

The Paradigm of Education and Higher Education Curriculum: Critical Discourse Analysis (CDA)¹

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This paper, entitled *The Paradigm of Education and Higher Curriculum: Critical Discourse Analysis (CDA)*, aims to describe and analyze the higher education paradigm, national curriculum and globalization challenges. The findings are expected to be a model of intellectual moslem character building which will play optimal role in building Islamic civilization.

The object of the research is the national curriculum (NatCur) No. 232/U/2000 and No. 045/U/2002. The approach used is Critical Discourse Analysis (CDA). CDA recognizes eight principles, and three of them are: First, discourse discusses social problems and direction of higher education. Second, Natcur discourse is interpretative and explanative. Third, the challenge of globalization requires social commitment.

The findings are: first, the course of higher education has to be based on the true paradigm that considers 3 factors: (1) the entity of faith as the basis of knowledge so that human knows The Creator; (3) the entity of the laws of Allah SWT as the course of scientific activities, that is for the good of all human beings; (3) scientific truth is relative and tentative. Second, national curriculum is highly influenced by the global market. In order to keep the national identity as religious, the national curriculum needs to consider 3 factors: (1) the building of Islamic personality, (2) integration of formal, informal and non formal education. (3) life skills. Third, to face the challenge of globalization, the intellectual Moslem need to have the commitment in owning Islamic personality and in making Islam as a discipline of knowledge.

Keywords: Critical Discourse Analysis, true paradigm, national curriculum (natcur)

¹ Jakarta International Conference of Muslim Inttellectuals (JICMI) December 2013

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A. Introduction

Kepmendikbud (Decree of Minister of Education and Culture) No.232/U/2000 explains the *Pedoman Penyusunan Kurikulum Pendidikan Tinggi* (the Guideline of Higher Education Curriculum Making), while the Kepmendikbud (Decree of Minister of Education and Culture) No. 045/U/2002 explains the *Kurikulum Inti Pendidikan Tinggi* (Higher Education Core Curriculum).

The guideline explains the curriculum plan and actualization. According to Endrotomo (2012), curriculum plan contains (1) list of subjects, (2) explanation of subjects, (3) teaching and learning plans, and (4) design of assignments. The actualization contains (1) teaching and learning process, (2) teaching and learning environment, and (3) evaluation process.

For the brief explanation, see table 1:

Table 1
Curriculum

	Curriculum Plan		Actual Curriculum
1	List of subjects	1	Teaching and learning process
2	Explanation of subjects	2	Teaching and learning environment
3	Teaching and learning plan	3	Assessment (Evaluation process)
4	Design of assignments		

The making of the national curriculum is certainly influenced by many factors internally and externally. Some of the internal factors are the Universities' vision and mission, students' input, regulations or system of rule or policy and local tradition. Some of the external factors are: the stakeholders, future tendency, and art of science and technology.

The internal and external factors aforementioned significantly influence the national curriculum. This can be seen by the fact that the natcur is continuously changing, as it is shown in the history of the development of the higher education curriculum in Indonesia below:

1. Curriculum that was based on the *Pokok – pokok Sistem Pendidikan Nasional Pancasila* or the Principles of National Pancasila Education System (UU no. 22, 1961, Presidential Stipulation No 19, 1965, Presidential Dcree no. 14, 1965)
2. Curriculum that was driven by the government (UU no. 2, 1989, PP no 60, 1965)
3. Paradigm shift into the concept of KBK (Competence-based Curriculum), the higher education curriculum was developed by the correlating university based on the national standard of education for every study program (UU no. 20, 2003, article 38, clause 3 and 4. Kepmendikbud (Decree of Minister of Education and Culture) No.232/U/2000, and the core curriculum change in the Kepmendiknas no 045/U/2002)
4. The curriculum was developed by the correlating universities (PP no. 19, 2005 article 17 clause 4, PP 17, 2010 article 97 clause 2)
5. Curriculum development that was based on competence (PP no. 17, 2010 article 97 clause 1)
6. Curriculum contains at least 5 competence elements (PP no. 17, 2010 article 17 clause 3)
7. Teaching and Learning Achievements is in Accordance with KKKNI (National Framework of Indonesia) Level (Perpres No. 08, 2012)

8. Graduates Competence refers to KKNI (UU PT no 12, 2012 article 29)

The changes in the National Curriculum, from No. 232/U/2000 to No. 045/U/2002 have been the result of some internal factors of (1) Institution Arrangement, (2) the aim and course of education, and (3) study program management. Some external factors such as (1) Global competition, (2) changes in education orientation, and (3) workfield requirements have also influenced the national curriculum. To be able to compete in the global era, a graduate is expected to (a) master science and the skills of analysis and synthesis; compute [IT]; manage ambiguity; and second language communication; (b) have proper attitude, leadership value, good team working and the ability to work crossculturally; and (c) be aware of the occupation characteristic: well trained in work ethic; be aware of the globalization; and be flexible in choice of work.

