

Education Transdisipliners: Integration Interconnection Approach in Independent Curriculum Policy Learning-Independent Campus

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Abstract: This article discusses the concept of the integration-interconnection-transdisciplinary approach in the study of the Independent Learning Campus (MBKM) education policy. It is known that the demands, needs and currents of changing times are getting faster. Universities are required to be able to design and implement innovative learning processes so that students can achieve learning outcomes that include aspects of attitudes, knowledge, and skills optimally. In the MBKM curriculum there is a student exchange program that provides students with the opportunity to deepen their scientific fields that are not found in the Study Program. The research method used is library research, to develop the concept of an integrated-interconnective-transdisciplinary approach in the MB-KM curriculum, researchers explore various literature from relevant articles and books. The results of the literature study explain that to deal with complex conditions, it is necessary to reform the university curriculum so that students have the ability to solve problems with various scientific disciplines and are able to adapt to the world of work. The essence of MBKM is a student exchange program that facilitates students to be able to take knowledge from other scientific fields that they have never studied so that students can think flexibly and comprehensively. In addition to equipping with multidisciplinary or transdisciplinary scientific concepts, the student exchange program also provides provisions and character planting to recognize ethnicity, nation, culture, race and religion, thereby strengthening the essence of the value of unity and integrity and becoming a moderate nation. Thus, cross-disciplinary science changes a new paradigm that every scientific field has the opportunity to be collaborated with other sciences through the MBKM curriculum.

Keywords: Integration-interconnection, transdisciplinary, education policy, MBKM.

Introduction

At present times are increasingly changing with the flow of globalization and increasingly rapid technological advances. The era of the industrial revolution 4.0 is growing rapidly in various fields of life, one of which is the education sector (Nur Rahmi Sonia, 2020). Education must not be out of date and must be able to adapt and be able to meet human needs in facing the challenges of the changing times. The development of this era has given rise to a complex of problems, including the reality of the dichotomy between Islamic religious knowledge and non-religious sciences (Asifudin, 2014). Especially now that the

world is trying to avoid and prevent the spread of the Covid-19 pandemic, where scientific, medical, pharmaceutical, health and progressive religious assistance and the spirit of humanitarian solidarity and mutual cooperation are urgently needed and become a priority. Thus, if science alone must work together and unite, scientists, religious leaders, rulers, and the entire community must also unite and work together to face this pandemic. Collaboration and integration between various disciplines is needed to break the ice and solve the various complexities of life. Inputs and criticisms from multidiscipline and transdiscipline are highly

anticipated in order to understand the complexities of life better (Amin Abdullah, 2020)

The concept and practice of interconnection integration is very much needed in narrowing the dualism space and separating general education and religious education which then has an impact on the separation and separation of religious awareness and general knowledge. The integration of interconnections initiated by Amin Abdullah stated that the phenomena of life faced and lived by humans are very complex. Every scientific building, whether religious scholarship (including Islam and other religions), social science, humanities and nature cannot stand alone (Amin Abdullah, 2012). Linearity in the field of science understood on an ad hoc basis will narrow one's insight when dealing with scientific issues that are beyond the reach of their scientific field (Amin Abdullah, 2020).

The integration-interconnection paradigm is the answer or response to the difficulties that have been felt so far. Difficulties inherited over the centuries in a civilization of Islam on the dichotomy of public education and religious education. Therefore, an integration-interconnection approach is needed so that there is no longer a gap between one science and another. Every scientific field requires other scientific fields so that they have dialogue with each other and complement each other. Among the new epistemological ideas that have emerged in the contemporary era is what is called the epistemology of scientific integralism, which requires the integration- interconnection of general science and religion without having to eliminate the uniqueness between the two (Aksin, 2014).

One form of problem solving efforts for the above problems is by learning through a multidisciplinary, interdisciplinary and even transdisciplinary approach. With an inter-multi-transdisciplinary approach that is flexible, it will be able to reach almost all knowledge. So that the opportunity to find solutions to various problems in the science and social sciences is increasingly open and effective

A transdisciplinary approach is urgently needed in accelerating development in all fields, because this approach is more for and integrated with the development of science, technology, methodologies and will even be able to give birth to hybrid hybrids of new knowledge break throughs.

