
The Dynamics of Cultural Transmission and Curriculum Development in Indonesia

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Abstract

This article explores the dynamics of cultural transmission and educational curriculum development in Indonesia. In the context of Indonesia's cultural diversity, values such as gotong royong, religiosity, and local wisdom become the main foundation. The discussion includes the integration of cultural values in the curriculum, the drivers of character education, and the challenges of technological globalization. Technology and globalization play an important role in changing the way culture is conveyed and understood. Therefore, this article highlights the importance of technology-wise integration in the education curriculum, while maintaining the essence of local values. Community participation is a key element, emphasizing the need for collaboration with parents, communities and stakeholders to achieve harmony between local culture and global needs. National education policies also play an important role, and this article analyzes how policies can reflect community aspirations and support cultural transmission through the education system. Innovation and creativity are in focus, ensuring that curricula spur the development of critical and collaborative skills in line with local values. Overall, this article underscores the importance of a holistic approach involving the government, educational institutions, communities and relevant stakeholders in an effort to achieve an optimal balance between local traditions and global preparation. The dynamics of cultural transmission and curriculum development in Indonesia are key elements in shaping the next generation who not only understand, but also appreciate the nation's rich culture while preparing for global dynamics.

Keywords – Education, Transmission, Culture, Curriculum



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1. Introduction

Indonesia, as a country with rich cultural diversity, faces significant challenges in preserving its cultural heritage and preparing the next generation to face a changing world. Cultural transmission and educational curriculum development become two central interrelated aspects, playing a crucial role in shaping national identity while facing the dynamics of globalization.

In the last decade, Indonesia has witnessed rapid development in various sectors, including education. These changes raise profound questions about how cultural values can be wisely integrated in the education curriculum, and to what extent such development is able to respond to global challenges.

This article attempts to detail the dynamics of cultural transmission in Indonesia, identify local values that need to be preserved, and explore how educational curricula can play a role in the process. By understanding the interaction between factors such as technology, education policy and community participation, we can design a holistic approach that blends the essence of culture with the needs of global development.

Through this review, it is hoped that we can gain a deeper insight into how education in Indonesia can be a catalyst for sustainable cultural transmission and at the same time stimulate students' creativity and adaptability in this era of globalization.

Today, the big problem faced by the Indonesian nation is the swift influence of foreign culture which seems to be difficult to stem, eroding the values of the local wisdom of Indonesian culture in the younger generation. Therefore, it is necessary to defend oneself and cultivate a national personality rooted in one's own culture.

As Koentjaraningrat stated, besides diversity, Indonesia actually has wisdom and ethical values (Koentjaraningrat, 2003: X). A similar view is expressed by Putra Ahimsa and Heddy Shri who say that Indonesia's cultural diversity contains cultural values that are ideally able to guide the Indonesian people to behave (Ahimsa and Shri, 2015: 173). This is an invaluable wealth, which should

be cared for and developed by all sons of the Nation, especially through education. According to Heniy Astiyanto, reality shows that the cultural values of the Indonesian nation seem to be in a vulnerable position, the values that apply in the family and community life in general have received heavy attacks from various directions. Various norms have regressed and if they do not receive immediate attention, it is feared that they will collapse and disappear in future generations (Zamroni, 2006: 106). On the other hand, the educational curriculum that is currently running is considered unable to face the challenge of defending itself from the onslaught of foreign cultures, in order to strengthen the Nation's self-identity (Zuriah, 2011: 65).

Koentjaraningrat quoted by Susanto said that culture and ideology are not a mere coincidence, like something that comes from the sky. Culture and ideology are shaped by humans and socialized from one generation to the next. Koentjaraningrat said cultural values are mental factors that determine the actions of a person or society. (Susanto, 2015: 125). Thus, the culture and ideology that develops in our society is a form of social interaction of our society when it intersects both with our internal people who have the same culture, as well as with those who have different cultures and ideologies (external). In carrying out these interactions, our society may lose its cultural identity when it feels itself inferior (sub ordinate), compared to other ideologies and cultures that are considered stronger (super ordinate).