We, as Moslem, the majority of the population in Indonesia, certainly have a strategic role in deciding the course and aims of the national education. Therefore, it is important for us to understand the model of intellectual Moslem character building. In this framework, a critical analysis toward the paradigm of education and higher curriculum is needed to be conducted. In addition, intellectual Moslem is expected to give optimal role in building the Islamic civilization in the world.

B. Method and Material

The method used in this review is *Critical Discourse Analysis* (CDA). According to Alwasilah (2004:13), CDA is one of the approaches in cultural studies. He proposes that any discourse is free to be analyzed critically from any point of view. Pennycook (2010:180) further explains that CDA has eight principles as follows:

First, CDA discusses social and unresolved problems in the society. Problems in CDA are seen as part of cultural structure, so the linguistics process has become its main focus.

Second, CDA perceives power as discursive, which means that discourse focus is the same with the focus of how power becomes communicated in languages.

Third, discourse has become a part of society and culture. It means that the discourse is not only a reflection of social relation, but also a part of the relation itself which experiences the reproduction stage through dialectic relations.

Fifth, discourse is historical. It means that discourse analysis has to consider the historical context by looking back to the previous discourses.

Seventh, CDA is interactive and explanative and using systematic methods to relate the text and its context.

Eight, CDA is a scientific paradigm that owns social commitments which continuously attempt to blend in and change what is happening in a context.

In this paper, the author applies three principles which are relevant to “*The Paradigm of Education and Higher Curriculum*”. Those three principles are: *first*, discourse discusses social problems, the course of higher education; *second*, discourse is interpretative and explanative; and *third*, social commitment in the context of developing Islam as a discipline of knowledge.

The object of the CDA is Kepmendikbud (Decree of Minister of Education and Culture) No. 232/U/2000 about *Pedoman Penyusunan Kurikulum Pendidikan Tinggi* (Guideline for Higher of Education Curriculum Making) dan *Penilaian Hasil Belajar Mahasiswa* (Students Learning Assessment) and Kepmendikbud (Decree of Minister of Education and Culture) No. 045/U/2002 about *Kurikulum Inti Pendidikan Tinggi* (Core Curriculum of Higher Education). Kepmendikbud (Decree of Minister of Education and Culture) No. 232/U/2000 comprises 7 chapters and 19 points, analyzing the course and

aims of education. Kepmendikbud (Decree of Minister of Education and Culture) No. 045/U/2002 comprises 8 points, analyzing the competence-based curriculum.

C. Discussion and Result

In 2013, at Balai Pertemuan Ilmiah ITB, a Forum of Professor (MGB/Majelis Guru Besar) open discussion was held with a theme of "Kemajuan IPTEKS dan Pergeseran Paradigma Pendidikan pada Abad XXI". The discussion was aimed to reconstruct the scenario of Indonesian Education which is based on the true paradigm. Some results of the discussion are:

First, education has to be able to cope with the era development, especially in responding the advance of technology and in grasping the dynamic social life in the society.

Second, the XXI century is identical with the development of technology and the rapid cultural changes. Recently, science-and-technology-development-based professional attitude has become the features of a scientific society which, in the same time, creates global mind in every individual.

Third, the proper respond to the development of science and technology is to adopt and apply new, true and effective paradigm of national education. A paradigm that comprehends what has been and is still going on in our country and nation as the impact of the development of science and technology.

Based on the fact and reality amongst the society that there are some problems concerning the course and aims of tertiary education, a comprehensive explanation is needed in the practical and strategical level, which, in the same time, anticipates the interpretative differences. Moreover, a scientific paradigm must be chosen as short a long term solution.

1. The Problem in the Course and Aims of Tertiary Education.

The course and aims of education has been stated in the Kepmendikbud (Decree of Minister of Education and Culture) No.232/U/2000 that contains *Pedoman Penyusunan Kurikulum Pendidikan Tinggi* (Guideline for Higher of Education Curriculum Making) *dan Penilaian Hasil Belajar Mahasiswa* (Students Learning Assessment). In chapter II about the course and aim of education, point 2 states that:

(1) Academic education aims to prepare the students to become members of the society who have academic abilities in applying, developing, and/or enriching science, technology and/or art, and in spreading and endorsing the use of science, technology and art in order to increase the society welfare and to enrich the national culture.

