

Indonesian and Tunisian Constitutional Frameworks: The Impact on the Development of Higher Education Curriculum

Mariam Ulpah

Universitas Islam Internasional Indonesia (UIII)

Corresponding E-mail: mariam.ulpah@uiii.ac.id

Abstract

Education has a critical role in the development of a new generation of individuals. It all depends on the constitutional frameworks and norms around which educational institutions and educational praxis are founded, and education is one of the tools to maintain national identity. The quality of education cannot simply be measured by the percentage of GDP spent on education. According to the World Data Bank, Tunisia spends 26.63 percent of its budget on education, while Indonesia spends only 20.50 percent. However, this does not guarantee that the quality of education in Tunisia is higher than in Indonesia due to the cultural and constitutional framework disparities between the two countries. The aim of this study is to compare the higher education curricula in Tunisia, which was developed from the French secular, or *laicite*, system, with that in Indonesia, which is founded on the ideology of Pancasila. Moreover, this study aims to analyze how the *laicite* system and Pancasila ideology have an impact on higher education curriculum design. The method used is a qualitative approach with a comparative case study analysis. Data was obtained from interview sessions with policy makers on curriculum as well as from the handbooks of curriculum in the Faculty of Culture at Indonesia University and the curriculum of the Faculty of Humanities and Social Sciences at Tunis University and focuses on the learning method and outcomes, as well as other journal and mass media pieces that are relevant. The data shows that disparities between constitutional frameworks and ideological contrasts between Pancasila and the *laicite* system have a significant impact on the religious component of the curriculum development process. In Tunisia, in particular, the curriculum has yet to achieve the government's goal of developing critical consciousness. In Indonesia, the curriculum is based on the process model design, while in Tunisia, it is based on the product model design.

Keywords: *constitutional frameworks, laicite system, Tunisia, Pancasila, Indonesia, development, higher education curriculum*

Introduction

Every nation or society in the world must have established principles in the form of a philosophy that serves as the country's foundation. These great goals will be achieved when the instrument of fulfillment is accompanied with a good education system and implementation. Every individual has the right to receive an education. Every human being has the right to an education.

In Indonesia, education is regulated by the Indonesian constitution, which states that one of the state's goals is "to educate the nation's life", as stated in the fourth paragraph of the 1945 constitution's Introduction. Meanwhile, Article 31 of the 1945 Constitution governs Indonesian people's educational rights, stating that citizens have the right to education, are expected to attend basic education, and the government is committed to pay for it. Law No. 2 of 1989, as revised by Law No. 20 of 2003, controls the National Education System and further defines this right. Meanwhile, the Pancasila ideology is the educational concept that students in Indonesia required to learn. Pancasila education is a required course that is always taught in universities. This rule is based on the Higher Education Law's Article 35, paragraph 5 (Republic of Indonesia, 2012).

According to the article, religious education, Pancasila education, citizenship education, and Indonesian language studies, must all be included in higher education curricula. Giri et al. (2021) stated in their research findings that Pancasila should be the heart and soul of the Indonesian country, working in all disciplines, particularly in education. (p. 114). While Faharani (2021) proposed that Pancasila Education should be maintained in the curriculum by adjusting learning trends (p. 15).

Much research has been conducted on Pancasila as the foundation of Indonesia's educational system. Putri and Pandin (2019) identify the importance of Pancasila values in character education for the millennial generation. Pancasila should be the millennial generation's way of life (p. 3). Furthermore, Hazimah and Dewi (2021) argue that effectively and appropriately adopting Pancasila values within the learning process is a form of endeavor to promote education (p. 149). Meanwhile, Azlina et al. (2021) underline that keeping Pancasila as the state ideology requires incorporating Pancasila ideals into everyday life, particularly in schools and universities (p. 39). However, implementing Pancasila by itself will not be effective in improving Indonesian educational achievement. According to the findings of the 2015 PISA data (OECD, 2015), which demonstrate that Indonesia is still falling behind with an average score of 395.3, the education system in Indonesia needs more attention. Also, according to Riyanti et al. (2020), higher education institutions play a critical role in the development of youth's personalities, which should reflect Pancasila's principles (p. 1115).

In contrast to Pancasila's ideology, which formed the foundation for the construction of Indonesia's educational system, Tunisia, which gained independence from French colonization, developed its own educational system. Following independence from colonial rule, a variety of attempts were made to promote Arabic in primary and secondary education as well as in the university curricula (Oxford Business Group, 2018). Tunisia's educational system is built on the "Napoleonic model", which was constructed by the French colonizers during the protectorate period (National Report, 2019). Indeed, according to the UNESCO Institute for Statistics, Tunisia's literacy rate among 15 to 24-year-olds was 96.6 percent in 2015. The North African country was able to implement significant legal changes, like obligatory basic education, which resulted in high enrollment and literacy rates. According to Frandsilidya (2018) France adopted *laicite*, the ideology of secularism, in 1905. In France, secularism refers to the separation of state and religion. Tunisia adopted the *laicite* ideology in its education system as a result of French colonialism.