This indicates a lack of success in transmitting local cultural values to the younger generation. This is the crucial point. The younger generation is the child who grows into adulthood and in turn reflects the cultural character of the current era. Children are in a very sensitive period where their minds optimally absorb everything detected by their five senses. The closest person to the child in the education space is the teacher/educator. As a person who interacts intensely with children, educators have an important role in this absorption process. In this framework, educators ideally have the awareness that it is through them that children absorb the values of life that will shape their personality character in the

future. This includes cultural values of local wisdom that are consciously or unconsciously reflected through the behavior of educators and with a very high ability to absorb, children immediately store these memories in their long term memory.

When educators who have the role of bringing cultural values of local wisdom in their interactions with children are not aware of their role, or are aware but the implementation becomes blurred, or the local culture itself is not internalized in the educator. This then becomes a problem. The urgency of this problem is that the cultural values of local wisdom, especially in this paper, are cultural values of politeness (manners) that should be captured by children in the hidden curriculum, are not reflected in the behavior patterns of educators.

Considering that the child, according to Montessori's theory, is a very good absorber (The absorbent Mind), according to her, "Childhood is the richest period, this period should be utilized by education, because if this period is wasted, it will never be replaced" (Maria Montessori, 2008: XIII).

More straightforwardly, Montessori says that when wanting to fuse new ideas to change or improve the customs and habits of society to breathe new life into the character of the nation, must utilize the child as the means. (Maria Montessori, 2008: XIX) Therefore, child educators have a very important role to be able to consciously transmit the culture of local cultural wisdom to their students.

2. Method

The method used is Literature Review. Literature review is a critical analysis of current research on a specific topic, as stated by Agusta, in (Evy, 2021). At the beginning of the search stage for this journal article, 2400 articles were found from 2017-2021 using the keyword "transmission of educational culture". This literature review is taken from an article that discusses cultural transmission and the development of educational institutions, but the study to be carried out is about how cultural transmission plays a role in the development of the

education curriculum in Indonesia, because the previous article only discusses in general and does not explain too much. Therefore, the various reading articles that exist are sources for the results of this study, and aim to examine more deeply related to the topics discussed based on relevant theories so as to get a better understanding of the topics discussed because they are supported by relevant theories and sources.

3. Result and Discussion

Dynamics of cultural transmission and curriculum development in Indonesia

The dynamics of cultural transmission and curriculum development in Indonesia are reflected in the complex interactions between various factors that include cultural values, education policy, technology, community participation and

adaptation to global change.

Here are some key aspects that shape the dynamics of cultural transmission and curriculum development in Indonesia:

Cultural Values as a Foundation:

Indonesia, with its ethnic, religious and cultural diversity, has rich values. The dynamics of cultural transmission involve efforts to convey and sustain these values through formal and informal education.

Culture-based Curriculum Development:

Curriculum development needs to take into account local cultural values to be relevant and acceptable to the community. The integration of cultural aspects in the curriculum can include language, history, art and other local values.

Character Education and Local Wisdom:

The dynamics of cultural transmission involve character education that builds students' morals and ethics, while reflecting local wisdom. A curriculum that emphasizes culture-based character education can help shape students' personalities in line with the nation's values.

Challenges of Globalization and Technology:

Globalization brings both challenges and opportunities. While technology accelerates access to information, these changes can also alter the way cultural values are delivered. It is important to integrate technology in the curriculum without compromising the essence of local culture.

Community Participation in Curriculum Development:

Community participation, including parents, local communities and other stakeholders, is key in ensuring that the curriculum reflects the aspirations and values of local communities. Open dialogue can create active involvement in curriculum development.

Education Policies that Promote Diversity:

National education policy plays a major role in directing the dynamics of cultural transmission. Policies should encourage curricula that reflect cultural diversity and provide space for local values to flourish.

Innovation in Learning:

The dynamics of cultural transmission also involve innovations in learning methods. The curriculum must create a learning environment that supports creativity and problem solving, creating adaptive and innovative students.

By understanding these dynamics, concerned parties can design education policies and curricula that reflect Indonesia's rich culture while preparing the younger generation to compete in the ever-changing global scenario. In this context, collaboration between the government, educational institutions, communities and the private sector is essential to achieve this goal holistically.

The history of Indonesian education notes, the implementation of the curriculum and the process of change is relatively fast, if in the view of ordinary people that the impression of the process of curriculum rotation in Indonesia is "change the minister of education then change the curriculum". Whereas curriculum changes are commonplace for countries that have advanced education in the world. It is done to support the relevance of education to the challenges of an increasingly advanced era, so that the curriculum applied in Indonesian educational institutions cannot be stagnant. Curriculum development

is also based on the results of analysis, predictions, and various challenges faced both internally and externally that are constantly changing (Iman and Ara, 2016).