(2) Professional education aims to prepare the students to become members of the society who have professional abilities in applying, developing, and/or enriching science, technology and/or art, and in spreading and endorsing the use of science, technology and art in order to increase the society welfare and to enrich the national culture

What is stated in the Kepmendikbud (Decree of Minister of Education and Culture) No.232/U/2000 about the course and aims of national education has also been discussed in the MGB ITB open discussion at the Balai Pertemuan ITB. KKNI or IQF (Indonesian Qualification Framework) is issued as a response, but the problem of choosing the true paradigm still remains.

Etimologically, in KBBI (2002:828), paradigm is defined as '*model teori ilmu pengetahuan*' (model of knowledge theory) or '*kerangka berpikir*' (Framework of thinking), whilw "true" (*benar*) is defined in KBBI (2002:130) as "*sesuai sebagaimana adanya*" (relevant as it is), '*sah*' (legit), '*tidak salah*' (not wrong), or '*dapat dipercaya*'

(trustworthy). Those definitions are pragmatic, while the standard of truth or trueness is highly influenced by the point of view and intellectual leadership. Therefore, an true paradigm depends on the point of view and leadership thinking that influence the society.

Paradigm has been an interesting concept to the scientists. Thomas Kuhn (1964) uses the term *paradigm* as the central concept in his book “*The Structure of Scientific Revolution*” which is regarded as a monumental work in the development of the history and philosophy of science. Khun proposes the model as follows:



P1	=	Science in a particular time is dominated by a particular paradigm
NC	=	<i>Normal Science</i> , the accumulation period of science. Knowledge works and develops the influencing paradigm of science.
A	=	<i>Anomalies</i> , scientists are unable to avoid the conflict and deviation because the existing paradigm cannot provide sufficient explanation about the occurring problems.
C	=	<i>Crisis</i> , if the conflicts accumulate, crisis will rise, and the previous paradigm will be questionable for the validity.
R	=	<i>Revolution</i> , crisis is at its peak, science revolution occurs; new paradigm emerges and replaces the previous one.
P2	=	The new paradigm is able to solve the problems faced. There is a great change in science.

As intellectual Moslem, we already have the ultimate true paradigm. According to Nugraha (2010 :5) the concept of truth or *hakikat al-haq* in the Holy Qur'an are stated more than 103 times. 41 verses are *madaniyyah* and the other 62 are *makiyyah*. The word /*Al-haq*/ in the *madaniyyah* verses has the meaning of 'Al Qur'an, Islam, honesty, good sake, true course, etc'. The same word in the *makiyyah* verses shows the meaning of '*naqliyah*' faith, such as the faith of the existence of hell or the judgement day, and '*aqliyah*' faith, such as the prove of creations, God's welfare giving and protection. Table 2 shows the synthesis of both verses :

Tabel (2)

The Reality of Truth

Entity of <i>Al-Haq</i> (the truth)	<i>Insaniyyah</i> (humanity)	<i>Hadharah</i> (civilization)	<i>Ilmiyyah</i> (knowledge)
<i>Tauhid</i> (faith)	++	++	++
<i>Syar'iy</i> (the laws of Allah)	++	++	++
<i>Waqi'y</i> (factual truth)	+-	+-	+-

It can be inferred from the table 2 that there are three entities as objects of truth elaboration, they are *tauhid*, *syar'i*, and *waqiy*. The first entity, '*tauhid*' or faith, has an absolute truth. The second entity, '*syar'i*', or laws, gives the course for scientific activities that is for the sake of human beings. The functions of the first and second entities give scientific control and target, so that a great civilization will be created with high morality and ultimate technology. The third entity, '*waqiy*', means that factual truth is relative. Its truth responsibility is accountable horizontally amongst human beings. This is the place

for scientific-factual truth that, inspite of its tentativeness, still gives the opportunity of continuous development toward the system of *sunnatullah*.

Based on the explanation above, the true paradigm should consider 3 factors: (1) the entity of faith as the basis of knowledge so that human knows The Creator; (2) the entity of the laws of Allah SWT as the course of scientific activities, that is for the good of all human beings; (3) scientific truth is relative and tentative. In the implementation stage, the course of education should consider (1) the building of Islamic personality, (2) integration of formal, informal and non formal education. (3) life skills.

