefore, the actual practice of democracy is not possible to be straightforward; all of them need a learning phase from the development of each country. There is another important thing that must not be forgotten is that the learning pattern must be democratic. Do not let the learning of democracy, but the learning pattern is contrary to the principles of democracy. This situation will obviously be counterproductive with the aim of learning and culture of democracy.

Democracy is an educational process, not something that can be created in an instant. Therefore how important is the process of education and democratic training both in social, economic, cultural institutions, especially in political institutions. Above all, democracy will only grow if there is a democratic consciousness, democratic attitude of democratic responsibility. Democracy is not just a way to gain power, but as a means of realizing public welfare in democratic ways. Democracy is not freedom without limits. Freedom of democracy is limited by the responsibility of the public interest and law, because democracy is a government in the public interest and can only be realized if implemented under the law (democracy under the rule of law). However, objective conditions show that learning that has been practiced so far is not conducive to the development of democratic values (Hadi, 2019).

The purpose of democratic education is to prepare citizens to think critically and think democratically. However, in relation to education, the problem that arises is whether it is possible for democratic education to be carried out in a highly bureaucratic, hierarchical-centralistic and elitist of higher education as it is today?
Based on the above opinion, it implies that democratic education is really needed, including among Islamic Higher Education Institutions, so that its citizens understand, appreciate the opportunities and have responsibilities as democratic citizens. Education is not just about providing knowledge and practice of democracy, but it also produces citizens who are firm in their opinion, have an inquisitive attitude, and have far-sighted views. But he reminded that democracy education should not only be seen as an isolated subject taught in a scheduled time which tends to be ignored again. So it should not only be seen as an isolated subject, but it must be linked to many things that students learn, maybe in history, citizenship, ethics, or economics and more often outside of college (Crittenden & Levine, 2018).

A good democracy education needs to develop a "school-based democracy education" model, at least in four alternative forms. (1) The root and braces of the democratic idea, careful attention to the foundation and forms of democracy. (2) How the ideas of democracy have been translated into institutions and practices around the world and through the age. Thus, students will know and understand the strengths and weaknesses of democracy in various contexts of space and time, (3) the existence of a curriculum that allows students to learn the history of democracy in their country that can answer the question of the strengths and weaknesses of democracy applied in their country in various periods of time, (4) the availability of opportunities for students to understand the conditions of democracy that are applied in countries in the world, so that students have a broad insight about the various social democratic systems in various (Sumantri, 1999).

Besides those four things, it is also necessary to add an effort to develop in the form of extra-curricular activities that feel democratic and make higher educations as a democratic environment, and involve students in community activities. In understanding democracy, it must interpret the aspects of democracy as a whole and required Ruhaniyah intelligence, Naqliyah intelligence, Aqliyah intelligence (logical-rational brain), emotional intelligence (Nafsiyah), intelligence weighing (judgment), intelligence making decisions and solving problems (decision making and problem making) solving) and intelligence express and communicate it.

Based on the opinion above, it shows that to understand democracy, it needs Ruaniyah intelligence, Naqliyah, Aqliyah, Nafsiyah, intelligence in weighing and intelligence in making decisions and solving problems. In other words, it is necessary to develop a multidimensional democratic education, which enables students to develop and use their full potential as individuals and citizens in democratic national and state societies.
Conclusion

One of the courses in higher education that included education on democracy and citizenship education was Pancasila or civic education. Overall, Pancasila had a strategic function to realize the essence of national education goals in forming democratic and responsible citizens. The importance of Pancasila as a formal vehicle for democratic education was recognized by education experts and decision makers. This was as stated in article 37 of Law No. 20 of 2003 concerning the National Education System, where Pancasila was a compulsory curriculum content and started from elementary school to higher education. A country that implemented a democratic system wherever it was, was basically to protect the rights of its citizens, and indirectly wanted its citizens to have insight, realize their necessity and showed their participation in accordance with their status and role in society. Conversely, if the practice of the political system in a democratic country ignored democratic values, there will be conflict, crisis and weak political understanding occurs.

One conceptual strategic solution was to strengthen democracy in various fields and aspects of life. The effort was certainly not as easy as turning the palm of the hand, where the country adopted a democratic system. The citizens will be democratic, but required a democratic education process. In other words, democracy cannot teach itself. If the strength, usefulness and responsibility of democracy were not well understood and internalized by citizens, it was difficult to expect that they will struggle to maintain it.

References

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