Lesson Plan Curriculum (1947-1968) Lesson Plan 1947

This curriculum was the first curriculum born after independence. At that time it still used the term *leer plan* (Dutch = lesson plan) rather than the term curriculum. This lesson plan is based on Pancasila. This 1947 lesson plan was only used in schools in 1950, which in this lesson plan contains two main things, namely a list of subjects and teaching hours and teaching outlines (GBP).

In addition, this lesson plan is not focused on the cognitive domain but is aimed at education of character and behavior, so the material also includes awareness of the state and society, the material is also connected to daily activities and gives attention to the arts and physical education.

Unraveled Lesson Plan 1952

The 1947 lesson plan was later refined into the 1952 lesson plan. In this phase, education had begun to organize its goals. The focus of the lesson plan is not only on character and behavior education, cognitive aspects have begun to be considered. In addition, the development has also begun to expand or at that time it was called Pancawardhana Development which includes creativity, taste, karsa, work and morals. Subjects have also been classified into five groups of fields of study, namely: (1) Moral; (2) Intelligence; (3) Emotional/artistic; (4) Skill; (5) Physical.

The syllabus was also quite clear, with one teacher teaching one subject. During this period, Community Classes were also established, special schools for SR 6 graduates who did not continue on to junior high school. Community classes taught skills, such as agriculture, carpentry, and fisheries. The aim was that children who could not afford to go to junior high school could work immediately.

1964 Education Plan Curriculum

This curriculum was designed at the end of the Soekarno presidency. The issue at the time was that learning would be conceptualized in such a way as to be active, creative and productive learning. So that teachers are required to guide

their students to be able to solve problems / problem solving. The way of learning is carried out with the guided gotong royong method. In addition, the government also implemented Saturday as a hybrid day which aims to give students the freedom to practice activities in the fields of culture, arts, and sports according to student interests. In this 1964 curriculum there was a change in the assessment on the report card for grades 1 and II, which originally used a score of 10-100 to become letters A, B, C and D.

Curriculum 1968

The 1968 curriculum was born by the government with the hope of making improvements and improving the quality of education because the curriculum that took place before seemed to be colored by certain interests that tended to accommodate systems that were not in line with the spirit of the 1945 Constitution. In its application, the 1968 curriculum was left to each school or teacher, the 1968 curriculum nationally only contained material, methodical and evaluation objectives. This means that the 1968 curriculum has been developed in the nuances of autonomy.

Goal-Oriented Curriculum (1975-1994)

1975 Curriculum

After the emergence of MPR Decree No. II/MPR/1973, a new curriculum prepared by the government emerged, namely the 1975 curriculum replacing the previous curriculum. In this curriculum, the concept of education is determined from the center, so teachers do not need to think about making the concept of learning to be implemented. In addition, there are several principles that underlie this curriculum including:

1. Goal-oriented, meaning that the government formulates goals that must be mastered by students or better known as the hierarchy of educational goals which include national education goals, institutional goals, curricular goals, general instructional goals and specific instructional goals.

2. Adopting an integrative approach in the sense that each lesson has a meaning and role that supports the achievement of more integrative goals.
3. Emphasizes efficiency and effectiveness in terms of power and time.
4. Adopting an instructional system approach known as the Procedure for the Development of Instructional Systems (PPSI). A system that always leads to the achievement of specific, measurable and formulated goals in the form of student behavior.
5. Influenced by behavioral psychology with an emphasis on stimulus-response and drill. Learning mostly uses the theory of Behaviorism, which views success in learning as determined by the environment with external stimuli, in this case schools and teachers.

1984 Curriculum

Along with the development of science, by 1983 the 1975 curriculum was deemed not in accordance with the needs of the community at that time, so in 1984 a new curriculum was formed, namely the 1984 curriculum. The special characteristics of this curriculum are in the teaching approach which is centered on students through active student learning or what we often call CBSA. The subject matter is also given with a spiral concept which means that the higher the class or level, the deeper and broader the subject matter. In addition, the method of delivering the material is not just a lecture, the practical method has also begun to be used so that learning is more effective and efficient to achieve the lesson objectives.

