THE DEVELOPMENT OF HIGHER EDUCATION CURRICULUM REFERRINGS TO FREE CURRICULUM FRAME FOR INDEPENDENT LEARNING (MBKM) WITH THE INTEGRATIVE-MULTIDICIPLINER PARADIGM TWIN TOWERS MODEL

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Abstarct
This study have a purpose to explain the development of the Islamic Education Study Program (PAI) curriculum at State Islamic University (UIN) Sunan Ampel Surabaya which is guided by *Free Curriculum Frame For Independent Learning* (MBKM). The MBKM standard that is used as a guide refers to the integrative-multidiscipliner paradigm of the twins tower model as an orientation for scientific development at UIN Sunan Ampel Surabaya. This research was conducted using a naturalistic qualitative approach. This study located at the PAI Study Program, Faculty of Tarbiyah and Teacher Training at UIN Sunan Ampel Surabaya. The procedure in this study uses the method of extracting data; observation, interviews and documentation. The results of this research are (1) PAI Study Program, Faculty of Tarbiyah and Teacher Training at UIN Sunan Ampel Surabaya Islamic Religious Education Study Program (PAI) in formulating its curriculum cannot be separated from the curriculum of UIN Sunan Ampel Surabaya which is oriented to multidisciplinary integration with the Twin Towers icon. (2) PAI Study Program, Faculty of Tarbiyah and Joint Teacher Training, Sunan Ampel State Islamic University, Surabaya is preparing itself towards independent learning-independent campus.

Keywords: Curriculum Development, Islamic Education, Merdeka Belajar-Kampus Merdeka

Introduction

The development of the Free Curriculum Frame For Independent Learning (MBKM) curriculum development is a form of effort to implement the latest curriculum policies of the Minister of Education and Culture Nadiem Makarim. The independent campus is a new concept that gives students the opportunity to gain the freedom to study in higher education (Sopiansyah et al. 2022; Endrawan et al. 2021). MBKM is prepared as a forum for higher education graduates to be ready to face global competition with the rapid development of the times. It takes a link and match between

education and the industrial world as well as the future. Become graduates who are ready to work with competencies in their fields of expertise (Kamalia 2021; Endrawan et al. 2021).

Students are given wider opportunities to gain new learning experiences and competencies in MBKM curriculum policies. Students are allowed to study outside the study program in several activities such as student exchanges, internships/work practices, research, independent projects, entrepreneurial activities, humanitarian projects, teaching assistance in educational units, or doing projects in villages/thematic real work courses. Cooperation with external parties related to learning outside the study program is required (Krishnapatria 2021; Baharuddin 2021). One of the successes of the MBKM policy is the courage to change the pattern from a rigid content-based curriculum approach to a curriculum based on adaptive and flexible learning outcomes to prepare students who are independent and able to be independent (Baharuddin 2021).

In every curriculum development process, the problem that is often faced is the length of time required for its implementation. The many factors that need to be observed, adjustments to field needs, and the need for the involvement of many parties, take time to go through the process. There is no definite method in good formulation in processing Graduate Learning Outcomes (CPL), Subject Learning Outcomes (CPMK), and indicators for achieving learning success. In the Higher Education Curriculum Preparation Guide published by Dikti in 2020, it is explained that the curriculum to be developed must be student-centered. However, not all courses can be directed to be student-centered, but can also be centered on the process or final result to be achieved (Dzikria and Narulita 2021).

Based on the problems found above, this study aims to analyze courses that suit the needs of the community and find out the process of developing the MBKM curriculum according to the guidelines for the preparation of the higher education curriculum (Directorate General of Higher Education and Culture 2020) and guidelines for implementing the MBKM curriculum in study programs at universities. Islamic religious education (Directorate of Islamic Religious Higher Education 2020).

Research Method

Context and Participants

This study uses a qualitative method with the aim of analyzing the required courses according to the conditions of the industrial world or the needs of the

community. In addition, it also aims to determine the process and develop the MBKM curriculum according to the guidelines for the preparation of the higher education curriculum at the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training at UIN Sunan Ampel Surabaya.

