

EVALUATING THE PHILOSOPHICAL FOUNDATION OF 2013 CURRICULUM

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Abstract

The study was to: (1) identify the interpretation toward the philosophical foundation of 2013 Curriculum; and (2) evaluate the philosophical foundation of 2013 Curriculum. In order to achieve these objectives, the researchers implemented the method of philosophy interpretation, a method that might discover an individual's paradigm through the texts or the articles that he or she composed. Furthermore, in order to evaluate the philosophical foundation of 2013 Curriculum the researchers implemented certain criteria and this effort was supported by the expert interview. The data were analyzed by means of hermeneutic method, the presence of a relationship among the three elements (text, interpreter and reader). The conclusions of the study were as follows: (1) the interpretation toward the philosophical foundation of 2013 Curriculum contained six points: (a) establishing and developing the nation's attitude and civilization or the nation's character, (b) developing the curriculum based on the nation's culture, (c) referring to the fact that education had been a process of developing the learning participants' potentials, (d) referring to the fact that education had been based on the nation's culture and experience in the past, (e) referring to the fact that education had been the basis of the nation's life continuity and (f) Referring to the fact that education had been adjusted to the life of the learning participants as an individual, a society member and a citizen; (2) the six philosophical reasons namely: (a) perennialism, (b) essentialism, (c) progressivism, (d) pragmatism, (e) existentialism and (f) reconstructionism; (3) the evaluation results were: (a) the philosophical foundation of 2013 Curriculum based on the interpretation results had provided clear educational objectives and functions, (b) the philosophical foundation of 2013 Curriculum had been in accordance to facts, (c) the philosophical foundation of 2013 Curriculum had been in accordance to experiences, (d) the philosophical foundation of 2013 Curriculum had been in accordance to other religions, (e) the Graduates Competence Standards for the Senior High School students in the 2013 Curriculum had been too high and the learning method of 2013 Curriculum for the Elementary School students had been too high and (f) 2013 Curriculum had simple paradigm and it might be attended by the learning participants easily but the paradigm still demanded teachers' creativity within the learning process implementation.

Keywords: *evaluation, the philodophical foundation of 2013 curriculum*

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Introduction

The curriculum in Indonesia has undergone several changes namely in 1947, 1952, 1962, 1968, 1975, 1984, 1994, 1999, 2004, 2006 and 2013. Within its development, the curriculum change has been based on the needs and the demands of the society toward the age turning. Specifically for 2013 Curriculum, according to the data that have been attained from the Ministry of Education and Culture (Kemendikbud, 2012), the elements of change are found in several parts of the four educational standards displayed in the Figure 1

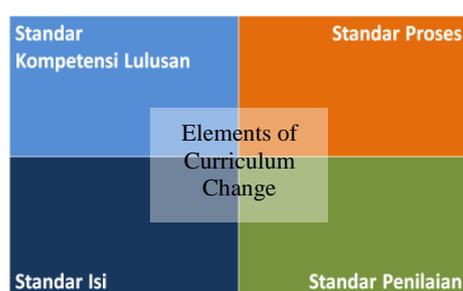


Figure 1. The Element of Curriculum Change

This figure explains that the changes have lied in the Graduates Competence Standard (SKL, *Standar Kompetensi Lulusan*), the Content Standard, the Process Standard and the Assessment Standard. The changes of SKL in each educational degree have different formulation of competencies and include three aspects namely attitude, knowledge and skills. This matter is also apparent in the improvement toward the balance between the soft skills and the hard skills that include the aspects of religious attitude competence, social attitude competence, knowledge competence and skill competence. For the Content Standard, the lessons have been developed from the competence and the reduction of the lessons. The learning process has been centered on the learning participants and the assessment by means of cognitive aspect, affective aspect, psychomotor aspect and portfolio activities have been implemented.

The curriculum development covers all aspects around the learning participants

namely their political, economic, social, technological and development aspects (Wright, Judith & Johnson, 2000, pp. 22-25). Then, the learning participants' mental development or maturity have certain degrees in accordance to their age (Monks, Knoers & Haditono, 1982, pp. 221-223). The core of the curriculum design, then, will be philosophical foundation. The philosophical foundation of a curriculum is an important matter because it provides a description about the desired educational objectives (Dewey, 2004, pp. 35-83), the meaning of the educational process and the manner to achieve the educational objectives. There are four educational philosophies that might be implemented in designing a curriculum namely the perennialism philosophy, the essentialism philosophy, the progressivism philosophy and the reconstructionism philosophy (Ornstein & Hunkins, 2004, p.30, p. 55). The philosophical questions might help overcoming the existing problems in the educational domain (Knight, 1982, p. 6). The philosophical questions around metaphysics, epistemology and axiology are the ones that might be appropriately asked in the educational domain.

