



The KKNI-based ELT curriculum applied in Islamic higher education in Indonesia: Global curriculum ideology perspectives

Sukirman Sukirman

English Language Teaching Department, Tarbiyah and Teaching Sciences Faculty, Institut Agama Islam Negeri Palopo, Palopo 91914, Indonesia

Article Info

Article history:

Received 20 April 2021

Revised 20 June 2021

Accepted 16 July 2021

Available online 30 April 2022

Keywords:

curriculum ideologies,
ELT curriculum,
Indonesian national qualification framework,
Islamic higher education,
KKNI curriculum

Abstract

The study aims at evaluating the alignment between ELT (English Language Teaching) learning outcomes within the current national guidelines of Indonesian Islamic higher education and the global curriculum ideologies proposed by Schiro (2013). The researcher applied a qualitative research design by conducting document analysis. It was found that the three KKNI-based ELT learning outcome classifications greatly align with the global curriculum ideologies proposed by Schiro (2013). In particular, scholar academic ideology deals only with learning outcomes in knowledge mastery, whereas social efficiency ideology addresses two learning outcomes, namely, attitudes and values, and skills. Then, learner centred ideology and social reconstruction ideology refer to all aforementioned learning outcomes. The principal theoretical implication of this study is therefore that the Indonesian Islamic higher education in no way contradicts the ideology of global education. In this case, the KKNI-based ELT learning outcomes structured by Indonesian Islamic higher education greatly align with the global curriculum ideologies proposed by Schiro (2013). Lastly, this study might also suggest the permissibility to adapt various ideologies in developing the curriculum.

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Introduction

The recent years have witnessed a growing academic interest in higher education curriculum reform across countries such as Uzbekistan (Siddikov, 2021), Australia (McInnis, 2010), Myanmar (Howson & Lall, 2020), Vietnam (Hayden & Le-Nguyen, 2020), Ukraine (Shevchenko, 2019), Saudi Arabia (Waterbury, 2019), among others. This indicates that several countries across

the globe are seemingly in the race to reform their higher education curricula in order to prepare their higher education graduates to have global recognition. Curriculum reform has been viewed by most countries as a central issue in addressing unavoidable global challenges for higher education graduates. In other words, curriculum reform could be a key driver of following global challenging demands of higher education, generating well-qualified graduates who acquire competencies and skills demanded in the 21st century.

Following the aforementioned inexorable global trend, Indonesian higher education authorities have also been making efforts to globalise their higher education

E-mail address: sukirmanmarshanelt@iainpalopo.ac.id.

<https://doi.org/10.34044/j.kjss.2022.43.2.07>
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graduates by conducting curriculum reform (Harun, Wardhaningtyas, Khan, An, & Masdar, 2020; Ngo & Meek, 2019). One such initiative has been to design their national qualification framework (Sukirman, 2022), referring to the Indonesian National Qualification Framework (KKNI standing for *Kerangka Kualifikasi Nasional Indonesia*). It deals with the legal endorsement of the Indonesian government through Presidential Decree No. 8, 2012 (Insani, Irwan, & Indah, 2017; Susilo, 2015; Sukirman, 2022). This endorsement officially encourages every higher education institution (either public or Islamic) to design its own curriculum (known as the KKNI-based curriculum) and implement it. In addition to the context of Indonesian higher education, such institutions are mostly organised by two ministries. Public higher education institutions are mostly organised by the Ministry of Research, Technology and Higher Education (known as *Ristekdikti*, standing for *Riset, Teknologi dan Pendidikan Tinggi*), while religious higher education institutions are managed by the Ministry of Religious Affairs (*MoRA*), including Islamic higher education supervised by the Directorate of Islamic Higher Education (widely known as *Diktis*). Both have significant differences in terms of their curriculum, management, finance sources, students, and other elements. With respect to the curriculum, for example, Islamic higher education tends to address more specifically the educational system for the Muslim community, while public higher education provides education for followers of all religions across Indonesia.

The KKNI-based curriculum has significant differences from its predecessor, the Competence-based Curriculum (Riadi, 2019), widely known as KBK, standing for *Kurikulum Berbasis Kompetensi*. The KBK was aimed at equipping graduates with adequate competencies in line with their environmental conditions, without addressing the demands of the global market. Meanwhile, the primary goal of the KKNI-based curriculum is to generate qualified and certified graduates through academic training or work experiences in student internship programmes (Insani et al., 2017). Graduates are expected to comprehend 21st century skills such as collaboration and teamwork, creativity and imagination, critical thinking, problem solving, flexibility and adaptability, global and cultural awareness, information literacy, and leadership (Carbone & Ware, 2017; Häkkinen, Järvelä, & Mäkitalo-Siegl 2017) and are ready to compete in the global jobs market with international graduates from other countries (Susilo, 2015).

