

National Curriculum Reforms in Indonesia: Moving from Partial to Holistic Curriculum

Tasman Hamami¹, Suyatno²

Abstract

Changing the partial curriculum to be holistic is a crucial phenomenon, because it has broad implications for educational processes and outcomes. This paper aims to elaborate on changes to the Indonesian National curriculum from a partial toward holistic education perspective. Through qualitative approach, this study collected data based on formal curriculum documents published by the Ministry of Education and Culture of the Republic of Indonesia. Data analysis used critical text analysis techniques with rational thinking patterns. The results revealed that the basic framework and elements of the National Curriculum, consistently refer to the principles of balance, wholeness, and linkages in education that form the whole personality of students. In conclusion, the changes of the National Curriculum reflect the concept of holistic education. The concept of this holistic curriculum is at the level of the formal curriculum, while its implementation in the education and learning process requires its own appropriate policies and strategies.

Keywords:Curriculum reform, partial, holistic, national curriculum

Introduction

After the 1998 reformation, education in Indonesia showed a fundamental change, from a partial to holistic paradigm. The milestones for the curriculum development were 2004, 2006 and 2013. Curriculum development in 2004 refers to the holistic education paradigm adopted from the concept of the four pillars of learning according to the United Nations Educational, Scientific and Cultural Organization [UNESCO], namely "learning to know, learning to do, learning to be and learning to live together" (Delors, 2013; Kristanto et al., 2019; UNESCO, 2016). This holistic curriculum concept was strengthened in the development of the 2006 curriculum known as the Education Unit Level Curriculum (KTSP). Then, in 2013 the Ministry of Education and Culture had a curriculum change policy that strengthened the concept of holistic education. The development of the National Curriculum aims to answer the demands for quality and competence of the 21st century by providing education that meets student, social and environmental characteristics. The holistic education paradigm

¹Dr., State Islamic University of SunanKalijaga Yogyakarta, Faculty of Tarbiyah and Education, Department of Islamic Education, tasman@uin-suka.ac.id, <https://orcid.org/0000-0002-1490-8883>

²Dr., Universitas Ahmad Dahlan, Faculty of Teacher Training and Education, Department of Education Management, suyatno@pgsd.uad.ac.id, <https://orcid.org/0000-0002-5796-6100>

requires a curriculum, programs, practices, and educational policies that pay attention to the potential and characteristics of students (Mahmoudi et al., 2012). Therefore, the development of a holistic curriculum is an alternative for future education that better suits the lives of students.

The curriculum can be understood at two levels, namely the formal, written in form of an official document, and the actual or operational, which is implemented in learning (Bergqvist & Bergqvist, 2017; Popa & Bucur, 2015). Many previous studies have examined curriculum changes with various perspectives and research focuses. Yeom et al. (2002) examined these changes at the secondary educational level in order to improve the quality of education. Mukminin et al. (2019) criticised the inclusive, uniform curriculum model in Indonesia, due to its unfairness and inability to correspond with the unique and diverse realities of children in social, cultural, ethnic, racial, and environmental aspects. They proposed that an exclusive curriculum be developed to provide opportunities for children educationally, in order to develop their intellectual, social, and personal potential to the highest level.

Saidek et al. (2016) observed that the effectiveness of curriculum implementation requires a harmonious relationship between family, school, and community institutions. Its effectiveness depends on the involvement and readiness of teachers (Alsubaie, 2016; Sulfasyah et al., 2015), as well as the quality of school infrastructure (Ahid et al., 2020). Yulianti (2015) strengthens this research that the implementation of the curriculum is influenced by school leadership, teachers, and parents. Another study, Suyanto (2018) discovered a problem in implementing the latest National Curriculum in terms of the scientific approach. It was observed that the performance of teachers in the good category regarding the application of the scientific approach, was less than 25% on average. Furthermore, Suryadi et al. (2019) identified three problems, namely the limitations of teacher training and competence, availability of textbooks in schools, and assessment of learning outcomes in class (Nevenglosky et al., 2019). Various studies are more focused on implementing operational curricula, while this research examines changes from the formal curriculum level (Njeng'ere & Lili, 2017; Sulaimani & Gut, 2019) which is otherwise known as written or official curriculum (Su, 2012), an open or explicit curriculum (Falkenberg & Young, 2018). Strengthening this concept, Marsh (2004) classifies it into three levels, namely "planned, enacted, and experienced curriculum". In line with the formal or 'planned', this study uses this concept as "a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used and guidelines for implementing learning activities to achieve certain educational goals" (Minister of National Education Republic of Indonesia, 2003).

The purpose of this study is to show changes in the National Curriculum from the perspective of a holistic paradigm which provides education to facilitate the wholesome development of the student. This curriculum emphasizes the importance of harmony in the curriculum between content and structure, including program content and learning experience. To

understand curriculum changes in-depth, this study explores the basic framework, graduate competencies, curriculum content, learning process, and assessment of learning outcomes. It involves a specific context, namely changes to the Indonesian National Curriculum. Furthermore, the results can be used as a consideration in developing a broader holistic curriculum, especially for education that is concerned about the formation of the whole human personality. The understanding of holistic curriculum development has an important meaning in providing a fair, democratic future education, following the characteristics and potential of children, and ensuring children's rights. Specifically, this study shows the holistic concepts in the basic framework of the curriculum, graduate competencies, content, learning, and assessment of learning outcomes. The curriculum makers and teachers can use the results of this study as a reference which provides a more comprehensive insight into holistic perspectives in curriculum development and implementation for a better future education.