2. Interpretative and Explanative Reviews on the KBK-KKNI National Curriculum.

According to Suwarti (2011), one of the implementation of the new paradigm in the tertiary education is the curriculum change from the content-based into the competence-based due to the global demands and labor-market signals. The government has issued Kepmendikbud (Decree of Minister of Education and Culture) (The Decree of the Minister of Education) No. 232/U/2000 and No. 045/U/2002 as the guideline in making a competence-based curriculum. Curriculum is a set of plans and arrangements of the content, materials, lessons, teaching process and evaluation that is used as the guideline in teaching and learning process in the tertiary education (*SK Mendiknas* No. 232/U/2000, Article 1 clause 6). Curriculum is perceived as the factual document that becomes the basis for a study program.

According to Fitri (2012), the article 11 clause 1 in the Kepmendikbud (Decree of Minister of Education and Culture) No. 045/U/2002 about the Curriculum of Higher Education has been changed. It is now stated that the core curriculum is no longer decided by the Minister of Education. Instead, the article 6 of the Kepmendikbud (Decree of Minister of Education and Culture) No 45 states that core curriculum is assembled by the tertiary education institutions, together with the professional society and the stakeholders. Moreover, the credit numbers in the core and the supporting curriculum are still based on the Kepmendikbud (Decree of Minister of Education and Culture) No 232.

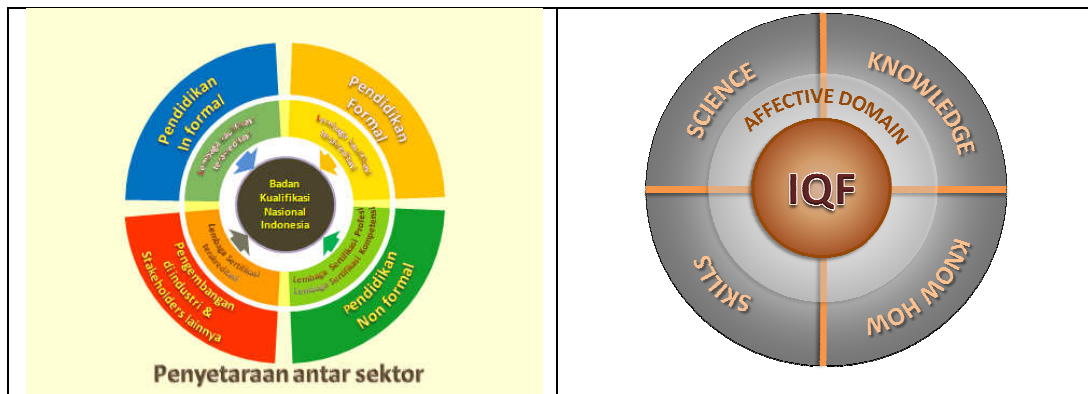
Below are the content of the article 9 in the institutional curriculums for the bachelor and diploma programs:

- a. MPK group which includes the subjects that are relevant to the aim of knowledge enrichment, insight of comprehension intensity and core MPK.
- b. MKK group which includes the subjects that are relevant to the efforts in strengthening mastery level and expanding knowledge competence, with the basis of competitive and comparative advantages of the correlated study program.
- c. MKB group which includes the subjects that are relevant to the efforts in strengthening mastery level and expanding knowledge competence, with the basis of creative and skillful advantages of the correlated study program.
- d. MPB group which includes the subjects that are relevant to the efforts in strengthening mastery level and expanding knowledge competence that is in accordance with the society rules and laws.
- e. MBB group which includes the subjects that are relevant to the efforts in understanding and mastering the existing rules in the societal life, both nationally and globally, that limit one's creation into his/her own expertise.

According to Endrotomo (2012), competence-based curriculum (CBC) is legitimated by the *Perpres RI* No. 8, 2012, dated in 17th January 2012. CBC is related to KKNI (Indonesian Qualification Framework). KKNI comprises 9 qualifications levels, from qualification 1 as the lowest, to qualification 9 as the highest. Qualification levels

are the learning achievement levels that are nationally agreed upon, made with the basis of the evaluation measurement and/or trainings which are obtained through formal, nonformal, informal education or through work experiences.

Model KBK-KKNI
(Endrotomo, 2012)



The implementation of KBK-KKNI (Competency-based Curriculum and Indonesian Qualification Framework) in Indonesia in every level of qualification includes the process of affectional development as follow: (1) have faith to God The Almighty; (2) have good moral, ethic and personality in task completion. The further question is can it reduce the corruption level in Indonesia or, otherwise, can it make the corruption level worse?