Integration is an effort to combine general knowledge and religious knowledge (Islam). This integration in Amin Abdullah's view will experience difficulties in integrating Islamic and general studies which sometimes do not get along with each other because both want to defeat each other, therefore the idea of interconnection is needed (Kuntowijoyo, 2004). Interconnection is an effort to understand the complexity of the phenomena of life that humans face and live, any scientific building, whether religious scholarship (including Islam, and other religions), social science, humanities, and nature cannot stand alone without cooperation, greeting each other, need each other, correct each other, and are interconnected between scientific disciplines (Abdullah, 2012). The integrative interconnective approach is an approach that seeks mutual respect; general science and religion are aware of their respective limitations in solving human problems, this will give birth to a collaboration at least to understand each other's approaches (approach) and methods of thinking (process and procedure) between the two sciences (Amin Abdullah, 2008).

The impact of a dichotomy like this ultimately gives birth to educational outputs that are incomplete and have a gap between science and moral ethics, whereas in a statement by Albert Einstein, science without religion is blind, religion without science is lame which shows how important religion is to guard science and how important it is to protect science. The The implementation of an independent learning policy on an independent campus opens the way for students who want to deepen their scientific fields that are not in their study program. The reference used in this MB-KM is Permendikbud number 3 of 2020 regarding the National Higher Education Standards which facilitates the right for students to be able to attend lecture

programs outside of different universities for a maximum of two semesters or equivalent to 40 credits, and can attend lectures in study programs different courses at the same college for one semester or equivalent to 20 credits. This curriculum encourages students to have a variety of competencies as stated in Permendikbud number 3 of 2020. Experiential learning programs with flexible pathways are expected to facilitate students to develop their potential according to their passions and talents so as to form alumni who are ready to work and are competent, as well as virtuous noble in the community (Hasim, 2020).

Importance of science in practicing religion (Faishal, 2017). So that many immoral acts are carried out by both students and output from higher education institutions, ranging from brawls, promiscuity, drugs, abuse of power to corruption which are carried out collectively by some members of the council. News about this always decorates our television, radio, social media and newspapers every day. This is contrary to the goals expected by our education which is actually very ideal, as stated in the constitution Number 20 of 2003 concerning the National Education System that the purpose of national education is to develop the potential of students to become human beings who believe and fear God. The Almighty, having noble character, being healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen.

The dynamics of development and changing times create many new problems and demand changes in mindsets and innovations to maintain life and pass on culture. The problems that arise as a result of this development are complex. The effects of changes also have an impact on education, especially on curriculum standards and learning in universities. This condition is also based on the assumption that higher education is education that is at the forefront of dealing with environmental changes where the higher education stage is the last formal education stage that educates a person to be ready to become a professional in a particular field of expertise that will be needed in the world

of work (Sonia, 2021). Higher education as a place for the development of science and technology cannot be trapped in a static routine and the status quo. Therefore, a dynamic and progressive policy direction is needed to respond to very fast changes, especially in the current digital era, universities must quickly adapt to the dynamics of change and prepare college alumni according to the needs of the times. Universities in the educational process must be able to hold a learning process that aims to prepare graduates who are tenacious in work, dynamic, social in character, independent, innovative, and competitive. Therefore, the basic principle in curriculum policy is change and continuity, namely changes that are made continuously (Machali, 2014).

