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EPISTEMOLOGICAL ANALYSIS OF KNOWLEDGE MANAGEMENT IMPLEMENTATION IN LEARNING AT IAIN KEDIRI

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Abstract: Universities' most valuable asset is knowledge, which drives their core objective: advancing knowledge. Effective knowledge management is crucial to foster innovation in higher education's core activities. This study explores the implementation of knowledge management in learning at IAIN Kediri and provides an epistemological analysis. Using a qualitative approach, data were gathered from leaders at rectorate, faculty, and unit levels, as well as lecturers, through document analysis, questionnaires, in-depth interviews, and observations. The findings reveal that learning management at IAIN Kediri aligns with knowledge management principles, focusing on creating and disseminating knowledge among lecturers to improve learning outcomes. However, challenges remain, including fostering a culture of knowledge sharing, expanding IT facilities and human resources, and enhancing the online learning document storage system. These obstacles highlight areas for further development to optimize knowledge management practices and improve institutional learning outcomes.

Keywords: Epistemology, Higher Education, Knowledge Management.

Introduction

The principal function of universities is the dissemination, development and discovery of knowledge. It is not possible to consider knowledge development in isolation from higher education activities, given that it constitutes the very essence of the latter. It would be paradoxical if the activities of those involved in higher education, whether lecturers, administrative staff or leaders, were to be confined to the execution of procedures in accordance with established protocols, with no consideration given to the vast reservoir of knowledge that surrounds them.

In accordance with Act No. 12 of 2012, Article 4, paragraph c, it is incumbent upon higher education institutions to cultivate scientific and technological advancement through an emphasis on the values espoused by the humanities. Consequently, as elucidated in Article 4, universities are entrusted with the responsibility of fostering knowledge that is innovative, responsive, creative, proficient, competitive, and collaborative through the implementation of the Tridharma.[1]

Intellectual capital is a significant asset for any university. In general, universities possess two types of assets: tangible and intangible. Tangible assets include students, lecturers, education staff, funds, facilities, and infrastructure. Intangible assets encompass a university's vision and mission, curriculum, knowledge, attitude, creativity, values, and culture.[2] As the core business of higher education is knowledge development, universities must prioritize the growth of their knowledge assets.

It can be argued that knowledge occupies an important position in this context, as it has the potential to stimulate innovations in tridharma activities (education, research and community service) in universities (PT). In order to avoid stagnation and the lack of innovation that would otherwise result in PTs being left behind, it is essential that they do not simply run their activities in the tridharma as routines or as though they were a mere business in itself. In order to ensure effective management, it is essential to consider the knowledge held by stakeholders and utilise it in the governance of the tri dharma. Consequently, the manager and the academic community

[1] Act of Republic Indonesia No. 12 of 2012 about Higher Education

[2] Badan Akreditasi Nasional Perguruan Tinggi Jakarta, *Panduan Penyusunan LED APS* (Jakarta: Badan Akreditasi Nasional Perguruan Tinggi Jakarta, 2019), 2–3.

will be furnished with a plethora of knowledge and input from stakeholders, thereby ensuring that the management is endowed with an abundance of information for decision-making purposes.

The stakeholders, comprising lecturers, students, educational staff, graduate users and related parties, possess a diverse range of knowledge, derived from their varied educational backgrounds, training, activities and geographical locations. Some may have received their education at a pesantren, while others may have pursued general education, or both. Additionally, there may be individuals from other sectors, such as agriculture, commerce, politics, and so forth. It is similarly conceivable that the geographical provenance of these individuals may encompass both rural and urban areas. Given the diversity of their backgrounds, it is to be expected that the knowledge they contribute to the campus will also be diverse. If their knowledge is properly explored and utilised, universities will have a wealth of knowledge at their disposal.

In recent years, there has been a great deal of discussion about local wisdom and local values. In the context of higher education management, the advancement of knowledge hinges on an exploration and development of local wisdom. The communities in which universities are situated have accumulated a store of knowledge that has been transmitted from one generation to the next. This knowledge is deployed in the pursuit of stability and in the resolution of issues that arise.

It is crucial to implement effective knowledge management strategies to ensure the optimal utilisation of the knowledge possessed by each individual within the organisation. There are several reasons why knowledge management should be reinforced within higher education institutions. Firstly, in the process of developing universities, there are numerous documents that remain unavailable, or a multitude of policies that have yet to be adequately documented. Consequently, there is often a discrepancy between the current policy and the preceding policy. The absence of adequate documentation can result in policies or decisions that fail to consider past events, leading to a lack of continuity and coherence in policy development. This can result in decisions being made on an ad hoc basis, lacking in comprehensiveness and coherence.

Secondly, it can be observed that the prevailing educational paradigm is centred on the subject/actors of education. In the

learning process, the focus is on the student. In this paradigm, the lecturer is a facilitator who enables students to learn, access knowledge, understand and develop it. Lecturers are not the sole source of learning, but are one of several student learning resources, alongside libraries and others. Therefore, knowledge management is important for enabling students to learn effectively and access information easily.

Thirdly, in the context of the Fourth Industrial Revolution, universities must be able to adapt in order to respond to the challenges of change and the needs of their customers. In the 21st century, for example, society requires a workforce that is knowledgeable, creative and innovative and has a network.[3] Organisations that wish to succeed in the competition must address several challenges, namely: collaboration, innovation, adaptation, mastery of technology and markets and the management of intellectual assets. These challenges have prompted the emergence of the need for knowledge management (KM) implementation.[4]

In light of the aforementioned description, it becomes imperative for universities, including those of an Islamic religious nature, to implement knowledge management in an optimal and effective manner. The objective of this research is to examine the implementation of knowledge management in universities in the research location, analyse the problem-solving steps encountered in its implementation, and attempt to formulate an effective framework for the implementation of knowledge management. It is anticipated that the findings of this study will contribute to the enhancement of the quality of knowledge management implementation, particularly within the context of Islamic religious colleges.

