CURRICULUM 2013 IN THE PHILOSOPHY OF TRADITIONAL EDUCATION PERSPECTIVES

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ABSTRACT
This study aims to find out about the 2013 curriculum in the perspective of traditional educational philosophy, namely essentialism. Then, this research was carried out through literature study by collecting and reviewing a number of literature in the form of journals and books related to traditional educational philosophies. In data collection, researchers read various literature in order to obtain relevant information and in accordance with the research under study. Furthermore, for data analysis, namely by using critical analysis which is an interpretation of the text and addressing the meaning behind an event. Based on the results of the study, it shows that, in the perspective of essentialism, the curriculum is subject centered matter centered on subjects and based on 3R, namely; writing, reading and arithmetic. Although essentialism is a conservative or traditional school, this flow is able to bring and bring about success in the world of education. One of the goals of education in the 2013 curriculum is to develop the intellectual abilities of students and the knowledge that becomes the content is essential skills, mastery of the concepts and principles of subjects.

INTRODUCTION
Education is inseparable from the curriculum, because in the curriculum there are contents that can support and direct education to achieve common goals. Education is basically a life process. With all its complexity, education has a set of elements that work together in an integrated and complementary way. This is related to ancestral values that have been tested and highly upheld by every human being. The other side of education is one of developing the abilities (interests and talents) that exist in each individual so as to make that person an extension of each culture.

Today, education often encounters increasingly complex challenges, this is due to the increasingly advanced or sophisticated technology and information. The progress that occurs makes the values of the ancestors increasingly lose their existence, as if by taking (formal) education the ancestral values are no longer relevant in living life. In fact, education is a cultural transformation from generation to generation.

Challenges in the world of education are strongly influenced by various factors, both direct and indirect. Then socio-cultural conditions take a very crucial place in the success of education. The patterns and habits of people who think pragmatically tend to produce people who think not critically. This is indicated by the results of research stating the low level of literacy in Indonesia conducted by Central Connecticut State University in March 2016 with Indonesia ranked 60 out of 61 countries in international literacy warnings (Helaluddin 2018: 75).

Education has a strategic place in solving problems in life. With education, it will be able to prepare the community so that they have the ability to live as individuals and citizens who are productive, innovative, creative and effective and able to contribute to the life of society, nation and state (Komalasari, 2019: 141). However, this has become an important note in the world of education that, various problems that occur at this time are caused by the loss of the essence of learning that has been carried out so far.

Helaluddin (2018: 75) explains the two educational problems: Literacy and modernization capability minimum and digital information systems. According to him, the basic thing that causes the low level of education in Indonesia is the lack of literacy skills. Then for the onslaught of modernization and digital information systems, it is explained that this highly developed technological progress raises new problems, namely solitary and apathetic personalities, the expansion of external cultures that continue to suppress and are able to replace their own identities, and more tragically that people find it difficult to find the truth of information.

This problem can make education in Indonesia increasingly left behind, without a comprehensive improvement everything will be in vain. It is not only the problem of literacy that is the key to the success of education. Helaluddin said there were several studies, one of which was the result of research from PISA (Program for International Student Assessment) which stated that Indonesia was ranked 69 which was far behind Singapore which was in 1st place (2018: 75).

The challenges in the world of education are getting heavier by being exposed to an outside culture that is increasingly advancing technology and information. This makes Indonesia lose its identity due to the level of consumption of foreign culture which is increasingly mushrooming among the community. Moreover, the (formal) education pathway is used as a forum for being able to get a decent job and not as being educated and having broad insights capable of solving problems in society.

In (formal) education, of course, there is a curriculum which is the basis for implementing education. The curriculum is the heart of education so that the curriculum continues to change in order to answer the challenges and problems that exist in society and at the same time indicate adaptation to changes and developments. Nasution said that each curriculum reflects the wants, aspirations, demands and needs of the community (Komalasari, 2019: 139).

In the research conducted, will discuss the 2013 curriculum in the perspective of traditional education streams focused on the flow of essentialism philosophy which is expected to be able to restore the learning process to its true nature and be able to solve the problems described above.

RESEARCH METHODS

This research was carried out through literature study by collecting a number of literature in the form of books and journals related to traditional educational philosophies. Then in data collection, researchers read various sources in the form of journals and books in order to obtain relevant information and in accordance with the research under study, as well as by identifying books or journals related to traditional educational philosophies in their implications or contributions to the 2013 curriculum.

The data analysis used is critical. Critical analysis is the interpretation of the text and addressing the meaning behind an event scientifically (Suswandari, 2017: 35). Then for the data sources in this study come from literature related to the object under study which is used as a secondary source.

RESULTS AND DISCUSSION

Curriculum 2013

The curriculum is expected to be able to carry out the mandate to develop and shape a dignified character and civilization in order to educate the nation's life (Law No. 20 of 2003 concerning the National Education System). The 2013 curriculum is a competency-based curriculum, therefore its development is directed at achieving the competencies formulated from SKL (Widiyanto, 2013: 15). The Competency Standards for Graduates are the minimum quality of graduates of a level or educational unit, then in accordance with Government Regulation number 19 of 2005 that the Competency Standards for Graduates include attitudes, knowledge and skills (Hanif, 2014: 94).