The MBKM curriculum change policy is an effort and manifestation of the basic principles of curriculum change and continuity, namely the results of studies, evaluations, criticisms, responses, predictions, and various challenges faced. The MBKM curriculum is believed to be a strategic policy in preparing and facing the challenges and demands of the Indonesian people in the future. MBKM has a new concept that is more oriented towards comprehensively mastering student competencies in various fields. MBKM has a goal to improve the competence of graduates, both soft skills and hard skills. Students are expected to be better prepared to meet the needs of the times, and become graduates who can become future leaders of the nation with superior and personality (Insani *et al.*, 2021). Therefore, the presence of this policy received a positive response among universities. The independent campus is one of the government's efforts in overcoming the challenges of the 21st century which will become a world megatrend until 2045: world demographics, global urbanization, international trade, global finance, middle income class, competition for natural resources, climate change, technological progress, geopolitical changes, and changes to go economy (Nizam, 2020).

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Students who take part in the student exchange program will meet other students from different universities, providing a diverse experience. The experiences that can be felt directly by students are learning other regional cultures, expanding academic competence, and students developing the ability to become a leader, increasing self-confidence and social sensitivity. The essence of the MBKM student exchange program policy is to facilitate students to develop flexible and comprehensive ways of thinking in other fields of knowledge that they have never studied. In addition, it provides provisions and inculcates character to recognize ethnicity, nation, culture, race and religion, thereby strengthening the essence of the value of national unity and integrity. This student exchange program also creates a new paradigm that every scientific field has the opportunity to collaborate in developing science in people's lives (Faiz, 2021).

The Independent Learning Curriculum - Merdeka Campus has a new concept where the MB-KM pattern wants to eliminate the linearity paradigm which is a barrier between scientific fields. Considering that today's increasingly complex life emphasizes aspects of broader and more comprehensive insight, to prepare it, of

course, requires intersection with other sciences, even inter, multi and transdisciplinary (Machali, 2015). As stated (Amin Abdullah, 2020) that monodiscipline, strict and rigid linearity will only narrow one's insight and way of thinking. As stated by (Rolston, 1987) overspecialization is an almost certain route to extinction.

The presence of the MB-KM curriculum concept initiated by the Minister of Education and Culture Nadiem Makariem broke the deadlock, and provided enlightenment for scientists who have a dividing wall between various sciences. However, between these disciplines they can still maintain their identity, but they can still be open to each other, penetrate each other, seep each other and communicate with each other for dialogue and discussion between scientific disciplines (Amin Abdullah, 2020). The visionary policy initiated by the Minister of Education and Culture is expected to be a solution to overcome the lack of student competence when dealing with the world of work and industry. In addition, the policy of independent learning on an independent campus is considered to be able to break the limits of rigidity of disciplines that have been applied by universities in Indonesia for a very long time which can kill students' creativity and potential. This means that students will have insight and expertise that is not only in one field. Thus the independent campus policy is an opportunity for universities to apply the scientific interconnection integration paradigm.

Based on the description above, it will be studied in depth about Transdisciplinary Education: Integration-Interconnection Approach in the Independent Learning Curriculum Policy for Independent Campus.

Materials and Methods

The method and type of data collection in this study is *library research* by collecting books, journals, and previous research results that support the research theme, including literature on the concept of the interdisciplinary interconnection integration approach of science

in the independent learning-campus curriculum policy. This research process begins with the following stages: identifying and finding information relevant to the theme of Integration of interconnections in the independent learning policy of independent campuses, then analyzing the findings, and then developing and expressing them into new findings related to the transdisciplinary paradigm in the independent campus policy (Masrukhin, 2007).

Results and Discussion

Currently, the world of education is faced with a volatile, uncertain, complex and ambiguous situation. In the face of highly complex global era, education is still a means of enlightenment (Abdullah, 2017). Higher education, as an educational institution, needs to build a curriculum that is following market needs (Gozali *et al.*, 2020). The 21st century has changed all aspects of human life. The various challenges that need to address are the effects of globalization, liberalization, and the development of ICT (Sulaiman and Ismail, 2020). Changes in the global world order need to be accompanied by changes in the skills needed. Students' skills in facing challenges and future realities are an important part that needs attention at this time. The 21st century demands knowledge, skills, attitudes, and integrated mastery of modern information technology. Generations in the 21st century must of course be equipped with knowledge in line with the millennial era. Various skills needed in this century are critical thinking and problem solving, creativity and innovation collaboration and communication (4 C) (Ferdinandus and Desak, 2018) Computation Logic, Compassion (6C) (Nurwardani, 2020). This concept of competence is explained in Figure 1.