The research strategy used is a case study, a research in which researchers explore a particular case and or activity by collecting detailed and in-depth information using data collection procedures within a certain time period (Kusmarni 2012). The data collection procedure in this study used observation, interviews and documentation.

1) A literature study approach was carried out on previous research related to the development of the MBKM curriculum with the aim of finding the main factors that should be involved in curriculum development. Data were obtained from journals with keywords related to the development of higher education curriculum and the learning methods used. A review of the contents of the article was carried out to serve as a supporting factor for the model to be used in curriculum development.

2) Observations and interviews were conducted at the Dean of the PAI study program at Sunan Ampel Surabaya State Islamic University regarding the curriculum used previously and the implementation process.

3) The data documentation process is analyzed on the previously used curriculum documents, in the form of document I and document II. The author analyzes the KKNI, SN Dikti, and MBKM which basically can complement each other to determine CPL. The analysis is carried out with reference to the 2020 Director General of Higher Education curriculum preparation guidebook, 2020 Director General of Higher Education MBKM guidebook and MBKM Implementation Guide in the curriculum of study programs at Islamic religious universities 2020. The analysis is used as a basis for determining graduate learning outcomes (CPL), courses and the weight of credits, as well as course learning outcomes (CPMK) (Directorate General of Higher Education and Culture 2020).

4) MBKM is a curriculum based on the conversion of student activities outside the campus through various fields to the number of semester credit units (SKS) for certain subjects. Determining MBKM courses is often a problem in curriculum development. To determine it, the author uses a process-based learning modeling analysis, in order to assess the process of off-campus activities that are in accordance with student independent learning.

Discussion

PAI Curriculum Development and Scientific Integration Paradigm

Curriculum development is an idea or practice of a new curriculum by using the potential parts of the curriculum in the hope of solving a problem or achieving a goal. Changes in the curriculum are needed to adapt to ongoing developments. Curriculum development generally starts with fundamental conceptual changes and then structural changes. Development is partial if only a few components, such as changes in objectives, content, methods and so on. Development is said to be comprehensive if the changes cover all components of the curriculum.

Abdul Rachman Shaleh defines Islamic Religious Education as a conscious effort aimed at preparing students to understand, have faith and be able to practice Islamic teachings by paying attention to the necessity to respect and respect other religions in interactions between religious communities in order to create unity and integrity. Islamic religious education is education that aims to increase and foster a religious sense in a person so that he is subsequently able to carry out Islamic teachings with full obedience (Shaleh 2005). From the above understanding, it can be understood that the development of Islamic religious education curriculum is a process of curriculum improvement as a form of utilizing the potential that exists in it in order to achieve the goals of Islamic religious education.

Linguistically, the term paradigm is a combination of the words *para* and *diegma*. In Greek, the word *para* means next to or beside, while *diegma*, means exemplary, ideal, or model. In terms of terms, a paradigm is a perspective used by a person in understanding and seeing the universe, in the form of a description or general perspective on methods or techniques to explain the complexity of the problems of the universe. Therefore, in a paradigm, three main elements are collected; methodology, epistemology, and ontology. Thus, integration means the process of uniting to become a unified whole concept (Poerdowasminto, n.d.) or it can also be interpreted as the process of integrating. certain values in a science against other concepts that are different, so that it becomes integrated and cannot be separated.

Another opinion says that the integration of science, namely *the integration of science means the recognition that all true knowledge is from Allah and all sciences should be treated with equal respect whether it is scientific or revealed* (Ali, n.d.). Thus, scientific integration means an effort to unify or combine knowledge that gives scope to

the activities of human reason (secularism) and also provides freedom for God and His Revelation (Kuntowijoyo 2006).

