



Critical Study: Independent Curriculum from the Perspective of Educational Philosophical Schools and the Philosophy of Ki Hajar Dewantara

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Abstract

The Merdeka Curriculum is a development of the K13 curriculum which focuses on aspects of developing the potential, talents, and interests of students through digitizing learning with the use of technology. This curriculum is a starting point for facing the Society 5.0 era which predominantly uses technology. The Merdeka Curriculum is compiled based on four schools of educational philosophy, each of which has characteristics that complement each other in curriculum preparation, only the dominance is different in each curriculum. The development of an independent curriculum needs to be reviewed in terms of educational philosophy so that the dominance of this philosophy can be identified so that the output results are identified with the basis of the curriculum. This research uses a qualitative method with a literature study approach (library research), primary sources are obtained from scientific literature and secondary sources are obtained from supporting sources, such as essays, papers, seminar results, and others. The results of this study are first, the perennialism school of philosophy does not dominate in the independent curriculum because it is only used as a stronghold of cultural values so as not to collapse in the modern era. Second, the essentialism school of philosophy dominates in the content of learning materials. Third, the progressivism school of philosophy fills in the process of student character building through the Pancasila student profile. Fourth, the constructionism school of philosophy dominates the whole because of the renewal of the structure and system of school stakeholders.

Keywords: *Independent Curriculum, Educational Philosophy, Ki Hajar Dewantara*

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INTRODUCTION

Education is one of the supporting factors in creating a progressive and civilized society and forms characters who are intelligent, think critically, are independent and have the ability to develop potential and be globally competitive (Sumarsih et al, 2022). In line with the challenges of developments in the era leading to industrial revolution 5.0, the transformation that must be implemented first starts with education by revising the curriculum. Over the course of its journey, the curriculum in Indonesia has undergone changes in both concept and implementation starting from K13 which places the dominance of learning on students, followed by the revised edition of K13 and finally the Merdeka curriculum was developed by Nadiem Makarim, Minister of Education, Culture, Research and Technology in 2019, who revised and conducting research on the education curriculum in Indonesia. Nadiem established the Merdeka Curriculum as the output of the analysis of several problems that occur in education regarding patterns and goals to be achieved as well as graduate output not only administratively but also expected to be able to innovate in the Pancasila student profile approach.

The Ministry of Education and Culture of the Republic of Indonesia wants to improve the quality of education to increase human resources who have high creativity in realizing the knowledge they have learned in the social life of society. This step anticipates various social dynamics in society in the Society 5.0 era, through developing a character building curriculum for students as a basis for facing this era (Indarta et al, 2022). In its preparation, the independent curriculum is based on the philosophy of curriculum preparation, as in

Brameld's theory. Philosophy in the world of education is divided into four, namely perennialism, essentialism, progressivism and reconstructionism (Hasan, 2023). These four philosophical theories have their own characteristics that complement each other in curriculum preparation. This basis is what makes a curriculum have value and effectiveness for students, starting from the formulation of learning materials, adapting it to the interests of society, to producing students who have the ability to compete in the global world. This foundation is also the root of the preparation of an independent curriculum which aims to produce students who are able to develop themselves independently so that quality individuals are born. In this research, the four foundations of educational philosophy will be explained according to Brameld's theory and Ki Hajar Dewantara's educational concept which will be described specifically in the preparation of the independent curriculum.

The curriculum is part of building education and planning a learning process (Zainal Arifin, 2018). A close relationship exists between curriculum, education and the learning process carried out by teachers. This is because the curriculum is an instrument or tool in guiding a learning process in achieving educational goals optimally. The curriculum is also used as a tool in achieving educational goals. In line with what was expressed by Efendi et al, (2023) that national education requires a curriculum as a tool and foundation for achieving educational goals. Apart from that, the curriculum is used as a learning guide in an educational institution, the curriculum is the direction of the course of education and the curriculum is what regulates various aspects of learning in order to achieve an educational goal.

Curriculum is defined as a plan in order to achieve an educational goal. In line with this, Saylor (1981) stated that the curriculum is a process of providing learning opportunities for students which are arranged in a planning process. In Law No. 20 of 2003 concerning the National Education system, it is stated that the curriculum is a set of plans and arrangements regarding objectives, content and learning materials as a reference for implementing learning activities in achieving certain educational goals. Based on these definitions, it can be concluded that the curriculum is a set of plans that are arranged systematically and sequentially as an effort to achieve educational goals. National education itself requires a curriculum in order to achieve educational goals. So the curriculum is used as a guide in implementing the learning process. The curriculum cannot be separated from learning because the curriculum and learning are an integrated unit with the national education system which regulates the attitudes that must emerge from students after learning (Efendi et al, 2023).