The Ministry of Education and Culture (2012) states that the curriculum is a set of plans and arrangements regarding the objectives, content and learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals. Competency-based curriculum is a curriculum that is designed, whether in the form of documents, processes, or assessments based on the achievement of objectives, content and learning materials for participants in the implementation of learning based on Graduate Competency Standards (Hanif, 2014: 94)

Then for the 2013 curriculum learning process consists of intra-curricular learning and extra-curricular learning. Intra-curricular based on the principles including; 1) is a learning process with regard to subjects in the curriculum structure and is carried out in the classroom, school and community, 2) the learning process in SD / MI is based on themes, 3) the learning process is based on the principle of active student learning to master Basic Competencies and Core Competencies at a satisfactory level. Meanwhile, extra-curricular learning is an activity that is designed as an activity outside of regularly scheduled learning activities every week (Widiyanto, 2013: 16-17). The extracurricular activities consist of compulsory and optional activities. It should be noted that extra-curricular activities are part of the curriculum that must be carried out to develop the interests and talents of students.

The presence of the 2013 curriculum is able to solve various problems, improve quality, quality and welfare and be able to achieve the goals of national education as written. The curriculum as the soul of education is expected to be able to develop soft skills and hard skills from students. This will happen if the implementation is in accordance with what was planned. Although the change in curriculum on the other hand caused confusion. However, in principle the curriculum change is intended to change the direction of education in accordance with the times.

The 2013 curriculum is a policy issued by the Indonesian Ministry of Education and Culture which is based on a juridical basis, namely Pancasila and the 1945 Law, Law 20 of 2003 concerning the National Education System, Government Regulation number 19 of 2005, Regulation of the Minister of National Education number 23 2006 concerning Graduate Competency Standards and Minister of National Education Regulation number 22 of 2006 concerning content standards (Hanif, 2014: 88).

This of course has a common function and goal in improving the quality of education in Indonesia. As stated in Law number 20 of 2003 National Education System Article 3, namely functions; develop capabilities and shape the character and civilization of a nation with dignity in the framework of the intellectual life of the nation. Purpose; to develop the potential of students to become human beings who believe and have devotion to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (National Education System Law).

This explanation provides an answer that education certainly has a common function and goal in improving the quality of education in Indonesia while maintaining the values that are shared, namely Pancasila and at the same time this shows that traditionalism is still the key or basis of curriculum development in Indonesia. . Therefore, curriculum development continues to occur in responding to every challenge and changing times by making ancestral values the basis of development for the quality of education in Indonesia.

Ministry of Education and Culture Research and Development (2013) through the 2013 revised curriculum formulates 21st century learning as a new paradigm in educational institutions that emphasizes the ability of students to find out from various sources, formulate problems, think analytically and work together and collaborate in solving problems (Fernandes, 2019: 75).

Changes and challenges of the times require educators to find creative and innovative individuals who are able to solve problems in life. The effect of curriculum change is of course changes in the behavior of educators in teaching, but the curriculum changes teacher behavior does not change (Toto Suharya et al, 2010: 108). If you examine the 2013 curriculum that focuses on student activity rather than teacher activity, learning is no longer one direction but more interactive. However, the 2013 Curriculum is not based on one of the educational philosophical streams, but follows these philosophical schools electrically. So that the practice of one-way learning is still being carried out in the 2013 curriculum. The 2013 curriculum, according to the opinion of researchers, is based on the flow of traditional educational philosophy, namely the flow of essentialism.

Curriculum 2013 in the Perspective of Traditional Education Philosophies

In practice, traditional education views that students are like white papers that must be filled in by various kinds of knowledge and the key holder is the educator himself. Educators in this case act as providers of action, one-way communication and students receive action. In this regard, in research conducted by Suswandari (2017: 34) learning is the result of the interaction of the stimulus response. This means that the teacher who gives the action and the student as the recipient of the action is a learning process. Because someone is considered learning if he is able to show changes in behavior after the stimulus-response is imposed.

Classical education is education that is viewed as the oldest educational concept which assumes that the entire cultural heritage is knowledge, ideas or values. The traditional education system has been the dominant system at the primary and secondary education level since the second half of the 19th century, and represents the pinnacle of an eclectic search for the best system (Vernon Smith 2015: 164). Smith further describes the main features of traditional education:

1. Children are sent to schools within the geographic area of a particular district
2. Children are grouped into classes based on age
3. Children attend school at each level according to their number of ages at that time
4. Move up a class after every school year
5. The principles of the authoritarian school and students are expected to conform
6. The teacher assumes responsibility for teaching, adhering to the established curriculum
7. Most lessons are teacher-directed and text-oriented
8. Promotion depends on teacher assessment
9. The curriculum is centered on academic subjects
10. The most common teaching materials included in the curriculum are textbooks. (Freire, Illich, Fromm et al, 2015: 164-165).