Holistic Education Paradigm

When Gardner introduced the theory of multiple intelligences and Goleman researched and popularized emotional intelligence, experts paid great attention to the holistic education paradigm (Clarcken, 2006). This paradigm is a relatively new educational movement as a response to the world view of education which tends to be "*mechanistic*" or "Cartesian-Newtonian" which is partial and reductionist (Chaichana et al., 2019; Miller et al., 2005). Holistic education is not only a particular method or technique, but a paradigm, a set of basic assumptions and principles for everyone to find identity, meaning, and purpose in life through community relationships and spiritual values (Miller, 2000; Pettersen, 2015). Holistic education does not only develop one aspect of children's intelligence, but preserves the overall development of their intelligence, emotional, physical, social, aesthetic, and spiritual (Sutarman et al., 2017). The holistic paradigm is a new perspective of education which is very important in developing the potential of every child to a higher level (Mukminin et al., 2019).

Many studies show that children's potential include intellectual, emotional, and spiritual intelligence (Puspitacandri et al., 2020; Samul, 2020; Singh et al., 2013). Furthermore, according to Gardner & Hatch (1989) humans have multiple intelligences. A child's potential is simply one unit (Yurdakul et al., 2008) which develops into an ability when facilitated by holistic education (Cicalò, 2020; Mahmoudi et al., 2012). The mechanism for developing the potential for intelligence in shaping skills or behaviour according to Wigglesworth (2013) involves a process that includes three aspects, namely nature, nurture, and results. Childhood intelligence itself is an innate potential or trait that is actualized through practice which involves upbringing, education and business learning, which ultimately results in the formation of skills and behaviors.

Holistic education as a field of inquiry and movement began in the 1980s. In previous times, this field was better known as confluent, humanistic, affective, or transpersonal education (Miller, 1986). In the late 1980s, a Canadian scholar, John Miller published "The Holistic

Curriculum" and an American scholar, Ron Miller founded the Journal "Holistic Education Review." The concept of holistic education also obtained support from the findings of Zohar and Marshall (2000) which showed new evidence that the third "Q" is "SQ" or spiritual intelligence. Nava (2001) found a multilevel-multidimensional holistic educational model that included six dimensions of children's potential that have to be considered in curriculum and learning, namely "cognitive, social, emotional, corporal/physical, aesthetic, and spiritual" (Jun Feng & Shook Cheong, 2008). All dimensions of potential are important aspects that have to be considered in holistic education (Gordon, 2018). Therefore, the totality of children as learner with the aforementioned potentials encapsulated in their body and soul, develop into a complete personality in unison.

Holistic Curriculum

Holistic education has implications for a holistic curriculum (Weemaes-Lidman, 2015), holistic teachers (Korthagen, 2004; Patel, 2003), and holistic learning (Hassan et al., 2010; Lauricella & Macaskill, 2015). This curriculum recognizes children as God's creatures with the capacity to think, feel, imitate, create, and have godly instincts which are evident in their attitudes and actions. The development of children's potential in holistic education is not through the "academic curriculum," but their direct involvement with the environment. This view is in line with the concept of Miller, (1992) which emphasized the importance of education that connects and reunites the child's personality in a broader context and meaning. The holistic curriculum is an educational design that develops children's potential in totality to form the whole human person, through the child's relationship with society, nature, and human values, including love and peace (Lauricella & Macaskill, 2015). The several key terms in holistic education, namely interconnection, spirituality as the core of life and education centre, and transformation in the learning process. The holistic curricula are open, dynamic, and multi-disciplinary, which focuses broadly on human knowledge (Lawrence, 2014; Rolph & Rolph, 2011).

Miller (2007) formulated three principles, namely connection, inclusion, and balance, which are important considerations in holistic curriculum development. The principle of connection shows that the subjects in it are interconnected with the community and students; inclusion, accommodating students from various ethnicities, races, cultures, differences in abilities and learning styles; and balance, covering all aspects of curriculum and learning, i.e the balance between content and process, individual and group learning, analytical and intuitive thinking (Mahmoudi et al., 2012). The holistic curriculum integrates cognitive, affective, and spiritual learning, and facilitates interrelationships between students, their families, communities, and the natural environment.

The holistic curriculum is oriented towards developing children's potential as a whole, covering spiritual, emotional, intellectual, and social aspects. Efforts to maintain student development are not limited to classroom learning, but prioritize open relationships in the

learning community, teacher-student cooperation, and life and learning experiences outside classroom boundaries (Miller, 2007). Accordingly, Patel (2003) formulated the notion of holistic learning as a social process that allows students to be critical in mastering knowledge, to enable them take action in real situations. The holistic curriculum develops the concept of interaction between teachers and students as a social action that includes personal, professional, social, and human needs. He asserts, "these are not merely the need to obtain knowledge, but also to be heard, praised, accepted into the community of learners, and other human needs" (Patel, 2003, p. 274) Therefore, these are a crucial factor in a holistic curriculum that has implications for holistic learning.

Holistic Learning

Lauricella and Macaskill (2015) emphasize the urgency of a holistic education that enables each student to develop their intellectual, creative, emotional, and physical potential. They prove that students exposed to the principles of such education through holistic learning, discover their identity, meaning, and purpose in life through their relationship with community, nature, and spiritual values while they are in school, and are usually more successful in the university. It emphasizes the freedom for students to question and express, learning for participatory democracy and social justice, recognizing the interdependence of all beings, and maintaining spiritual health. The holistic concept is different from partial learning, which, according to Lawrence (2014), tends to favour rationality by putting aside effective and spiritual learning. It provides a comprehensive plan to unite students with schools, families, and communities that are developed based on their needs in an inclusive, flexible manner, while recognizing their uniqueness (Rea & Zinskie, 2017). The relationship between students and these elements was discussed by Miller (2007) in three principles, including (1) balance between group and individual learning, analytical and intuitive thinking, content, learning and evaluation processes; (2) connection or linkages between learning at school and real-life; and (3) paying attention to differences among students from various aspects.