However, based on a survey that was conducted regarding the 2013 Curriculum in the socialization of 2013 Curriculum implementation which had been held by the Institution of Educator and Educational Staff Human Resources Development (Badan Pengembangan Sumber Daya Manusia Pendidik dan Tenaga Kependidikan, 2003) with regards to the design of 2013 Curriculum technical manual that involved school supervisors, principals and core teachers in the experimented schools of 2013 Curriculum, there have been obstacles in the lesson plan design and the perception. The lesson plan and the perception should be adjusted in understanding the Regulation of the Minister of Education and Culture Number 81 A Year 2013 regarding the 2013 Curriculum implementation.

In the workshop, the speakers also discussed the teachers' obstacles in implementing the 2013 Curriculum within their

schools. The examples of these obstacles were found in the experimented schools of 2013 Curriculum and they were the lack of teachers' manual and students' manual and the difficult elaboration from Core Competence and the Fundamental Competence into the Indicators. Another fundamental problem was also suggested by the Ministry of Education and Culture (2015, p.14) in the 2015-2019 Strategic Planning, namely there had been a symptom that the learning participants' characters and the nation's identity would be fading.

Based on a study by Faridah (2014), a young researcher in the education study program of the Social Welfare Domain in the Center of Information and Data Review and Manipulation, the Secretariat General of the Republic of Indonesia (*Bidang Kesejahteraan Sosial Pusat Pengkajian Pengolahan Data dan Informasi*, P3DI Setjen RI), until 2014 the Government has targeted to train 1.3 million teachers. In practice, there have been 283,000 teachers who have been trained (Faridah, 2014, p. 10). Figure 2 displays the percentage of teachers trained.

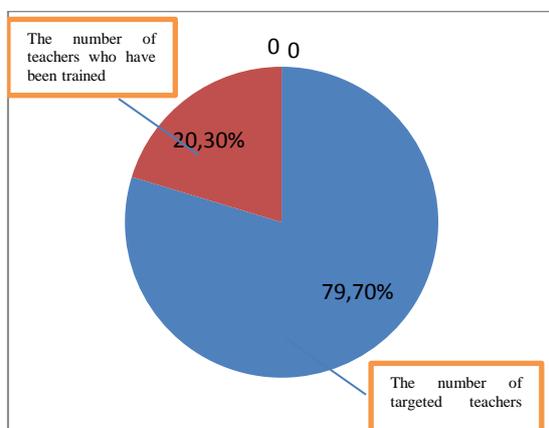


Figure 2. The Percentage of the Teachers who have been Provides with the 2013 Curriculum Training

Further, she explains that; "There are many teachers who have not understood the curriculum due to several lacks in the training process the training period that has been too short and the training method that has been focused primarily on the lecture, the theory and the quality of the instructor's

competence" (Faridah, 2014, p. 11). The teachers are demanded to understand the 2013 Curriculum in overall so that the learning process within the curriculum might be implemented appropriately.

Several analyses toward the philosophical foundation of 2013 Curriculum have been conducted. The results of a study by Hasan (2013), in his analysis, found that there has been eclectic paradigm within the philosophical foundation of 2013 Curriculum namely perennialism, essentialism, humanism, progressivism and social reconstruction. Kusuma (2013), on the other hand, analyzed the components that have been found in the 2013 Curriculum namely the component of objective, of content, of method and of evaluation and these four components are interrelated.

These findings have also been supported by the results of an analysis by Winataputera (2014a); in his study, he found that the 2013 Curriculum has contained several underlying philosophical paradigms namely perennialism, progressivism, essentialism and reconstructivism. Similarly, Al Faris (2013) suggested that the essence of 2013 Curriculum has been to improve the basis of change in the learning participants' attitude, knowledge and skills for the sake of creating good educational characters. The 2013 Curriculum has incorporative eclectic philosophical foundation, which means taking good elements from the schools of national educational philosophy. Subandi (2013) in his study suggested that the essential change within the implementation of 2013 Curriculum has been the use of scientific learning approach and authenticity-based assessment that encourages the process rather than the results. Hanif (2014) in his article regarding the review toward the philosophical foundation of 2013 Curriculum suggested that explicitly the 2013 Curriculum has been based on multiple fundamentals of philosophical schools and educational philosophy schools. However, in terms of in-depth review, the 2013 Curriculum has prioritized more on the learning materials distribution, which includes know-

ledge, skills and attitude that have been centralized by the experts. Based on this review, the 2013 Curriculum is apparently more inclined toward the idealism, the perennialism and the essentialism.