One subject area in Islamic higher education institutions across Indonesia that should design its own

KKNI-based curriculum is English language teaching (ELT). To ease the design process, the Ministry of Research, Technology and Higher Education released and published a guidebook in 2013 to help curriculum developers to design their KKNI-based curriculum and a revised updated new version was published in 2016 (Ristekdikti, 2016). At the same time (in 2013), the Directorate of Islamic Higher Education published a more specific guidebook on how to design a KKNI-based curriculum in line with the National Education Standards in Islamic higher education, and this was updated in 2018 (Diktis, 2018).

Surprisingly, several ELT departments across Indonesia have been struggling to develop their KKNI-based ELT curricula since the official endorsement was released in 2012. The first of the aforementioned guidebooks set by Directorate of Islamic Higher Education is easy for ELT curriculum developers to follow as it sets out practical steps, but it suffers from a lack of clarity in defining the alignment of KKNI-based ELT curriculum in Indonesian Islamic higher education with the global curriculum ideologies. If the current curriculum is supposed to address the inexorable global trend and to generate graduates with global qualification and recognition, there should be clear alignment between the KKNI-based ELT curriculum and the global curriculum ideologies, as the reference of global education by most countries. Surprisingly, this issue remains largely unexamined in Indonesia, particularly Islamic higher education context. So far, there have been no attempts to examine how the KKNI-based ELT curriculum aligns with the global curriculum ideologies. It indicates that there is an urgent need to address the aforementioned issue since ignoring it might have a negative impact on the efforts of the Directorate of Islamic Higher Education to globalise their ELT curriculum. Particularly, it might mislead curriculum workers to opt appropriate pedagogical approaches and theories that meet the global demands, impeding the accomplishment of the curriculum objectives.

To bridge the aforementioned gaps, this study examined authoritative discourses of ELT instruction in the Indonesian Islamic higher education context. In particular, this study offers a fresh perspective on how ELT learning outcomes within the current national guideline of Indonesian Islamic higher education curriculum deal with global curriculum ideologies. Due to practical constraints, however, it was beyond the scope of this study to examine the alignment of the entire curriculum aspects such as instructional process and assessment with the global curriculum ideologies. Simply, it focused on the alignment between ELT learning

outcomes and the global curriculum ideologies. Finally, this study sought to answer the following question:

(1) What KKNI-based ELT learning outcomes are being incorporated within the current national guideline of Indonesian Islamic higher education curriculum?

(2) How do ELT learning outcomes within the current national guideline of Indonesian Islamic higher education curriculum align with global curriculum ideologies?

Theoretical Framework

Curriculum ideologies have varied over years (see Table 1 for their comparison). They have become one of the fundamental aspects that should be considered by curriculum workers, particularly in higher education. Schiro (2013) defined curriculum ideology as beliefs, which guide curriculum workers to decide what to teach, what to achieve, and how to achieve. Simply, this definition seemingly defines curriculum ideology as educational objectives (see also Mnguni, 2013). Curriculum ideology might effectively drive curriculum workers to improve the quality of their teaching practices, as believed by Schiro (2013). In addition, after reviewing Schiro's work, Mnguni (2013) reached the conclusion that "curriculum ideology outlines the vision of education by clarifying the process and outcomes of student development" (p. 2). This suggests that curriculum ideology could truly play a fundamental role in generating better educational outcomes.

Schiro (2013) classified curriculum ideologies into four categories. Firstly, *scholarly academic ideology* – also known as intellectual traditionalist (Schubert, 1996) – refers to intellectual skills or academic disciplines that should be mastered by students and structured into academic disciplines (Schiro, 2013). The academic disciplines are accumulated by cultures that provide meaningful and useful knowledge for universe life. Secondly, *social efficiency ideology* posits that the vital role of education is to train students to play particular future roles in society (Schiro, 2013; Mnguni, 2013). Thirdly, *learner-centred ideology* is based on a belief that education should provide academic activities based on students' individual needs. It should create contexts and environments for students that can assist them to construct meaning from their interaction with people and things that exist around them (Schiro, 2013). Finally, *social reconstruction ideology* suggests that people can positively affect society through their intelligence, knowledge and skills, finding solutions to social problems. Education plays a pivotal role in improving students' problem-solving skills so that they can address current social troubles (Argelagós & Pifarré, 2012).

