

Independent Study Practices in Higher Education Seen from the "Bourdieu" Approach

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Abstract

This study aims to analyze the practice of independent learning in tertiary institutions using the "Bourdieu" approach. This approach refers to social theory from Pierre Bourdieu who argued that social practice, including learning practice, is influenced by social, cultural, and economic factors. The research method used is the library research method, which is research that utilizes library resources to obtain research data. And observation of independent learning practices. Data analysis was carried out using key concepts from Bourdieu's theory, such as cultural capital, social capital, and habitus. The results of the study show that independent learning practices in tertiary institutions are influenced by factors such as social background, cultural knowledge, and social networks. Students who have access to higher levels of cultural capital, such as prior education, family knowledge, and economic resources, tend to have better self-learning practices. The findings of this study also indicate that individual habitus plays an important role in self-learning practices. Students who are accustomed to active and independent learning practices early in their lives tend to continue these practices at the University.

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1. INTRODUCTION

Current developments show that there have been major changes in the social, cultural and technological fields. This condition certainly encourages every higher education institution to always be able to produce quality graduates. The development needs of the world of work today are to obtain human resources who are creative, innovative and have high sensitivity and solutions to social problems in society. To achieve this goal, study programs must have the ability to design and implement innovative learning methods so that students can acquire knowledge, skills and attitudes that are relevant to current developments.

Based on this, the Indonesian Ministry of Education and Culture in early 2020 initiated a policy called independent campus learning (MBKM) through a Minister of Education Regulation

and Culture (Permendikbud) Number 3 of 2020 concerning National Higher Education Standards. These regulations are implemented by a number of related parties, including universities (PT), faculties, study programs, students and partners.

This program aims to encourage students to master various knowledge that they can use in the world of work. Independent Campus provides students with the opportunity to choose the courses they will take. MBKM policy generally provides undergraduate and applied undergraduate students with the right to study for three (3) semesters outside the study program.

The Independent Campus Learning Policy (MBKM) can be a solution related to developments in society and the world of work today. Through MBKM, students are encouraged as widely as possible to master various knowledge that is useful for entering the world of work. The MBKM program also allows students to go directly into the field, so

they can understand problems and be able to innovate to produce useful solutions.

In fact, the Independent Campus policy is not something completely foreign to the world of education. It is widely known that in the world of education there is known experience-based learning theory or Experiential Learning Theory (ELT) which was initiated by Alice Y. Kolb and David A. Kolb. This theory carries the paradigm that learning is a holistic and dynamic process. ELT is a dynamic view of learning based on a learning cycle driven by the resolution of the dual dialectics of action/reflection and experience/abstraction (Priatmoko, Dzakiyyah, 2020:2).

Initially, the MBKM program had its pros and cons, but in the end, every undergraduate university in Indonesia is expected to implement this program which is adapted to the conditions of each university and study program. Also related to this, a number of scientific studies regarding independent campuses have been published in the form of journals, proceedings, as well as in scientific discussions, including the following.

Article by [1]. Muslim (Muhammadiyah University of Surakarta) entitled "Challenges of Implementing the Independent Campus Learning Policy at Private Islamic Higher Education in Indonesia" this article highlights the role of Private Islamic Religious Higher Education (PTKIS) in efforts to achieve national education goals. Apart from that, the author found that PTKIS faced a number of problems. These include low budgets, complex government bureaucracies, and often centralized higher education curriculum systems, which limit higher education efforts to innovate radically. This article agrees with Minister Nadem Makarim's breakthrough in implementing the independent campus learning program.

[2] researched "The Relevance of Independent Campuses to Teacher Competence in the 4.0 Era from an Experiential Learning Theory Perspective." Experiential Learning Theory (Experiential Learning Theory) put forward by David Kolb is also related to teacher competency in the 4.0 era. This theory emphasizes the importance of learning through direct experience and reflection to improve understanding and application of knowledge. Teachers who apply this theory can create a student-centered learning environment, combining real-life experiences with reflection, collaboration, and application of knowledge in real contexts. From an ELT perspective, the Merdeka Campus is in line with educational needs in the 4.0 era. By implementing policies, educational programs can help students gain various skills and experiences outside the study program to meet the demands and needs of the modern world of education.