Development of Higher Education Curriculum Refers to MBKM with the Integrative-Multidisciplinary Paradigm of the Twin Towers Model

Islamic Religious Education (PAI) is one of the study programs located at the Tarbiyah and Teacher Training Faculty of UIN Sunan Ampel Surabaya which focuses on Islamic religious education. The PAI's vision is *"To become a superior, competitive, and international-standard Islamic Education Study Program by 2030."* Meanwhile, the mission as the elaboration of the vision is (1) Organizing education and learning in the field of Islamic religious education in a professional, accountable and competitive manner. (2) Develop research in the field of Islamic religious education that is competitive, innovative and relevant to the needs of the global community. (3) Conduct research-based community empowerment in the field of Islamic religious education. PAI also has stated objectives as follows: (1) To produce graduates who have competence in the field of Islamic religious education, have noble character and are able to respond to the times. (2) Produce science and technology in the field of Islamic religious education, (3) Produce graduates who have networks in the field of Islamic Religious Education.

PAI as a study program that focuses on Islamic religious education, its participation in realizing the vision and mission initiated by the UIN Sunan Ampel Surabaya campus from time to time tries to implement it as well as possible, so that until now the PAI Study Program has consistently received an A accreditation title. from BAN-PT Indonesia. The vision of UIN Sunan Ampel Surabaya is *"To become a superior and competitive university with international standards."* Meanwhile, the mission of UIN Sunan Ampel Surabaya is: *"Organizing multidisciplinary Islamic science education as well as superior and competitive science and technology, Developing research on multidisciplinary Islamic sciences and science and technology that are relevant to community needs, Developing research-based religious community empowerment patterns."*

The Islamic Religious Education Study Program (PAI) in formulating its curriculum cannot be separated from the mandate contained in the UIN Sunan Ampel Surabaya curriculum which is oriented towards multidisciplinary integration with the Twin Towers icon. Meanwhile, the learning curriculum of UIN Sunan Ampel moves in

two big pendulums, religious and general science, through an integralization process in the framework and model of the integrated twin towers building. Thus, the academic studies developed in the learning process at UIN Sunan Ampel Surabaya are multidisciplinary (Zainiyati 2012). UIN is one of the educational institutions as a sub-system of education in Indonesia, so that in its journey it must refer to the needs of social development and the demands of the times. Students majoring in Islamic Education are oriented to have professionalism and accountability through quality education, research and community service processes, are able to produce ideas, technology and learning resources for Islamic education, and have creativity in creating models and services for Islamic education.

In the preparation and design of the curriculum for the PAI study program at Sunan Ampel Surabaya, the Twin Towers-oriented integrative-multidisciplinary curriculum was also initiated. In the preparation of the PAI study program curriculum, it is also inseparable from the corridors that have been set by the Government, namely referring to the Free Curriculum Frame For Independent Learning (MBKM)-based curriculum. MBKM is a new policy program of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI) initiated by the Minister of Education and Culture Nadiem Anwar Makarim. According to research conducted by the Program for International Student Assessment (PISA) in 2019, providing the fact that students in Indonesia occupy the sixth position from the bottom for mathematics and literacy, Indonesia occupies the 74th position out of 79 countries. As an effort to respond to this fact, the Minister of Education and Culture has made changes to the assessment of the minimum ability, which includes literacy, numeracy, and character surveys. The intended literacy is not only measuring reading ability, but also the ability to analyze reading content and understand the concepts referred to in it. As for numeracy, what is assessed is not only about mathematics, but also an assessment of the ability of students to apply numerical concepts in real life. The third aspect, namely the character survey, was not conceptualized as a test, but to find out the extent to which the values of character, religion, and Pancasila had been practiced by students (Masruroh, n.d.).

The Free Curriculum Frame For Independent Learning (MBKM) is an effort to realize student centered learning. The learning process designed in this curriculum is realized to provide challenges and opportunities to develop creativity, capacity, personality, as well as student needs. The independent curriculum of Free Curriculum Frame for Independent Learning (MBKM) is also realized to develop independence in

seeking and finding knowledge through the realities and dynamics that exist in society that run so fast, disruptively and exponentially such as ability requirements, real problems, social interaction, collaboration, self-management, performance demands, targets and also their achievements (Directorate of Islamic Religious Higher Education 2020).