Table 1 Comparison of curriculum classification schemes based on its year (adopted from Schiro, 2013)

Schiro (2013)	Eisner (1974)	McNeil (1977)	Schubert (1996)	Fenstermacher & Soltis (1992)	Posner (1992)	Zeichner (1993)	Joseph et al. (2000)	Ellis (2004)	Kliebard (2004)
Scholar academic	Academic rationalism	Academic	Intellectual traditionalist	Liberationist	Traditional & structure of the disciplines	Academic	Constructing understanding & connecting to the canon	Knowledge centred	Humanist
Social efficiency	Technology & cognitive processes	Technological	Social behaviourist	Executive	Behavioural	Social efficiency	Training for work and survival		Social efficiency
Learner centred	Self-actualization	Humanist	Experientialist	Therapist	Experiential & cognitive	Develop-mentalist	Developing self and spirit	Progressive & learner centred	Child study
Social reconstruction	Social reconstructionist	Social reconstructionist	Critical reconstructionist			Social reconstructionist	Confronting the dominant order & deliberating democracy	Society centered	Social-meliorist

Taking into consideration the aforementioned descriptions, the researcher confidently applied curriculum ideology propounded by Schiro (2013) as the theoretical framework underlying this study, for several reasons. To begin with, it proposed an extremely clear framework, enabling the researcher to easily analyse and classify the data obtained from the analysed document. In this case, it enabled the researcher to align the ELT learning outcomes in the current national guideline of Indonesian Islamic higher education curriculum with four categories of Schiro's curriculum ideologies. Additionally, it has been globally recognised and adapted by some scholars (see Alanazi, 2016; Harb & Thomure, 2020; Kasugai, 2020; Mnguni, 2013). Next, it seemingly aligned with the Islamic educational ideology, which focuses on developing not only student's intelligence but also attitudes and values that may positively provide outstanding contributions to social lives (Diktis, 2018). Lastly, it seemed to be more recent ideologies compared to others, as illustrated in [Table 1](#).

Methodology

The methodological approach taken in this study was a qualitative research design based on data collected to answer the research questions. Out of several qualitative research designs, this present study carried out a document analysis (Bowen, 2009; Creswell, 2014). The researcher pointed out that this design was not time-consuming [data selection, not data collection (Bowen, 2009)] and did not need ethical approval from any parties since the document was already accessible and downloadable from the official website of Indonesian Islamic higher education. Furthermore, to find valid data, the researcher analysed the document adopting the six-step procedures of document analysis suggested by O'Leary (2017), namely, plan, gather, review, interrogate, reflect/refine, and analyse data. Firstly, every document related to guidelines on the implementation of the current curriculum was searched, and it was found the guidebook provided by Islamic higher education officials was in line with Presidential Decree No. 8, 2012. In addition to the guidebook, related literature and previous studies published in OJS (*Online Journal System* – also known as *Open Access Journals*) were searched in order to explore the current discussion of curriculum ideologies underlying the KKNi-based ELT curriculum. Secondly, once the guidebook on the official website of Indonesian Islamic higher education was found, it was directly downloaded and printed in order to make it easy for the researcher to

annotate (known as the “gather” process). Thirdly, the guidebook was reviewed to anticipate the potential biases [both the author's and researcher's (O'Leary, 2017)] that might negatively affect the interpretation of the data. Further, the document was refined by extracting the curriculum components. In this case, every theme and keyword (words and phrases) related to the research questions was annotated. Next, he reflected all of the previous steps by repeatedly reviewing and reanalysing such in order to uncover any problems during the processes, such as missing data or unclear interpretation of notes.