The various studies above show a shift in the educational paradigm from a mechanical and reductionist perspective to a holistic one. The holistic perspective is a future educational paradigm that provides education according to student needs, and is more humane. The change in this paradigm has implications for curriculum development in Indonesia which has begun to change since the reform in 1988 by rolling out a more open concept, and adopting holistic education principles. This new paradigm began to be applied in curriculum development in 2004 and 2006 which adopted the concept of four educational pillars from the UNESCO. Holistic curriculum development was expanded and systematized in the development of the latest curriculum in 2013. This phenomenon is a consideration that underlies the importance of this study to show reforms in the basic framework, graduate competencies, curriculum content, learning processes, and assessment of learning outcomes in the National Curriculum. The analysis of formal curriculum concepts in a holistic

perspective aims to show a deep understanding of the reforms in the National Curriculum, in order to add new perspectives to its disciplines, for curriculum developers, and teachers as curriculum implementers.

Methodology

Research Type and Scope

This literature study uses a qualitative, critical, and analytical approach to show the curriculum changes in Indonesia from a holistic educational perspective. It uses library sources and written formal documents (Creswell, 2009) which focuses on these reforms at the formal level, namely the official curriculum established by the Government as the National Curriculum. The scope of the research includes the basic framework for the development of the National Curriculum, graduate competencies, content, learning processes, and assessment of learning outcomes.

Research Data Sources

This research is based on document study (Louis Cohen, 2018). The data is sourced from the National Curriculum document which is officially published by the Indonesian Ministry and acts as a unit of analysis focused on changes to the National Curriculum. Based on the scope of research, these documents which are the source of research data include the basic curriculum framework, graduate competency, content, processing, and assessment standards. These curriculum documents consist of the first edition, namely the ones published in 2013, the revised editions published in 2014 and 2016 which were used as sources of research data.

Research Procedure

This study was carried out through the following stages: (1) collecting 2013 Curriculum documents and relevant library materials; (2) reading and critically reviewing these documents and materials; (3) make notes, code and certain themes; (4) describe the data under the predetermined theme; (5) analysing data using appropriate software; (6) interpret data; (7) write the complete research results. To test the validity of the data, triangulation of sources was performed (Tracy, 2013), namely confirming data from one source with another.

Data Analysis

The results and data collection were analysed using the interactive qualitative data analysis model from Miles et al. (2014), which includes data collection, reduction, presentation, and drawing of conclusion. The data collected are then selected and grouped to determine themes and patterns that match the focus of the research, while reduction is performed by making notes and summarizing the data obtained from the results of the curriculum document search.

The results of data reduction are shown in table form which organised it in a systematic relationship pattern, presenting curriculum elements that contain new concepts. Drawing conclusions and verifying the results was performed through the discussion of relevant theories.

Analysis of research data involved a rational-systematic basis of thinking, which applied logical arguments built on systematically structured data. The implementation of rational thinking in this study is to understand a data or concept, and then determine a relationship between both, to obtain a complete understanding of the research results. The analytical process used the Miles and Huberman model.

Findings

This study showed the reforms in the National Curriculum at the formal level within a holistic educational perspective. The research objective is to show changes in the curriculum, covering its basic framework, graduate competencies, content, learning process, and assessment of student learning outcomes.

Basic Framework for the National Curriculum

The basic framework for the development of the National Curriculum is in form of a philosophical, sociological, psycho-pedagogical, theoretical, and juridical foundation. It serves as a reference for the development of its structure at the national level and that of local content at the regional level. Furthermore, it includes guidelines for curriculum development at the school level. The basic framework in the development of the National Curriculum refers to philosophical, sociological, psycho-pedagogical and theoretical foundations.

Philosophically, education aims to shape character, develop talents, and social virtues for each student. Education also functions as a nation's cultural heritage and past achievements, to build a better present and future life. Education is also to develop intellectual intelligence and academic intelligence through learning in scientific disciplines and curriculum content. In accordance with the demands of 21st century competencies, educational education is oriented to develop the potential of students into reflective thinking skills so that they can solve social problems, and build a democratic society. In accordance with the principles of holistic education, National Curriculum Development adapts and accommodates the social needs of students and society, the world of work, as well as science and technology.

Psycho-pedagogically, the National Curriculum is oriented towards education that is centered on the development of students and the context of life. The curriculum also emphasizes the formation of students' attitudes, knowledge, and skills through various approaches and multi-media. The concept of curriculum and learning reflects the content and development of knowledge through authentic learning and a lifelong learning process. National Curriculum Development refers to the theory of standards-based education and competency-based

curricula. The competency-based curriculum provides the widest possible learning experience for students in developing the ability to behave, acquire knowledge and skills. the curriculum adheres to the learning carried out by the teacher (*taught curriculum*) in the learning process in schools, classrooms, the community and students' direct learning experiences (*learned-curriculum*) according to their backgrounds and characteristics.

Graduate Competencies

The Graduate Competency Standards [SKL] are criteria regarding the qualifications and abilities of graduates which include attitudes, knowledge, and skills. SKL is used as the main reference in developing content standards, processes, assessment of learning outcomes, and serves as a qualification criterion for student abilities expected to be achieved after completing their study period in educational units in both primary and secondary levels. The SKL Curriculum is shown in Table 1.