The legal basis and policy reference for the Free Curriculum Frame for Independent Learning (MBKM) program are as follows:

a. Legal Basis

The legal basis for implementing Free Curriculum Frame for Independent Learning (MBKM) the policy is as follows:

1) Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System

2) Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education

3) Government Regulation Number 04 of 2014, concerning the Implementation of Higher Education and Management of Higher Education

4) Government Regulation Number 46 of 2019 concerning Religious Higher Education

5) Regulation of the President of the Republic of Indonesia Number 8 of 2012 concerning the Indonesian National Qualifications Framework

6) Regulation of the Minister of Education and Culture Number 3 of 2020 concerning National Standards for Higher Education

7) Decree of the Director General of Islamic Education Number 706 of 2018 concerning Guidelines for the Development of the PTKI Curriculum Referring to the KKNI and SN-Dikti

8) Decree of the Director General of Islamic Education Number 3879 of 2019 concerning Guidelines for Learning and Assessment in Islamic Religious Universities (Directorate of Islamic Religious Higher Education 2020)

b. Policy Reference

In connection with efforts to prepare students to face changes in social, cultural, work world and technological advances, one of the first steps that must be prepared is the competence of students to be able to adapt to the needs of the times. Link and match is done not only with the world of industry and the world of work but also with the future which is changing very rapidly. Demands are given to universities to be able to

design and carry out innovative learning processes so that students can achieve learning objectives that include aspects of attitudes, knowledge, and skills in an optimal and always relevant manner. There are four main policies at Free Curriculum Frame for Independent Learning (MBKM), namely the ease of opening new study programs, changes to the higher education accreditation system, the convenience of universities turning into legal entities, and the right to study for three semesters outside the study program. Through the Free Curriculum Frame for Independent Learning (MBKM) is expected to be able to answer the challenges faced by universities to produce graduates according to the development of science and technology and the demands of the business world as well as the industrial world (Directorate of Islamic Religious Higher Education 2020).

The policy of Free Curriculum Frame for Independent Learning (MBKM) has a goal that is used as a reference in its movement steps. The objectives consist of:

1) Provide encouragement in the learning process in Higher Education to be more autonomous and flexible

2) Can create a learning environment that is innovative, unfettered, and in accordance with student needs

3) Improving the quality of graduates to have the competencies needed in the millennial era and the industrial era 4.0

4) Improve student learning competence by fulfilling student learning rights by using a life-based, capability and transdisciplinary learning approach

5) Provide facilities for student learning rights according to their interests and potential in order to become graduates who are competitive and have good personality

6) Provide insight and experience for students to become graduates according to the graduate profile

A prominent characteristic of the MBKM curriculum is that the learning process uses Student Centered Learning (SCL). Through SCL students are supported to achieve learning outcomes by prioritizing the development of creativity, capacity, as well as developing student independence and personality. The existence of developments in the quality of students' self will certainly support the needs of students in their future lives, to prepare skills according to the majors or areas of expertise that have been chosen. This curriculum bridges the SCL, one of which is realized through the right to study for

three semesters outside the study program (Directorate General of Higher Education and Culture 2020).

Through the right to study three semesters outside the study program, students are given the freedom to take credits outside the study program. The intended three semesters can be taken for learning outside the study program within the university and or learning outside the university. Learning programs outside of tertiary institutions include internships/work practices, village projects, teaching assistance in educational units (schools/madrasas), student/student exchanges, research/research, entrepreneurial activities, independent studies/projects, and humanitarian projects. All these learning activities must be guided by lecturers and relevant parties (Directorate General of Higher Education and Culture 2020).

In implementing the policy for the right to study three semesters outside the study program, there are several general requirements that must be met by students and universities, including the following: a) Students come from accredited study programs. ; b) Active students who are registered with PDDikti .

With this, it is hoped that universities can develop, facilitate and also become a bridge for the independent rights that students must obtain. The program that will be implemented should be prepared and mutually agreed upon between the university and the partners who will be invited to collaborate. The program launched can be in the form of a national program that has been prepared by the ministry of education and culture, or it can also be a program that has been prepared by universities that can be registered through the Higher Education Database (Aris Junaidi, n.d.).