Finally, the data were analysed by conducting thematic analysis (Bowen, 2009; O'Leary, 2017). As suggested by Braun and Clarke (2006) on thematic analysis procedures, the researcher made himself familiar with the data by reading the document over and over, repeatedly rereading and highlighting the guidebook – these activities were conducted during the process of data selection (O'Leary, 2017). Once familiar with the contents of the guidebook, relevant codes and categories were generated in line with the research questions. Then, they were listed and grouped in order to clarify and diminish codes and categories that were not related to the answers of the research questions. Next, the data were interpreted by incorporating or separating the codes and/or the categories based on the appropriate themes or subthemes. After the classification, the document was reread (the in-depth review), analysing the interrelationship of the themes and keeping an eye out for specific terms used – words, phrases, and sentences that related to the learning outcomes and curriculum ideologies. In this case, the relevance of the themes to the research questions was analysed by applying “relevant” and “irrelevant” categorisation. The last step was to define the data analysis within the findings of the present study.

Results and Discussion

This section contextualises the significant findings and addresses the research questions in turn by elaborating on the theoretical perspectives on KKNi-based ELT curriculum development in Islamic higher education in Indonesia. The discussion points are:

What KKNi-based ELT Learning Outcomes are being incorporated within the Current National Guideline of Indonesian Islamic Higher Education Curriculum?

To address these research questions, the main objectives of the KKNi-based ELT curriculum stated in

the new version of the guidebook released by MoRA in 2018 were critically analysed. The content of the KKNI-based ELT curriculum has been conceived to prepare students to face the global labour markets among the ASEAN countries (Susilo, 2015). In this environment, the ELT graduates can become not only English teachers, but also researchers, and material developers. In addition to the career pathways, many ELT graduates also work as interpreters, translators, editors, writers, academic librarians, tour guides, editorial assistants, journalists, entrepreneurs, and public relations practitioners. These career pathways require them to have either further training or postgraduate qualifications for the sake of improving their competences, skills, and quality. For this reason, they should have excellent competency as well as qualifications equal to international qualifications that can be applied to any labour sector in the international field (Insani et al., 2017). Their competency can act as a strong shield to help them survive in the ASEAN Economic Community (Menon & Melendez, 2017). With it, they will be thoroughly prepared to face the high levels of competitiveness in labour sectors across the world, especially in the ASEAN countries. In short, all ELT departments in Islamic higher education institutions across Indonesia should totally focus on developing their KKNI-based curriculum since it can play a crucial role in improving ELT graduates' qualifications for dealing with the ASEAN Economic Community.

Based on the findings of the document analysis as presented in Table 1, all graduates in English education departments in Islamic higher education in Indonesia are expected to be not only English educators, but also translators, researchers, and ELT material developers (Diktis, 2018); the original version states: "*Profil utama lulusan Program Studi Pendidikan/Tadris Bahasa Inggris adalah sebagai pendidik, penerjemah, peneliti, dan pengembang bahan ajar Bahasa Inggris yang berpengetahuan luas, mendalam dan mutakhir di bidangnya ... [The main profiles of graduates of the English Education Study Programme are as educators, translators, researchers, and developers of English teaching materials, who are knowledgeable, deep and up to date in their fields ...].*"

Furthermore, three broad themes emerged from the analysis concerning learning outcomes that should be achieved by ELT departments, as discussed in the following themes;

Attitudes and values

Attitudes and values stated in the document occupy 18 descriptions addressing relationships among human beings, nature, and God. Students' relationship with God represents the spiritual dimension (Buchanan & Hyde, 2008; deSouza, 2016; Sabani, Hardaker, Sabki, & Salleh, 2015); all Islamic higher education graduates should identify as Muslim scholars who always perform their religious practices without disturbing followers of other religions. This is in line with Marshall (2018), who stated that religious understanding may play a fundamental role in maintaining identity and culture among global citizens in pluralist societies. Then, even though some studies reported that religiousness does not significantly relate to self-esteem of someone (e.g. Donahue & Benson, 1995; Francis & Jackson, 2003; Williams, Francis, & Robbins 2006), Indonesian Islamic higher education strongly expects Islamic religious values to significantly provide positive effect on students' personality, in particular, joviality. It is consistent with that of Hood, Spilka, Hunsberger, & Gorsuch (1996) who reported that religiousness has a positive relationship with happiness. In addition to happiness, religiousness positively affects students' hope and optimism (see Hood et al., 1996; Miller & Kelley, 2005), which help them decide their achievable personal goals (see Emmons, 2005; Park, 2005). Other positive traits associated with religiousness reported by Peterson and Seligman (2004) are, for example, kindness, compassion and forgiveness. Therefore, the Indonesian government, through Islamic higher education, strongly emphasises the integration of Islamic values into any courses, especially in ELT departments, in order to build Islamic scholars who have positive attitudes and values in line with the first learning outcomes of the KKNI-based curriculum.