The objective of this article is to elucidate the implementation of knowledge management in the field of learning at IAIN Kediri. Furthermore, the challenges, issues and obstacles encountered, and the solutions devised to address them, were also discussed as supplementary elements. This study employs a qualitative approach. The research was conducted at the State Islamic Institute (IAIN) Kediri, East Java. The data sources for this research can be divided

[3] Laura Márquez-Ramos and Estefanía Mourelle, "On the Relationship between Society and Higher Education: What Path Should We Take?," *Distance Education* 39, no. 1 (January 2, 2018): 19–36, https://doi.org/10.1080/01587919.2018.1436401.
[4] Agus Mulyanto, "Implementasi Knowledge Management Untuk Meningkatkan Kinerja Perguruan Tinggi," 2008, 72.

into two categories. The first category comprises leaders at the rectorate, faculty, and unit levels. The second category includes lecturers who actively organize lectures. The sampling technique employed in this study is purposive sampling, whereby the researcher intentionally determines the sample. The data collection methods utilized in this study were documentation, questionnaires, in-depth interviews, and observations.

Knowledge Management Concepts in Learning in Higher Education

In his definition of knowledge management, Levinson outlines the strategies, processes and procedures that enable institutions to derive added value from their intellectual assets and knowledge. A knowledge management (KM) system can be defined as a set of enabling structures, policies, processes and technologies that are designed to support an organisation's KM efforts. The field of knowledge management (KM) does not concern itself with the technical aspects of information technology.[5] Rather, it is regarded as a strategic approach within the broader field of management information systems (MIS). Laal, for instance, has defined KM as a systematic and detailed process or activity aimed at creating, storing, and sharing the knowledge required by an organisation. This definition emphasises the formal and systematic nature of knowledge management, which can be expressed through a range of formats, including words, numbers, formulas, and other forms.[6]

The acquisition of knowledge is contingent upon social interaction with other individuals and the environment.[7] In organisational contexts, knowledge assumes a pivotal role. The management of knowledge is a crucial element in the sustenance of organisational culture and the utilisation of information technology

[5] Jeff Hemsley and Robert M. Mason, "Knowledge and Knowledge Management in the Social Media Age," *Journal of Organizational Computing and Electronic Commerce* 23, no. 1–2 (January 1, 2013): 140, https://doi.org/10.1080/10919392.2013.748614.
[6] Henderi and Khabib Mustofa, "Framework Knowledge Management Untuk Perguruan Tinggi" (Konferensi Nasional Sistem Informasi, STMIK Dipanegara Makasar, 2014).
[7] Ikujiro Nonaka and Ryoko Toyama, "The Knowledge-Creating Theory Revisited: Knowledge Creation as a Synthesizing Process," in *The Essentials of Knowledge Management*, ed. John S. Edwards (New York: Palgrave Macmillan, 2015), 2–10.

for the facilitation of knowledge transfer, which is an indispensable component of knowledge sharing.[8]

The necessity for knowledge management arises from the fact that knowledge is not a static entity; rather, it evolves and expands in a dynamic manner. In elucidating the process of knowledge creation, Ikujiro Nonaka proposed a conceptual framework, known as the SECI model or the Knowledge Spiral, which outlines four stages: socialization, externalization, combination, and internalization.[9]

Polanyi and Nonaka posit that knowledge can be classified into two categories: tacit and explicit. Tacit knowledge, which resides within individuals, is inherently personal and difficult to convey to others. In contrast, explicit knowledge is articulated and accessible to others.[10]

The genesis of knowledge is found in the socialisation process. In this process, knowledge is created through direct experience. Subsequently, tacit knowledge is transformed into explicit knowledge through an externalisation process. The articulation of tacit knowledge is achieved through dialogue and reflection. Tacit knowledge is transformed into explicit form so that it can be disseminated to others in the form of concepts, images, and written documents, thereby establishing a foundation for new knowledge. During the externalisation process, individuals employ discursive awareness to rationalise and articulate their surrounding world. At this stage, dialogue is an effective method for articulating their tacit knowledge to others. Through dialogue between individuals, contradictions between tacit knowledge and structure, or contradictions between individual tacit knowledge, can be made explicit and synthesised.[11]

Explicit knowledge is gathered from both internal and external sources and subsequently integrated, refined, or processed to create

[8] Omar Dani Sopandi and Udin Syaefuddin Sa'ud, "Implementasi Knowledge Management Pada Perguruan Tinggi," *Jurnal Administrasi Pendidikan* 23, no. 2 (2016), https://doi.org/10.17509/jap.v23i2.5629.

[9] Nonaka and Toyama, "The Knowledge-Creating Theory Revisited: Knowledge Creation as a Synthesizing Process."

[10] Bärbel Tress, Gunther Tress, and Gary Fry, "Defining Concepts and the Process of Knowledge Production in Integrative Research," in *From Landscape Research to Landscape Planning: Aspects of Integration, Education and Application*, ed. Bärbel Tress et al. (Dordrecht: Springer Science & Business Media, 2005), 13–26.

[11] Nonaka and Toyama, "The Knowledge-Creating Theory Revisited: Knowledge Creation as a Synthesizing Process."

more intricate and systematic explicit knowledge through a combination process. Subsequently, the newly created explicit knowledge is disseminated among members of the organisation. The utilisation of communication and computerised networks, in conjunction with databases, can facilitate this pattern of knowledge conversion.[12] Giddens posits that in undertaking our daily activities, we utilise two distinct levels of consciousness: practical consciousness and discursive consciousness. Discursive consciousness enables us to rationalise our actions in a way that allows us to relate them to concepts and theories. In contrast, practical consciousness is related to actions that are not influenced by theoretical understanding. In this context, tacit knowledge is produced by practical consciousness, while explicit knowledge is produced by discursive consciousness.[13] However, both tacit and explicit knowledge run dialectically between the two.[14]

The SECI process demonstrates that tacit and explicit knowledge operate dialectically due to the contrast between routine and theory. This is because externalising experiences in different contexts creates a contrast between internal and external knowledge. If the interactions or dialectics that occur are always contradictory, then the process of creating knowledge occurs in a never-ending chain (spiral).[15]

The following four characteristics are typical of academics in higher education. Firstly, academics are expected to disseminate knowledge, yet only a select few are capable of developing it. Secondly, academic activities are often perceived as mere repetition. Thirdly, there are three core functions of academics, collectively known as the Tri Dharma of Higher Education. However, few are oriented towards the utilisation of Knowledge Management. Fourthly, universities are highly dependent on academics, yet there is a lack of focus on fostering an actual academic culture. The integration of

[12] Ibid.
[13] Ibid.
[14] Ibid.
[15] Ibid. See also Eric M Straw, "Knowledge Management and Polanyi," *Unpublished Paper* 20 (2016).