In Indonesia itself, the curriculum has undergone several changes from year to year. One of the reasons for this is the change in government power and of course cannot be separated from changes and developments over time. Starting from the 1947 curriculum, exactly two years after Indonesia's independence. Then it underwent another overhaul in 1964. Then it changed again, namely in 1968. It was continued again with the 1973, 1975, 1985, 1994, 1997 curriculum to coincide with the New Order era. Then in 2004 there was another overhaul known as the Competency Based Curriculum (KBK). At that time, the curriculum was still centralized or there was still central government interference in its management.

After the KBK, then in the reform era, precisely in 2006, it changed again to the Education Unit Level Curriculum (KTSP). With the change in curriculum from competency-based to educational unit level, the aspect of centralization in education is of course little by little less visible. In KTSP, schools are given a little freedom to adapt to the culture and potential of their respective regions. In 2013, it underwent another overhaul to become the 2013 curriculum. So if you look back, Indonesia has experienced 12 curriculum changes carried out by the Ministry of Education and Culture as the center (Widyastuti, 2021). With changes in the curriculum every time, it is proof that Indonesia continues to make changes and develop the curriculum in a more perfect direction and is based on the implementation of holistic evaluation. Currently, Indonesia is carrying out another curriculum overhaul which is the result of development of the previous curriculum and was later named the Merdeka Curriculum. According to Mahmudah's (2023) view, the current curriculum is an intracurricular curriculum which has more diverse learning content. Optimizing the provision

of content to students is also carried out to provide students with free time to explore knowledge and build their respective competencies.

Before developing the K13 curriculum to the Independent Curriculum, there were several bases that were used as a reference for curriculum preparation, including; objectives (*goals*), content (*content*), learning processes (*learning activities*), and evaluation components (*evaluation*) (Indiana, 2018). These four domains must be based on philosophical, psychological, sociological and scientific and technological foundations. The independent curriculum is a development of the K13 curriculum which focuses on developing students' potential, talents, interests and skills through the use of technology and digitalization of learning to bring out innovation and creativity of individuals who are globally competitive. The development of the independent curriculum is motivated by the rapid use of the internet in this era, so there needs to be an application that is relevant to the world of education to adapt to current societal developments.

In the independent curriculum, the teacher plays the role of facilitator. Apart from that, teachers must also have good qualities so that teachers are required to be able to develop and utilize learning resources, foster conducive, competitive and interactive classes, utilize and develop learning media, guide students to work, discuss and collaborate, and utilize the potential of the environment. school as a learning resource. What is expected from the concept of an independent curriculum is that teachers and students have freedom in thinking so that teachers are able to innovate in conveying knowledge to students. By emphasizing freedom of thought, it is hoped that innovation will be created in the learning process. Apart from that, students are also given the freedom to innovate and be active in learning.

In Ki Hajar Dewantara's educational concept There are two important things that must be done differentiated ie about teaching and education . Second this is a must walk side by side One each other. As for teaching own meaning liberate man from aspect external (poverty and ignorance) whereas education leads to liberation man in aspect inner (thinking and taking decision).

METHOD

Type of approach in this research uses studies library (library research). Literature study related with the interpreting process text in a way implied nor written as data sources and studies literature that can produce powerful new perspectives and analysis based on theory nature conceptual nor fact theoretical. Deep data analysis techniques literature use interpretation text and discourse (analyze Language use , interpretation logical) and analysis of facts convincing empirical. Primary data sources were obtained from studies literature and literature scientific from books, journals, articles related topic to be studied in this is philosophy curriculum, Merdeka curriculum, and philosophy Independent Curriculum according to Ki Hajar Dewantara. Secondary data sources obtained from documents that can be support primary sources, Google Scholar, seminar results, essays, papers and others (Hamzah, 2021). Implementation done with analyze content (content analysis) with approach interpretative perspective .

RESULTS AND DISCUSSION

Independent Curriculum from the Perspective of Educational Philosophical Schools

Education that develops is influenced by the various schools introduced by experts. In this case, viewed from the perspective of philosophy as a basic thought in compiling educational concepts and curricula, it can be divided into 4 streams, namely:

Perennialism

Perennialism is known as a school of eternal philosophy, Fricht Schuon defines perennialism with the universal gnosis which always has existed and will always exist (perennial school is metaphysical knowledge whose existence has been recognized and is eternal) (Kuswanjono, 2021). There are three main points of thought from perennialism, namely the divine reality with everything manifested in the metaphysical realm, psychology describing human mental emotions, and ethics showing the position of human knowledge as something extraordinary (transcendent) (Mu'ammar, 2014).