Figure 1. Challenges of the 21st Century in terms of the education system and student needs.

The 21st century has experienced many significant changes in various fields such as education, social, politics, technology, and access to information. Of course, in responding to this, universities must be adaptive in view of changing concepts globally in preparing for this. That is why universities are expected to be able to make innovations in each of their learning processes, namely student-centered learning in order to support the achievement of quality graduates who are ready to face the situation of the future era. This future awareness (futurism) has not yet become an integral part of the learning process in higher education. In fact, only with a conscious attitude towards the future can strengthen the practical ability of PT products to anticipate and adapt to change, either through discovery, explanation, or experience, or intelligent intellectual resistance and accommodation (Azra, 2001). Therefore, to realize this, the educational process must not be trapped in a rigid system, which is very fixated on educational theories, curriculum, syllabus and conventional teaching techniques.

One of the efforts to overcome these problems is through curriculum changes. The new education paradigm of education in Indonesia today is that no curriculum is valid forever. The curriculum is dynamic in the sense that the curriculum must be reviewed continuously (Munandir, 2001). Therefore, Minister of Education and Culture Nadiem Makariem created a concept that has goals and expectations that are in accordance with the needs and challenges of today's era. This concept is stated in the MBKM curriculum policy. Merdeka Learning Campus is a new policy set by the Indonesian Minister of Education and Culture, Nadiem Makarim. This policy is a derivative of the concept of independent learning which is sought to be implemented in every educational institution. Consequently, the campus must be ready to provide and facilitate students to study outside their majors within three semesters. With this, students and institutions can innovate in learning, research, and service (Rafi'i, 2020) as in the theme of the tri dharma of higher education.

Thus, universities can disengage themselves from scientific views that are dichotomous in

nature into integrating various scientific variants into a harmonious science, the integration of knowledge (Mujiburrahman *et al.*, 2018). One form of problem solving effort to answer the global problems above is learning with an inter-multi-trans-disciplinary approach (Fitri *et al.*, 2020). Inter-multi-trans-disciplinary learning is flexible, and is able to cover almost all subjects of knowledge. Thus, the opportunity to find solutions to various social science problems is increasingly open and more effective (Mudzar, 2011).

The implementation of the independent campus learning policy is stated in Permendikbud No. 3 of 2020 that gives students the right to study 3 semesters outside their study program. Through the Merdeka Merdeka Learning Campus program, students are expected to be able to enrich and improve their insight and competence in the real world as desired and aspired to. The Forms of Independent Learning Activities in Figure 2.



Figure 2. Scheme of Free Learning Policy Program Forms-Independent Campus (Source: Kemenristek dikti).

Minister of Education and Culture Regulation (Permendikbud) Number 3 of 2020, Forms of Learning outside the Program consist of: a. Learning in other study programs at the same university; b. Learning in the same Study Program at different universities; c. Learning in other study programs at different universities; and d. Learning in non-tertiary institutions (Artiwi and Rosydiyani, 2021). In this context, universities will be able to contribute and collaborate with the community and the world of science. Student learning activities are not only focused on rigid study programs and limited knowledge of their choices

(Amin Abdullah, 2008). By participating in learning in various programs that are of interest and are considered useful in the future, it will increase student confidence and increase knowledge from the various studies that are followed. Consequently, students must be able to open themselves to various scientific disciplines, and even be able to enrich perspectives with a variety of sources of knowledge used in viewing a single problem so that the resulting conclusions are comprehensive and in-depth (Rafi'i, 2020).