If you look at Smith's explanation above, the traditional education style (in part) is still very much connected to the 2013 curriculum. Researcher's analysis of the description is good; grouping students into classes based on age, graduating after every one year of learning, teachers taking responsibility for teaching, sticking to a predetermined curriculum, and text-oriented lessons that this still happens in educational practice in Indonesia. In this section, the views or the relationship between traditional educational philosophies and the 2013 curriculum will be described. The results of the analysis that researchers have conducted on several articles that have been reviewed, according to the opinion of researchers the 2013 curriculum contains several streams of traditional educational philosophy, namely essentialism. Following are the results of the analysis:

Essentialism

Hafid explained that essentialism is an educational theory which wants the foundation used in the education system to be essential things. The things that are essential are time tested, guiding, and have been passed down from generation to generation (Helaludin, 2018: 77). Essentialism appears as a challenge reaction to various educational problems that are flexible, so that according to essentialists, the foundation of education is based on an old culture that has been tested for existence (Helaludin, 2018: 77).

Essentialism argues that the function of basic education is to preserve and transmit elements of human culture. Essentialism focuses on truths that have been thought to be proven for centuries. Furthermore, Komalasari (2019: 43) there are 5 general themes in essentialism; 1) the educational curriculum should emphasize basic tool skills that contribute to literacy, 2) the secondary curriculum should consist of basic subjects which should cover history, mathematics, science, literature and languages, 3) the disciplines required in school situations for systematic learning to be occurs, 4) respect for legitimate authority, both in school and in society is a valuable attitude to be cultivated in students, 5) learning skills or subjects requires mastery in the learning part.

The curriculum in the view of essentialism is subject centered matter, which is subject-centered. Yusuf (2016) essentializes in relation to the curriculum, emphasizes the subject matter or subjects and is based on the 3R stream; writing, reading, and arithmetic (Helaludin 2018: 78). It is no less important that even though the flow of essentialism is a conservative or traditional stream, this flow is able to bring and give birth to success in the world of education. One of the goals of education in the 2013 curriculum is to develop intellectual abilities of students, so that they become people who have adequate intellectual abilities (Hanif, 2014: 111). In the 2013 curriculum, the knowledge that becomes the content of education is essential skills, mastery of subject concepts and principles.

The content of the curriculum is in the form of academic subjects whose accumulation of scientific works is produced by scientists who have been verified and have been recognized. These academic subjects are produced from research that can be accounted for academically by studying facts, concepts, hypotheses and theories (Hanif, 2014: 112). Students are required to master several subject concepts and master subject principles. Then, for educators in the perspective of essentialism, they play a role as someone who has

competence as well as a role model for students. As it is known that to become an educator, you must have four competencies, namely; personality competence, social competence, pedagogical competence and professional competence. So according to Abas (2015: 116) that the teacher acts as an example in monitoring values and mastery of knowledge or ideas.

If you look at the philosophical foundation of the 2013 curriculum, namely education is rooted in national culture and education is cultural inheritance and development (Komalasari, 2019: 144) and by looking at the dimensions of attitude assessment listed in the 2013 curriculum, namely accepting and carrying out religious teachings that he teaches, is honest, disciplined. , responsibility, politeness, care and confidence in interacting with teachers, friends and family, neighbors and love of the country (Permendikbud no. 37 of 2018) then these are the essential values that are required to be passed on to students for every time. level of education and teaching units through the example of educators.

The dimension of knowledge for students is to have factual, procedural, and metacognitive knowledge and be able to relate it to the context of themselves, family, school, society, the surrounding environment, nation and state. Teaching in the realm of knowledge must really have the essence or core of learning which is then developed by students themselves. Then in the skill dimension, students are able to have thinking and acting skills; creative, productive, critical, independent, collaborative, and communicative through a scientific approach according to the developmental stages of students (Komalasari, 2019: 145). So that educators must provide flexibility to students to express the skills possessed by students without having to eliminate the essence of skills and be adjusted to the background of each student.

From the above explanation, it can be concluded that the flow of essentialism is of the view that education is basically essential things, which emphasizes more on a culture that has been tested for its existence. In the Indonesian context, the values that must be conveyed by education are the values of skill which have become common provisions so that the creation of a generation that is strong, intelligent, and able to compete globally and is not infected by outside cultures that can override ancestral values. There are essential skills listed in the 2013 curriculum, namely; reading skills, writing skills, numeracy skills, reasoning skills, and adaptation skills to the environment. With these skills it will create a lifelong generation of learners (long life education).

CLOSING
Conclusion
Basically, the curriculum is designed to create students who are knowledgeable and have good personalities and are able to solve various problems that occur in society. So that curriculum change is a sure thing but not with the ancestral values that have become common holdings. In the 2013 curriculum, there are still ancestral values that are maintained so that students are not easily swayed by changing times and still maintain cultural heritage that has been tested by time.

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