Knowledge Management could prove an effective solution to these challenges.[16]

The fundamental principles of higher education can be distilled into three core dharmas: education, research, and community service. These three dharmas can be considered as standalone entities, yet they are also inextricably linked. The three are closely interrelated. It is recommended that education be employed or directed towards the objective of reinforcing research capabilities. The teaching of theory and methodology must facilitate the implementation of research activities in an appropriate manner. Furthermore, education must have an impact. It would be erroneous to assume that education should be confined to the classroom. The teaching of science must facilitate the application of that knowledge in social contexts. It is imperative that science plays a role in driving social change within society.

In accordance with the Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 44 of 2015 concerning National Higher Education Standards (SNPT), Article 2 stipulates that the National Education Standards, Research National Standards, and National Community Service Standards, as referenced in paragraph (1), constitute an integral component of the implementation of the Tridharma of Higher Education. Consequently, it can be inferred that the three dharmas are inextricably linked.

In accordance with the principles of university governance, the management of knowledge in academic institutions can be employed in five principal processes, as outlined by Jillinda J. Kidwell. These include the development of products and curricula, the conduct of research, the provision of administrative services, the delivery of student and alumni services, and the facilitation of community engagement. In each of these processes, knowledge management provides benefits that enhance the quality of the process and its results.[17] Of the five aspects, those directly related to the lecture process are the product and curriculum development process, the

[16] Harjanto Prabowo, "Knowledge Management Di Perguruan Tinggi," *Binus Business Review* 1, no. 2 (November 30, 2010): 407–15, https://doi.org/10.21512/bbr.v1i2.1087.

[17] Ibid. Michel Mitri, "A Knowledge Management Framework for Curriculum Assessment," *Journal of Computer Information Systems* 43, no. 4 (September 1, 2003): 15–24, https://doi.org/10.1080/08874417.2003.11647529.

administrative service process, and the student service process. It would be beneficial to also link the research process and the service process to the community to lectures.

In the context of education and learning, the General Provisions of the 2015 SNPT define learning as a process of student interaction with lecturers and learning resources within a learning environment. In Article 12(2), which pertains to the organisation of the learning process, it is stated that: Semester learning plans (RPS) or other terms as referenced in paragraph (1) are determined and developed by lecturers independently or collectively in a group of experts in a specific field of science and/or technology within the study programme. In addition, Article 13 (1) stipulates that the implementation of the learning process, as referenced in Article 10, paragraph (2), letter c, occurs in the form of interaction between lecturers, students, and learning resources within a specific learning environment.

Universities must demonstrate the capacity to adapt to the evolving needs of the community in the learning process. Universities must be able to adapt their services according to the needs of their customers. Libraries must keep pace with changes in knowledge management, from relying on physical references to digital ones. Breivik (Dean of the University Library, San José State University) and Gee emphasise that libraries are often seen in their traditional role of providing books, journals, or loans between libraries. According to both, most faculty members are satisfied if the library provides the journals they require (preferably now in electronic format).[18]

In an era when libraries have arguably shifted from a central position within the university to a more peripheral role, the function and character of libraries has evolved from a focus on the physical storage and cataloguing of materials to a context in which the library building itself is no longer a primary consideration for many researchers. For students of the MP3 generation, the library is more

[18] Colin Steele, "University Libraries vs the Internet: Breivik, Patricia S, and Gee, E Gordon Higher Education in the Internet Age: Libraries Creating a Strategic Edge. ACE/Praeger Series on Higher Education. Westport, CT: American Council on Education/Praeger, 2006. 322p A$75.00 Hard Cover ISBN 027598140 (Available from DA Information Services)," *The Australian Library Journal* 56, no. 2 (May 1, 2007): 180–81, https://doi.org/10.1080/00049670.2007.10722397.

than a mere repository of information; it is also a social hub where they can access a plethora of electronic resources.[19]

Utilization of Tacit Knowledge to become Explicit Knowledge and Knowledge Sharing at IAIN Kediri

Universities endeavour to cultivate a culture of knowledge creation and knowledge sharing through a variety of means.[20] Universities continue to endeavour to develop knowledge management, formulate policies that facilitate the implementation of knowledge management, enhance information technology facilities, augment or utilise human resources, conduct evaluations, and so forth. Nevertheless, the endeavours undertaken thus far have not reached their full potential. However, they are a valuable contribution to the advancement of technology and information, particularly in light of the ongoing challenges posed by the global pandemic. Additionally, at IAIN Kediri, a period of transition is currently underway. Previously, all matters were directly overseen by the head of STAIN Kediri. However, a shift has now been initiated, with each faculty assuming responsibility for its respective domain.[21]

Higher education institutions seek to position knowledge as an asset by distributing the expertise of each lecturer according to their field of specialisation in a manner that is beneficial to the wider community. For instance, they may engage the services of psychologists to administer psychological tests in collaboration with local agencies or educational institutions in the Kediri district. At this time, the focus remains on the internal management of higher education human resources. It is essential that lecturers possess the confidence and expertise to excel in their respective fields. While there have been instances where lecturers have engaged in activities outside the institution, these have largely been conducted on an individual basis, lacking the structured support and guidance provided by universities.

The teaching staff at IAIN Kediri are comprised of alumni from a number of universities, representing a diverse range of educational backgrounds. The introduction of new study programmes has resulted in a notable diversification of the teaching staff, who now

[19]Ibid.
[20] HAS, Rectorat of IAIN Kediri, September 23, 2020.
[21] Ibid.

possess a broader range of knowledge. This has led to an enhancement of the institution's overall knowledge base. In order to ensure the delivery of high-quality lectures, the curriculum is the primary consideration. Faculties and study programmes develop their curriculum and conduct periodic revisions every four years. The most recent curriculum was developed in 2016 and subsequently revised in 2020.[22]

In the context of curriculum revision activities, study programme lecturers are invited to participate in meetings where they are encouraged to express their views. Each lecturer was invited to contribute to discussions on the vision and mission of the study programme, as well as the optimal structure and content of the courses offered. Additionally, the group engaged in deliberations on the vision and mission, the profile of graduates, and the competencies and course presentations.[23]

The outcomes of the deliberations conducted by the instructors of each academic programme were subsequently conveyed to all instructors for further discussion. A study programme lecturer is a lecturer who has in-depth knowledge of the study programme in question, although they may also teach in other study programmes. A certain study programme lecturer also discusses the curriculum in other study programmes. In general, the preparation of the RPS is still done independently or in informal discussions with colleagues. The scientific cluster of lecturers that was formed has not been running well, so the forum to discuss RPS cannot be carried out intensively.