Referring to the above legislation and in order to achieve national education goals, the Islamic Religious Education Study Program (PAI) of the Faculty of Tarbiyah and Teacher Training (FTK) UIN Sunan Ampel Surabaya considers it necessary to redesign the curriculum of the study program oriented to MBKM. So in other words, the PAI Study Program here, in addition to redesigning the MBKM-oriented curriculum and developing it based on the mandate of UIN Sunan Ampel Surabaya, which is oriented towards Scientific Integration with the Twin Towers Model.

In developing the curriculum, the Islamic Religious Education Study Program holds seven principles, as follows: a. Based on life skills, b. Based on character education, c. Encouraging initiative, creativity, and independence, d. Placing students as students' subjects and partners in the learning process, e. The learning held is an educational, critical, analytical, inductive, deductive, and reflective process through participatory

creative dialogue to reach an understanding of the truth of the basic substance of the study, f. Real work, g. Foster lifelong learning motivation.

On internal challenges, PAI can see the following factors; the output quality factor, the quantity of LPTKs in Indonesia, the distribution of FPTK students, a balanced curriculum of intellectuality and professionalism, and the PBM process, all of which have very strong weaknesses. On the other hand, that PAI graduates are currently required to be ready to use. Educational institutions as PAI users expect PAI graduate students to have the expected competencies. During the last ten years, especially after the government reform through regulations, it has provided ample space for madrasas to be able to compete more openly, thus giving rise to Islamic-based madrasas and schools that can compete with state schools. The emergence of superior Islamic schools and or madrasas is a social phenomenon in responding to the need for high PAI. Considering the Islamic-based schools and/or madrasas, the majority of users are PAI graduates.

In line with the times, can not be separated from the development of science and technology as well. Currently all activities are also required to use technology media, as well as in terms of lectures. In line with the principle of linearity with changes in society as PAI users, which change so quickly, the logical consequence also demands PAI to immediately and always balance it with changes according to developments in the community. Meanwhile, the changes and developments of society are strongly influenced by the development of science and technology. For example, in the context of technology, in the past, the learning media in lectures in the form of LCDs was a step-by-step item, but now it is an inherent need that is automatically needed in learning facilities.

With the design of the MBKM curriculum development and the Integrative-Multidisciplinary paradigm of Twin Towers, the Islamic Religious Education Study Program at UIN Sunan Ampel Surabaya intends to produce graduates who can compete in the workforce, so that they have competence in not only religious knowledge but also science and technology. So that graduates are expected not to be ignorant with graduates from other universities. PAI has used technology to support all lecture activities, including through the sinau.uinsby.ac.id page. in the KRS system as well as in the thesis and journal systems. In this case, it can be said that the PAI Study Program has integrated Islamic religious education science with technological developments.

The Islamic Religious Education Study Program FTK UIN Sunan Ampel Surabaya will produce graduates with the profile: "Elementary and secondary PAI educators in

schools and madrasah". Graduates who in fact are teachers or educators, are expected to be able to utilize technology in the learning process when they enter schools or madrasas later. So that in addition to the subjects presented oriented to religious education, technology-based courses are also given to support education.

With the integration curriculum for the PAI Study Program, it is hoped that graduates will be able to compete globally, not only working in the religious sector, but also in the general sector and industry. So far, PAI graduates are considered to only master general knowledge, so that many PAI graduates are involved in the religious sector, such as the ministry of religion, Islamic educational institutions and the like. While in public services, for example BUMN, education offices, and the like, it is rarely seen that PAI graduates work there or even become leaders and most of them are occupied by graduates from public universities, such as ITB, ITS and the like.