This philosophical school holds the view that repairing a damaged culture requires efforts to idealize moral, sociocultural and intellectual life. This is the mission of the world of education. It can be stated that through this philosophy, the method taken is regressive, namely looking at the principles of education that were developed in the early and middle ages. These principles relate to the values of science, reality and morals which are the main means of supporting the success of cultural development. This means that the principles in the philosophy of perennialism are axiomatic, not bound by space and time or in other words apply throughout history (Wartini, 2015).

Plato saw that the aim of the perennialist philosophy was to reconstruct the ideal world by returning everything to God as the absolute owner of ideas. Humans can only strive to gain knowledge, ethical values and truth to the extent of using their ratios. In relation to the world of education, this philosophy views the aim of education as a means to educate leaders to be aware of normative principles and implement them in all walks of life (Pelu, 2011).

Meanwhile, according to Aristotle, happiness and getting closer to the world of reality are the ultimate goals of education. In achieving this goal, educators must be able to pay attention to students in a balanced manner, starting from the physical, intellectual and emotional aspects which must be developed in total. Another thing, according to Thomas Aquinas, is that efforts to realize an individual's internal potential to become an active figure and have actuality is the goal of education. This school of philosophy holds the view that the main task of education is to prepare students with mature minds. The focus point of this philosophy is the use of reason in life, or in other words reason is the essential core. For this school of philosophy, the curriculum given to students must be consistent or not change throughout the ages, because this philosophy views human character as consistent. This means that the curriculum must be relevant throughout the ages so that the lessons can be accepted at all times and teachers have an important role in helping students think critically and develop their full potential (Arifin, 2019).

Based on the explanation above, in the author's opinion, a curriculum based on perennialism has the focus on the lessons, not the students. This means that the teacher is the center of learning in the classroom who helps students develop rational thinking. The focus of the curriculum based on perennialist philosophy is literature analysis and mastery of facts. The learning methods adopted from this philosophy are practice, problem solving, discussion, dialogue, debate, recitation, and induction. The subjects developed are mathematics, history, logic, literature, character and moral development.

Essentialism

Essentialism comes from English, namely essential. In the Oxford dictionary, this word means absolutely necessary; indispensable, fundamental; basic (something that is absolutely necessary; very necessary, fundamental, and basic). According to Brameld, this philosophy is a marriage between two philosophies, namely realism and idealism. The meeting of these two philosophies is electric, namely as a supporter, not giving up the identity and characteristics of each school (Simpson & Weiner, 1989; Faizin, 2020; Anwar, 2017). This flow wants a golden age that was obtained before the dark ages or what is known as "the dark middle age" (an era where reason was confined, science was stagnant, and life was dominated by church doctrine). During the Renaissance, there were efforts to revive ancient civilization and science, especially from the Roman and Ancient Greek periods (Anwar, 2017; Thaib, 2015).

In this philosophy, education must be based on clarity and consistency of scientific values that provide stability and clear principles (Arifin, 2019). The philosophy of essentialism firmly states that education must adhere to clear values and their durability has been tested so that they have stability and clear procedures. The aim is that the cultural heritage and social norms that are formed are results that have been tested over time (Faizin, 2020). The educational pattern of essentialism is humanism. This means that education born from essentialism is teaching and a curriculum that is inconsistent with materialistic, worldly and absolutely scientific concepts. In simple terms, the essentialist school views education as a custodian of culture (education as cultural conservation) (Anwar, 2017; Faizin, 2020; Riyadi & Khojir, 2021).

Schools are designed as structured learning places to build effective thinking habits. The main role of a teacher is to provide education and learning to students. It can be stated that the success of students depends on the teacher. This means that the center of learning is the teacher. The school of essentialism holds that the social values of new generations can be added, subtracted and passed on to the next generation or there is maintenance of culture as a learning medium. The essence of education implemented through the flow of essentialism is intensive and effective personality development including knowledge that can support life and be able to realize human desires. A curriculum arranged through a flow is like a miniature world that is useful for measuring truth, reality and usefulness. This means that schools have uses that are relevant to social reality.

Based on the discussion above, the author is of the view that the learning objectives of essentialism are to grow individual intelligence and educate competent individuals. The curriculum focus is on essential skills and essential subjects; reading, arithmetic, writing, foreign languages, social studies, and government. The learning method is by lecture, moral literacy, recitation.

Progressivism

In the 20th century, a philosophical school developed which had a strong influence in the world of education, namely the philosophical school of progressivism. This school served as an opposition to the conservative educational model of the 1800s in the United States. Its rise was motivated by the assumption of society, teachers and educators that schools did not provide progressive life changes in American society (*it grew from the belief that schools had failed to keep up with rapid changes in America*).