Table 1
Graduate competency standards

Domain	Element	Description of student learning abilities
Attitude	Process	Receiving + Responding + Respecting + Living + Practising
	Individual	Behaviour that reflects the attitude of people that believe, have noble character (honesty, discipline, responsibility, care, courtesy), curiosity, aesthetics, self-confidence, internal motivation, lifelong learner, showing a clean, healthy, and environmentally friendly lifestyle
	Social	Having an attitude of tolerance, helpfulness, cooperation, deliberation, patriotism, love and peace.
Knowledge	Process	Knowing + Understanding + Implementing + Analysing + Evaluating
	Result	Having factual, conceptual, procedural, meta-cognitive knowledge at the technical, specific, detailed, and complex levels of science, technology, arts, culture, and humanities in the sphere of life of society, nation, state, and the world.
Skills	Process	Observing + Asking + Trying + Civilizing + Presenting + Reasoning + Creating
	Result	Having the ability to think creatively, productively, critically, independently, collaboratively, and communicate, and can use, unravel, arrange, modify, make, create

Curriculum Contents

The content of the National Curriculum is formulated in Basic Competencies which are sourced from Core Competencies and the specific content of each subject. The development of the content of the National Curriculum adheres to the principle that schools are part of the community, students apply what they learn at school in community life, take advantage of the community as a source of learning. The content of the curriculum is oriented towards developing attitudes, knowledge, and skills as a whole and in an integrated manner so that students can apply them in various new situations, both in school and in the community.

The development of curriculum content serves to support the achievement of all elements of student competence. The curriculum content emphasizes a balance between the development of spiritual and social attitudes, curiosity, creativity, cooperation with intellectual and psychomotor skills. Basic competency development considers accumulative, mutually reinforcing, and enriching principles between subjects and levels of education. Competence includes four elements, namely spiritual and social attitudes, knowledge and skills.

Meanwhile, the status of subjects in the curriculum is developed from competencies and functions to support the achievement of these competencies. Curriculum development prioritizes flexibility and flexibility, so that subjects include compulsory and elective subjects. Subjects are compulsory to meet the National Education Standards, while elective subjects serve to provide educational services according to students' talents and interests. Students also get the opportunity to develop themselves that are integrated with the subjects and through extracurricular activities.

Learning process

The learning concept in the National Curriculum is systemically related to Graduate Competence Standard and Content Standards. The Graduate Competence Standard provides a conceptual framework about the learning objectives that have to be achieved, while SI provides a conceptual framework for learning including activities developed from the level of competence and scope of the material. The learning process of the National Curriculum aims to form qualified human beings who are capable and proactive in responding to the challenges of the changing times. Apart from that, it also aims to form educated human beings who are faithful and obedient to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent; and democratic and responsible citizens.

The principle of learning is student-centered, and recognition of the individual differences and cultural backgrounds of students. Learning based on various sources, so that it does not depend only on the teacher, empowers students as lifelong learners. Meanwhile, value internalization uses an exemplary model with a concept "*ingngarso sung tulodo, ingmadyomangunkarso, tut wurihandayani*" [in front of giving an example, in the middle of being uplifting, and behind giving encouragement]. The learning model is interactive learning (teacher-student-community-natural environment, sources/other media), active and critical

learning reinforced by a scientific approach which includes observing, questioning, processing, presenting, concluding, and creating.

Learning knowledge using discovery learning models, understanding concepts, meanings, and relationships through an intuitive process to reach conclusions, inquiry learning, searching and investigating something systematically, critically and logically. on the other hand, problem-based learning, to solve real problems and their solutions in a meaningful, relevant, and contextual way. Learning methods in the National Curriculum are oriented towards efforts to achieve critical thinking and problem solving, communication, collaboration, creativity and innovation skills.

Assessment model

Assessment of learning outcomes is a basic element of the curriculum which determines educational outcomes. It involves the collection and processing of information to measure the achievement of student learning outcomes. Assessment in the National Curriculum emphasizes the principles: valid, objective, fair, integrated, open, comprehensive, sustainable, systematic, based on criteria, and can be accounted for, both in authentic and non-authentic assessments. Learning assessment uses three assessment concepts, namely assessment for learning, assessment as learning and assessment of learning.

The scope of learning assessment includes the assessment of attitudes, knowledge and skills. Attitude assessment aims to assess students' spiritual and social attitudes through observations made by subject teachers, guidance and counseling teachers, peer-to-peer and self-assessment. Assessment of the knowledge domain to ensure the process and results of students' knowledge competency attainment. This assessment includes daily assessments, midterm assessments, and end-of-semester assessments. Assessment techniques commonly used in the assessment of aspects of knowledge are written tests, oral tests, assignments and portfolios. As for the assessment of the psychomotor aspect, it functions to collect data and information about students' abilities in applying knowledge. The assessment uses practice techniques, products, projects, portfolios, and written tests.

Discussions and Conclusion

The basic framework for holistic curriculum

This study shows the reforms in the National Curriculum at the formal level from a holistic educational perspective, including the basic framework of the curriculum, graduate competencies, curriculum content, learning process, and assessment of learning outcomes. The basic framework for the curriculum was developed based on philosophical, sociological, psycho-pedagogical, and theoretical foundations (Aweke, 2015). The philosophical foundation provides a reference for people's past experiences and future aspirations which are

important aspects of curriculum development. This is because, finding positive values that every educated person has to imbibe, requires philosophical help, and it provides a foundation for educational theory and practice (Bhatt & Bhatt, 2018). The development of the basic framework for the curriculum does not follow a specific philosophy but uses various philosophical views, including the ones eclectically appropriate (Sil, 2000). An eclectic approach is used to develop curriculum objectives and content that refers to the philosophy of essentialism with experimentalism and social reconstructivism (Mardiana & Suyata, 2017). This results in an academic design concerned with scientific disciplines and oriented towards a holistic curriculum, both philosophically and theoretically, as well as in content and learning process. The characteristics of the National Curriculum involve the development of a balance between spiritual and social attitudes, knowledge, and skills, and their application in various situations in schools and communities. This is in line with the Bhardwaj (2016) research that explains the importance of education with a holistic approach and emphasizing the important role of values-based education in the holistic development of students.