The standard of the learning process at UIN Sunan Ampel Surabaya includes: (a) the characteristics of the learning process, (b) the planning of the learning process, (c) the implementation of the learning process and (d) the student learning load (Ministry of Research Technology and Higher Education Regulation Number 44 of 2015 concerning National Standards for Higher Education CHAPTER II Article 10," n.d.). The learning process at UIN Sunan Ampel Surabaya must meet the following characteristics: (a) interactive, (b) holistic, (c) integrative, (d) scientific, (e) contextual, (f) thematic, (g) effective, (h)) collaborative, and (i) student centered. Furthermore, among the above characteristics that are studied in this research are integrative characteristics, which means that the learning process can be said to be integrative if the learning outcomes of graduates are achieved through an integrated learning process and fulfill the overall learning outcomes of graduates in a unified program through an interdisciplinary and multidisciplinary approach.

The design and development of PAI needs to pay attention to the composition of the existing curriculum structure. Not only developing introductory course competencies, skills, professions, methodologies and supports, but also paying attention to PAI's core courses. The determination of the core curriculum is based on at least four things, namely: (1) PTAIN's vision and mission, (2) the established SKL, concerning the objectives of the learning program implemented; (3) Characteristics of students regarding their initial abilities; and (4) Expectations from stakeholders If these four aspects are developed properly, then the PAI curriculum design will be well designed

and formulated, so that innovation and further curriculum development can be pursued continuously (Fitri, n.d.).

In order to make it easier to determine the courses that support the MBKM curriculum, first make a mapping according to the category of the course. As in the following table:

Gambar 1.1

Body Of Knowlage
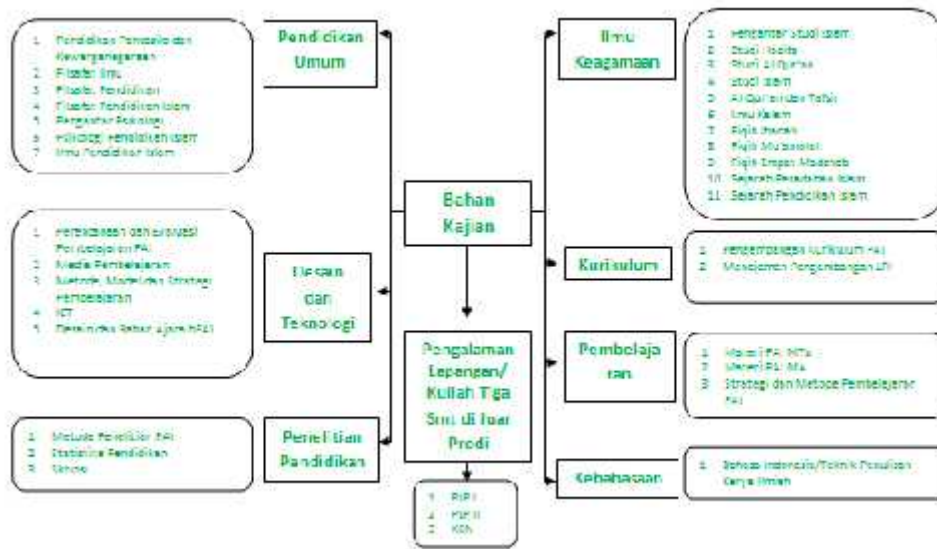
In the picture above, it is shown that the courses are grouped according to the type of study material studied in them. Based on the table above, it can be understood that what is desired by PAI Faculty of Tarbiyah and Teacher Training is for students to achieve competency standards based on the integration of spiritual aspects and nobility of character. With the integration above, after doing the mapping like the table above. then graduates who will become educators are not only good at theory, but also smart and have achievements from the spiritual aspect and moral nobility.