Table 2 Career pathways stated within the current national guideline of Indonesian Islamic higher education curriculum with its translation

Original Terms	English Translation
1. Pendidik/Praktisi Pendidikan	1. Educators/Education Practitioners
2. Penerjemah	2. Translators
3. Asisten Peneliti Pendidikan	3. Educational Research Assistants
4. Pengembang Bahan Ajar	4. Teaching Materials Developers

In addition, the relationship between students and society is addressed by sociology theories of social interaction (Kurokawa, Yoshida, Lewis, Igarashi, & Kuradate, 2013; Sun, Cui, & Xu 2018). It is extremely important for students to know how to behave with one another. As Islamic scholars, they have to be good role models (social change agents) in society by having a sense of caring and loving when socially interacting with followers of other religions. They should be role models who promote inter-religion tolerance and social justice in their community. Therefore, they should be taught Islamic studies comprehensively, providing them with a shield in their social interactions, so that they are not easily contaminated with radical actions that can harm others. In addition, this comprehensive teaching can address the contemporary challenges of Islamic millennial lives (Marshall, 2018), to restore the image of Islam as a religion that loves peace and upholds religious tolerance as well as human values. Last but not least, sustainable development and human-environment theories address the relationship between students and the universe (Faham, Rezvanfar, Mohammadi, & Nohooji 2017). Islamic higher education graduates in Indonesia are expected to play a crucial role in promoting sustainable development and the concept of going green, in order to make society aware of its environment. They are also expected to be proud of themselves as Indonesian citizens, and to make positive contributions not only to the nature of Indonesia but also the universe.

Knowledge mastery

The second learning objective deals with knowledge mastery, and occupies 22 descriptions. For simplicity in analysing such, they were divided into two classifications, as presented on the following themes;

General knowledge

General knowledge does not specifically refer to the content of English language teaching and includes nationalism and globalisation, Islamic studies, entrepreneurship, education, philosophy, and science. The researcher strongly believes that mastery of general knowledge positively affects graduates' qualification to compete with other graduates from across the world (Diktis, 2018; Susilo, 2015).

Specific knowledge

Specific knowledge relates in particular to English language teaching, and covers language teaching approaches and theories, language testing and assessment,

ELT curriculum and materials development, language skills (listening, reading, writing, and speaking), English linguistics (phonology, morphology, syntax, semantics, pragmatics), translation and interpreting, English for specific purposes, ELT research methods, and ICT in language teaching. The content of the specific knowledge listed above indicates that Indonesia's Islamic higher education ELT graduates are trained to be not only educators, but also researchers, and curriculum and material developers.

Skills

The last learning outcome stated in the guidebook in developing the KKNi-based ELT curriculum is skill. As with knowledge mastery, this is divided into general and specific skills.

General skills

Graduates are expected to be able to apply a spiritual dimension and knowledge mastery to their daily lives. For example, they are able to solve their own problems wisely, make their own decisions properly, establish networks, and work in a team, showing their creativity, innovation, critical thinking, and problem-solving abilities (Kivunja, 2015; van Laar, van Deursen, van Dijk, & de Haan, 2017; van Laar, van Deursen, van Dijk, & de Haan, 2018). They should also be responsible in their work, perform Islamic rituals, and memorise some fundamental verses in the Al-Qur'an.

Specific skills

Graduates are strongly expected to integrate their religious understanding (Islamic values) and knowledge mastery into their areas of expertise as English teachers, ELT researchers, and ELT materials developers. As taught in Islam, for example, Muslim scholars should also behave in excellent moral ways (being responsible, honest, respectful, and so on) when carrying out their jobs as English teachers, ELT researchers, and ELT materials developers. In addition to the example, they should also act in honourable, polite and respectful ways when interacting with either students, colleagues or foreigners (no matter what their background, religion, or race). More specifically, they should keep praying five times a day as their obligation as Muslim, no matter how busy they are as English teachers, ELT researchers, and ELT materials developers – their busyness must not cause them to forget to carry out their ritual obligations as Muslims.

However, many aspects of the learning outcomes stated in the current guidebook published by MoRA in 2018 suffer from a lack of clarity in offering an adequate explanation for the learning outcomes since difficulties arise when attempts are made to implement the policy. To give a well-known example for the sake of clarity, attitudes and values are very difficult to teach and assess as we cannot directly claim that students' attitudes either at school or at home are necessarily the result of the teaching and learning process. In addition, attitudes and values are two abstract factors that are sometimes deceptive; for example, a student might pretend to show a religious attitude at school because he/she realises that he/she is being watched and assessed by the teacher.