Theoretically, the development of the National Curriculum adopts standard-based education and competency-based curriculum theory. This agrees with Marion et al. (2020) research which emphasizes that a competency-based educational system promises to maximise high-quality learning for the growth of all students, and ensures that they all meet learning targets when designed and implemented properly. The standards-based curriculum leads to the achievement of higher outcomes. This is reinforced by Sandholtz et al. (2004) which emphasized that standards-based education leads to higher achievement, national competitiveness, and equal educational opportunities. Nevertheless, curriculum development presently needs to pay attention to the question of "what knowledge is most important" for students, not just passively absorbing existing knowledge. This agrees with Dewey's view that the curriculum is an experience, not a subject matter for a scientific discipline, but something to be experienced in certain situations (Stitt, 2018). Noddings (2013) criticized the standards-based curriculum model. He argued that curricula that emphasize content standards are incompatible with the competencies of 21st century education: cooperation, critical thinking, and creativity.

Holistic learning

The National Curriculum, which views schools as part of society, requires students to learn attitudes, knowledge, and skills in school and apply them in community life, as well as utilise society as a learning resource. The development of curriculum content is based on the principle of "connectedness" in holistic education (Miller, 2007). The application of this principle within the holistic curriculum framework regarding the relationship between linear thinking and intuition, mind and body, individuals and communities, interpersonal and intra-personal relationships. Learning development also refers to the principle of inclusion, which is open to anyone, without boundaries of ethnicity, race, or culture, and involves a balance of spiritual, emotional, intellectual, and social competences. The application of the balance principle of curriculum content is emphasized by Rea and Zinskie (2017) which involves the

balance of five elements of holistic education, namely between the head (cognitive, intellectual), heart (spiritual, emotional, social), hand (security/safety), health (physical and mental), and home (family and community).

The 2013 curriculum emphasizes fully human education and the development of a student's wholeness, and a potential to achieve a better future for individual life and society. Chang et al. (2013) emphasize the importance of sustainable development, life skills, and new child-centred and interactive teaching methods. The purpose of learning is to form quality human beings and educated people having faith and obedience to God Almighty, with a noble character, are healthy, knowledgeable, capable, creative, independent, and democratic, responsible citizens. Through a scientific approach, learning enhances the development of 21st-century competencies, namely critical thinking and problem solving, communication, collaboration, creativity and innovation (Finegold & Notabartolo, 2010; Silber-Varod et al., 2019). The characteristics that stand out in holistic learning are integrative, scientific, contextual, thematic, effective, collaborative, and student-centred (Hartono et al., 2018). The research by Mahmoudi et al. (2012) which is strengthened by Jenkins et al. (2018) emphasizes the principle of interaction in holistic learning which involves various aspects of student potential, including spiritual, emotional, enthusiastic, and idealism aspects. This concept follows Johnson's view of "transformation" learning, which is learning that encourages students and teachers to discover the potential of students as learners, members of society, and as humans better suited to understand the interconnectedness of all aspects of human life.

Learning in the National Curriculum applied the concept of "student-centred and student-based learning" to develop religious spirituality, self-control, personality, intelligence, noble character, and skills according to their needs and society. The concept of learning involving student experiences, individuals and society is in line with the principles of holistic learning which emphasizes the link between learning and human experience. Learning is also carried out in an interactive, fun, challenging, and inspirational manner, motivating students to actively participate, and providing sufficient space for initiative, creativity, and independence according to their respective talents, interests, abilities, physical and psychological development. This concept has implications for the recognition of differences, uniqueness, and diversity of students, active, critical, and interactive learning (Felder & Brent, 2005). The National Curriculum also offers a learning model through exemplary from the concept of KI Hajar Dewantara which is the motto of education, namely "*ingngarso sung tulodo, ingmadyomangunkarso, and tut wurihandayani*" (Suciptaningsih & Haryati, 2020).

Holistic Assessment

This study shows three concepts for the assessment of learning outcomes in the National Curriculum. They include '*Assessment of learning*', as a final (summative) to provide decisions about the achievement of learning outcomes after the learning process is complete; '*Assessment for learning*' (formative) for improving student performance; and '*Assessment as learning*' (Wiliam, 2011). Dann (2014) also describes assessment functions, namely assessment for learning as a formative assessment that helps to gain an understanding of student knowledge and skills, assessment as learning as formative, used to evaluate meta cognitive student learning and make adjustments, while assessment of learning is summative, and is used to determine the achievement of student learning outcomes. Furthermore, Hargreaves (2005) stated the importance of the concept of 'assessment for learning' as formative, which has important functions, namely: (1) monitoring student performance towards the achievement of learning objectives; (2) informing the next steps in the learning process; (3) the teacher provides feedback to improve learning; (4) teachers become experienced in student learning; (5) students organise their learning and assessment; and (6) transforming assessment into learning activities.