The author is particularly interested in comparing Indonesia and Tunisia, which have contrasting ideologies in the construction of their educational systems. Tunisia spends 26.63 percent of its GDP on education, whereas Indonesia spends 20.50 percent, according to World Bank figures. However, just because Tunisia spends more money on education does not mean it has a better system than Indonesia. Data from the World Bank demonstrates this. Tunisia trails Indonesia, which has a literacy rate of 95.12 percent (Higher Education Statistics, 2020), whereas Tunisia had a literacy rate of 79.4 percent till 2014 (World Bank, 2018). However, up until 2015, Tunisia had a larger percentage of all eligible students enrolled in post-secondary or higher education than Indonesia (World Bank, 1997), but Indonesia has developed from Tunisia since 2016 (World Bank, 2018).

As mentioned above, the author focuses on the discussion of the education systems formed in higher education in Indonesia and Tunisia; particularly, on how the different of constitutional frameworks of the *laicite* system and Pancasila ideology have had an impact on the higher education curriculum. Whether the analyzed factors have an impact on curriculum development or not, the author only examines this case for the faculty of Culture at Indonesia University and the Faculty of Humanities and Social Sciences at Tunis University. The author assumes that higher education is a place where students are shaped to choose a career and have a bright future. As a result, it is critical to examine and consider the development of higher education. Higher education, according to Harsono (2008), is the final foundation of all levels of education and acts as a vehicle for the construction of academics with noble character who uphold cultural values, promote life, and form

satria pinandita (*Satria* as a man who had the capacity for leadership and *Pinandhita* the capacity for religion).

According to Abdessalem (2010), a main goal of government policy is to improve the quality of higher education. This is designed to be the primary tool for students to successfully engage in the knowledge economy. While a policy of autonomy for higher education allows institutions to improve their educational quality on their own, higher education institutions with academic autonomy must develop their inventive and creative capabilities in order to secure finance to support their education (Lasambouw, 2013).

UNESCO (1998) stated that “developing countries would find it increasingly difficult to benefit from the global knowledge-based economy without more and better higher education”. However, Belhaj et al. (2013) conclude that one of the causes contributing to the decline in educational quality in many developing nations is the lack of quality evaluation.

Meanwhile, Hastings (2019), has clearly experienced that higher education is a neoliberal transformation. Universities have lost federal and state support, which has moved the cost of education away from the state and onto the students as universities hike tuition fees to make up for lost revenue. He goes on to say that students are increasingly responsible for the cost of higher education. All of this is done in the name of resolving a global labor competitiveness dilemma caused by public schools’ failure to appropriately prepare students. Hill and Kumar (2012) support these claims by asserting that reduced funding for higher education has made universities more susceptible to the influence of big money, threatening academic independence and research direction.

The author agrees with Abdessalem’s argument (2010) that the quality of higher education reflects a country’s overall quality. Higher education is one of the state’s instruments for achieving national prosperity and welfare. For the author, higher education is a stage of education that determines an individual’s attitude and intellectual level, so it’s no surprise that Paul Freire once observed, “The intellectual work of individuals without authority is always considered non-intellectual”. This emphasizes the need to demonstrate our intellectual attitude through education because, as Hastings (2019) pointed out, education is now being used as a transaction tool. I would like to argue that education is still a fundamental thing unaffected by external influences, such as higher education in other countries, by looking at the phenomena in several universities in other countries.

Another study by Brunold (2015) investigated civic education for sustainable development and its implications for German civic education didactics and higher education curricula. He argues that training people in sustainability and

implementing a multidisciplinary and competency-based master's degree connected to education for sustainable development is a realistic option for higher education institutions (p. 46). At this point, it is critical to think about curriculum innovation. As Brook (1999) mentions, curriculum innovations are characterized as "a new idea, practice, or object as seen by academics", and they can be researched as "processes" (changing experiences) or "products" (the number of changes) (p. 1).

According to Cleaver et al. (2017) on one level, the connected curriculum is a fundamental visual framework for stimulating productive discussion about how undergraduate and postgraduate degree programs are established, as well as how students learn, in higher education. Students should learn primarily via research and critical inquiry, rather than passively accepting established knowledge, according to a basic educational premise in the framework (p. 1). Apple (2018) proposes that the curriculum "is a definition of what is to be learned" (p. 161). The author has also observed that the education curriculum in Indonesia, in particular, has fallen short of the Pancasila ideology's goal of "educating the nation's young". In Indonesia, education is not equally spread across the country. So, we must emphasize the components that contribute to the establishment of education.

Based on information from some of the literature reviewed above, the author found many studies discussing the ideology of Pancasila as the constitutional framework for the formation of the education system in Indonesia. In addition, the author also finds a lot of literature that suggests that the education system in Tunisia was formed based on the influence of the French secular or *laicite* system. However, between the two countries, the author does not find a particular study that discusses specifically the higher education curriculum. From the literature on higher education, the author concludes that the higher education curriculum is one of the state's framing ideas and instruments for achieving educational aims and can increasing educational quality. Based on the significant differences between Tunisia and Indonesia, and the lack of literature comparing the higher educational curriculum in both countries, the author is very interested in comparing the two countries and investigating how laicism and Pancasila have had an impact on the higher education curriculum design.