From the above explanation, most of the study will be conducted until the analysis stage and the study will not evaluate the philosophical foundation of the curriculum. Therefore, there should be a further interpretation toward the philosophical foundation of 2013 Curriculum.

The study will be focused on two matters namely: (1) how the interpretation toward the philosophical foundation of 2013 Curriculum is in relation to the main topic and the paradigm of the educational philosophy that it has; and (2) how the results of the evaluation toward the philosophical foundation of 2013 Curriculum are. The objectives of the study are as follows: (1) identifying the interpretation toward the philosophical foundation of 2013 Curriculum in relation to the main topic and the paradigm of the educational philosophy that it has; and (2) evaluating the philosophical foundation of the 2013 Curriculum.

Theoretically, the findings in the study are expected to provide additional review toward the philosophical foundation of 2013 Curriculum, to develop reviews toward the main topic that has been contained in the philosophical foundation of 2013 Curriculum and to provide additional reviews toward the educational philosophy that underlies the philosophical foundation of 2013 Curriculum. Practically, the findings in the study are expected to be benefitted as a matter of reference for curriculum developers in refining the 2013 Curriculum. The relationship among the learning materials, the learning process and the learning methods that have been selected in the learning implementation will heavily support the educational achievement. Therefore, the educational objectives should be achieved by viewing the direct relationship between the philosophical foundation that has been formulated and the further elaboration regarding the curriculum that will be implemented.

Method

The study was an evaluative research by means of interpretational approach. Interpretation had been one of the methods that might be selected in conducting a philosophical research. Interpretation might discover an individual's paradigm through the text or the article that he or she composed; this method turned an old matter into a new one through a researcher's own language. Furthermore, in evaluating the philosophical foundation of 2013 Curriculum, the researchers made use of several criteria and strengthened by means of expert interview.

The research took place from December 2013, at the transitional period between the implementation of Educational Unit-Level Curriculum (*Kurikulum Tingkat Satuan Pendidikan*, KTSP) until the implementation of 2013 Curriculum (March 2017). The research was conducted in three sites, they were the schools that had been related to the implementation of 2013 Curriculum, the library of Universitas Negeri Yogyakarta and the documents of 2013 Curriculum. The expert interview, which served as reinforcement, was conducted in Jakarta and Bandung.

The data of the expert interview were gathered among the research subjects by means of purposive sampling. The criteria that the researchers assigned in selecting the subjects were that the subjects had been the experts in the curriculum domain and that the subjects had completely understood the educational philosophy. Then, the object in the study was the text in the philosophical foundation of 2013 Curriculum.

The data in the study were analyzed by means of hermeneutic and interpretation method. Through the analysis, the researchers looked for the relationship among the three elements, the text, the interpreter and the reader that adapted from Sumaryono (1999, p.31). This relationship is shown by Figure 3.

The analysis toward the text was conducted by means of interpretation method; through this method, the researchers paid attention to the fitness between the text and

the author's paradigm. The meaning that had been interpreted was not apart of the author's intention. Afterwards, the researchers paid attention to the fitness between the text and the author's intention and to whether this intention had reached the reader under the same understanding or not. There were several steps that should be taken care of in conducting an interpretation. According to Ricoeur (Ghasemi, Taghinejad, Kabiri, & Imani, 2011, p. 1624), there were three steps that might be taken in understanding a text (see Figure 4.)

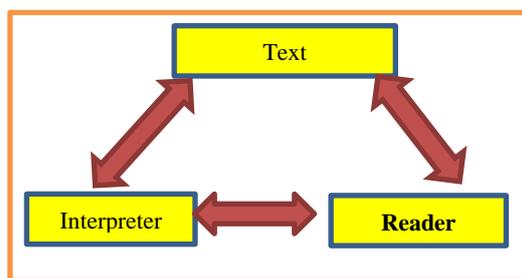


Figure 3. The Relationship among the Three Elements in an Interpretation,

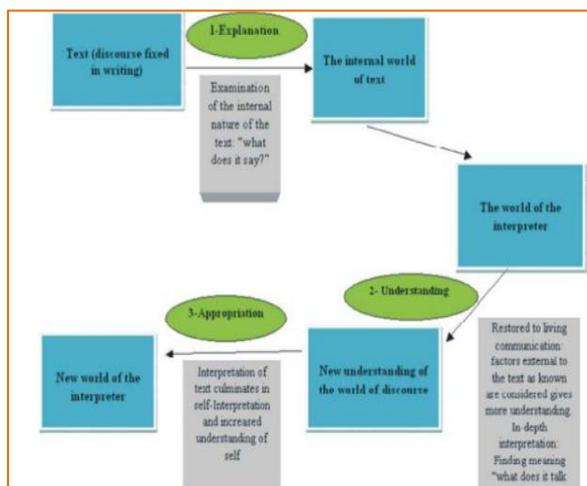


Figure 4. Ricoeur's Theory of Text Interpretation (2011)