Assessment for learning improvement in the 2013 Curriculum is carried out by the teacher, and is therefore authentic. Authentic Assessment requires students to display attitudes, use the knowledge and skills obtained from learning and performing tasks in real situations, monitor learning progress, outcomes, and detect the need for continuous improvement of their learning outcomes (Frey, 2017). Villarroel et al. (2018) showed that authentic assessment has a positive impact on student learning, autonomy, motivation, self-regulation, and meta-cognition. This agrees with the research of Wangid et al. (2017) which reiterated that authentic assessment is humanistic, covering all dimensions of student learning, both cognitive, affective, and psycho-motor. Furthermore, Frey (2017) proved that authentic assessment stimulates learning autonomy, supports justice and innovation in education. The authentic concept is in line with the holistic, which emphasizes assessment of learning and assessment as learning as student-centred assessments, to meet their educational needs and provide feedback for improvement.

This study shows that the reforms in the 2013 Curriculum are transformative, fundamental, and comprehensive. Fundamental changes relate to the orientation of the curriculum to provide education that facilitates the development of all children's potential, covering the whole spiritual, social, intellectual, and kinaesthetic, as well as connecting students with society and the environment. The basic framework for the development of the 2013 Curriculum is based on an inclusive, eclectic approach which considers and adapts all positive theories and views as a reference in developing curriculum concepts. In conclusion, the changes to the 2013 Curriculum at the formal level adopt and adapt the principles of holistic education in the basic framework concepts, graduate competencies, curriculum content, learning processes, and assessment of learning outcomes. This provides education for children with equal opportunities to develop their full potential.

Curriculum analysis at the formal level produces findings that are theoretical-normative and do not reach the operational level or implementation. This requires empirical studies to analyse the actual curriculum. Nevertheless, a more comprehensive understanding of the

effectiveness of implementing the 2013 Curriculum in a holistic perspective requires further research. The new perspective of the holistic curriculum is an important consideration for curriculum developers and teachers in the implementation of holistic learning.

Acknowledgment

This research was funded by the State Budget (APBN) allocated by the State Islamic University of SunanKalijaga Yogyakarta, Indonesia. The author expresses his appreciation and gratitude to the Rector.

References

1. Ahid, N., Hidayah, N., Maskur, R., & Purnama, S. (2020). Evaluation of curriculum 2013 with context input process product model in schools of kediri, indonesia. *International Journal of Psychosocial Rehabilitation*.
2. Alsubaie, M. A. (2016). Teacher Involvement in Curriculum Development. *Journal of Education and Practice*.
3. Aweke, S. (2015). Foundation of Curriculum in Ethiopia: Historical, Philosophical, Psychological and Sociological Perspectives. *Annual International Educational Conference of Bahir Dar University, Ethiopia*.
4. Bergqvist, E., & Bergqvist, T. (2017). The role of the formal written curriculum in standards-based reform. *Journal of Curriculum Studies*. <https://doi.org/10.1080/00220272.2016.1202323>
5. Bhardwaj, A. (2016). Importance of Education in Human Life: a Holistic Approach. *International Journal of Science and Consciousness*.
6. Bhatt, S. R., & Bhatt, S. R. (2018). Philosophical Foundations of Education. In *Philosophical Foundations of Education*. https://doi.org/10.1007/978-981-13-0442-2_2
7. Chaichana, D., Srijuntrapun, P., & Rawang, W. (2019). An integrative framework of environmental education for environmental crisis transformation. *Pertanika Journal of Social Sciences and Humanities*.
8. Chang, M. C., Shaeffer, S., Al-Samarrai, S., Ragatz, A. B., de Ree, J., & Stevenson, R. (2013). Teacher Reform in Indonesia: The Role of Politics and Evidence in Policy Making. In *Teacher Reform in Indonesia: The Role of Politics and Evidence in Policy Making*. <https://doi.org/10.1596/9780821398296>
9. Cicalò, E. (2020). Multiple Intelligences. In *SpringerBriefs in Applied Sciences and Technology*. https://doi.org/10.1007/978-3-030-45244-5_1
10. Clarken, R. H. (2006). Wholistic education: Toward a definition and description. *Annual Meeting of the American Educational Research Association*.
11. Creswell, J. W. (2009). Research Design: Qualitative, Quantitative and Mixed Approaches (3rd Edition). In *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. <https://doi.org/10.2307/1523157>

12. Dann, R. (2014). Assessment as learning: Blurring the boundaries of assessment and learning for theory, policy and practice. *Assessment in Education: Principles, Policy and Practice*. <https://doi.org/10.1080/0969594X.2014.898128>
13. Delors, J. (2013). The treasure within: Learning to know, learning to do, learning to live together and learning to be. What is the value of that treasure 15 years after its publication? *International Review of Education*. <https://doi.org/10.1007/s11159-013-9350-8>
14. Falkenberg, T., & Young, J. (2018). Understanding Curriculum. In *The Curriculum History of Canadian Teacher Education*. <https://doi.org/10.4324/9781315411378-10>
15. Felder, R. M., & Brent, R. (2005). Understanding student differences. *Journal of Engineering Education*. <https://doi.org/10.1002/j.2168-9830.2005.tb00829.x>
16. Finegold, D., & Notabartolo, A. (2010). 21st-Century Competencies and Their Impact: an Interdisciplinary Literature Review. *Research on 21st Century Competencies, National Research Council*.
17. Frey, B. B. (2017). Authentic Assessment. In *Modern Classroom Assessment*. <https://doi.org/10.4135/9781506374536.n8>
18. Gardner, H., & Hatch, T. (1989). Multiple Intelligences Go to School: Educational Implications of the Theory of Multiple Intelligences. *Educational Researcher*. <https://doi.org/10.2307/1176460>
19. Gordon, S. (2018). Supervision's New Challenge: Facilitating a Multidimensional Curriculum. *Journal of Educational Supervision*. <https://doi.org/10.31045/jes.1.2.2>
20. Hargreaves, E. (2005). Assessment for learning? Thinking outside the (black) box. In *Cambridge Journal of Education*. <https://doi.org/10.1080/03057640500146880>
21. Hartono, Y., Haryanto, S., & Asrowi. (2018). Character Education in the Perspective of Humanistic Theory: A Case Study in Indonesia. *EDUCARE: International Journal for Educational Studies*.
22. Hassan, A., Suhid, A., Abiddin, N. Z., Ismail, H., & Hussin, H. (2010). The role of Islamic philosophy of education in aspiring holistic learning. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2010.07.423>
23. Jenkins, P., Penafiel, A., & Tatum, B. C. (2018). Confluent Education in a Counseling Psychology Program. *Psychology*. <https://doi.org/10.4236/psych.2018.98113>
24. Jun Feng, S., & Shook Cheong, A. C. (2008). Developing a Model for the Holistic Learning and Teaching of Chinese Language in Singapore. *New Horizons in Education*.
25. Korthagen, F. A. J. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education*. <https://doi.org/10.1016/j.tate.2003.10.002>
26. Kristanto, A., . S., & . G. (2019). Promoting Local Wisdom in International Primary Curriculum Aims to Develop Learners' Problem Solving Skills. *International Journal of Educational Research Review*. <https://doi.org/10.24331/ijere.573947>
27. Lauricella, S., & Macaskill, S. (2015). Exploring the potential benefits of holistic education : A formative analysis. *Other Education: The Journal of Educational Alternatives*.