Another study examines the concept of Freedom of Learning in Ki Hadjar Dewantara's view and its relevance for the development of character education. Ki Hadjar Dewantara believes that education should not only focus on academic knowledge but also on character development. He emphasized the need to maintain students' moral values, independence, and sense of social responsibility. According to him, education must make students become complete individuals and able to make positive contributions to society. (Ainia, 2020).

Each study of the MBKM policy is interesting to analyze and discuss in depth and is linked to existing learning theories. For this reason, the author is interested in writing a scientific article about Independent Learning Practices in independent universities in Indonesia and will analyze it using Pierre Felix Bourdieu's approach.

2. RESEARCH METHOD

A. Types of research

The research method used is the library research method, which is research that utilizes library sources to obtain research data [3]. This type of research is qualitative research, namely a systematic research method used to study or research an object in a natural setting [4].

B. Data source

The data in this research were obtained from reference sources related to independent learning at the independent campus through examining literature in the form of articles, books, documents, as well as examining online literature. The researchers analyzed the data that had been collected by relating it to Pierre Bourdieu's views on the education system, and explained it descriptively qualitatively.

3. RESULTS AND DISCUSSION

1. Concept of Freedom of Learning

For a long time, Ki Hadjar Dewantara has put forward the concept of independent education, namely that students must have an independent spirit in the sense of being free physically and mentally as well as in their energy. Ki Hadjar Dewantara has the term among system, which prohibits punishment and coercion on students because it will kill their free spirit and kill their creativity [5].

What is the true concept of independent learning as the essence of an independent campus? According to Ade[6] explains that this concept was actually introduced 20 years ago by several members of the Organization of Economic Cooperation and Development (OECD). Among the countries that implement it is England, namely Hull University. The Hull University expert team concluded that independent learning is the freedom to choose responsibly accompanied by motivation and self-confidence to obtain various information, knowledge, skills and reflective and evaluative experiences.

Minister Nadiem's proposal for independent learning means that educational units or schools, teachers and their students have the freedom to innovate, learn independently and be creative (Ministry of Education and Culture, 2020). Independent Learning Policy: Independent Campus is defined as a form of providing autonomous freedom to educational institutions and freedom from complicated bureaucracy and freedom for students to choose the programs they want (Directorate General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia, 2020).

Freedom to study at the tertiary level, which is referred to as the Independent Campus policy, is a continuation of the Freedom to Learn concept. This Independent Campus policy package is the first step in a series of policies for higher education institutions. This is the initial stage to remove the shackles so that it is easier to move. Nadiem Makariem said that the policy would focus on four main program things, namely:

a) Autonomy for State Universities (PTN) and Private Universities (PTS)

Namely autonomy to open or establish new study programs (prodi). This autonomy is granted if the PTN and PTS have A and B accreditation, and have collaborated with organizations and/or universities that are included in the QS Top 100 World Universities.

b) Automatic re-accreditation program

The re-accreditation program is automatic for all rankings and is voluntary for universities and study programs that are ready to move up the rankings

c) Freedom for Public Service Agency PTNs (BLU) and Work Units (Satker) to become Legal Entity PTNs (PTN BH).

The Ministry of Education and Culture will simplify the requirements for PTN BLU and Satker to become PTN BH without being tied to accreditation status.

d) The right to study for 3 semesters outside the study program Gives students the right to take courses outside the study program and make changes to the definition of Semester Credit Units (credits). Universities are obliged to give students the right to volunteer, so students may or may not take credits outside the campus for two semesters or the equivalent of 40 credits.

Higher education institutions (PT) have the autonomy to open new study programs. However, both PTNs and PTSs who want to open new study programs must have A and B accreditation. Currently, the only PTNs or PTSs that can open new study programs are universities with legal entities (PTBH). In addition, new study programs can only be proposed in collaboration with non-profit partners, companies, multilateral institutions, or QS Top 100 universities, not in the fields of education and health.