In the educational construct, progressivism is always related to the nature of being open, flexible and permissive towards differences. Through this flow, the concept of education that was born emphasized the ideological and mental development of students. Progress begets change, while change begets update. This means that progress has a value that can encourage the achievement of goals. Progressivism focuses attention that humans have the ability to develop, improve and perfect their environment through the application of scientific methods to resolve problems that arise in personal and social life (Nanuru, 2013).

Progressivism provides the perspective that education is not just an effort to transfer knowledge to students, but also contains various things to support the ability and progress to think holistically so that they are able to think theoretically and systematically using scientific methods to solve the problems they face. Progressivism does not only focus on ideas, theories, ideals and dreams, but progress and progress must be achieved by functioning psychic aspects so as to produce dynamics in life. This means that education is not just about providing knowledge, but more than that, namely training thinking skills by fostering stimuli with analytical skills and choosing rationally among several available options (Mustaghfiqh, 2020).

In simple terms, it can be stated that the flow of progressivism justifies the principle of cultivating a progressive perspective on assessing the realities of life, which aims to shape humans so they can survive the various obstacles in life. This philosophy gives students the freedom to explore and develop their talents and internal abilities without interruption and influence from external parties. Therefore, the education desired through this philosophy is democratic, not authoritarian.

The flow of progressivism is known as instrumentalism and experimentalism. It is called instrumentalism because this philosophy states that intelligence or intelligence is the main tool for humans to continue to survive and develop human personality. It is called experimentalism because this school applies experimental principles to assess and test the validity of a theory. This means that the flow of progressivism is related to the term liberal road to culture, namely being open and always wanting to explore the development of individual experiences (Muttaqin, 2016). Progressivism considers that the key to education is critical reasoning which produces intelligent thinking. Education developed through this school focuses on preparing a curriculum with multiple intelligences or what is known as multiple intelligences so that the intelligence developed is not just linear mathematical in one area, but intelligence that is broad in scope (Nikma & Rozak, 2023).

Through the lens of progressivism, schools must have spaces to support and develop various aspects of students' intelligence, not just classrooms, so schools must have work spaces, music studios, sports halls, laboratories, canteens, laboratories and various other rooms. This means that these various facilities will educate students to develop in physical, social and natural emotional aspects. Progressivism requires integrated learning so that there are no dichotomous subjects, for example the religious field must be integrated with social and exact sciences which support students' intelligence so as to produce individuals with strong spiritual, emotional and cognitive intelligence. This means that the goal of progressivism is learning by doing or learning by doing or practicing.

The ideal school according to the philosophy of progressivism is a school whose curriculum is integrated with society so that it can produce students who care about and are beneficial to their environment. Therefore, schools must strive to preserve the culture and uniqueness of society. In simple terms, education must have a social impact as an agent of positive change in society. The curriculum developed through the philosophy of progressivism supports students' progress based on their interests and initiatives.

The focus of this curriculum is students' activeness in the educational process and absorption of knowledge. The teacher's role is as an advisor so that class activities focus on problem solving. The school atmosphere must be cooperative and democratic. Based on the explanation above, in the author's opinion, progressivism emphasizes freedom-based education and students as the central point in learning. The curriculum developed must also take into account the interests of students and have broad aims for social life (Arifin, 2019).

The author believes that the center of a progressivism curriculum is relevant experiences that are child-centered and aimed at the community. The teacher's role is as a learning director and collaborative partner. The output of a progressivism-based curriculum is the formation of progressive students who can bring about positive changes in social life and train them to be confident in their respective abilities and uniqueness.

Reconstructionism Flow

Reconstructionism comes from English, namely reconstruct, which means to rearrange. The philosophy of reconstructionism is a movement that seeks to evaluate the old, traditional way of life and build a modern cultural life. This flow has similarities with the philosophy of perennialism, namely correcting the cultural crisis. This philosophy is defined as social reconstruction which is a development of the previous school, namely the philosophy of progressivism. Reconstructionism educates students to be competent in dealing with social, economic and political problems experienced by humans in global life and equips them with essential abilities to be able to analyze and provide solutions to these problems (Rohmat, 2019).

This school has a mission to realize national sovereignty that is integrated with international sovereignty. Education developed through this school seeks to create a combination of religious teachings with modern life. The perception held by this sect is that the future of a nation is regulated in a democratic order, not controlled by a group. A curriculum prepared based on this school will give rise to a perspective that schools as educational institutions must be able to be agents of change and progress in people's lives and can reconstruct socio-cultural aspects of society. Therefore, the curriculum needs to include subjects that can increase students' awareness so they are able to analyze problems in social life (Simbolon, 2020).