In the preparation of the 1984 curriculum, there were also policies taken by the government including the addition of core subjects which initially only amounted to 8 to 16 core subjects plus the addition of elective subjects in accordance with their respective majors. This is related to the changes made to the major program in SMA. If in the 1975 curriculum there were 3 majors, namely Science, Social Studies, and Language, then in the 1984 curriculum the majors were stated in the A and B programs. Program A consists of: (1) A1, emphasis on

Physics subjects; (2) A2, emphasis on Biology subjects; (3) A3, emphasis on Economics subjects; (4) A4, emphasis on Language and Culture subjects. Meanwhile, program B is a program that leads to vocational skills that will be able to deploy students directly in the community. However, considering that program B requires sufficient school facilities, this program was temporarily eliminated.

1994 Curriculum

The 1994 curriculum is a refinement of the previous curriculum which is intended to answer future social needs that require certain skills as part of the capital to live independently. So that education is directed at building the character of children who have the basic ability to be ready to work with good skills so that they can be used in companies or factories or more precisely, education aims to produce ready-to-use educated personnel.

The 1994 curriculum was created as a refinement of the 1984 curriculum and was implemented in accordance with Law no. 2 of 1989 concerning the National Education System. This had an impact on the lesson time distribution system, namely by changing from the semester system to the quarter system. With the quarter system, which is divided into three stages in one year, it is hoped that it will provide an opportunity for students to receive enough subject matter. Learning in schools emphasizes a fairly dense subject matter. The 1994 curriculum is populist, which applies one curriculum system to all students throughout Indonesia.

This curriculum is a core curriculum so that specific regions can develop their own teaching tailored to the environment and the needs of the surrounding community. In the implementation of the 1994 curriculum, several problems arose that prompted policy makers to improve the curriculum by enacting the 1994 Curriculum Supplement.

Curriculum 2004 / KBK (Competency Based Curriculum)

Competency-Based Curriculum or what we often know as KBK is a curriculum concept that emphasizes the development and mastery of competencies for students through various activities and experiences in

accordance with national education standards so that the results can be felt by students, parents and the community, both to continue higher education, enter the world of work and socialize with the community.10KBK in principle is shifting the orientation of the curriculum from content-based to competency-based curriculum orientation. The old content- oriented curriculum encouraged teachers to do how to know and what should be to know. Thus, educators are more focused so that students can master material or theory rather than practice on students. In contrast to the KBK which is competency-oriented which requires educators not only to do how to do and what to do so that students can "know what" and "do what".

Curriculum 2006/ KTSP (Education Unit Level Curriculum)

In the National Educator Standards (SNP Article1, paragraph 15) it is stated that the Education Unit Level Curriculum (KTSP) is an operational curriculum that is prepared and implemented by each education unit. KTSP preparation is carried out by education units by paying attention to and based on competency standards and basic competencies developed by the National Education Standards Agency (BNSP). KTSP is prepared and developed based on Law No. 20 of 2003 concerning the National Education System article 36 paragraphs 1 and 2, namely:

(1) Curriculum development refers to the National Education Standards that realize the National Education Goals. (2) The curriculum at all levels and types of education is developed with the principle of verification in accordance with the education unit, regional potential and students.

Curriculum 2013

This curriculum is the latest curriculum that began to be implemented in the new school year 2013-2014. The development of the 2013 Curriculum is expected to produce productive, creative, innovative, affective Indonesian people through strengthening attitudes, skills, and integrated knowledge. The

elements that have changed in the 2013 curriculum are the graduate competency standards, process standards, content standards, and assessment standards. The competence of graduates of this curriculum is an increase and balance between soft skills and hard skills which include aspects of competence, attitudes, skills, and knowledge. Competencies that were originally derived from subjects changed to subjects developed from competencies.

Independent Learning Curriculum

Along with the development of industry 4.0 which then gave rise to education 4.0, outcome-based education or known as Outcome-Based Education (OBE) is currently the main requirement in education management.

In general, there are two categories of education measurement instruments, namely input-based education and outcomes-based education. Input-based education is measured based on indicators of the ownership of "assets" of an educational institution, such as finance, infrastructure, classrooms, libraries, the number of lecturers, and so on, while OBE relies on educational outcomes, such as the number of graduates, GPA, and the success rate of graduates. That is, what is measured is the competence of graduates in accordance with the planned outcomes (Kelly, 2015). In more popular language, the teaching process is not just escorting content, but how students can get the learning outcomes that have been set before. Learning outcomes are the promise of the study program to the community.