Objectives and Research Questions

This research aims to present a comparative analysis of the higher education curricula in Indonesia and Tunisia. This study was designed to determine how Pancasila ideology impacted the development of the higher education curriculum in Indonesia and compare it to the impact of French laicism on curriculum making in Tunisian higher education. The author will analyze

comparative case studies in the sample curriculum at the Faculty of Culture at Indonesia University and the curriculum of the Faculty of Humanities and Social Sciences at Tunis University (FSHST, 2016) to see if laicism and Pancasila have had an impact on higher education curricula design. My guiding questions were:

1. What are the significant differences between the construction of the higher education curricula in Indonesia and Tunisia?
2. How do the *laicite* system and Pancasila ideology have an impact on the higher education curriculum design between Indonesia and Tunisia?

Research Method

The study was conducted within a qualitative paradigm with a comparative case study analysis. According to Creswell and Creswell (2018) qualitative research is a method of investigating and comprehending the meaning that individuals or groups ascribe to a social or human issue (p. 41). Using qualitative methods, I explore the case of the higher education curriculum in Indonesia and compare it with Tunisia. So, to analyze how the *laicite* system and Pancasila ideology impact, I use a comparative case study. When the researcher wants to answer a descriptive question (e.g., what happened?) or an explanatory question (e.g., how or why did something happen), a case study research method is acceptable (Gay et al., 2012, p. 445). Meanwhile, I agree with Gay et al. (2012) who stated that undertaking comparative case studies in educational research is a typical technique for increasing the research's external validity or generalizability (p. 449). The goal of comparative research is to comprehend, explain and interpret a wide range of processes and outcomes from several units of analysis (Ragin, 1987). Comparative case studies examine and analyze the similarities, differences and patterns that occur between two or more cases with the same emphasis or aim (Goodrick, 2014).

The method of data collection is by interviewing policy makers in Tunisia and Indonesia as well as by collectively documenting the relevant documents. This strategy can include a number of reference topics that are relevant to my research. Using this strategy, I began to locate, evaluate and analyze data in the books and journals dealing with the topic I was looking for, being Indonesian higher education ideology and Tunisia's *laicite* system in higher education. This study focuses on data on the learning method and outcomes in the curricula implemented in both countries within both faculties.

The primary data collection used is the result of an interview and the curriculum in the Faculty of Culture at Indonesia University and an interview and the curriculum of the Faculty of Humanities and Social Sciences at Tunis University. Secondary data sources include journals, articles, books, news and international

data from organizations such as the OECD and the World Bank that are relevant to the theme.

Data Analysis

In this study, data analysis was completed by processing data collected from the literature research, followed by issue solving, and I followed the tradition of comparative case studies, which necessitated cross-site analysis (constant comparative method). In reality, the ability to conduct data collection and data analysis activities concurrently is a crucial quality for case study researchers, and perhaps for all qualitative researchers who are simultaneously participating in observation and interview activities that inform each other (Gay et al., 2012, p. 449).

Overall, this process included three phases: first, identification of data with emerging themes; second, evaluation of the themes followed by literature; and third, interpretation and comparing the data.

In the first phase, the researcher gathered materials that reflected the theme, such as books, journals, and international data. The criteria are based on the themes of interest; namely, Pancasila ideology the *laicite* system, the curriculum manuals in Indonesia and Tunisia's higher education, and also a comparison of the nature of higher education curriculum design from international data sources such as the World Bank. Meanwhile, new journals from 2015 through 2021 were included in the journals filtered. The researcher began studying and processing the data after completing the data collection.

The second phase was the evaluation of the themes from the literature data and the results of the interviews. In this phase, the author tried to redefine to what manner and extent the *laicite* system and Pancasila ideology have an impact on higher education curriculum design. Then the author tried to reduce the themes.

The last step was to interpret and analyze the data to find answers then compare them using cross-site analysis. In every phase of data collection and analysis, my goal was to show how *laicite* and Pancasila have an impact on higher education. Specifically, the author focused on higher curriculum design comparing Indonesia University and Tunis University. This study wants to know what impact the Pancasila system has had on the implementation of the higher education curriculum in Indonesia and, vice versa, how the Tunisian *laicite* system has affected the construction of the curriculum in Tunisia's higher education.

The author then narrated the final themes while guided by these research questions. 1) What are the significant differences between the construction of the higher education curricula in Indonesia and Tunisia? 2) How do the *laicite* system and Pancasila ideology have an impact on the higher education curricula design between Indonesia and Tunisia?

Results

The Impact of Indonesia's Pancasila Ideology on Higher Education Curriculum

According to the National Education System Law (UURI No. 2003), “the education system must be able to guarantee equal distribution of educational opportunities, improvement of quality and relevance, and education management efficiency to face challenges according to demands for changes in local life, national life, and global life”, and “the education system must be able to guarantee equal distribution of educational opportunities, improvement of quality and relevance, and education management efficiency to face challenges according to demands for changes in local life, national life, and global life” (UURI No. 2003).