Based on the discussion above, the author is of the view that a curriculum prepared based on the philosophy of reconstructionism has the resolution of creating critical literacy, pluralism, and the relationship between humans and the reconstruction of social life, such as politics, economics, and global education. The result of a curriculum prepared with this philosophy is the formation of a new social order that is an agent of change, has tolerance for differences, is trained in change, has careful conflict management, and lives peacefully in social life. Thus, the philosophy of reconstructionism is a development of progressivism so that a curriculum is oriented towards the good of social life.

Critical Review of the Independent Curriculum from the Perspective of Educational Philosophy

The independent curriculum is a curriculum that was developed after the K13 curriculum. Initially, this curriculum was a prototype curriculum that was developed as a flexible curriculum and focused on improving the quality of students. Basically, student center learning dominates the independent curriculum in the implementation of the learning process in schools. The KTSP-K13 curriculum sets quality control standards through National Examinations for students at every level, both SD-SMP-SMA/SMK with absolute subjects, namely Indonesian, English, Mathematics (PP Number 57 of 2021). Through the National Examination, students are expected to be able to achieve the minimum passing score standard set by the Ministry of Education and the standard changes every year from 4.60-5.50. However, along with the renewal of the K13 curriculum to become an independent curriculum, the regulations regarding quality control were abolished and replaced with the National Assessment with three measuring instruments, namely the Minimum Competency Assessment (AKM), character survey, and learning environment survey (Simbolon, 2020).

Graduation standards and provisions are left to each educational unit while still referring to the National Education Law. However, the abolition of the National Examination does not reduce the integrity of traditional values or the essence inherited from the world of education, this is shown by the existence of the main subjects in the National Examination that remain, such as Indonesian, English, Mathematics. These three subjects are still the basis of the content, which is important and has never been abolished in learning from the 1968 curriculum - the Merdeka Curriculum. In its preparation, the independent curriculum cannot be separated from the philosophy of perennialism, namely requiring the culture (knowledge) that has been acquired in the past to maintain its existence until the present. In this case, it can be seen from the existence of material that is absolutely unchangeable, such as history, mathematics, chemistry, physics, language and others (Mu'ammar, 2014).

According to the author, this shows that perennialism remains the basis for preparing an independent curriculum, even though only one element is taken, namely the standard content of teaching materials. Perennialism is not involved in learning models and learning process standards or graduation standards.

Next, review the independent curriculum from the essentialist philosophy which holds that the curriculum must also be centered on teaching materials (subjects). The subjects given to students must cover the basic needs that students must achieve, such as writing, reading and calculating skills. An independent curriculum that applies the learning process in the classroom must start systematically so that learning can be measured from a simple level to a more complex level. One example of the value of essentialism in the independent curriculum is the formation of the Pancasila student profile. This is then applied together and arranged systematically in each content of the teaching materials for each subject in the class (Richardo, & Cahdriyana, 2021).

The learning process for Biology subjects in grade 10 high school begins with students describing viruses in writing; differentiate the process of viral replication, both lytic and lysogenic cycles, with diagrams; identify the type of virus whether the virus is beneficial or detrimental; creating solutions regarding the prevention and spread of viruses; ended by presenting the results of a descriptive analysis of viruses in biotechnology which was presented in the form of a table distinguishing between the benefits and losses caused by viruses. The results of this presentation were obtained through reading literacy and reviewing a number of articles in digital media (Nikma, & Rozak, 2023).

Based on the discussion above regarding essentialism in the independent curriculum, the author is of the view that in the independent curriculum essentialism is realized by a systematic focus-based learning concept and creating an experience regarding the content of the material which is guided by the teacher. In the world of education, progressivism is needed to realize independence in learning and freedom to develop students' potential and interests. In accordance with the linguistic meaning of progressivism, it requires freedom of democratic thought in education, so that the orientation of education is no longer in written

results in the form of grades (numbers) but rather the skill of applying theories and concepts contextually and empirically in society.

The independent curriculum focuses on the formation of individual character and cross-disciplinary learning in observing and thinking about solutions to problems (project-based learning). Then six dimensions of goals that students must have are formed, the six dimensions of the Pancasila student profile, namely: faith, devotion to God. Almighty and noble in character, independent, working together, global diversity, critical reasoning and creativity. These six dimensions are then developed based on the potential, talents and interests of students through content standards and learning processes (Sufyadi, 2022).