RPS can be divided in accordance with the identity of the lecturer, as well as on the basis of the designation of the same course in other academic programmes or in a single programme across multiple sections. It is preferable for the designation of the identical course to reflect a consistency between the CPL and the RPS study materials. Nevertheless, it has been observed that some RPS for the same course have not been discussed in an optimal manner with fellow lecturers who teach the same course. Despite the existence of a common theme of discussion in the majority of RPS for the same subject, there are still instances where this is not the case. This is

[22] Observation of report documents for the preparation of the Ushuluddin Faculty curriculum and Da'wah IAIN Kediri.
[23] Observation of report documents for the preparation of the Ushuluddin Faculty curriculum and Da'wah IAIN Kediri.

despite the learning competencies having been referred to the same learning objectives. Consequently, there is a lack of knowledge sharing among lecturers of subjects that have similarities. Furthermore, the lecturer meetings that have been held have not yet discussed in detail and comprehensively the RPS for the same subject.

Knowledge Sharing in the Field of Learning at IAIN Kediri

In order to facilitate the expression of their respective knowledge, faculties and study programmes have arranged meetings. The meetings held comprised a number of meetings, including the initial meeting of the first semester for the preparation of lectures, meetings of the study programme lecturers, and incidental meetings. A meeting specifically dedicated to the evaluation of lectures has yet to be convened, but is still held in conjunction with the aforementioned lecture preparation meeting. During this meeting, each lecturer is afforded the opportunity to express their knowledge regarding effective learning, among other topics. The chairman of the meeting then responds to the lecturer's opinion and records it in the meeting minutes. It is essential that the minutes of this meeting be properly followed up, ensuring that the knowledge conveyed by the lecturer is sustained and effectively disseminated.[24]

In addition to meetings, workshops are also conducted with the objective of absorbing and developing the knowledge of lecturers. The workshop also invites external experts to enhance the knowledge of lecturers and administrators. In this workshop, lecturers are also given the opportunity to express their knowledge. They can convey their experience of learning systems in colleges or other institutions with which they are familiar. These experiences can be used as comparison material by managers or lecturers and other education personnel.

In addition to meeting forums, contemporary lecturers typically disseminate their experiences through study programmes, faculties or institutes, given the prevalence of social media. In addressing an issue that arises within the institution, lecturers typically communicate directly via the WhatsApp group. Consequently, lecturers are able to express their opinions or experiences at any time in order to respond to emerging issues. There is no need to await formal conveyance

[24] HIAM, Faculty of Economics and Islamic Business IAIN Kediri, August 11, 2020.

through the bureaucratic hierarchy, for example, from the head of the study programme to the vice dean, and then to the dean. The views or comments expressed in this WA group are immediately visible to all group members, who are lecturers and staff at the faculty.[25] The use of social media (WA groups and others) is employed to disseminate knowledge, institutional policies, and other information. Lecturers are already adept at utilising social media for the learning process and have implemented adaptations, although there are numerous challenges and opportunities for improvement. However, during a pandemic like this, this is a sufficient interim measure.[26]

It can be observed that messages conveyed through this virtual group facility are delivered with a relatively high degree of promptness to managers, all lecturers and staff. However, it would appear that there are still some areas for improvement in the utilisation of this facility. These include instances where responses are not necessarily provided directly by the relevant stakeholders, due to the virtual nature of the medium, which allows for the stakeholders to avoid direct face-to-face contact. Furthermore, the views, responses and comments submitted in this virtual group have not yet been recorded or transcribed for the purpose of drawing conclusions. The knowledge conveyed through the WA group medium is not stored in an optimal manner, which hinders its accessibility and potential for reuse. This knowledge is only shared with group members who follow it, and there is a risk of it being easily forgotten at another time. It would be optimal, therefore, for the manager to record any pertinent knowledge related to the development of institutions that is shared in this group, so that it can be accessed again if needed. In the event of a meeting being held via group WA, the knowledge of participants is typically well summarised.

Furthermore, a considerable number of group members are either inactive or reluctant to share their experiences, as evidenced by their responses to questions regarding lectures. This phenomenon is also observed in meetings and workshops. Some meeting participants, particularly those attending lectures, tend to adopt a passive role, refraining from sharing their knowledge or experiences. Additionally, not all lecturers express their opinions in meeting forums, workshops,

[25] WhatsApp group observation at the Faculty of Usuluddin and Da'wah. MH, Faculty of Sharia IAIN Kediri, August 12, 2020.
[26] MU, Faculty of Tarbiyah IAIN Kediri, September 18, 2020.

or experience/knowledge-sharing forums. Some lecturers also appear to be less engaged in responding to issues, information, or problems that arise regarding learning in WhatsApp groups.[27]

The survey data revealed that not all respondents were actively engaged in knowledge sharing with their colleagues or leaders. A total of 37% of respondents indicated that they frequently or actively express opinions or experiences related to learning, with the intention of sharing them with other lecturers or colleagues. As many as 59.3% of respondents stated that they only occasionally share experiences or express their opinions regarding learning. Meanwhile, 3.7% of respondents indicated that they had never submitted comments or experiences related to learning.[28] These data suggest that, in general, lecturers convey their knowledge or experience for the purpose of improvement around learning at the institution where they teach.

It is a requirement that the results of lecturers' research be published in academic journals or uploaded to the institutional repository. Similarly, the findings of student theses must be submitted for inclusion in the repository. It is recommended that lecturers and students utilise the findings of their research and services as teaching materials in lectures. Effective learning is contingent upon the utilisation of research outcomes and dedication. It is recommended that lecturer and student research be used to enhance the quality of teaching materials or references utilized in lectures. Nevertheless, there is currently no obligation for lecturers to utilise the findings of this research and service in their lectures. This remains merely a recommendation. In general, lecturers and students have been encouraged to enhance the teaching materials and student paper references provided by lecturers with the results of their own research, as well as with the results of research conducted at other institutions that have been published in journals, repositories or other outlets.