According to the Pancasila philosophy, which says “God Almighty”, Indonesia does not distinguish between recognized religions. The Ministry of Research, Technology, and Higher Education oversees both public and private higher education, while the Ministry of Religion oversees Islamic universities. Higher education is governed by Law No. 12 of 2012 on Higher Education and is also conducted in accordance with Pancasila, the Unitary State of Republic of Indonesia's Constitution of 1945, and *Bhinneka Tunggal Ika* (Unity in Diversity).

Since independence, higher education in Indonesia has grown at a rapid pace. According to the Ministry of National Education and Culture's education statistics from 2012, there are almost six million students enrolled in national higher education institutions. The availability of higher education organized by private institutions, which had 3,820,279 students in 2012, more than double the number of state university students, contributed to this increase. In Indonesia, there are currently 92 state universities and 3,078 higher education private institutions supporting higher education (Higher Education Statistics, 2020). Despite accounting for only about 3 percent of total higher education institutions, higher education on public school accounts for 32 percent of total enrollments, with the remaining 68 percent enrolling in private higher education institutions.

Based on the Finance Minister Sri Mulyani statement, when delivering a presentation at the Apple Developer Academy graduation ceremony at Green Office Park, Tangerang, Indonesia is still behind several Asian countries in terms of education, even though we have spent 20 percent of the state budget on education for the last ten years. This is still not satisfactory. We may even be disappointed that Indonesian education graduates have not lived up to expectations.

Basic Concepts of a Pancasila-Based Curriculum

The curriculum is a set of plans and arrangements that include objectives, content, and learning resources, as well as strategies for implementing learning to fulfill

educational objectives (Law Number 20 of 2003). The curriculum is an overall plan and arrangement for graduate learning outcomes, study materials, processes, and learning evaluations that is used as a guideline for the implementation of study programs in the educational system, particularly in higher education (Direktorat Jenderal Pendidikan Tinggi & Kebudayaan, 2014). It is expected that the curriculum would allow the contents of teaching materials to be organized systematically and serve as the foundation for implementing the learning process in order to attain the intended educational outcomes. According to the regulation of Minister on Research, Technology, and Higher Education Number 44 of 2015 regarding national standard on Higher Education (2015), Pancasila is the foundation of the Indonesian state, it also has intrinsically philosophical significance in the lives of Indonesians. The value of Pancasila is practically a philosophy of life (view of life). To conclude, the Pancasila-based curriculum entails the integration of Pancasila ideals into the educational system in terms of content and teaching materials in order to achieve educational goals, particularly the development of love for the nation. Divine values, human values, unity values, populist values, and justice values are among the Pancasila values incorporated into the curriculum, according to Pancasila's ideas (Zerlinda, 2019).

Process Model of Curriculum

This study examines how higher education in Indonesia adjusts curriculum design to conform with Presidential Regulation No. 08 of 2012, based on the Pancasila-based curriculum. The Indonesian National Qualifications Framework (KKNI) is a tiering framework for competence qualifications that can compare, equalize and integrate the disciplines of education, job training, and work experience in order to offer acknowledgment of work competencies in diverse industries. Starting with the 2013/2014 academic year, samples obtained from the Faculty of Cultural Sciences, University of Indonesia's curriculum have been prepared in accordance with the KKNI's competencies.

The Faculty of Culture at Indonesia University formulates the role of the curriculum into a curriculum that serves as a personality builder and produces expertise based on the provisions of the KKNI (Darmayanti, 2020). Compulsory Indonesian university courses, such as enrichment of insight, character, and basic abilities in higher education, are part of the personality-forming curriculum. The University Compulsory Course (MKWU) group, which consists of eighteen credits, summarizes these courses (Darmayanti, 2020, p. 32). Religious material, integrated MPK, English, and Art/Sports MPK are all required university courses. In the meantime, the skill-forming curriculum is a course that is tailored to the

student's academic goals. It is built in accordance with the SN Dikti regulations (Direktorat Jenderal Pendidikan Tinggi & Kebudayaan, 2014, p. 25).

In addition, every activity and learning approach taught through a learning system is SCL (Student-Centered Learning), which includes PBL (Problem-Based Learning) and CL (Collaborative Learning), as well as discovery learning and small group discussion. In addition, SCL (Student-Centered Learning) activities can be used in experimental learning. According to the Direktorat Jenderal Pendidikan Tinggi & Kebudayaan, (2014) student-centered learning (SCL) promotes the development of creativity, capability, personality, and student needs, as well as developing freedom in seeking and discovering knowledge.

The author discovered in the data that the higher education curriculum in Indonesia uses a process model method. According to O'Neill (2015) the process model describes a focus on plans and objectives, whereas a product model focus is on activities and effects. This model is referred to as "designs", such as the social critical approach and experiential or personal relevance (O'Neill, 2015, p. 29). For example, the model applied at the University of Indonesia emphasizes more a process-based learning curriculum design and prioritizes student-centered learning in experimental learning (Darmayanti, 2020).