Furthermore, learning outcomes in knowledge mastery also attracted the researcher's attention, since this issue could be a double-edged sword if Islamic higher education does not manage it well. On the one hand, these learning outcomes make several noteworthy contributions to the graduates' employability in the future, since they learn not only English, but also general knowledge that can help them to have equal qualifications with other graduates from around the world, as stated previously. On the other hand, this issue can also be disastrous if Islamic higher education does not design it well. Several troubles can arise if ELT departments in Islamic higher education do not have adequately qualified lecturers who are ready to teach the general courses — Islamic studies, for example — using English for instruction in the classroom. Also, the unavailability of qualified lecturers and facilities makes ELT departments suffer, since they are supposed to design several career pathways for students at the end of their undergraduate degree; this is problematic even if the department tries to give a student a solid enough base in English to pursue higher level qualification in only one specialist area. In addition to the weaknesses, students will experience more stress and frustration by having a number of courses not related to their major, such as *Ushul Fiqh* and *Arabic*

language. Therefore, the government should fully address this issue in order to achieve the main goals of the KKNI-based ELT curriculum.

A further fundamental question that needs to be asked is whether the outcomes are achievable since teaching English in Islamic higher education in Indonesia seems to be complicated in terms of challenges including large class sizes, irrelevant teaching courses, and unqualified lecturers. Other critical questions concerning the aforementioned learning outcomes are: (1) should students who opt to be English educators, researchers, and ELT materials developers all be put in one class?; (2) Do ELT departments have enough qualified lecturers to cover their field?; and (3) how do lecturers deliver teaching materials to deal with students who opt to be English educators, researchers, and ELT materials developers? The answers to these questions cannot be found in the current version of the guidebook. As a result, ELT departments encounter difficulties in implementing the learning outcomes. These issues can negatively affect the achievement of learning objectives if teaching is not organised well. Therefore, future researchers are encouraged to explore the critical questions posed here through conducting further comprehensive studies into the strategies of ELT departments in Islamic higher education to achieve learning objectives.

How do ELT Learning Outcomes within the Current National Guideline of Indonesian Islamic Higher Education Curriculum Align With Global Curriculum Ideologies?

The present study found that the KKNI-based ELT learning outcomes within the current national guideline of Indonesian Islamic higher education curriculum seem to be consistent with the global curriculum ideologies proposed by Schiro (2013), as illustrated in the following table.

Table 3 The alignment between the KKNI-based ELT learning outcomes and the global curriculum ideologies proposed by Schiro (2013)

Curriculum ideologies	KKNI-based ELT learning outcomes
1. Scholar academic ideology	1. Knowledge mastery
2. Social efficiency ideology	1. Attitudes and values
	2. Skills
3. Learner Centred Ideology	1. Attitudes and values
	2. Knowledge mastery
	3. Skills
4. Social Reconstruction Ideology	1. Attitudes and values
	2. Knowledge mastery
	3. Skills

As can be seen from the table above, the KKNI-based ELT learning outcomes can clearly be aligned with the four curriculum ideologies proposed by Schiro (2013). This is exemplified by scholar academic ideology, which aligns with the KKNI-based ELT learning outcomes related to knowledge mastery. This is also certainly true in the case of both learner centred and social reconstruction ideology, which aligns with all KKNI-based ELT learning outcomes. These alignments are clearly presented and discussed in the following section.

Scholarly academic ideology

Scholarly academic ideology — also known as intellectual traditionalist (Schubert, 1996) — refers to intellectual skills or academic disciplines that should be mastered by students and structured into academic disciplines in higher education (Schiro, 2013; Farahani & Maleki, 2014). This ideology considerably aligns with the second KKNI-based ELT learning outcomes within the current guidelines, *knowledge mastery*. In this area, the curriculum should facilitate academic activities that can help students to master discipline specific knowledge. By way of illustration, the learning outcome “*to master basic knowledge of Islam as a religion of rahmatan lil ‘alamin (mercy to the universe)*” suggests that students are supposed to demonstrate discipline specific knowledge of Islam in their daily lives. The alignment can also be illustrated briefly by the learning outcome “*to develop a curriculum for English subjects in accordance with the field and to manage curriculum at the educational unit level*”, indicating that students are expected to develop their intellectual skills or academic disciplines in the field of English curriculum. Another example refers to the learning outcome “*to master theories of learning and English learning*”, suggesting students to have discipline specific knowledge related to the theories of English language teaching.