In this context, the utilisation of research and service outcomes in the learning process remains relatively limited. The utilisation of knowledge derived from research findings and the commitment of academic staff to pedagogical endeavours are already established, yet their prevalence remains limited. The Tarbiyah faculty has initiated

[27] HIAM, Faculty of Economics and Islamic Business IAIN Kediri.
[28] The results of the recapitulation of the Learning Questionnaire, September 24, 2020.

the development of a research roadmap based on scientific clusters, with the objective of utilising research outcomes as a source of learning on campus.[29] Some of the lecturers' research results are not aligned with the teaching materials. This is also because some of the lecturers teach new courses that have not been taught previously. Therefore, the enhancement of the lesson plans and teaching materials must continue to be undertaken. It would be optimal if each lecturer had teaching materials that could be uploaded to the repository.[30]

Means of Storage, Dissemination and Internalization of Knowledge at IAIN Kediri

The corpus of knowledge pertaining to higher education is stored in both printed and non-printed (virtual) forms. Documents pertaining to the quality of learning, in the form of printed books, are stored in the Office of the Quality Assurance Institute (LPM), in the rectorate academic office and in the faculty academic office. Documents in virtual format are stored on the institutional website, the LP2M website and the faculty website. The aforementioned documents encompass learning quality documents, which include academic manuals, curricula, practicum guidelines, lecture SOPs, lecture implementation documents comprising lesson plans, teaching materials, lecture journals, and lecture scores. It should be noted that not all courses have RPS and teaching materials.

In the field of learning, IAIN Kediri already has a substantial corpus of documents, including academic guidelines, guidelines for writing scientific papers, curriculum documents (curriculum structure and list of courses, as well as lesson plans), practicum guidelines, teaching materials/lecture materials, learning SOPs, results evaluation of learning/final grades of courses, and others. The academic manuals regulate the learning process from planning, implementation, and evaluation/assessment, among other aspects. The IAIN Kediri learning process is based on these guidebooks.[31]

The aforementioned documents are available in both hard copy and soft file formats. Hard copies of the documents are stored in the

[29] MU, Faculty of Tarbiyah IAIN Kediri.
[30] HIAM, Faculty of Economics and Islamic Business IAIN Kediri.
[31] Observation of learning documents at IAIN Kediri.

academic office of the faculty.[32] Documents pertaining to learning and other matters are already available for consultation in the faculty office. It should be noted that not all of the aforementioned documents can be accessed on the faculty website, as not all of them have been uploaded to the site. It should be noted that not all curriculum documents have been uploaded to the website. While some study programmes have uploaded their vision, mission and list of courses on their respective faculties' websites, others have not yet done so. However, students can find the list of course mappings through the academic manual, which has been uploaded to the website. Student study planning documents (KRS) and assessment of learning outcomes have been uploaded to SIAKAD, which is based on a wide network, so students can access them anywhere.[33]

The socialisation of lecture documents has been conducted since the inaugural session, namely through the PBAK event. At this event, guidelines pertaining to the conduct of lectures were presented. In particular, the Head of the Study Program is responsible for conveying the curriculum and learning system associated with the study programme.[34] The IAIN Kediri library offers a variety of facilities for users to utilise, providing a comfortable and accessible environment for reading and studying. These facilities include an internet room, public collections that can be borrowed, reference collections, and digital collections stored in a dedicated unit, comprising thesis, theses, dissertations, repositories, online books, and other materials.[35]

In consequence of the ongoing advancement of technology, a considerable number of printed collections have been digitised. The collections that have been converted include hadith, commentary, sirah, fiqh, encyclopaedias, dictionaries, and so forth. The IAIN Kediri library provides virtual library services with the objective of facilitating access to information on these subjects for the academic community. Currently, 20 computers are available to support this service, each equipped with Virlib programs, including the Qur'an program, the mausu'ah hadith program, the maktabah waqfiyah, the maktabah syamilah, Arabic language learning software, and others.[36]

[32] MU, Faculty of Tarbiyah IAIN Kediri.
[33] Observations on the faculty web at IAIN Kediri on April 8, 2020.
[34] 2019 PBAK Committee Event Schedule Document.
[35] KM, IAIN Kediri Library, August 5, 2020.
[36] Ibid.

Efforts are being made to facilitate access to literature for students and lecturers, both offline and online. Outreach to the IAIN Kediri academic community is being conducted, and borrowing and accessing guidelines are being published in the form of videos on the IAIN Kediri library website (www.library.iainkediri.ac.id), as well as on Facebook and Instagram. In terms of virtual resources, many students have access, especially to online theses, while lecturers still rarely access them.[37]

The IAIN Kediri repository serves as a repository for the storage and dissemination of knowledge among the academic community at IAIN Kediri. The repository is an online service that facilitates the publication of scientific works produced by the IAIN Kediri academic community. The repository accepts a variety of published works, including theses, dissertations, books, journals, research reports, and teaching materials, all of which are stored using e-prints. The repository enables the linking of the published works of lecturers from any location. This facilitates the exploration of the work of the IAIN Kediri academic community by students and lecturers alike.

Prior to the advent of the pandemic, the prevailing mode of learning remained predominantly offline. However, following the onset of the pandemic in March 2020, the majority of learning activities have been conducted offline. In the 2019/2020 period, offline learning was predominantly conducted using WA, with only a few lecturers utilising alternative applications such as Google Classroom, Zoom meetings, Google Meet, and others. This indicates that since the onset of the pandemic, there has been a notable increase in the use of digital-based learning management.