Furthermore, article 15 paragraph 1 of Permendikbud No. 49 of 2014 states that the student learning load, as defined in article 10 paragraph 2 letter d, is expressed in semester credit units (credits). There are other principles that must be followed in addition to establishing the amount of credit for a course. One of the basic considerations for developing a curriculum with a credit system (SKS), according to Betts and Smith (2005) is that the amount of paperwork that students require in their learning process is to achieve competency outcomes is preset.

Regarding the subject in question or other learning materials, the higher education curriculum in Indonesia aims to master how to do, to know, to be and to live together with learning. As a result, the distinction between hard skills and soft skills learning materials in a curriculum is no longer meaningful. In the learning process, the aspects of cognitive, emotional, and psychomotor processes are employed to accommodate the meanings of hard and soft abilities. For example, at the Faculty of Cultural Sciences University of Indonesia, it was discovered that the learning pattern employed a combination of lecturing, question-and-answer, and assignments, all of which were trial-and-error and based on the lecturer's "teaching experience". Thus, the process model method employed in Indonesia can be interactive, complete, integrative, scientific, contextual, thematic, effective, collaborative and student-centered.

Creativity Learning in the Curriculum

According to the National Education System Law of the Republic of Indonesia No. 20 of 2003 and the Higher Education Law of the Republic of Indonesia No. 12 of 2012, learning is an interaction between instructors, students, and learning resources in a specific learning environment.

As a result, it's only natural for the curriculum to reflect the teachers' and students' inventiveness. Furthermore, the Pancasila ideology emphasizes character education in the development of a curriculum. According to the attachment to the Minister of Education and Culture of the Republic of Indonesia's Regulation No. 49 of 2014 concerning National Standards for Higher Education, the character created in education takes the form of an attitude. It's vital to remember that education's purpose is to develop capacities in the form of skills, information and attitudes that can be exhibited in performance and are acquired through a cognitive, affective, and psychomotor learning process.

As stated previously, the University of Indonesia requires the Integrated Personality Development Course, or MPKT, to be a compulsory university course delivered to students in the first semester in order to implement character education. The MPKT materials (Darmayanti, 2020, p. 315) include the following: Humans, Morals, Pancasila Character, and Society; Indonesia's Nation, Culture, and Environment; and Indonesian (Darmayanti, 2020, p. 315). At this point, the curriculum design can be developed through initiatives such as entrepreneurs and student groups in disciplines like robotics, automotive, informatics, and business, among others. Furthermore, universities are obligated to conduct community service. In this case, the Faculty of Culture at Indonesia University has implemented compulsory internship courses in accordance with the curriculum-based competency based on the National Standard for Research SN-DIKTI, which regulates the National Standard for Community Service.

Tunisia's Laicite System

Tunisia became a French protectorate in 1881, and the new government felt that the existing educational system needed to be updated. A newly appointed Director of Public Education was assigned to oversee all schools, including religious institutions. Modern education was supposed to improve interactions between France and the native population by creating a knowledge of Arab-Islamic culture and newly arrived European civilizations. A modern French education was also expected to develop a future Tunisian bureaucratic staff. As a result of these goals, a similar educational system to that of France was formed, which is employed in all French *lycées* around the world. The curriculum was approved by the French government, and all of the schools were staffed entirely by French teachers. The

primary language of instruction was French (Degorge, 2002). The *laicite* system is the foundation of the modern French educational system.

Tunisia is a republic with a multi-party parliamentary democracy. Regarding the determination of the government structure, the Tunisian constitution was adopted on 1 June, 1959, and was updated on 12 July, 1998. Tunisian law reflects a blend of major western and African legal concepts, traditions and norms relating to how society can operate and be governed, based on a combination of French civil law from the period when Tunisia was colonized as a French protectorate (1881-1956) and Islamic law (Sharia), which is based on the Qur'an and Hadith of the Prophet Muhammad SAW.

Over a 25-year period, the number of students enrolled in higher education increased by more than tenfold, from 10,350 in the 1970–1971 academic year to 112,630 in the 1995–1996 academic year. Over these years, higher education's average annual growth rate ranged from 6.6 percent to 18.1 percent, with the highest jump coming at the start of the 25-year period.

Consequently, the World Bank has supported Tunisian efforts to increase the amount and quality of higher education, improve management, and heighten the flexibility of the higher education sector, and make public higher education more financially sustainable. University education in Tunisia is provided virtually free of charge, and all the public universities under the ministry of higher education charge no tuition but only a registration fee. Compulsory courses offered by those institutions are: basic science and technological studies; engineering; economics and management sciences; languages; humanities and social sciences; law; arts; education; tourism; journalism; sports; agricultural sciences; biotechnology; environmental studies; and medical and paramedical studies (National Report, 2019).

Tunisia's educational system is built on the "Napoleonic model", which was designed by the French colonizers during the protectorate, and education is free at all levels and mandatory for children aged 6 to 15 (primary and lower secondary education). Arabic and French are the languages of instruction (National Report, 2019).