The policy of independent learning can be interpreted as an effort to reflect the development of democratic learning as mandated by the Law on the National Education System. Academics, intellectuals, and students are involved in every participatory, multicultural, deliberation, critical agonistic activity, and choose the same understanding (Rafi'i, 2020). Therefore, the policy of independent learning must be interpreted comprehensively in order to be able to realize innovation and experimentation in every educational policy that is set. Consequently, education can shape people to dare to talk about environmental issues and participate directly in the world of their environment. In this context, education can warn of various challenges and threats of the times so that students are not easily obedient to the decisions of other parties (Freire, 2001). For example, so far, students of the study program at the Faculty of Education have only studied pedagogy, even though education is closely related to many aspects of life, so an alumni majoring in education should also understand how Sociology, Anthropology, Politics and Policy, and Information Technology are by trying to find the connection with science. education. (Fridiyanto, 2020). This will give each other a perspective that may not have crossed before. This will provide a new paradigm so that students and lecturers are able to think collaboratively and are not rigid/flexible towards other people's points of view (Faiz, 2021). This will also certainly increase the aspect of mutual respect between each other's knowledge (Amin Abdullah, 2020).

The independent campus policy is considered as a solution to overcome the lack of student competence when dealing with the world of work

and industry. In addition, the independent campus is considered to be able to break the limits of rigidity of disciplines that have been applied by universities in Indonesia for a very long time which is considered to be able to kill the creativity and potential of students. Through an independent campus, students can learn things that they are interested in and support knowledge and expertise that are not available in the study program they are currently pursuing. Thus the independent campus policy exists to overcome rigid specialization related to science in universities. The rigidity in this specification makes it seem as if college alumni are trapped in a high, solid scientific fence, and as if other skills have no relevance to the study program that the student is currently pursuing. For example the phenomenon because for the sake of advancing science and technology, people sometimes forget to preserve the environment (Amin Abdullah, 2015)

Minister of Education and Culture Regulation (Permendikbud) Number 3 of 2020 Facilities by Higher Education in the Learning process as referred to in paragraph (1) letter b are as follows:

- at least 4 (four) semesters and no longer than 11 (eleven) semesters are Learning in the Study Program;
- 1 (one) semester or the equivalent of 20 (twenty) semester credit units is Learning outside the Study Program at the same tertiary institution;
- A maximum of 2 (two) semesters or the equivalent of 40 (forty) semester credit units constitutes:
 - Learning in the same Study Program at different tertiary institutions;
 - Learning in different study programs at different universities;
 - Learning outside of higher education.

One alternative to dividing semesters in this learning program can be seen in Figure 3 below:

In semesters 1, 2, and 3 students carry out learning in the original study program for general compulsory courses and study programs. In semester 4, students can choose to study outside their original study program, but still in one university. Furthermore, in semesters 5 and 6 (2 semesters - which is equivalent to 40 credits), students can choose to study outside the tertiary institution, in the field of work they are interested in, but which is related to their study program. Here, the conversion of courses will be carried out which must be careful, carried out by the Supervising Lecturers. The benefits of being free to study for 3 (three) semesters outside the study program are expected to provide learning experiences outside the study program and additional learning outcomes (competencies) (Artiwi and Rosydiyani, 2021). Other learning activities that can be taken by students to achieve the learning outcomes in the MBKM program is Student Exchange. The primary objective of student exchange is to help students in studying across study programs in other universities and developing their insight regarding *Bhinneka Tunggal Ika* ("Unity in Diversity") as well as multiculturalism (Krishnapatria, 2021). However, to enrich undergraduates' learning outcomes through Student Exchange program is not an easy matter since cooperation with other universities needs to be established. The details of the eight off-campus student activities are described in the following table.



Figure 3. Independent Campus Learning. (Source Minister of Education and Culture, Directorate General of Higher Education.)

Table 1. The Eight Learning Activities Outside Campus (Kemenristek Dikti, 2020).