Interpretation had been a meaning identification and interpretation had been implemented in order to understand the components that had been contained within the documents of the philosophical foundation of 2013 Curriculum. The results of this interpretation would be traced based on the underlying theory or educational philosophy. Then, in order to analyze the exist-

ing paradigm in the philosophical education the researchers would refer to the text of the philosophical foundation of 2013 Curriculum. Based on this text, the researchers would trace the paradigm of the educational philosophy that had been contained in the curriculum. Through the interpretation, the researchers would also trace the school of the educational philosophy that had been contained in the philosophical foundation of 2013 Curriculum.

In conducting the evaluation within the study, the researchers assigned six criteria of good philosophical foundation within a curriculum according to Hopkin (Ornstein & Hunkins, 2004, p. 38) and these criteria were: (1) clarity; (2) consistency with the fact; (3) consistency with experience; (4) consistency with other beliefs; (5) utility; and (6) simplicity. These criteria would be elaborated as follows.

Clarity

This criterion was assigned in order to view whether the philosophical foundation of 2013 Curriculum had formulated clearly the educational objectives or not and to view how far the philosophical foundation of 2013 Curriculum had facilitated the learning participants.

Consistency with the Fact

This criterion was assigned in order to view whether the philosophical foundation of 2013 Curriculum had described educational success, academic and non-academic success and existing social facts or not.

Consistency with Experience

This criterion was assigned in order to view whether the 2013 Curriculum had been based on the experiences that the students went through or not and to view whether these experiences had been in accordance to the curriculum development over the years or not.

Consistency with other Beliefs

This criterion was assigned in order to view whether the 2013 Curriculum had been in accordance to the religious values in Indonesia or not.

Utility

This criterion was assigned in order to view whether the 2013 Curriculum had contained usefulness for the learning participants and had provided some skills for the learning participants in the future or not in accordance to the demand in their future life.

Simplicity

This criterion was assigned in order to view whether the paradigm that had been formulated might reach the learning participants or not. In other words, this criterion was assigned in order to view whether the learning concept that had been elaborated in the curriculum might be easily understood by the learning participants or not.

The results of the evaluation toward each of these criteria would be strengthened by the data from an interview that had been conducted toward several experts.

Results and Discussions

The Interpretation toward the Philosophical Foundation of 2013 Curriculum

Based on the results of the analysis, the text in the philosophical foundation of 2013 Curriculum contained the following six main points namely: (a) establishing and developing the nation's attitude and civilization or the nation's character; (b) developing the curriculum based on the nation's culture; (c) referring to the fact that education had been a process of developing the learning participants' potentials; (d) referring to the fact that education had been based on the nation's culture and experience in the past; (e) referring to the fact that education had been basis of the nation's life continuity; and (f) referring to the fact that education had been adjusted to the life of the learning participants as an individual, a society member and a citizen.

The interpretation toward the six main points of the paradigm in the philosophical education of 2013 Curriculum would be elaborated as follows.

Establishing and Developing the Nation's Attitude and Civilization or the Nation's Character

The function of implementing the national education, as having been formulated in the Law Number 20 Year 2013 regarding the National Education System, had been to establish and to develop the learning participants' attitude. As a result, through the implementation of the educational process, it was expected that the education would be able to establish pious and faithful human beings, to generate human beings who would have competitive edge in the knowledge and technology and to generate human beings who would be independent and responsible citizens. These characters were also expected to provide positive impacts toward the learning participants and their surrounding environment; in the same time, these characters were also expected to be beneficial for the wider world.

The establishment and development of these characters were certainly pursued through the learning process that had not only been conducted in the school or the educational environment but also in the surrounding or the society environment, which had been more vital. Learning process had been an interaction between the teachers and the students, between the students and their peers and between the students and their environment. Role modeling, therefore, became a matter that should be taught among the learning participants and it should be started by the teachers and the school staffs.

Developing the Curriculum based on the Nation's Culture

The curriculum development that had been experienced described that it had been important to improve the educational quality and to adjust the educational quality to the society's conditions. The standards of educational quality that had been outlined in the National Education Standards referred to the educational objectives. The educational objectives were formulated based on the noble value of the nation, namely generating pious and faithful human beings;

in doing so, the six religions that had been the faith among the believers became the developing religious values in the middle of the society. The diverse religions provided freedom for the believers of each religion to perform their own prayer. The religion education that had been developed in the curriculum delivered the learning participants into an individual of religion in order that they might establish nobility as the application of their piety and faith.