Product Model of Curriculum

The style of teaching in Tunisia traditionally emphasized rote learning of a set curriculum over the development of creative thinking, critical reasoning, and problem-solving skills; a problematic situation which was noted as early as 1982. Tunisian education officials and professionals recognized in the 1990s that this style of education needed to be changed since many Tunisian students could not apply their classroom learning to real-world situations outside of school. University

courses have typically been delivered in a lecture format, but there is increasing recognition of the value of interspersing on-the-job training, apprenticeships, research, and other forms of practical assignments with academic coursework so that students are given the benefit of learning to apply the concepts they are taught in classrooms before they graduate (World Bank, 2018).

Tunisia's tertiary education system follows the Bologna Process norms. Hence, the LMD system, *Licence* (Bachelor), *Matere* (Master) and *Doctorate* (Doctorat) degrees, was introduced in 2008 in accordance with the Bologna Process. Universities operate under this structure and offer both academic and professional degrees (Ministry of Education of the Tunisian Republic, n. d.). and utilize the product model method. According to Tyler (1949, as cited in O'Neill, 2015), who had a significant impact on American curriculum development, the product model was criticized for putting too much emphasis on learning objectives and for using very technical, means-to-end reasoning in their models based on Tyler's work. The European Union's higher education system, which was heavily influenced by the 1999 Bologna Declaration (UNESCO, 1998), employs a model similar to Tyler's (O'Neill, 2015, p. 63). The product model has been useful in producing and conveying transparent outcomes to the student population, as well as shifting the focus away from content lists. Traditional or discipline-based curricula and subject-centered designs were used in this model, which utilized a performance or systems perspective (O'Neill, 2015).

National Qualification Framework as Curriculum-Based

Tunisia employs the *Classification Nationale des Qualifications* (CNQ) system to create a national qualifications framework, which strives to increase quality, transparency and coherence in the human resource development process. One intention is to motivate students in their academic pursuits. On 8 July, 2009, the Ministry of Higher Education and the Ministry of Education and Training issued Decree number 2009-2139, which states that the *Classification Nationale des Qualifications* (CNQ) was established on the recommendation of the Ministry of Higher Education and the Ministry of Education and Training.

Tunisia's CNQ is comprehensive and results-oriented. The Tunisian CNQ aims to improve readability and break down barriers in economics and education by establishing common references to promote geographic, sectoral and professional mobility, as well as by paying attention to the learning process in the context of lifelong learning and, most importantly, avoiding learning deadlock. (National Report, 2019).

Development of curriculum design

Tunisia uses the “employability throughout enterprise university” strategy in its higher education curriculum. Professors and professionals collaborate closely to develop and implement the curriculum. Furthermore, each bachelor and master’s degree program require students to complete a minimum of thirty credits of internship and a graduation project, such as a thesis. In addition, a network of university observatories is needed to increase the actions and steps that must be taken to retain the position of a leading university, including offering institutions to monitor postgraduate employability and prospects in the workplace (National Report, 2019).

As mentioned above, the researcher discovered real data obtained from Tunis University’s Faculty of Humanities and Social Sciences, specifically the main campus courses, which include research methodology, French language, and 80 hours of internship in the first year, then a mandatory internship of 110 hours in the third year, and a compulsory Ethics and Responsibility course in the third year. Tunisia has a face-to-face lecture system in the form of packages, contrasting with Indonesia, which uses credits or a semester credit system (Hoosnaddict, 2015).

Social Critical Models

In Tunisian universities, the teaching method is based on a critical social system; the model aims to develop critical consciousness in students so that they are aware of current societal issues and the content is drawn from key social concerns of the day. Furthermore, it aims to create a collaborative group effort (O’Neill, 2015, p. 32).

This can be seen in a sample obtained through curriculum development at Tunis University’s Faculty of Humanities and Social Sciences, where students must participate in an internship with a specific process for three years, such as an 80-hour internship in the first year, a 110-hour internship in the second year, and a 110-hour internship in the third year. The final option is to conduct an internship at a university. This program was created to help Tunisian students adjust to public interactions (social critical model).

Discussion

Centralized and Decentralized

The ideological origins of the two countries are significantly different, with Indonesia adhering to the Pancasila ideology. Pancasila serves as the foundation for the Indonesian people’s execution of all elements of life, including education, according to Article I of Law No. 12 of 2012 on Higher Education.

Meanwhile, Tunisia's educational system has been inspired by elements of the French *laicite* system. Tunisia's laws do not include Islam as a source of ideology in its 2014 constitution. The Ministry of Higher Education was constituted by Decree No. 95-470 dated March 23, 1995, and No. 97-495 dated March 14, 1997, which governed this policy. The university administration office was regulated and controlled under the ministry of higher education in regards to student scholarships, dormitories, social and cultural activities, and recreation available at the university, according to Decree No. 90-1122 dated June 26, 1990, and Nos. 95-1953 and 95-1954 dated October 9, 1995.