The discipline specific knowledge might not directly relate to ELT areas but totally relates to Islamic teaching, which becomes the core concepts of Indonesian Islamic higher education. ELT departments within Indonesian Islamic higher education are required to accommodate such concepts within their curriculum, referring to scientific integration (Diktis, 2018). Simply, the three learning outcomes above clearly exemplify how this learning outcome considerably aligns with scholarly academic ideology, which emphasises how curriculum facilitates students acquiring discipline specific knowledge (Schiro, 2013).

Social efficiency ideology

Social efficiency ideology posits that the vital role of education is to train students to play particular future roles in society (Schiro, 2013; Mnguni, 2013). It corresponds with the first and third learning outcomes of the curriculum in which students’ attitudes, values and skills are essential for interacting with society in the workplace, in schools and at home. Students are directly involved in applying their academic disciplines to society in order to share their knowledge.

Social efficiency ideology posits that the vital role of education is to train students to play particular future roles in society (Schiro, 2013; Mnguni, 2013). This is certainly true in the case of the learning outcome related to attitudes and values “*to show a personality with a moral character and professional attitude, providing a role model for students and the community.*” To be a role model for society, students really need to demonstrate acceptable attitudes and values with a personality which has a moral character for society. Another example deals with the learning outcome related to skills “*to make decisions appropriately in the context of problem solving in their field of expertise based on the results of information and data analysis.*” This learning outcome requires students to be role models in making decisions appropriately. It might directly provide positive impacts on the ways of society in making decisions appropriately. Simply, such issues are essential for interacting with society in the workplace, in schools and at home. Students are directly involved in applying their academic disciplines to society in order to share their knowledge in appropriate ways.

Learner-centred ideology

Learner-centred ideology is based on a belief that education should provide academic activities based on students’ individual needs. It should create contexts and environments for students that can assist them to construct meaning from their interaction with people and things that exist around them (Schiro, 2013). To achieve this, teachers as facilitators should apply enjoyable teaching methods or strategies to develop students’ skills and abilities. In addition, teachers should create environments that enable students to construct meaning easily from their interaction (Anagün, 2018). This ideology seemingly aligns with the three KKNI-based ELT learning outcomes, in which students are allowed to decide their own needs such as learning strategies and learning assessment, construct meaning from their own activities, master

specific disciplines based on their interests (i.e., knowledge), and enhance their own hard and soft skills.

The most dramatic illustration of this alignment refers to the learning outcome related to knowledge mastery “*to select adequately the approaches and models of learning, teaching materials, and assessments for the benefit of English learning.*” It suggests that graduates are given freedom to opt appropriate approaches and models of learning, teaching materials, and assessments based on their interests and preferences. This can also be illustrated by the learning outcome related to attitudes and values “*to present themselves as individuals who are stable, mature, wise and authoritative, as well as capable of adaptation (adaptability), flexibility, self-control (self-direction), and who can fully take the initiative in the workplace.*” It shows that students should become themselves as individuals, indicating no need to be someone else, as each individual has their own way to adapt and control themselves in any condition. In this case, they can construct their own meaning from their interaction with people and things that exist around them, which make them more stable, mature, wise and authoritative. The last example comes from the learning outcome related to skills, which is “*to organise educational, creative, and innovative English learning in schools and in other institutions.*” This shows that graduates can freely design their own ELT teaching by implementing creative, innovative, joyful techniques that might attract their students’ attention. Overall, these three examples truly show how the KKNI-based ELT learning outcomes align with learner-centred ideology.

Social reconstruction ideology

Social reconstruction ideology suggests that people can affect society through their intelligence, knowledge and skills, finding solutions to social problems. Education plays a pivotal role in improving students’ problem-solving skills so that they can address current social troubles (Argelagós & Pifarré, 2012). This also aligns with the three learning outcomes in which the graduates of Islamic higher education can be the agents of social change for society by providing innovations to positively affect society. By having excellent attitudes, values, knowledge mastery, and skills, graduates are able to mobilise people in society to do something beneficial that can change their lives (Rhoads, 2009; Stephens, Hernandez, Román, Graham, & Scholz, 2008).