In the author's opinion, it is true that we have designed the KBK-KKNI, but we only have integrated the second and the third part of the true paradigm aforementioned. For that reason, further integration with the first the first paradigm, Islamic character bulding is highly encouraged. Practically speaking, the integration can be done in the form of personality development subjects, such as Islamic Religion Education and Islamic Science.

3. Social Commitment in the Development of Islamic Personality

Globalization has two challenging dimensions, the rapid development of technology and civilizations conflict (*hadharah*). The initial challenge can be solved by the KBK-KKNI, while the latter requires smart personality. Personality, according to Nabhani (2002), comprises the thinking and behavior patterns. Thinking pattern is the way one views/judges toward a particular thing that is influenced by a particular belief. Behavior pattern is the way one behaves/responds toward a particular thing in his/her efforts to fullfil his/her needs. If his/her belief is Islam, then the personality will be Islamic.

Islamic personality will be created if (1) put Islamic belief as the basis of personality; (2) put the rules of *halal* and *haram* as the basis of act and behavior; (3) put the blessing of Allah SWT as the ultimate happiness. The integrity of Islamic personality can be maintained by (1) always applying Islamic belief in the heart and thought; (2) always being aware of the relation with Allah SWT; (3) always realizing that nothing is independent from the laws of Allah SWT; (4) always realizing that human beings will surely have weaknesses; (5) always being aware that our passions are often

uncontrollable; (6) always realizing that evil will always try to distract and cheat human beings; and (7) Always being aware that only with the help of Allah SWT can we have a strong Islamic personality.

The process of developing Islamic personality can be done through the subjects of personality development, such as PAI (Islamic Religion Education) that aims to make the students put Islamic paradigm as the basis of their thinking and behavior in the professional development.

KBK teaching method applies the Student-centered learning (ScL). Learning can be defined as a programmed activities in the FEE (Facilitating, Empowering, Enabling) design, to encourage the students to actively learn in the term of the learning source. Learning is a process of developing thinking creativity which can increase the students' thinking order and construct new knowledge as part of the efforts in mastering the subjects learning. ScL is a learning process that focuses on the students' learning, not on the lecturers' teaching activities.

Islamic Religion Education (PAI) in higher education is only 2 credits long. To achieve the goal of making the students put Islamic paradigm as the basis of their thinking and behavior, the three education domains of cognitive, affective and psychomotor are needed to put into attention. The minimum cognitive domain is understanding (C2), while the affective domain is characterization (A5), making Islamic belief as life style. The psychomotor domain is imitation (P1), that is to put Rasulullah SAW as the role model.

There are several class activities that can be done to achieve the C2, such as listening to an audio visual explanation from facilitators, class presentations, discussions, seminars or peer discussions. Other activities can be done to achieve A5 and P1, such as Prayer deep understanding, visits to orphanage, being a facilitator in mosque committee, donating Al Qur'ans, helping children in reciting Al Qur'an, participating in Ied Adha activities in the campus, etc.

The Islam as science aims to strengthen students' competence in facing the challenges of globalization and in cross-cultural work. This can be done in Islam for cultural studies, Islam for education studies, Islam for politics and governance, Islam for economics, etc.

D. Conclusion

Based on the review of *The Paradigm of Education and Higher Curriculum: Critical Discourse Analysis (CDA)*, it can be concluded that:

First, the course of higher education has to be based on the true paradigm that considers 3 factors: (1) the entity of faith as the basis of knowledge so that human knows The Creator; (2) the entity of the laws of Allah SWT as the course of scientific activities, that is for the good of all human beings; (3) scientific truth is relative and tentative.

Second, national curriculum is highly influenced by the global market. In order to keep the national identity as religious, the national curriculum needs to consider 3 factors: (1) the building of Islamic personality, (2) integration of formal, informal and non formal education. (3) life skills.

Third, to face the challenge of globalization, the intellectual Moslem need to have the commitment in owning Islamic personality and in making Islam as a discipline of knowledge

E. Recommendation

This Critical Discourse Analysis (CDA) only applies three principles, they are: First, discourse discusses social problems and direction of higher education. Second, the national curriculum discourse is interpretative and explanative. Third, the challenge of globalization requires social commitment. Therefore, further research and reviews on the principle of discursive power; discourse dialectic relations in the society; discourse ideology; discourse history; and discourse socio-cognitive are needed.

Islamic personality model to be developed is based on the acts of (1) put Islamic belief as the basis of personality; (2) put the rules of *halal* and *haram* as the basis of act and behavior; (3) put the blessing of Allah SWT as the ultimate happiness

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