As mentioned above, differences in the constitutional frameworks of the two countries undoubtedly influence some variations in the implementation of government policies, particularly in higher education programs. The higher education system in Indonesia is divided into two parts: public and private universities managed by the Ministry of Research, Technology, and Higher Education; and Islamic universities controlled by the Ministry of Religion. In Tunisia, the ministry of higher education regulates all higher education institutions, including both public and Islamic universities (Government of Tunisia, 2000). Zaitunah University is the only Islamic university in Tunisia. At this point, I somewhat agree with Leirvik (2010) that mass education has been a potent vehicle for imparting national identity and symbols, and it has been a major expression of contemporary nation building (p. 1038). We can see from this statement that the curricula used in Indonesia and Tunisia will indicate how a country might use education to promote national identity themes. According to my observations and experiences, Tunis University follows a curriculum that is highly affected by the French system, despite the fact that what occurs in the classroom is still far from what the government considers critical. So, while the French system is in place to help students become more centralized, higher education human resources, including students and teachers, are still not ready to fully implement it. In the end, there is an identity crisis in terms of the hidden curriculum's application.

In Indonesia, education funding is managed by the ministry of finance's policy, while Tunisia has a dedicated bank for higher education funding. A particular bank also helps Tunisia in its attempts to enhance the quantity and quality of higher education students, as well as the management and flexibility in the higher education sector. As a result, it is predicted that state higher education will become more financially stable (National Report, 2019). This is described in Article 4 of Higher Education's constitution No. 73 of 2000, which indicates that the agreement on the establishment of a bank and the allocation of money for higher education have been adjusted to the constitution's contents.

Process and Product Models of Curriculum

Another difference between university courses in Indonesia and Tunisia is the type of design model adopted. The process model used at the University of Indonesia, according to SN Dikti, is based on a learner-centered design and problem-centered design approach. Mukminin et al. (2019) stated in their findings that Indonesia has implemented an inclusive system, which is defined as a system that focuses on planned school experiences that are intended to develop and provide students with the understanding, values, perspectives, attitudes, knowledge, skills and behaviors needed to participate “within their ethnic cultures, within mainstream cultures, and within and across other ethnic cultures” (p. 62). The Faculty of Cultural Sciences at the University of Indonesia uses a set of learning approaches that includes: (1) small group discussion; (2) discovery learning (DL); (3) collaborative learning; (4) project-based learning (PjBL); and (5) problem-based learning and inquiry (PBL) (Darmayanti, 2020). However, the process model of curriculum is an inclusive approach that emphasizes students’ learning to examine their own experiences and knowledge. According to O’Neill (2015) this method focuses on the learning process rather than the material. It is structured around critical thinking and reflective writing, for example assessment, including self-assessment and reflection (p. 33).

Tunisia’s higher education, on the other hand, has adopted the Bologna system’s product model curriculum. The Bologna Process aims to provide greater coherence to Europe’s higher education systems. However, in the late 1980s and early 1990s, European higher education policy declarations focused primarily on mobility, quality evaluation, and distant learning (Davies, 2017). Subject-centered designs are still used as the approach of option. Broad fields that are conceptually based, such as “Science, Technology, and Society” or “Colonialism”, might have conceptual clusters (O’Neill, 2015, p. 33). The product model is still using the performance or systems approach, which is a traditional or discipline-based curriculum. It is also known as the exclusive curriculum in research (Mukminin et al., 2019). It tends to exclude students from non-mainstream groups physically and academically, and socially from numerous activities (Ryan, 2003, 2006 in (Mukminin et al., 2019, p. 67).

Indonesia’s higher education system is more of an experiential system. As O’Neill (2015) explains, experiential learning is the concept of personal relevance and learning via experience, as well as curriculum based around real-life circumstances and realistic evaluations (p. 32). Tunis University, on the other hand, uses a curriculum strategy based on a social critic model that tries to build a critical consciousness in students so that they can see the social problems around them. Although there are some differences between Indonesia’s and Tunisia’s curricula,

the two nations' curricula are comparable in that they are both structured for research-based learning, as seen by the necessity for students to perform research and study methods courses.

According to the data found in the Tunisian curriculum design, they create employability across an enterprise university that compels students to intern for three years during their studies. Despite the fact that Tunisia's learning system is based on the European Bologna system, the lecture time system is based on a package system, as opposed to Indonesia's semester credit system (SKS). The system package is a year-by-year calculation of the study period. While Tunisia mandates students to study for three years at the undergraduate level, the minimum time at the University of Indonesia is 3.5 years, and the average time is 4 years.

On the other hand, the Integrated Personality Development Course, or MPKT, is required to be a compulsory university course delivered to students in the first semester in order to implement character education as part of Pancasila ideology in the Faculty of Culture in Indonesian higher education institutions to implement the constitutional framework. I shall address Leirvik's, (2010) statement that religion instruction in Indonesia is confessional in public schools. He went on to say that in the general curriculum, the enhancement of "faith and piety", "morals and noble character", and the recognition of "local religion and culture", as well as "the dynamic of global development", are stated as general goals of school education that should apply to all subjects (p. 1044). As a Pancasila product, the author strongly agrees that religious education in Pancasila is profoundly confessional. In Indonesia, the building framework seeks to persuade pupils to tolerate religious and cultural differences. As a result, it's not surprising that, according to the Indonesian higher education curriculum, education must include a national foundation of character.