The next stage is the determination of study materials, descriptions and determining the code for each study material, in order to facilitate the process of preparing the next curriculum. As in the following image:

Gambar 1.2

Determination of Study Materials, Codes and Descriptions

After determining the study material, code and describe it. Only then can the formation of courses and determining the weight of the credits. As in the following image:

Gambar 1.3

CPL Load on Courses

Gambar 1.4

Determination of Credit Weight

The determination of the SKS weight is based on the CPL load in each course. The more learning outcomes contained in the course, the heavier the credits charged. Based on the results of the PAI curriculum document, the learning process planning is prepared for each subject and presented in the semester learning plan (RPS) or course syllabus. The semester learning plans or course syllabus are prepared and developed by the lecturers independently or together in a group of expertise in a field of science and/or technology in the study program. Based on the above, it can be seen that a number of courses that will be presented are not only formulated by the original PAI lecturers, but also assisted by lecturers from other study programs who are competent in their fields.

Student learning load is expressed in terms of semester credit units (credits). Semester is a unit of time for the effective learning process for at least 16 (sixteen) weeks, including mid-semester examinations and end-of-semester examinations. One academic year consists of 2 (two) semesters. The period and learning load for administering an educational program is a maximum of 7 (seven) academic years for

undergraduate programs with a student learning load of at least 144 (one hundred and forty-four) credits.

In the case of Islam as the object of scientific study, Hamdi's research results show that the clump of Islamic sciences is only a small part of scientific activities in general at Islamic universities (PTI). The sciences studied at the faculty of religion, such as the department of sharia and tarbiyah are a small part of the members of the non-exact sciences at the Islamic Higher Education (PTI). Realizing this there is a consequence, that if so far the public's interest in continuing their studies to PTI is relatively small compared to public universities (PTU), this is not only because the quality of PTI is worse than PTU, but because they do not want to become experts. In fact, in PTI there are also general faculties. This image is still attached to the mindset of the people, so PTI must work hard to convince the public that PTI takes part in preparing graduates for prospective technologists, bureaucrats, politicians and others, not merely religious experts (Hamdi, n.d.). Lectures which is carried out by the PAI Study Program in terms of scientific integration is exemplified in the lecture process for the History of Islamic Civilization course, in this course students are required to know, understand and describe the history of Islamic civilization based on a text approach, also based on a philosophical and reflective approach, so that from here there is integration science, namely the science of philosophy and political science, because students are required to take lessons and compare critically with the political conditions of the dynastic era with the Indonesian state today.

In other religious subjects, lecturers and students at the PAI Study Program also have a dialogue with general science, for example in the Fiqh course which discusses zakat, infaq and shadaqah which obliges people who can afford it to 8 groups in need. directing it to the study of social material in which there must be a mutually helpful relationship between one another.

In implementing the Free Curriculum Frame for Independent Learning (MBKM) policy, the program "rights to study for three semesters outside the study program". As a manifestation of its implementation efforts, the Islamic Religious Education study program at UIN Sunan Ampel Surabaya carries out Field Schooling Practices (PLP), which consists of: Micro Teaching, Observing the Teaching Environment and Teaching Practices in Schools/Madrasahs.

Conclusion

Based on the description that the author has conveyed above, it can be concluded that the Islamic Religious Education Study Program FTK UIN Sunan Ampel Surabaya will produce graduates with the profile: "Elementary and Middle-level PAI educators in schools and madrasas". Graduates who in fact are teachers or educators, are expected to be able to utilize technology in the learning process when they enter schools or madrasas later. So that in addition to the subjects presented oriented to religious education, technology-based courses are also given to support education.

As an effort to prepare for the Free Curriculum Frame for Independent Learning (MBKM), the determination of the SKS weight is carried out based on the CPL load in each course. The more learning outcomes contained in the course, the heavier the credits charged. Based on the results of the PAI curriculum document, the learning process planning is prepared for each subject and presented in the semester learning plan (RPS) or course syllabus. The semester learning plans or course syllabus are prepared and developed by the lecturers independently or together in a group of expertise in a field of science and/or technology in the study program. Student learning load is expressed in terms of semester credit units (credits). Semester is a unit of time for the effective learning process for at least 16 (sixteen) weeks, including mid-semester examinations and end-of-semester examinations. One academic year consists of 2 (two) semesters. The period and learning load for administering an educational program is a maximum of 7 (seven) academic years for undergraduate programs with a student learning load of at least 144 (one hundred and forty-four) credits.

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