Next, strengthening the profile of Pancasila students is carried out through four principles which are used as a basis for teachers in the learning process which will then be integrated with the goals of Pancasila students. The principles contained in strengthening the Pancasila student profile are that teachers are expected to be able to transfer knowledge holistically, contextually, student-centered, exploratory. The independent curriculum focuses on character formation, realized with six dimensions of the Pancasila student profile, namely: faith, devotion to God Almighty and noble character, independence, mutual cooperation, global diversity, critical reasoning and creativity. 52 These six dimensions are then developed with potential, talent and students' interests through content standards and learning processes.

The learning process standards in the independent curriculum require the use of information and communication technology (digital platforms). As a learning medium, educators are of course given the freedom to develop their competencies through PMM (independent teaching platform). The platform that is currently the main priority is the education report platform on various digital sites.

The main orientation is on students' creativity in solving problems and their application in the classroom. This can be seen from the determination of the ATP (flow of learning objectives) set out in the content standards of the independent curriculum, in these content standards teachers are expected to be able to complete the dimensions of the Pancasila student profile by setting clear goals for students, so that conceptual knowledge can be realized a posteriori (Nanggala, & Suryadi, 2022).

In accordance with the guidelines for implementing the curriculum in learning recovery number 56 of 2020, learning content is determined that is focused on strengthening character, so there are Intracurricular Character subjects with the embodiment of independent and free learning with additional subjects. In the author's opinion, the existence of progressivism in the independent curriculum can be seen from the integration of each lesson content with empirical experience and analysis in finding solutions to problems in the surrounding environment for students.

The independent curriculum has a progressivist role in its development which can be seen from the flexibility of learning and other dimensions explained above. Thus, when viewed from the philosophy of progressivism, the independent curriculum has dominance that can be seen explicitly. This is demonstrated by the manifestation of science in life. The learning used focuses on integrating knowledge to produce students who are individually qualified and beneficial to society. Next, the independent curriculum is structured based on the philosophical theory of reconstructionism with high dominance, this is because according to this school every student should be taught to be proactive, initiative, innovative and anticipatory. Reconstructionism focuses on accelerating technological change and modern infrastructure in education (Muttaqin, 2016).

The substantive manifestation of this philosophy can be seen from the Driving School program, in the Driving School there are several innovations and creations for children which can be felt in real life through entrepreneurial activities through market day activities, this project trains students in interacting, managing sales and how to attract consumer. This entrepreneurial project will be actualized at the end of the semester through collaboration between class teachers, continuous subject teachers from SD-SMP-SMA/SMK.

This project has accommodated several subjects in schools, namely: mathematics is realized by calculating the income and expenditure of business capital (sales), social science is realized by interaction and promotion of goods and services being sold, art is realized in

new ideas and ideas into products that are sold. marketed which is created in the form of goods, then marketed and attracts consumers, Indonesian is manifested in the style and interaction patterns of the language used so as not to violate norms and remain ethical.

Based on the explanation above, the author is of the view that the independent curriculum is dominated by the philosophy of progressivism and reconstructionism, without forgetting educational essentialism. The abolition of the National Examination, the driving school program and the Pancasila student project are one form of realizing constructionism in education in Indonesia. Educators are also able to accommodate multiple intelligent students. An increase in intelligence not only visual, audio but also kinesthetic is also realized through projects such as Market Day. Students are invited to learn activities through the experience of applying learning theory directly in the school environment guided by teachers.

Review of the Merdeka Curriculum from the Philosophy of Ki Hadjar Dewantara

The concept of an independent learning curriculum formulated by the Minister of Education and Culture, Nadiem Makarim, is in line with the concept created by Ki Hadjar Dewantara which emphasizes the importance of the principle of independence for students so that the concept of education is not only a process of imparting knowledge to students but also provides opportunities for students to develop abilities and skills independently with the supervision of teachers and parents. The teacher's function is not only as a provider of knowledge but as an intermediary or guide for students when acquiring knowledge. For this reason, it is necessary to develop teachers in this direction.

Ki Hadjar Dewantara's view regarding education is a process of fulfilling culture so that every teaching must develop and continue its unique characteristics. The process of passing on culture through education is a necessity for the nation in continuing the struggle to achieve the nation's goals (Pangestu & Rochmat, 2021). Ki Hadjar Dewantara's ideas regarding the concept of culture are contained in the motto "the essence and peaks of regional culture are the main capital for the realization of national culture". This motto means that various forms of regional culture must be the main reference source in building national culture or in other words the identity of the Indonesian nation. In line with Daoed's statement, Ki Hadjar Dewantara's pedagogical vision is expressed, namely that culture is positioned to be a constitutive part of education itself. In other words, Ki Hadjar Dewantara considers the unique nature of individuals and cultural development as something connected, dynamic and advanced in an education system (Efendi et al, 2023) .