In the 2020/2021 odd semester, IAIN learning has been conducted online. The Chancellor has issued a decree on online learning guidelines, namely Decree of the Chancellor of IAIN Kediri, Number 368 of 2020. Additionally, TIPD has developed an online learning system, accessible via the following address: elearning.iainkediri.ac.id. (This application was trialled during the Even Semester of 2019/2020, but at that time few lecturers were using it). It is anticipated that lecturers will utilise this application in the delivery of lectures during the 2020/2021 Odd semester. As it is

[37] Ibid.

still in the development phase, this application is not yet mandatory, and it is also still being introduced to lecturers and students.[38]

Training is provided to lecturers in order to equip them with the requisite skills to utilise this application in a practice-based capacity. Prior to its utilisation, the application is subjected to training by IAIN Kediri, as it is recognised that not all lecturers are able to employ it effectively through the medium of tutorials alone. A tutorial has been created by the TIPD Team, but no direct tutorial exists that explains the use of the entire menu in the e-learning application. The tutorial is structured in stages, with the objective of responding to queries from lecturers and students. Furthermore, many lecturers perceive that the online lecture platform has not effectively facilitated the interactive space between lecturers and students. Online lectures are not inherently superior to offline lectures. When compared to traditional, in-person lectures, online lectures have a few inherent limitations. Learning is not merely a transfer of knowledge or cognitive processes; it also encompasses affective and psychomotor aspects, which are arguably more crucial for effective learning.[39]

The initial response of lecturers and students to the utilisation of e-learning applications (LMS IAIN Kediri) has been encouraging. In terms of e-learning utilisation, the majority of lecturers have employed e-learning in their teaching, although there are instances where e-learning is only utilised for specific courses. A mere 20 percent of respondents indicated that they had not utilized the e-learning platform, which is accessible via the domain e-learning.iainkediri.ac.id.[40] Additionally, a considerable proportion of students have enrolled in these e-learning courses. Despite the benefits of this LMS, several challenges persist in its implementation. These include the limitations of server capacity, which is inadequate

[38] The online platform that can be used in learning is the Learning Management System (LMS) IAIN Kediri (http://elearning.iainkediri.ac.id) and/or other platforms that are in accordance with the characteristics of the course study materials. Using platforms other than LMS IAIN Kediri, lecturers are required to fill out reports on the implementation of online learning by uploading evidence of learning on the respective faculty's web on the E-SERVICE menu, the ONLINE JOURNAL sub-menu every time they study. See the Decree of the Chancellor of IAIN Kediri Number: 368 of 2020 concerning Guidelines for Organizing Learning in the IAIN Kediri network during the Covid-19 pandemic.

[39] MU, Faculty of Tarbiyah IAIN Kediri.

[40] The results of the recapitulation of the Learning Questionnaire, September 24, 2020.

in comparison to the number of users, and the restricted capabilities of a small number of lecturers and students in operating the LMS.

Analysis of Knowledge Management Implementation in Learning at IAIN Kediri Epistemological Perspective

The term "knowledge management" is used to describe an activity that is related to the field of epistemology. Epistemology is the study of the genesis, structure, scope, methodology and legitimacy of knowledge. The field of epistemology examines the processes through which knowledge is produced, the subjects about which knowledge is produced, and the criteria by which knowledge is evaluated as valid or invalid. In contrast, knowledge management, as defined by Laal, M., is a systematic and detailed process or activity aimed at creating, storing, and jointly utilizing the knowledge required by an organization.[41] In essence, knowledge management is the activity of organizing the knowledge of individuals within an organization in a way that facilitates understanding and utilization by other individuals.

If epistemology is defined as the study of the source, process of occurrence, and validity of knowledge, then knowledge management can be defined as the study of the process of knowledge that develops from tacit knowledge to explicit knowledge. The field of knowledge management (KM) concerns the development of knowledge that follows the SECI cycle, which stands for Socialization, Externalization, Combination, and Internalization. This cycle describes the process by which individuals generate, disclose, combine with the knowledge of other individuals, and internalize their knowledge. KM, therefore, concerns the management of individual knowledge so that it can develop properly and be utilized by the organization.

A grasp of epistemology is similarly vital for elucidating the tenets of knowledge management. The SECI process must be conducted with epistemological awareness, encompassing an understanding of the genesis of knowledge, the structure and scope of knowledge, the process of knowledge emergence, and the criteria for knowledge validation. Consequently, the implementation of knowledge management will be conducted with comprehensive

[41] Henderi and Mustofa, "Framework Knowledge Management Untuk Perguruan Tinggi."

cognizance of the nature of knowledge. Those engaged in the field of Knowledge Management who possess a comprehensive understanding of epistemology will be able to apply the principles of Knowledge Management with a full awareness of the nature and importance of knowledge held by individuals within the organisation. It is imperative that Knowledge Management activities be conducted with epistemological awareness. This will ensure that the implementation of Knowledge Management is not merely a perfunctory or formalistic exercise, but rather a process that is meaningful, critical, and innovative in its execution.

There are numerous paradigms in the social sciences. Egon G. attempted to categorise the paradigm into four distinct categories: (1) positivism. (2) Post-positivism; (3) Constructivism; (4) Critical Theory. Meanwhile, Poluma has proposed a different classification, comprising three paradigms: (1) the Social Facts Paradigm (Durheimian). The Social Definition Paradigm (Weberian) and the Behaviourism Paradigm (Skinnerian) are two further examples. Habermas, meanwhile, divides the paradigms into three: (1) Positivism; (2) Interpretative/Humanistic; (3) Critical. In the classical sociological perspective, the positivist paradigm is often linked to Emile Durkheim, the interpretative paradigm to Max Weber and the critical paradigm to Karl Marx.[42]

From the aforementioned division, it can be observed that there are some fundamental differences in the assumptions about knowledge that are characteristic of the two main schools of thought, namely positivism and non-positivism. These differences are explained in detail by Anas Saidi. Firstly, those who adhere to the positivist tradition, drawing on the Aristotelian tradition, assume that reality is objective and can only be known through sensory experience. In the context of realism, the world is understood to exist independently of our knowledge of it. Conversely, the ideographic (subjective) perspective holds that reality is a construct shaped by a multitude of subjective interests. Secondly, in the field of social science, there is a discernible pattern that can be traced to cause and effect, and the course of change is linear. Therefore, it can be predicted. Conversely, for the subjectivists, there is no uniform regularity in deterministic causation. Thirdly, the veracity of social

[42] Anas Saidi, "Pembagian Epistemologi Habermas dan Implikasinya Terhadap Metodologi Penelitian Sosial-Budaya," *Jurnal Masyarakat & Budaya* 17, no. 2 (2015).