By way of illustration, the learning outcome related to knowledge mastery “*to master knowledge and steps in developing critical, logical, creative, innovative and*

systematic thinking as well as having intellectual curiosity to solve problems at the individual and group level in the academic and non-academic communities” shows that ELT graduates in Indonesian Islamic higher education are supposed to play a fundamental role in solving any problems existing within the society. In addition, graduates are also required not only to have social sensitivity and care for the community but also for the environment, as shown by the learning outcome related to attitudes and values “*to work together and to have social sensitivity and care for the community and the environment*”. ELT graduates should play their role to provide positive contribution in addressing the environmental issues that have become global concerns over the years.

The aforementioned findings represent an emerging trend in ELT curriculum development, especially in Indonesian Islamic higher education context. Taken together, these findings provide important insights into the KKNI-based ELT learning outcomes being incorporated within the current national guideline of Indonesian Islamic higher education curriculum. It also provides interesting insights into the alignment between the KKNI-based ELT learning outcomes in Indonesian Islamic higher education and the global curriculum ideologies proposed by Schiro (2013). One interesting piece of evidence arising from these findings is the permissibility to adapt various ideologies in developing the curriculum — this further refers to what researchers call the ideology of the integrated curriculum. Another surprising finding refers to the notion that Islamic teaching ideologies seemingly align with the global educational ideologies. These two different ideologies are in strong agreement with each other to generate well-qualified graduates who can provide positive contributions not only to human beings but also other creatures in this universe, maintaining human life sustainability and civilization itself.

Conclusion and Recommendation

Returning to the research questions, it is now possible to state that the aims of this authoritative discourse were to examine; 1) the KKNI-based ELT learning outcomes being incorporated within the current national guideline of Indonesian Islamic higher education curriculum; and 2) the alignment between ELT learning outcomes within the current national guideline of Indonesian Islamic higher education curriculum and the global curriculum ideologies. It was found that the national guideline covers

three main learning outcomes that should be achieved by all ELT departments, namely attitudes and values, knowledge mastery, and skills. It was also found that the KKNI-based ELT learning outcomes greatly align with the global curriculum ideologies proposed by Schiro (2013).

The most obvious finding to emerge from this study was the permissibility to adapt various ideologies in developing the curriculum. In addition, the ideology of Islamic education in no way contradicts the ideology of global education as proposed by Schiro. It indicates that the main goals of ELT departments in Indonesian Islamic higher education to globalise their graduates is quite promising as long as the entire concepts of the KKNI-based ELT curriculum are properly and appropriately implemented. This study also strengthens the idea of curriculum ideologies proposed by Schiro (2013) that can deal with any context as shown by this study. Further, the principal theoretical implication of this study is that a concept of integrated curriculum can be an alternative and applied by ELT curriculum developers in designing their curriculum, depending on the learning objectives to be achieved. Hopefully, this study can contribute to a deeper understanding of the fundamental role of curriculum ideologies within curriculum that might inspire others with similar backgrounds and aspirations in reforming their curriculum. Also, the present study is expected to provide positive impacts not only on the Indonesian curriculum development but also other countries with similar challenges and aspirations to maintain the sustainability of their higher education curriculum quality.

However, with regard to the research method, some limitations need to be acknowledged. Firstly, this study applied only document analysis, and its findings may need direct confirmation from curriculum developers. Secondly, the researcher conducted document analysis only of the Diktis guidebook since this is the model to be followed by curriculum developers in each Islamic higher education institution; there is also a need to analyse the content of the ELT curriculum developed by each department. In spite of its limitations, the present study lays groundwork for future research into the implementation of the KKNI-based ELT curriculum, since it is the first study in the Indonesian Islamic higher education context to analyse how learning outcomes of the KKNI-based ELT curriculum relate to curriculum ideologies. Therefore, these findings provide insights for future researchers to: (1) analyse the alignment of global curriculum ideologies with learning outcomes within large sample curricula from ELT departments across Indonesian supervised Islamic higher education; and (2)

analyse how clear, observable and measurable the ELT learning outcomes are.

Conflict of Interest

There is no conflict of interest.

Acknowledgments

The researcher would like to thank the Ministry of Religious Affairs (MoRA) Indonesia, through the programme of 5000 Doctors MoRA Scholarship and Institut Agama Islam Negeri Palopo Indonesia for their support of this present study.

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