This is related to the philosophical basis of independent curriculum development that the roots of local culture and national culture are the basis for curriculum development in building present and future life. The foundation of this philosophy also emphasizes that local culture and national culture are the basis for students to learn and participate in various important values and are able to develop local culture and national culture to become cultural values used in everyday life and in the future. Therefore, the embodiment of culture is applied in a project to strengthen the profile of Pancasila students in the independent curriculum. This project is used as a manifestation of the values of the Indonesian nation, including in developing student character and competence. The profile of Pancasila students is manifested in several dimensions, namely: 1) Having faith, being devoted to God Almighty and having noble morals; 2) Global diversity; 3) Working together; 4) Creative; 5) Critical reasoning; and 6) Independent.

In relation to the unique nature of individuals, Ki Hadjar Dewantara (2013) is of the view that students have different talents, interests and potential so they must be accommodated by not standardizing them. In the independent curriculum component, this is related to the use of models, methods or learning strategies used that are adapted to the child's talents, interests and potential. The use of the 21st century learning model is one application, including problem based learning, project based learning, discovery learning, inquiry (Efendi et al, 2023) .

Education in the eyes of Ki Hadjar Dewantara (2013) is all efforts to realize the growth of character (mind and character), mind (knowledge) and body (body) of students. Ki Hadjar Dewantara said that education is a guide in the life of children's growth, meaning that in order to achieve safety and happiness as individuals and as part of the highest society, the

natural strength that grows in children needs to be guided or in other words it is necessary guided (Astriani & Samsuri, 2018). Guidance is an important thing in the educational process. Guidance is carried out to develop children's potential and abilities. A teacher is an adult who has obligations to children at school. Ki Hadjar Dewantara (2009) also explained that one of the core efforts to impart spiritual values that emerge in a society that has a cultural attitude to cultural heirs which aims to advance and develop the culture itself towards human life is called education.

Ki Hadjar Dewantara's thoughts regarding learning in obtaining education are that the learning atmosphere is pleasant and not stressful, teachers guide students in the learning process with patience and prioritize learning that is in favor of students, students are given the freedom to explore knowledge. Because in his view, children will be formed into good characters if they are in a good environment, and led by teachers with sincerity and affection. In the course of his life, Ki Hadjar Dewantara made many contributions to education through his ideas and thoughts. The ideas and thoughts that were born by Ki Hadjar Dewantara include: 1) Tricentral education; 2) Tricon; 3) Tri Rahayu; and 4) Among system

In the tricenter of education, it is explained that the education obtained and received by students involves three main environments, including: the family environment, the college environment, and the social environment. These three environments are related to each other and influence the acquisition of education so that they can shape the child's personality. Education here means the formation of children's character and the development of children's education. Of course, this is not only the school's responsibility, but parents and the community also have the same responsibility. In other words, if one aspect is not involved and involved in a child's acquisition of education then what happens is that the acquisition of education becomes lame. So the idea of the Tri Center for Education emerged as an educational organization that involves the family, the university environment, and the social environment as an effort to shape humans in a direction that is superior, virtuous, and has advantages and virtues, both physical and spiritual.

Tricon is related to national culture which includes aspects of continuity, concentricity and convergence. Continuity is an attitude of owning elements of one's own traditions and cultural values through preserving the culture of the Indonesian nation. This means that education is expected to be a bridge in preserving culture. When outside culture comes in and has an influence on one's own culture, what can be done is to take action in the form of an attitude of concentricity. An attitude of concentricity means having an attitude of openness but accompanied by a critical, creative and selective attitude to increase cultural richness by adding good elements and values while developing the character or characteristics of the Indonesian nation appropriately. Meanwhile, the convergence attitude aims to establish cooperation with other nations based on the individual national character according to the motto Bhinneka Tunggal Ika in different cultures between countries. It is hoped that the attitudes contained in the trikon can be instilled in students so that their culture is not lost and is preserved.

Tri Rahayu has the concept of happiness education, emphasized that education is the achievement of safety and happiness as an individual and part of the highest society, so the natural powers that grow in children need to be guided or in other words need to be guided (Dewantara, 1967). The among system education is an education system that is based on the foundation of kinship and is based on nature and independence. Typical characteristics or unique characteristics that children tend to have in the process of learning and interacting are called natural traits. In the among system, things related to educating children to become independent individuals including the mind, mind and soul are called teaching. Ki Hadjar Dewantara believes that the among system is a fundamental strategy in education. This means that learning and obtaining education is not carried out by force but also does not allow children to freely grow and develop without a purposeful direction. However, children are educated with love and affection and are cared for by setting a good example.