28. Lawrence, R. L. (2014). When Teaching is Joyfully Subversive : Toward a Holistic Curriculum for Adult and Higher Education. *Adult Education Research Conference*.
29. Louis Cohen, L. M. and K. M. (2018). *Research Methods in Education* (Eighth edi). Routledge Taylor & Francis Goup.
30. Mahmoudi, S., Jafari, E., Nasrabadi, H. A., & Liaghatdar, M. J. (2012). Holistic education: An Approach for 21 Century. *International Education Studies*. <https://doi.org/10.5539/ies.v5n3p178>
31. Mardiana, M., & Suyata, P. (2017). Evaluating the philosophical foundation of 2013 Curriculum. *Jurnal Penelitian Dan Evaluasi Pendidikan*. <https://doi.org/10.21831/pep.v21i2.13336>
32. Marion, S., Worthen, M., & Evans, C. (2020). How Systems of Assessments Aligned with Competency-Based Education Can Support Equity. *Aurora Institute Report*.
33. Marsh, C. (2004). Key Concepts for Understanding Curriculum. In *Key Concepts for Understanding Curriculum*. <https://doi.org/10.4324/9780203326893>
34. Miles, M. B., Huberman, A. M., & Saldana, J. (2014). Qualitative Data Analysis: A Methods Sourcebook. Third Edition. In *The SAGE Handbook of Applied Social Research Methods*.
35. Miller, J. P. (1986). Atomism, Pragmatism, Holism. *Journal of Curriculum and Supervision*.
36. Miller, J. P. (2007). The holistic curriculum: Second edition. In *The Holistic Curriculum: Second Edition*.
37. Miller, J. P., Karsten, S., Denton, D., Orr, D., & Kates, I. C. (2005). Holistic learning and spirituality in education: Breaking new ground. In *Holistic Learning and Spirituality in Education: Breaking New Ground*.
38. Miller, R. (1992). Introducing Holistic Education: The Historical and Pedagogical Context of the 1990 Chicago Statement. *Teacher Education Quarterly*.
39. Miller, R. (2000). Beyond reductionism: The emerging holistic paradigm in education. *Humanistic Psychologist*. <https://doi.org/10.1080/08873267.2000.9977003>
40. Miller, R. (2007). What are schools for? Holistic Education in American Culture. In *Educacao e Sociedade*.
41. Minister of National Education Republic of Indonesia. (2003). Act of the Republic of Indonesia Number 20, Year 2003 on National Education System. *Act of the Republic of Indonesia on National Education System*.
42. Mukminin, A., Habibi, A., Prasojo, L. D., Idi, A., & Hamidah, A. (2019). Curriculum reform in indonesia: Moving from an exclusive to inclusive curriculum. *Center for Educational Policy Studies Journal*. <https://doi.org/10.26529/cepsj.543>
43. Nevenglosky, E. A., Cale, C., & Aguilar, S. P. (2019). Barriers to effective curriculum implementation. *Research in Higher Education Journal*.
44. Njeng'ere, D. K., & Lili, J. (2017). The Why , What and How of Competency-Based Curriculum Reforms : The Kenyan Experience. In *Current and critical issues in curriculum, Learning and assessment*.