Programs for Independent Learning, Independent Campus.		
Activity	Explanation	Notes
1 Internship/ work practice	Internship activities at a company, non-profit foundation, multilateral organization, government institution, or start-up company.	Must be guided by a lecturer / teacher.
2 Project in the village	Social projects to help people in rural or remote areas develop the people's economy, infrastructure, and others.	Can be done together with the village apparatus (village head), BUMDes, Cooperatives, or other village organizations.
3 Teaching in schools	Teaching activities in elementary, middle and high schools for several months. Schools can be located in city or remote locations.	This program will be facilitated by the Ministry of Education and Culture.
4 Student exchange	Take classes or semesters in foreign and domestic tertiary institutions, based on cooperation agreements entered into by the government.	Values and credits taken at outside universities will be equalized by each PT.
5 Research	Academic research activities, both scientific and social humanities, which are carried out under the supervision of a lecturer or researcher.	Can be done for research institutions such as LIPI / BRIN.
6 Entrepreneurial activities	Students develop entrepreneurial activities independently evidenced by explanations / proposals of entrepreneurial activities and evidence of consumer transactions or employee salary slips.	Must be guided by a lecturer / teacher.
7 Independent studies/ projects	Students can develop a project based on specific social topics and can be done together with other students.	Must be guided by a lecturer / teacher.
8 Humanitarian project	Social activities for a foundation or humanitarian organization approved by the University, both at home and abroad.	Examples of formal organizations that can be approved by the Chancellor: Indonesian Red Cross, Mercy Corps and others.

Thus, students are given the freedom to choose to study something outside a particular study program. The independence in question is choosing, determining, and doing as he wishes in determining the discipline and program he wants to take while studying at a university. The campus provides various student needs in order to strive for the projection of superior and quality education. Through an independent campus, students can learn things that they are interested in and support knowledge and expertise that are not available in the study program they are currently pursuing. Thus, higher education administrators are given space to apply scientific trans-disciplinary. Scientists today can no longer work individually. The concept of integration-interconnection and transdisciplinarity between fields of science is an effort to solve various scientific and humanitarian problems. Through this paradigm, universities will facilitate students to

exploit and study various sciences and technologies so that students can get out of the fences of disciplines that are very tight, rigid, and hinder the potential for innovation and creativity. With these diverse activities, students will have high dynamics to learn a lot and practice various experiences and scientific concepts. Thus, the philosophy of independent learning becomes applicable to bring students closer to the various realities of society and the world of work or entrepreneurship that are considered relevant to the character of the millennial generation.

If examined more deeply, historically the birth of the MBKM curriculum responds to a striking note during a Kemenristekdikti work meeting which stated that graduates at Indonesian universities, in terms of higher-order thinking, alumni are still not capable. So there are indications that graduates or alumni have low-level thinking abilities. This is because students or even lecturers

still rely on a high monodisciplined pattern of thinking. So it is difficult to achieve quality graduates with comprehensive abilities (Faiz, 2021). Through the independence to study according to their interests, students are expected to be able to explore the potential that may have been shackled by the rigidity of scientific linearity that is fenced in in the study program. Approaches to learning, lectures, research, and community service will be more multidisciplinary, interdisciplinary and transdisciplinary.

Complex problems inherent in human life can no longer be solved with a monodisciplinary approach. What is needed now and even more so in the future is a transdisciplinary way of thinking and learning and research. It's no longer a monodiscipline. The transdisciplinary approach is able to generate, unify, and regulate the traffic of networks of various disciplinary groups, research groups, users of knowledge, government, civil society, the private sector, and industry to promote the common good related to certain problems humanity is facing. In addition, this approach is able to glue and link intrinsically and systematically between various scientific disciplines including science, social science and humanities, between scientific thinking skills and human thinking. The concept, if visualized as follows:

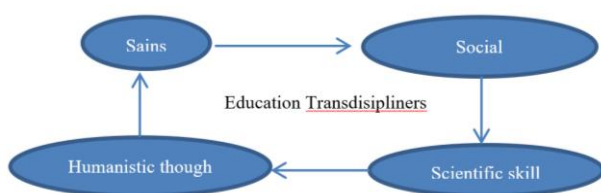


Figure 4. Concept of Transdisciplinary Education (general education) Source: (Oey-gardiner, 2018).