reality can only be classified as objective if it can be empirically verified. However, for the subjectivists, truth is not merely a fact, but is more closely related to value (meaning). Meaning cannot be reduced through verification or falsification, but through understanding (*tafsir*).[43]

The tenets of positivism dictate that a phenomenon can only be considered scientific if it is detached from the influence of human subjectivity. For Polanyi, the crux of the matter lies in the manner through which knowledge is attained. Consequently, elucidating the factors that give rise to knowledge is of greater consequence than merely verifying it through positivistic measurement. Polanyi postulates that within the human condition, there exist forms of knowledge that are inherently unquantifiable and unverifiable. These form the foundation for explicit knowledge, which is derived from one's tacit knowledge.[44]

The concept of knowledge management is predicated on the assumption that all individuals possess some degree of knowledge, albeit that this knowledge may not always be openly shared. It is not inevitable that the views of each individual will be identical, given that each is capable of constructing their own unique knowledge base. The concept of knowledge is inherently subjective. This is, of course, distinct from the positivist perspective, which maintains that knowledge must be free from human subjectivity. The field of knowledge management acknowledges the significance of individual subjective knowledge while simultaneously seeking to transform it into objective knowledge. The field of knowledge management posits that knowledge can be understood as comprising both subjective and objective dimensions.

From Egon G. Coba's perspective, knowledge management, which tends to value individual knowledge, is more closely aligned with the constructivism paradigm, or even the critical paradigm. Constructivism posits that scientific knowledge is constructed by the scientific community. Constructivists contend that the world (empirical reality) is independent of human thought, whereas knowledge and the world are always constructed by humans. Constructivism diverges from the philosophies of objectivism and

[43] Ibid.

[44] Bambang Qomaruzzaman, *Knowledge Management Untuk Kampus Merdeka* (Bandung: Pustaka Aura Semesta, 2021), http://digilib.uinsgd.ac.id/44979/.

positivism. Constructivists espouse a pluralistic approach to methodology, advocating the use of diverse methods.[45]

In accordance with constructivist theory, the individual is responsible for the generation of their own knowledge, which is developed concurrently with the resolution of problems. The contemporary understanding of the meaning of learning. In accordance with Von Glasersfeld's constructivist epistemology, knowledge is conceived as a process, and therefore a product of knowing. Constructivist theorists posit that knowledge is a reflection of the objective world. The constructivist approach emphasises the importance of the individual's construction of knowledge. An individual's knowledge is inextricably linked to their socio-cultural context. In light of these considerations, it becomes evident that knowledge is relative, transient, and contingent upon experience. From an epistemological perspective, Dewey posits that knowledge is never a mere representation of reality. Rather, the relationship between knowledge and reality is shaped by the individual's social and personal experiences. In contrast, Piaget proposed that knowledge develops through a process of adaptation. This process encompasses both assimilation and accommodation. Assimilation refers to the incorporation of new knowledge into existing schemas, whereas accommodation entails modifying existing schemas to align with new information or knowledge.[46]

In the context of the sociology of knowledge, as developed by Peter L. Berger, it can be argued that knowledge is constructed by humans through a dialectic between subject and object (reality). In his theory of the social construction of reality, Berger elucidates the dialectic between knowledge and social reality. This dialectic progresses through three stages: externalisation, objectification and internalisation. Berger's conceptualisation of social change is inextricably linked to two core concepts in sociology of knowledge: knowledge and reality. This demonstrates the interrelated nature of knowledge as a subjective reality and reality as an objective reality. From one perspective, objective reality is contingent upon human

[45] "Constructivism (Philosophy of Science)," in *Wikipedia*, March 2, 2022, https://en.wikipedia.org/w/index.php?title=Constructivism_(philosophy_of_science)&oldid=1074902112.

[46] Emel Ültanır, "An Epistemological Glance at the Constructivist Approach: Constructivist Learning in Dewey, Piaget, and Montessori," *International Journal of Instruction* 5, no. 2 (2012): 195–212.

knowledge. Conversely, human knowledge is also contingent upon objective reality. In this sense, one's knowledge is inextricably linked to the reality or context that surrounds it. Humans possess tacit knowledge that is inherent to their being, yet this tacit knowledge is inextricably linked to the interactions and dialectic processes that occur between an individual and their surrounding environment, colleagues at work, or the reality they encounter. The relationship between knowledge and its object is dialectical in nature, whereby the subject who possesses knowledge and the object of that knowledge are inextricably linked.

The SECI Knowledge Management Cycle provides a framework for understanding the development of subjective knowledge into objective knowledge. The Knowledge Management cycle, which commences with the revelation of tacit knowledge, serves to acknowledge the subjective knowledge inherent in each individual. The field of knowledge management acknowledges the existence of individual differences in awareness and knowledge. Consequently, it is recognised that each individual may possess unique insights and understanding, which may differ from those of others. At this juncture, the tenets of knowledge management espouse respect for the subjective knowledge of each individual.

At the subsequent stage of the Knowledge Management cycle, there is an objective transformation of the subjective knowledge. The externalisation and combination stages represent activities that facilitate the objectification of subjective knowledge on an individual basis. This stage comprises the process of tacit disclosure (which is subjective) and subsequent dialogue with other individuals' knowledge, with the objective of producing objective knowledge.

The field of knowledge management acknowledges the coexistence of two forms of knowledge: subjective and objective. Subjective knowledge can contribute to the creation of new knowledge that extends beyond the generally understood or applicable within an organisational context. The appreciation of subjective knowledge has the potential to facilitate numerous innovations. It is essential that this subjective knowledge be disclosed, tested, dialogued, and combined with other subjective knowledge or realities so that it can be understood and implemented objectively. It is therefore important to recognise the value of subjectivity, while also

acknowledging the necessity of objectivity in order to facilitate a comprehensive understanding.

It is therefore essential to recognise that each subject possesses knowledge that may differ from one individual to another. Furthermore, the space, time and processes occurring within the system (learning) will affect the subject's knowledge. The dialectic of knowledge that occurs between one subject and another may manifest with varying degrees of intensity, resulting in the production of disparate quantities and qualities. In the context of the dynamics of knowledge, the leader's role is to facilitate the creation of an optimal environment, characterised by conducive space and time, which enables each subject in the learning process to interact effectively with other objects/subjects, thereby enabling the optimal construction of knowledge.