In the among system, Ki Hadjar Dewantara stated the motto 1) Ing Ngarso Sung Tulodo, which means being an example in front. In the concept of education, it means that teachers must be examples or role models for students. 2); Ing Madya Mangun Karsa which

has the meaning of providing motivation or enthusiasm. This means that in the middle you can create an idea, in the sense that the teacher can facilitate students through the use of methods, strategies and models in the learning process (Daroin & Aprilya, 2022); 3) Tut Wuri Handayani, meaning behind giving encouragement. This explains that teachers must provide encouragement to students in the sense that the teacher acts as a facilitator.

There are seven basic concepts of Ki Hadjar Dewantara's educational thought, namely: 1) Education is a cultural endeavor. The intention is to guide the growth of the soul and body of students, so that they can survive all influences in the era of globalization and digitalization and internalize the souls of students so that they can maintain the soul of the nation; 2) nature functions as a limit of development in the process of personality development; 3) Education is a human culture. This means that humans have an obligation to seek knowledge according to their abilities. Apart from that, humans also have an obligation to have noble character that is beneficial for themselves and society so that they have special characteristics in culture without paying attention to human aspects; 4). The result of human struggle against the power of nature and time is called culture; 5) Independence means the ability to organize and manage oneself in an orderly and peaceful manner. 6) Education is an effort to pass on culture to successors so that the nation's successors have an obligation to maintain that culture; and 7) Education is a process of improvement in people's lives and perfecting people's lives (Pangestu & Rochmat, 2021).

Alignment of Ki Hadjar Dewantara's Educational Concept with the Merdeka curriculum

The alignment of Ki Hadjar Dewantara's educational concept with the Merdeka curriculum is in the Tri Rahayu educational philosophy. This educational concept emphasizes the happiness of students. In the independent curriculum, the concept of happiness is applied in learning including: 1) learning that is enjoyable for students. This means that teachers must create a pleasant learning atmosphere both in terms of methods, packaging of learning materials as well as the teacher's attitude towards students; 2) Students become the center of learning, teachers as intermediaries and guides. Students are given the freedom to explore and become both subjects and objects in learning; 3) Handling deviant matters including cases of intolerance, bullying and sexual violence.

Apart from that, there is Ki Hadjar Dewantara's idea regarding a learning paradigm that supports students. The connection with the independent curriculum is the emergence of differentiated learning. According to Tmlinson & Imbeau (2023), differentiated learning is a modification of classroom learning related to curriculum content, learning differentiation, and providing solutions for learning outcomes that are based on the diversity of student backgrounds including interests, readiness and learning profiles which are taken into consideration in designing designs. learning.

The compatibility between Ki Hadjar Dewantara's pedagogical vision and the differentiation learning process can be described as follows: 1) differentiation learning is a derivative and practical guidance from Ki Hadjar Dewantara's pedagogical vision; 2) differentiated learning is the real result of Ki Hadjar Dewantara's pedagogical vision, and 3) differentiated learning and Ki Hadjar Dewantara's pedagogical vision both refer to efforts to realize independent learning. It is worth underlining that differentiated learning cannot be used as a learning strategy but only as a philosophy or way of thinking about teaching and learning.

CONCLUSION

Based on the discussion about curriculum philosophy and its implementation in the independent curriculum, several things can be concluded, namely first , perennialism does not dominate in the development of the independent curriculum, the orientation of the independent curriculum is more towards progressivism and reconstructivism because it follows cultural developments and social needs of society globally. Second, essentialism dominates in creating content (content) of teaching materials for students, so that it is made focused and systematic. Third, progressivism dominates in the formation of student character through the implementation of teacher learning activities in the classroom. Fourth, constructionism dominates in the independent curriculum in the development of an

education system that involves all stakeholders in the learning environment. This can be seen from the existence of new projects carried out by students directly at school.

There is a compatibility between the independent curriculum and Ki Hadjar Dewantara's conception of education. The suitability of this concept is viewed from philosophical and pedagogical aspects. In the philosophical aspect, the alignment of the independent curriculum concept with Ki Hadjar Dewantara's educational concept includes 1) the independent curriculum concept prioritizes character development; 2) The independent curriculum has a philosophical foundation based on local culture, namely the Trikon principle, where in the continuity aspect it is hoped that students' attitudes will have elements of culture or cultural preservation; 3) The concept of an independent curriculum is also based on the desire to create happiness and character in children, namely the Tri Rahayu principle which emphasizes the concept of happy education (happiness in children); 4) the concept of an independent curriculum also has distinctive characteristics, namely aspects of independence, independence and equal rights among systems, namely educating children to become independent individuals.

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