Different to Indonesia, which has a multicultural and multireligious population, Tunisia is a North African country that was also a French colony, embracing the French system, particularly in terms of education. As a result, the *laicite* system, a French-style secularism, affected the development of curricular design in Tunisian higher education, particularly at Tunis University. Leirvik (2010) also mentions the problem of religious education, which is distinct from general education and can be considered a single alternative. In the case of Tunisia, I feel that the development of the curriculum was similar to what occurred in Turkey following the French colonial period. Tunisia and Turkey did not fully abolish Islamic universities, but rather made Islamic education a special or sole choice. In Tunisia, students interested in studying Islam will be directed to the University of Zaitunah.

So don't be shocked if students at public universities other than Zaitunah University don't find Islamic religious studies there.

As explained previously, the ideology of Pancasila as the foundation of Indonesian education has a significant impact on curriculum development at the University of Indonesia's Faculty of Cultural Sciences. Pancasila (the five principles) serve as the educational foundation, and the curriculum's goal is to educate Indonesians to apply the spirit of Pancasila (Mukminin et al., 2019, p. 58). The goal of this curriculum was to reinforce the morality, mentality and faith of Indonesian students, as well as to improve their brains and abilities and strengthen their physical condition (MoNE, 2012). Religion, Pancasila, and character education (included in MPKT), civic education, and Indonesian language are among the mandatory courses in Indonesia. This is used to achieve learning outcomes so that students develop intellectually, morally and religiously while maintaining their Indonesian identity.

Meanwhile, there are no religious courses studied in Tunisia's educational system. There is a distinction between religious and secular studies. If you want to study religion, you can only do so at Zaitunah University, which is an Islamic university. French, Arabic and philosophy, on the other hand, are obligatory courses. Tunisian students are required to take language studies other than Arabic and French even in high school, so it's no surprise that they can communicate in at least three languages. It may be stated that French secularism, or the *laicite* system, which was implemented in Tunisia, had a significant impact on the development of ideology and learning methods at the University of Tunis, Tunisia. As a result, the findings argue that Tunisia's *laicite* system in higher education and Indonesia's Pancasila ideology in education philosophy have had a substantial impact on the religious component and ideology applied to students. Tunisia and Indonesia, meanwhile, are still working to modernize their curricula. In Tunisia, in particular, the curriculum has yet to achieve the government's goal of developing critical consciousness. Tunisia encountered an identity crisis between secularism and Islam as a result of the implementation of the curriculum, which was clearly modeled after the French system. This is seen in Tunisia's implementation of the public higher education system. According to the data, the curriculum being used has not been able to promote critical thinking or complete public awareness. There are still a lot of elements in effect, though, which explain why Tunisia's educational system hasn't done much to foster the growth of critical students. As a result, more factors can still be examined. In other words, Tunisia's adoption of the French educational system is a contributing factor in the country's continued use of the teacher-centered, dictation-based system. Nevertheless, Tunisia still has a centralized higher education system.

The author acknowledges that the current study has a few limitations. First, this study used a descriptive qualitative approach, focusing exclusively on the significant differences between Indonesia's and Tunisia's higher education systems. The data was then examined using the findings of the literature study to determine what factors influenced the development of the curriculum based on the ideologies of the two countries. However, this study has limitations because it is not related to real problems that necessitate quantitative approaches to determine whether the curricula in Indonesia and Tunisia are in line with teachers' theory and practice in the classroom. As a result, the author recommends conducting a similar study utilizing a mixed method approach to ensure that the data is more accurate and reliable. The author believes that a quantitative and qualitative approach to this study would be advantageous. Second, while the representative samples from Indonesia and Tunisia were enough for data collection, a literature study alone is insufficient. To investigate the real issue, questionnaires and interviews are required. Future research should look into whether the differences in ideologies between Tunisia and Indonesia have an impact on educational achievement.

Conclusion

This study demonstrates that several factors differentiate the higher education systems in Indonesia and Tunisia, including differences in the model design of curricula at both University Indonesia and Tunis University. The University of Indonesia's curriculum development results in a process model with an inclusive system that emphasizes student-centered learning and takes an experiential approach and regards religious education as a right for multiple choices. Meanwhile, at Tunis University, the curriculum uses either a product model with an exclusive system or a subject learning center with a social-critical method approach to the learning process and uses a religious education as a single option.

As mentioned above, the design approach used in Tunisia and Indonesia has an impact on the development of curriculum design. Furthermore, the ideological contrasts between Pancasila and the *laicite* system have a significant impact on the religious component of the curriculum development process. One of the main influences on the University of Tunis is the secular humanistic lectures in the *laicite* system's ideology. Although there are recommendations for future research, it is critical to determine whether the curriculum practice used in Tunisia has yet achieved the government's goal of developing critical consciousness and to what extent Indonesia relates what is happening in the classroom using real-world data. On the other hand, it underlines that the Tunisian education system is more centralized than the existing system in Indonesia. Thus, it is recommended that the

government of Indonesia can implement the appropriate type of system in the relevant regulations for the development of higher education curriculum.

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