The perspectives of the administrative leadership at IAIN Kediri, both at the rectorate and at the faculty level, align with constructivist theory. It is their view that each lecturer is able to possess different knowledge as a result of differences in experience and educational background. Consequently, discussion forums and meetings consistently prioritize the integration of novel insights. Nevertheless, in practice, not all of the knowledge imparted by the lecturer is utilized in the decision-making process. Consequently, some perceptions emerge that their opinions are disregarded or that, in the process of decision-making, they fail to consider the knowledge that emerges.

Moreover, the generation of knowledge is of paramount importance, as the knowledge produced is intended, inter alia, for problem-solving purposes, encompassing not only problem analysis but also the design of solutions. In this context, a transdisciplinary approach is required. At this level, the knowledge produced is based on an analysis of the reality of existing implementations, rather than merely the results of theoretical analysis. Consequently, both tacit and explicit knowledge must be considered concurrently. In the production of knowledge, qualitative analysis is essential. A variety of paradigms can be employed, including the interpretive and postmodern paradigms. In this instance, multiple paradigms may be utilised.[47]

[47] Joan Ernst Van Aken, "Management Research as a Design Science: Articulating the Research Products of Mode 2 Knowledge Production in Management," *British*

This can be understood by considering the ways in which lecturers and students propose and construct their views, which may differ from one another. Decision-makers, too, engage in the construction of their knowledge, resulting in the formation of opinions and policies that may diverge from one another. Nevertheless, in order to ensure that the discrepancy between the knowledge produced (that is to say, the knowledge proposed by lecturers or researchers) and the knowledge applied (which is based on policy) is not too significant, it is essential to have mediating knowledge.

In his 2004 study, Levin identifies communities that interact within the knowledge continuum, whose interactions present challenges that must be addressed through the implementation of an appropriate, knowledge-based policy and practice. These communities are researchers, policy makers and practitioners. An appropriate knowledge policy must therefore have three dimensions, derived from these: knowledge creation; knowledge mediation; knowledge application. The primary function of higher education is to study and develop knowledge. Knowledge is a business that is managed on a daily basis within the context of higher education. Higher education has three main tasks, or 'tri dharma', namely education, research and service. In these three dharmas, knowledge plays an important role.

Previously, the dharma of education and research were the only areas directly related to knowledge management. However, in its subsequent development, the intention is that service will also facilitate the growth of knowledge. The concept of devotion encompasses not only physical exertion but also intellectual ability. This is because community service is conducted by the academic community, and thus service is not merely about exerting physical strength to effect change. It must be acknowledged that physical strength alone is insufficient for effecting change. This led to the realisation that service must also entail the application of knowledge. Consequently, research-based service was developed. In the PTKIN environment in general, and particularly in the context of this research, research-based service is developed in the form of participatory action research.

Journal of Management 16, no. 1 (2005): 19–36, https://doi.org/10.1111/j.1467-8551.2005.00437.x.

IAIN Kediri recognises the significance of knowledge management in the "tri dharma" activities of higher education. It is crucial to recognise the significance of knowledge management, as it is an indispensable tool for enhancing institutional performance, improving quality, fostering stakeholder satisfaction and trust, and meeting external accreditation requirements.

Knowledge represents a highly valuable institutional asset. Higher education institutions are comprised of two types of assets: tangible assets, such as land, buildings, and financial capital, and intangible assets, including brand recognition, patents, and customer loyalty. Intangible assets, of which knowledge is a prime example, are of equal value to their tangible counterparts. As previously stated, the core business of higher education is knowledge. The implementation of knowledge management necessitates the recognition of knowledge as a valuable asset. The application of knowledge management signifies a shift in focus from tangible assets to intangible assets, particularly creativity and innovation derived from knowledge. The innovation process is heavily reliant on knowledge, as it transcends the mere accumulation of data, information, and conventional logic.[48]

It is of great importance to implement effective knowledge management strategies in order to utilise the invaluable knowledge resources possessed by key stakeholders, particularly the academic community, in the fulfilment of the tri dharma. This is because it is based on the assumption that every academic community possesses valuable knowledge, which can be further developed and enhanced through sharing and collaboration within the university environment. The diverse backgrounds and experiences of lecturers, education staff and students represent a valuable resource for higher education institutions, which should be leveraged effectively.

The implementation of knowledge management is essential for the effective administration of tacit and explicit knowledge from stakeholders. It is not possible for others to gain insight into the tacit knowledge possessed by human resources (leaders, lecturers and students) unless this knowledge is expressed in an explicit form. Tacit knowledge is retained within the individual and is therefore implicit and personal, as it cannot be known or utilised by others. It is anticipated that knowledge management will facilitate the expression of tacit knowledge into explicit knowledge, thereby enabling its

[48] Prabowo, "Knowledge Management Di Perguruan Tinggi."

utilisation as a knowledge or institutional asset. The disclosure of tacit knowledge is a challenging process, particularly when the existing human resources are not accustomed to expressing their knowledge in either oral or written forms. It is therefore crucial for institutions to facilitate the expression of tacit knowledge among their existing human resources. Knowledge management is an essential function for any university. The universities under investigation demonstrate a high level of awareness regarding the significance of knowledge management. From the rectorate level to the faculty, learning managers exhibit a commendable awareness and commitment to the notion that each lecturer and student possesses a specific amount of knowledge, which must be effectively managed to become a valuable institutional asset accessible to all stakeholders and the broader community.

Conclusion

The learning management system at IAIN Kediri has been designed in accordance with the principles of knowledge management. The institution has endeavoured to facilitate the generation and dissemination of knowledge among lecturers, with a view to enhancing the quality of learning outcomes. These objectives remain a priority despite the persistence of certain obstacles. The implementation of knowledge management in the context of learning continues to be confronted with a number of challenges. These challenges include the development of a culture of knowledge creation and knowledge sharing, the development of facilities and human resources in the IT sector for the field of learning, the improvement of the Learning Document Storage System, and the improvement of coordination between units related to learning management. The awareness that knowledge is an important asset in universities and their human resources, as well as the awareness that knowledge is always developing dynamically, are important capitals for the realisation of good knowledge management. Epistemological awareness is important for the implementation of knowledge management, especially at the university level.

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