The curriculum development was conducted in order to provide flexibility toward the learning participants so that they might develop knowledge, creativity, independence and democracy. The knowledge, creativity and independence had been adjusted to the demand and the development of the century without abandoning the cultural values within the development of the knowledge, creativity and independency. Similar situation also applied in the development of democratic values; the learning participants were expected to understand their rights as a citizen. The values of democracy and responsibility that had been manifested and that had been turned into the culture among the society were absorbed and developed in the learning process through the curriculum so that the learning participants might understand and apply these values into their societal life.

The achievement of the educational objectives through the curriculum that had been developed was a dynamic aspect. Such achievement should be based on the educational objectives that had been formulated and the nation's cultural values that had been contained within the curriculum. The curriculum that had been developed and that would be implemented should not be apart of the nation's interests in the future.

Referring to the Fact that Education had been a Process of Developing the Learning Participants' Potentials

Learning participants as the final destination of an educational process were individuals with potentials. Each learning participant had different capacity; certainly,

through the educational process these potentials would be discovered. Through the educational process, the potentials that had been innate became the main capital that should be developed by the learning participants. Discovering the learning participants' potentials through the learning process included the overall potentials namely the academic potentials or the learning participants' intellectuality, attitude and skills; as a result, the learning participants' potentials would be optimally developed.

The potentials that the learning participants possessed became their skills as a cultural heir. Their academic capacity, their skills and their attitude should be developed in accordance to the cultural transfer. In other words, all of these potentials should be wrapped into a cultural introduction from one generation to another and the cultural introduction should be conducted through the potentials that each learning participant had. The learning participants' potentials might be developed in accordance to the learning process that they experience. Through the education that had been in accordance to discovering their potentials, the teachers might develop the good characters so that the good characters might become the culture among the society.

The learning participants should not only play their role as a cultural heir but also as a cultural developer. Within the process of cultural transfer from one generation to another, certainly the society conditions or situations by the time the learning participants attended the education would be different than those of the next generation. This situation would influence the cultural development; each individual had different potentials and the same thing also applied for each generation. Therefore, the cultural development should pay attention to this development without abandoning the general culture that had been possessed.

Referring to the Fact that Education had been based on the Nation's Culture and Experience in the Past

The elaboration on this point was related to the above point, namely the learning participants as a cultural heir or a

cultural developer. Education studied the culture that had been developed in the past in order to develop the deep-rooted and existing values among the society. The noble values that had been developed among the society would be reviewed in order to define whether these values had been in accordance to the present learning participants' situations or not. The substantial values still became the basis of the adjustment toward the paradigm that had been developed in order that the intended values might be adjusted to the society conditions and situations.

Education helped the learning participants to understand the experiences that this nation had gone through from one generation to another. The past experiences became the basis of alignment toward the educational development in the future. In other words, the understanding toward the culture should be brought about altogether with the academic understanding or the academic capacity, the skills and the attitude that each learning participant had. In the past, the culture had been developed along with the education that had been implemented. The education in the present time should review the cultural values and develop the values in accordance to the present education. Similarly, by aligning to the past experiences the teachers might predict the cultural development in accordance to the three aspects that the learning participants had for the sake of their future.

Referring to the Fact that Education had been Basis of the Nation's Life Continuity

Education had been a reflection of a nation's success and the development of a nation's noble values had been one the desires that should be achieved through the education. The noble values that became the society characters and cultures should be continuously maintained and developed.

The materials that had been delivered to the learning participants were completed with the description of the nation's success that had been attained in the past. Such achievement in the past would be a mo-

tivational encouragement for the learning participants in pursuing any achievement that would be better than the previous generations. The provision of in-depth materials for the learning participants should not be limited solely on the cultural development; instead, the provision of in-depth materials should be expanded to the political development, the social change, the economic growth, the scientific development and the technological development. All of these aspects influenced the educational development and this aspect should be understood by the learning participants as a cohesive relationship within the societal life development.

The educational materials were related to the societal life setting that served as an application for the learning participants. All of the materials that had been attained were the development of any knowledge that had been applied into their life so that the learning participants might understand their position as an individual. By understanding the social, the cultural and the political development, the learning participants were expected to be able to place themselves as the members of their society.

Referring to the fact that education had been adjusted to the life of the learning participants as an individual, a society member and a citizen

The education that the learning participants have attained in the present time has been a continuous process. The twelve year-education period had been compulsory for the learning participants. During the educational process, the knowledge that the learning participants had attained in the present time or during the learning process would be different in the future. The science that they had learned was expected to encourage the learning participants to be able to overcome the future challenges, especially after the learning participants had completed their educational process.