The development of higher education in the contemporary era cannot be separated from the further development of what is known as Liberal Arts Education. Liberal Arts Education, which is now also known as General Education. Liberal Arts Education or sometimes also called Liberal Arts and Sciences or General Education is the unification of science, arts, social and humanities education, including religion in one unified whole, not separated as is generally the case in the

country. The term liberal here has nothing to do with the terms conservative and liberal in the context of political, economic, and even religious contestations. Liberal Arts learning is learning that prioritizes broad learning, broad perspective, comprehensive, integrative, and open (Zakaria, 2015). Thus, General Education is an effort to bring back, integrate, or link knowledge about the humanities and social sciences, such as religion, philosophy, language, literature, writing, history, art, anthropology, sociology, psychology, and communication, which are indispensable for building strong character and ethos of the nation's children (Gardiner et al., 2017). Equipped with knowledge of liberal arts or general education, higher education alumni will not easily give up in the face of disruptive changes, but will be more prepared to adapt or they will be able to participate in changing the situation with new ideas. The relationship between the MBM curriculum and General Education can be seen in the image below:

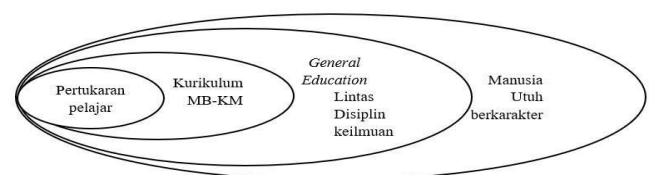


Figure 5. The relationship between the MB-KM curriculum and General Education (Faiz, 2021).

The concept of the MB-KM curriculum broadly takes the concept of general education, it is expected to be an alternative in dealing with the conditions of the times and provide provisions for students so that they can become human beings who contribute to various national developments and are able to develop thinking as problem solvers not as complainers. Because through the development of the education curriculum, it becomes one of the most important aspects of life and must be in accordance with the times (Faiz, 2021). General education provides an illustration that between sciences there are no barriers that claim each other, but the MB-KM curriculum and general education realize that humans must collaborate with each other, be communicative, and critical to produce creative ideas that have never existed before, such as abilities that must be possessed. in this 21st century. With the

humanities within the framework of multitalented and multicultural education is one of its characteristics. Learning and research based on interdisciplinary, multidisciplinary and transdisciplinary approaches is a non-negotiable prerequisite that can be a solution today and in the life to come.

The transdisciplinary interconnection integration approach can be seen in MBKM policies, especially regarding students who can take credits for studying outside of their study program expertise and participate in activities outside of tertiary institutions. This paradigm is the *ijtihad* of PTKIN managers to make holistic Islamic college alumni, namely scientific scholars and scholars who are scholars. So that later the alumni of Islamic universities in the field of Islamic studies and it is possible that they will also be skilled in using information technology to apply their expertise and knowledge. Likewise, students who pursue general sciences such as information technology will also become scholars (scientists) or practitioners who have strong monotheistic roots and are supported by philosophy of science, *ushul fiqh*, interpretation, and thematic *hadith*. Of course, the paradigmatic work that tries to break through the dichotomy that is being carried out, especially Islamic universities is not an easy job and can be achieved in a short time, requires a fairly long period of time while fixing, and revising conceptually according to the needs of the times (Fridiyanto, 2020).

Conclusions

Based on the explanation regarding their campus above, several conclusions can be drawn. The independent campus policy seeks to abolish rigid and longstanding scientific specializations in public universities and Islamic universities. The independent campus policy seeks to produce alumni who can adapt to the various dynamics that occur outside the campus, such as those developing in the industrial world and various phenomena that exist in society. The scientific transdisciplinary paradigm as an effort from Islamic higher education managers to

prepare a holistic generation and alumni of "scientific scholars and scholars who are scholars" has a great opportunity to apply its paradigm in the Tri Dharma of Higher Education because it is very in line with the policy of an independent campus.

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