45. Noddings, N. (2013). Standardized Curriculum and Loss of Creativity. *Theory into Practice*. <https://doi.org/10.1080/00405841.2013.804315>
46. Patel, N. V. (2003). A holistic approach to learning and teaching interaction: Factors in the development of critical learners. *International Journal of Educational Management*. <https://doi.org/10.1108/09513540310487604>
47. Pettersen, A. (2015). Angels: A bridge to a spiritual pedagogy? *International Journal of Children's Spirituality*. <https://doi.org/10.1080/1364436X.2015.1115233>
48. Popa, O.-R., & Bucur, N.-F. (2015). What do Romanian Primary School Teachers Think of the Official Curriculum? *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2015.02.091>
49. Puspitacandri, A., Warsono, Soesatyo, Y., Roesminingsih, E., & Susanto, H. (2020). The effects of intelligence, emotional, spiritual and adversity quotient on the graduates quality in surabaya shipping polytechnic. *European Journal of Educational Research*. <https://doi.org/10.12973/EU-JER.9.3.1075>
50. Rea, D. W., & Zinskie, C. (2017). Educating Students in Poverty: Building Equity and Capacity with a Holistic Framework and Community School Model. *National Youth at Risk Journal*. <https://doi.org/10.20429/nyarj.2017.020201>
51. Rolph, J., & Rolph, P. (2011). Review of *International handbook of education for spirituality, care and wellbeing: Parts one and two*. *Mental Health, Religion & Culture*.
52. Saidek, A. R., Raisul Islami, & Abdoludin. (2016). Character Issues: Reality Character Problems and Solutions through Education in Indonesia. *Journal of Education and Practice*.
53. Samul, J. (2020). Emotional and spiritual intelligence of future leaders: Challenges for education. *Education Sciences*. <https://doi.org/10.3390/educsci10070178>
54. Sandholtz, J. H., Ogawa, R. T., & Scribner, S. P. (2004). Standards gaps: Unintended consequences of local standards-based reform. *Teachers College Record*. <https://doi.org/10.1111/j.1467-9620.2004.00376.x>
55. Sil, R. (2000). The foundations of eclecticism the epistemological status of agency, culture, and structure in social theory. *Journal of Theoretical Politics*. <https://doi.org/10.1177/0951692800012003005>
56. Silber-Varod, V., Eshet-Alkalai, Y., & Geri, N. (2019). Tracing research trends of 21st-century learning skills. In *British Journal of Educational Technology*. <https://doi.org/10.1111/bjet.12753>
57. Singh, M., Sinha, J., & Teilhard De Chardin, P. (2013). Impact of Spiritual Intelligence on Quality of Life. *International Journal of Scientific and Research Publications*.
58. Stitt, S. (2018). Democracy and education. In *Equality Issues for the New Millennium*. <https://doi.org/10.4324/9780429448706-20>
59. Su, S.-W. (2012). The Various Concepts of Curriculum and the Factors Involved in Curricula-making. *Journal of Language Teaching and Research*. <https://doi.org/10.4304/jltr.3.1.153-158>

60. Suciptaningsih, O. A., & Haryati, T. (2020). Character education model for junior high school students based on java ethnopedagogic. *International Journal of Scientific and Technology Research*.
61. Sulaimani, M. F., & Gut, D. M. (2019). Hidden Curriculum in a Special Education Context: The Case of Individuals With Autism. *Journal of Educational Research and Practice*. <https://doi.org/10.5590/jerap.2019.09.1.03>
62. Sulfasyah, S., Haig, Y., & Barratt-Pugh, C. (2015). Indonesian Teachers' Implementation of New Curriculum Initiatives in Relation to Teaching Writing in Lower Primary School. *International Journal of Education*. <https://doi.org/10.5296/ije.v7i4.8265>
63. Suryadi, B., Rahmawati, Y., Hayat, B., & Suprananto, S. (2019). Indonesia National Curriculum Reform in the Context of Standard-Based Education: Policy and Implementation. *TARBIYA: Journal of Education in Muslim Society*. <https://doi.org/10.15408/tjems.v6i1.12883>
64. Sutarman, S., Tjahjono, H. K., & Hamami, T. (2017). The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia. *Dinamika Ilmu*. <https://doi.org/10.21093/di.v17i2.856>
65. Suyanto, S. (2018). The implementation of the scientific approach through 5ms of the revised curriculum 2013 in Indonesia. *Cakrawala Pendidikan*. <https://doi.org/10.21831/cp.v37i1.18719>
66. Tracy, J. S. (2013). Qualitative Research Methods Collecting Evidence, Crafting Analysis, Communicating Impact. In *Systematic data collection*.
67. UNESCO. (2016). The four pillars of learning. *UNESCO Associated Scholl*.
68. Villarroel, V., Bloxham, S., Bruna, D., Bruna, C., & Herrera-Seda, C. (2018). Authentic assessment: creating a blueprint for course design. *Assessment and Evaluation in Higher Education*. <https://doi.org/10.1080/02602938.2017.1412396>
69. Wangid, M. N., Mustadi, A., Senen, A., & Herianingtyas, N. L. R. (2017). The evaluation of authentic assessment implementation of Curriculum 2013 in Elementary School. *Jurnal Penelitian Dan Evaluasi Pendidikan*. <https://doi.org/10.21831/pep.v21i1.15779>
70. Weemaes-Lidman, M.-C. J. A. (2015). Educational stakeholders' perceptions of holistic education in three Swedish schools: Towards a model of holistic education in early childhood. In *ProQuest Dissertations and Theses*.
71. Wigglesworth, C. (2013). Spiritual intelligence. In *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*. https://doi.org/10.1007/978-1-4614-5233-1_27
72. Wiliam, D. (2011). What is assessment for learning? *Studies in Educational Evaluation*. <https://doi.org/10.1016/j.stueduc.2011.03.001>
73. Yeom, M., Acedo, C., Utomo, E., & Yeom, M. (2002). The reform of secondary education in indonesia during the 1990s: Basic education expansion and quality improvement through curriculum decentralization. *Asia Pacific Education Review*. <https://doi.org/10.1007/bf03024921>

74. Yulianti, K. (2015). The new curriculum implementation in Indonesia: A study in two primary schools. *International Journal About Parents in Education*.
75. Yurdakul, N., Ker-Dincer, M., & Akinci Vural, Z. B. (2008). Searching for excellence in educational communication: The role of IQ, EQ and SQ. *Bilig*.
76. Zohar & Marshall. (2000). SQ: Spiritual intelligence: The ultimate intelligence. *Psychology and Psychotherapy*.