The provision that the learning participants attained included the materials of knowledge, skills and attitudes; this provision was expected to encompass their needs in the future. Therefore, the Graduates

Competence Standards had been formulated in each educational degree and these standards should be developed into the curriculum and the learning materials in each degree. These standards were expected to provide sufficient provision for the learning participants in the future so that they might have competitive edge and capacity that had been adjusted to the future conditions and situations. As a result, the life of the learning participants would be better.

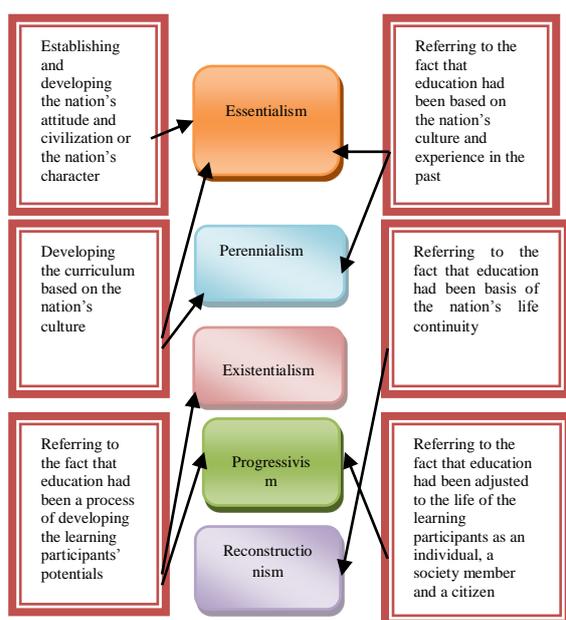


Figure 5. The Interpretation toward the Six Main Points in the Philosophical Foundation of 2013 Curriculum in Relation to the Paradigm of Educational Philosophy

Those are the six main points that had been interpreted that they might be reviewed as the philosophical thought in the philosophical foundation of 2013 Curriculum. The interpretation toward the six main points would be displayed in the Figure 5.

Establishing and Developing the Nation's Attitude and Civilization or the Nation's Character

Essentialism was found in the above paradigm in terms of cultural inheritance characteristics; this paradigm had been very important. Essentialism had an orientation toward the past as the learning participants' provision. Cultural inheritance itself had

been a process of establishing the attitudes and the characters.

The achievement of the nation's attitudes and characters establishment had been one of the main points that should be pursued and this achievement should be embedded among the learning participants. The achievement of the nation's attitudes and characters establishment included the process of developing the knowledge that had been attained and of the culture that had been in existence among the learning participants' societal environment. Then, the process of developing the nation's attitudes and characters were apparent in the interaction between the learning participants and their social environment. Therefore, the values within the interaction should be developed into the characters of the learning participants in specific and of the nation in general.

Developing the Curriculum based on the Nation's Culture

There were two philosophical paradigms that became the basis of the second point, namely perennialism and essentialism. The perennialism that lied in the second point was found in the cultural values that served as the source of curriculum development. The culture that was developed among the society had been a proven matter and had been passed down from one generation to another. In accordance to the statement, Winataputera (2014a) stated, "Noble values are the ones that the previous generation has considered good and an education that preserves these values is the education that preserves the conception of perennialism; therefore, in our curriculum we have the *Pancasila* Education since we have been holding onto that perennial view."

Then, essentialism lied in the important position of a curriculum. Curriculum contained the materials that should be distributed to the learning participants. Each educational degree had different curriculum structure, which consisted of lessons and time allocation that the learning participants

should attend. In accordance to the statement, Alkaf (2013) suggested, “The learning materials of essentialism should be determined and the list of learning contents in this materialism should be provided to the teachers.” Furthermore, Winataputera (2014b) stated, “In the curriculum we have the demands of being critical, being creative and being scientific. Since we have the terms being scientific, it means our curriculum will highly regard the view of essentialism. Essentialism in terms of philosophical education means in the world human beings does have the noble values but these noble values referred to the values in the standardized science. Therefore, the duty of a curriculum in the society becomes the means to transform the science; as a result, the birth of a lesson-based curriculum still demands the essentialism.”

The curriculum development became the curriculum structure or the curriculum content; this structure or content had the scientific values that would be divided into several lessons. Each lesson had each achievement that should be pursued and the achievement should be formulated into the learning objectives of each lesson. According to Hasan (2014), essentialism developed intellectuality based on the review toward the study program of each discipline; therefore, the curriculum would like to imply that each lesson should teach the discipline. The steady scientific lessons should be designed and be delivered toward the learning participants.

The Fact that Education had been a Process of Developing the Learning Participants' Potentials

The paradigm of existentialism and progressivism lied in this point. The existentialism took participation in becoming the basis of this point because the learning participants served as the main source. Education had been developed so that the learning participants might discover their potentials in terms of intellectuality, attitude and skills. The education had been implemented in grade level was expected to discover all potentials that the learning participants had.