2. The aim of independent learning

One of the most important principles adhered to by the world of modern higher education today is academic freedom. This concept was first formulated by the German philosopher Wilhelm von Humboldt (1809), academic independence gives students the freedom to choose any field of study or study program, while lecturers have the freedom to teach knowledge that suits their expertise. (Suteja, 2020).

The aim of independent study in higher education is to provide students with the opportunity to take credits/courses for two semesters outside their study program or university equivalent to 40 credits. Plus, students can also take credits in other study programs on campus for 1 (one) semester of the total semester they have to take.

Lecturers appointed by the campus must guide each activity the student chooses. The list of activities can come from programs established by the government or programs approved by the chancellor.

3. Freedom to Learn Examined with the Bourdieu Approach

Pierre Felix Bourdieu (1930-2002), an intellectual and sociologist from France, formulated the concept of education in contemporary society. Bourdieu observed the sociology of society in viewing education as a way out in all things. For lower economic society, education is considered the best way to raise their economic level and social status, for upper class society, education is a form of family prestige. Bourdieu considered this to be the most subtle form of implementation of power and domination that occurred at that time [7].

Bourdieu's (1990) ideas are theorized through the concepts of habitus, field, and cultural capital. These three concepts are internalized within lecturers and students. Lecturers have their own habitus, domain and cultural capital. Likewise with students.

Habitus is associated with the process of formation through various positions in extra- and intra-campus organizations, family environment and institutional absorption by crystallizing into personal experience. Meanwhile, the family environment will contribute to self-confidence and the internalization of values that become beliefs in undergoing the process of struggle in adult life. The concept of cultural capital is useful for exploring differences in outcomes from different classes and achieving various opportunities in a person's life (Ade Muslimat, et al., 2021: 7).

The situation in the education system that has existed in Indonesia in recent decades, especially higher education, is the same as Bourdieu's observations at that time. Higher education has become an arena for capital owners to seek financial profits or in other terms, campuses tend to be more profit oriented which sometimes ignores the quality of education in producing graduates who are reliable and have competence in both hard skills and soft skills. A binding and rigid curriculum means that students are not free to actualize their abilities. Elites intervene in co-opting academic freedom on campus. The elite here are the government and higher education administrators through their policies.

Bourdieu & Passeron's thesis on Education refers heavily to the fundamental principle of Marxist theory that the effectiveness of domination in social relations is based on the misrecognition of these relations by society as power relations. Regarding the education

system, they argue, society is divided into dominant groups and is dominated through the 'pedagogical actions' of elite groups who impose 'cultural arbitrary' as the legitimate definition of educational culture. This differs from culture which is a conscious choice (a sociological impossibility) or the natural outcome of an entire society. (Tricia Broadfoot, 2017:75).

To analyze the Merdeka Belajar policy with Bourdieu's approach, we can explore the concept of cultural capital and its relevance to education. Bourdieu's cultural capital theory states that an individual's social position and success are influenced by their cultural knowledge, skills and educational qualifications.

In the context of Merdeka Belajar, Bourdieu's theory helps us understand how students' cultural capital influences their ability to make maximum use of these policies. Students from affluent backgrounds, who have access to more educational resources, cultural experiences, and support systems, may have an advantage in taking advantage of the autonomy afforded by Merdeka Belajar. They may have self-confidence, knowledge that has been gained from kindergarten to high school. This group also has a larger network to explore the different types of MBKM programs offered, so they can make more informed choices.

In addition, the findings of this study also show that individual habitus plays an important role in independent learning practices. Students who are accustomed to active and independent learning practices early in their lives are likely to continue these practices in college. On the other hand, students from disadvantaged backgrounds may face challenges in making the most of Merdeka Belajar. Limited access to resources, lack of exposure to diverse experiences, and inadequate support systems may limit their ability to assume autonomy in their learning. They will face difficulties in identifying their interests, accessing relevant information, or navigating the available options.