One of the orientations of an independent learning curriculum is OBE. OBE is an educational process that focuses on achieving specified concrete outcomes (outcome-oriented knowledge, abilities and behaviors). OBE is a process that involves structuring curriculum, assessment, and reporting practices in education that reflect the achievement of higher-level learning and mastery rather than the accumulation of credits.

There are five principles of OBE, namely (1) focus on CP, (2) comprehensive curriculum design, (3) facilitate learning opportunities, (4) in accordance with constructive learning, and (5) use the Plan-Do-Check-Action

(PDCA) cycle. CP must be prepared based on the vision and mission of the HEI and the objectives of the study program and in accordance with the Graduate Profile by always adjusting to the stakeholders (internal and external). The appropriate CP becomes the foundation in formulating SLOs, CPMK, and sub-CPMK. Curriculum design must be reviewed thoroughly: CP, assessment, and learning centers to be in line with each other. Student learning opportunities are facilitated up to the form of assignments, projects, practices, e-learning, and mentoring. This is in line with learning system 4.0, which is constructive learning that can facilitate the alignment between SLOs/CPMKs with learning activities and assessments.

4. Conclusion

The dynamics of cultural transmission and educational curriculum development in Indonesia are complex and influenced by various social, cultural, political and economic factors. Some key aspects that can be examined in this context involve the interaction between culture, education and curriculum development.

In order to deal with the complexity of cultural development and global challenges, the active involvement of all parties, including the government, educational institutions, communities, and related stakeholders, is crucial in designing an educational curriculum that integrates cultural diversity with global preparation. This article highlights that education in Indonesia should be a vehicle not only to convey traditional values, but also to shape individuals who can adapt in a changing global environment.

The importance of incorporating local values in the curriculum is seen in the formation of a strong character and empowering students to face global realities. Character education not only teaches ethics, but also creates responsible citizens who are sensitive to the cultural diversity around them.

Technology and globalization are not obstacles, but opportunities to enrich the process of cultural transmission. Technology-wise integration is a must,

while still paying attention to local aspects that characterize the nation's identity. Innovation and creativity in the curriculum are key to equipping students with relevant skills to face the demands of the future.

Overall, the dynamics of cultural transmission and educational curriculum development in Indonesia must involve all parties with a holistic approach. Only with a good synergy between local values, supportive education policies, active community participation, and wise integration of technology can Indonesia produce a generation that is not only strong in cultural identity, but also ready to compete in the ever-changing global stage.

Cultural Transmission and Curriculum Development

The following achievements can be observed from the dynamics of cultural transmission and curriculum development in Indonesia:

Introduction to Local Cultural Values:

Highlight the need to better recognize, respect and integrate local cultural values in the education curriculum. This can enhance students' understanding of their own cultural identity.

Strengthening National Identity:

By exploring cultural values in the curriculum, outcomes can involve strengthening national identity. A curriculum that reflects cultural diversity can be a vehicle for fostering a sense of nationality and unity among students.

Improving Character Education:

A focus on culture-based character education can create outcomes in students' personality development. Learning local moral and ethical values can shape students into responsible citizens with cultural sensitivity.

Unlocking Global Opportunities:

The integration of technology-wise and global understanding in the curriculum can open up opportunities for students to compete at the international level. These outcomes involve preparing students not only for local needs but also for global challenges.

Community Engagement:

By motivating community participation in curriculum development, the outcome can create a curriculum that is more relevant and responsive to local needs. This can increase the sustainability and acceptance of the curriculum at the community level.

Innovation in Learning:

His discussion on innovation in learning can create outcomes in developing learning methods that are more engaging and in line with the needs of the younger generation. This enables the development of skills relevant to future demands.

Influence on Education Policy:

Outcomes can have an impact on education policy, highlighting the importance of adapting policy to the dynamics of cultural transmission and curriculum needs. Recommendations from the article can form the basis for greater educational reform.

Thus, the outcomes of the dynamics of cultural transmission and curriculum development in Indonesia are not only visible in the context of formal education but can also have a wider impact on the formation of values and identity of society as a whole. This article can contribute to positive changes in the education system and motivate concrete actions in integrating Indonesia's rich culture in education.

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