The potentials that the learning participants had, later on, were expected to be the association or the knowledge-inheriting link among the different generations.

The process of discovering the learning participants' potentials and of conducting the learning process by means of several methods that the teachers, as a facilitator, applied would provide a space for the learning participants to discover their potentials individually. Each learning participants had different knowledge and capacity.

The existing difference among learning participants provided different learning variations; in order to facilitate the difference, there should be the progressivism within the practice. In accordance to the statement, Winataputera (2014a) suggested, “According to progressivism, our education does not only have the science and the noble values but also empty children who have not discovered any potentials. These children do not live in an empty space with the science and the noble values but, instead, they live within the culture of a society. Therefore, they should be educated in order to be useful in their environment.”

Furthermore, through this point it was also developed a learning method that provided freedom toward the learning participants namely the scientific learning. This learning method encouraged the learning participants to be active in observing, in asking, in experimenting, in reasoning and in communicating their opinion.

The scientific method habituated the learning participants to pursue the higher order thinking skills and to manipulate their reasoning manner in order that they would be able to develop their creative ideas systematically. The observation that the learning participants conducted toward an object would certainly stimulate further questions regarding the object. The questions that had arisen would trigger the learning participants to create a hypothesis about the object. All of these activities then would be wrapped into a communicative dialogue so that the discovery of the learning participants' talents and potentials might be conducted optimally.

Referring to the Fact that Education had been based on the Nation's Culture and Experience in the Past

The nation's culture and experience in the past might be a stepping stone in designing the education since the traditional philosophy in the form of perennialism and essentialism had been contained within this culture and experience. The essentialism within the education was influenced by the culture that had been developed among the society. This culture and experience have been developed and been attained from the independence era until the present days. Gradually, it has been expected that this culture and experience would be able to motivate the recent generation to develop the existing culture through the education so that the culture in the past would still be studied, be developed and be adjusted to the culture development in the present day. Then, the culture in the present days should be developed as a stepping stone in the future. Thereby, the culture transfer from the past to the present and until the future would still be continuous from one generation to another. Furthermore, the knowledge regarding the culture and the experience that the nation's had attained should be formulated into the curriculum within the educational units so that the knowledge regarding the nation's life would still be identified and be studied continuously from one generation to another.

On the other hand, the perennialism was found in the nation's experience in the past that had been proven and that had become a role model for the subsequent generation. The nation's struggle in defending the sovereignty and identity had been an experience that should be developed among the learning participants so that they would have sense of belonging and awareness toward maintaining the nation's identity. The birth of Pancasila had been an actual form of nation's identity that had been derived from the nation's culture and tradition. The well-proven Pancasila as the nation's experience and struggle was a highly important matter that should be studied. Through the educational process, the expe-

rience within the nation's culture and struggle that had been developed, including the spirit of Pancasila, might be studied and be developed among the learning participants.

Referring to the Fact that Education had been Basis of the Nation's Life Continuity

In this point, there lied the reconstructionism and this paradigm might be elaborated as follows. Education that had been provided toward the students had been a continuous effort for their future. The education contained the nation's greatness in the past, the cultural development, the science, the politics and the economic at that time; these aspects would be useful as a matter of knowledge and experience and they should be studied by the learning participants.

The knowledge that had been attained in the past would be a matter of reference for developing the knowledge in the present time; certainly, this aspect should also be adjusted into the present day situations. The knowledge should be adjusted to the existing culture, technological development, and social development. This continuous effort should pay attention to multiple aspects that had been in existence. The technological demands, for example, might a highly necessary matter that should be applied into the educational domain. Continuity here is related to the terms of not being abandoned by the world development.

Evaluation toward the Philosophical Foundation of 2013 Curriculum

Clarity

Based on the results of the above interpretation, the philosophical foundation of 2013 Curriculum exposed the educational objectives and functions. It had a clear meaning with regards to the education that had been desired by expecting the aspect of clarity in terms of century development.

Consistency with the Fact

The facts of the nation's greatness that had been attained in the past had been exposed as the evidence that the develop-

ment of the existing education had been based upon the achievement in the past. Along with the change and the development in centuries that had been explained previously, many factors had influenced the educational development.

Consistency with Experience

The Educational Unit Level Curriculum (KTSP, *Kurikulum Tingkat Satuan Pendidikan*), or also known as 2006 Curriculum was the refinement of the Competency Based Curriculum or also known as the 2004 Curriculum (KBK, *Kurikulum Berbasis Kompetensi*). One of the developmental points that had been implemented into the 2006 Curriculum was the continuous developmental process that had been departed from the aspects of competency namely attitude, knowledge and skills.