Bourdieu and Passeron view that symbolic violence refers to the ways in which social and cultural structures influence individuals to accept, internalize, and maintain the inequalities that exist in society. They claim that the education system, as part of the social structure, can be a means of reproducing social and economic inequality. The concept of symbolic violence is relevant for studying the implementation of MBKM. Symbolic violence refers to the subtle and often invisible ways in which social structures maintain inequality. In the educational context, symbolic violence can manifest through biased curricula, discriminatory practices, and unequal distribution of resources. If these problems are not addressed, Merdeka Belajar could inadvertently reinforce and reproduce existing social inequalities.

Based on literature searches from journals that researchers observed, there were those who thought that objective pedagogical action was symbolic violence. The education system is basically full of ideology, namely power games. This results in inequality in making policies and how universities implement them, which results in unequal distribution of MBKM programs that can be enjoyed by all students. However, in this case the author has a different view. In fact, the principles of education can go hand in hand with the principles of equality and justice so that they can be a means of overcoming social disparities which will later provide opportunities for everyone to become better in obtaining education. Pedagogical actions aimed at providing inclusive education, promoting equal opportunities, and valuing diversity cannot be considered symbolic violence.

However, it is important to recognize that in practice, there are situations where pedagogical actions can become symbolic violence, especially when there is systemic prejudice, discrimination, or oppression occurring within the educational environment. Therefore, it is important for educators, in this case lecturers, and the education system,

in this case the curriculum as a whole, to critically examine and address factors that can trigger inequality and symbolic violence on campus.

Educators (Lecturers) often show their power over students, it is not uncommon for lecturers to arrogantly impose their opinions on students, even on systems that have been agreed upon by the faculty. In responding to the MBKM program, based on the author's observations and interviews with lecturers in the author's environment, most of them are still half-hearted in implementing the policies that have been made by the University. It is not uncommon for students to become victims of the lecturer's arrogance. Students become confused about taking the options offered through the MBKM program, concerns arise due to the imbalance in the influence of the lecturer's power relations.

It is normal for a new policy to become controversial and pros & cons opinions arise. Independent Campus is a program launched by the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia in 2020. This program aims to provide academic freedom to students in choosing courses, developing themselves and improving skills through various activities outside of lectures.

Several arguments that support the MBKM policy include:

1. MBKM provides academic freedom for students in choosing courses and lectures outside the campus, so that it is hoped that it can broaden students' insight and enrich their experience.
2. In terms of skills, MBKM encourages students to have the courage to develop skills in the world of business and industry such as industrial internship programs, village development, entrepreneurship, etc. All of this of course requires creativity and innovation from students.

The arguments that do not agree with the MBKM program are as follows:

1. It is feared that it will disrupt the distribution of the curriculum according to the field of knowledge, the curriculum has been reduced with the MBKM policy.
2. There is not yet equal availability on all campuses regarding infrastructure and human resources for both lecturers and students. Many students are not ready and seem hesitant to take part in the MBKM program.

All of this is in line with Bourdieu's views in observing the education system. The MBKM program is still in process, it will take quite a long time to determine whether this program is successful or not. The influence of cultural capital and symbolic violence can be minimized with government policies and university policies by providing easy access and equal opportunities for all students to obtain these opportunities. One way is by providing assistance to underprivileged students because some MBKM programs, especially those conducted off campus, of course require additional costs.

4. CONCLUSION

Based on literature studies and observations in the field regarding the independent learning practices of the independent campus learning program in higher education, which the author analyzed using the Pierre Bourdieu approach with the concepts of habitus, cultural capital and symbolic violence, it can be concluded that the independent campus program needs to continue to be studied for its positive impact and the negative. The government, in this case the ministry of education, universities, students and lecturers must continue to study and try to practice MBKM. Increase insight into MBKM, observing disparities that may arise from the implementation of this program. The University can design strategies so that every student gets a fair opportunity to make learning choices so that they can develop their potential.

This research provides a better understanding of self-directed learning practices in higher education and the importance of social factors in shaping these practices. The results of this research can serve as a basis for the development of educational strategies that promote more inclusive independent learning practices among higher education students.

5. SUGGESTION

This research analysis is still limited to Pierre Bourdieu's perspective on the education system. Suggestions for further authors are to use other methods not only library research, can also use other approaches.

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