The learning process in the 2006 Curriculum made use of multiple approaches and was adjusted to the learning materials. The assessment toward the learning process in this curriculum included three aspects namely knowledge, attitude and skills. The learning process in this curriculum emphasized more on the knowledge and the knowledge results that might be decisive for the learning participants in order that they might continue their study to the higher degree.

For the 2013 Curriculum, the authority of development was not totally given to the educational unit; instead, much of the authority was given to the government. The curriculum government began from the Graduate Competence Standard that became the reference in designing the lessons. Within the lessons, there were the Basic Competence (KD, *Kompetensi Dasar*) that had been bounded by the core competencies in each degree (class).

Consistency with Other Beliefs

In the philosophical foundation of 2013 Curriculum, it was elaborated that the educational objectives had been formulated in the Law Number 20 Year 2003 Regarding the National Education System (Depdiknas, 2003) namely to generate human

beings who displayed piety and faithfulness toward Lord the Almighty. The objective within development of learning participants' potentials in terms of this objective would be generating learning participants who became the individuals of God. The religious values, then, became one of the main characteristics in developing the learning participants' characters. The 2013 Curriculum provided a special space in deepening the religious values within the actual application, namely by means of implementing their piety.

Utility

The knowledge that the learning participants had attained was expected to be beneficial for them individually, for their families and for their society. Within the philosophical foundation of 2013 Curriculum, it was mentioned that after the learning participants had completed their 12-year education it was expected that their experience would be beneficial. Therefore, the learning materials that would be taught to the learning participants should be adjusted to the development of the learning participants' future life.

Simplicity

Learning was an application from the curriculum that had been designed in order to achieve the learning objectives and the educational objectives in general. The paradigm that had been formulated in the curriculum regarding the appropriate learning process was expected to reach the learning participants. The communication with the learning participants through the learning process demanded the match between the materials and the methods that would be implemented so that the learning objectives would reach the learning participants and would simply be accepted by them. Material understanding and contemplation certainly should be given higher priority so that they might be applied in the daily life.

The learning process or the learning method that had been elaborated in the 2013 Curriculum demanded the learning

participants to be able to express their capacity in a wider sense. The use of scientific approach, problem-solving learning model, inquiry learning method and project-based learning model certainly demanded sufficient understanding among the teachers in order that they would be able to implement them in front of the learning participants. Through the use of these methods, the learning participants would be able to sense that the learning process would be easier to attend. This elaboration was related to the previous point, namely utility. The paradigm that had been formulated into the learning process by means of these methods definitely considered many aspects. Some of these aspects were the learning participants' preparedness and the facility preparedness.

Conclusions and Suggestions

The interpretation toward the philosophical foundation of 2013 Curriculum contained six main topics namely: (1) establishing and developing the nation's attitude and civilization or the nation's character ; (2) developing the curriculum based on the nation's culture; (3) referring to the fact that education had been a process of developing the learning participants' potentials; (4) referring to the fact that education had been based on the nation's culture and experience in the past ; (5) referring to the fact that education had been basis of the nation's life continuity; and (6) referring to the fact that education had been adjusted to the life of the learning participants as an individual, a society member and a citizen.

Then, there are five paradigms namely perennialism, essentialism, progressivism, pragmatism, existentialism and reconstructionism.

The evaluation toward the philosophical foundation of 2013 Curriculum makes use of six criteria namely clarity, consistency with the fact, consistency with experience, consistency with other beliefs, utility and simplicity. The results of the evaluation are as follows: (1) the philosophical foundation of 2013 Curriculum has clarity and has been based on the results of

interpretation toward the educational objectives and functions; (2) the philosophical foundation of 2013 Curriculum has consistency with fact; (3) the philosophical foundation of 2013 Curriculum has consistency with experience; (4) the philosophical foundation of 2013 Curriculum has consistency with other beliefs; (5) the philosophical foundation of 2013 Curriculum has utility and has been related to the psychology within the development of Graduate Competence Standard for the Senior High Schools which has too high achievement and of Graduate Competence Standard for the Elementary Schools which learning methods have been too high; and (6) the philosophical foundation of 2013 Curriculum has simplicity.

Based on the conclusions, the researchers would like to propose the following suggestions: (1) there are several matters that should be reviewed again, namely that the implementation of certain concepts should be adjusted to the learning participants' development so that the life skill requirements that they should attain might be met in maximum manner; (2) the learning concepts by means of learning media use, which is related to the technology, should be supported by the individual development and the facility availability; and (3) there should be more in-depth and wider studies that will not only evaluate the texts in the philosophical foundation of 2013 Curriculum but also the implementation of the philosophical education within the educational domain.

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