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The Curriculum Implementation for Cross-Cultural and Global Citizenship Education in Indonesia Schools

ABSTRACT: The CCE (Cross-Cultural Education) and GCE (Global Citizenship Education) are two issues now newly attracting attention with the focus on universal human rights and global issues. If the first is a process of education by which individuals and groups can learn to internalize the facts of cultural pluralism to bring about a society that recognizes cultural diversity; while the later is about educating the qualifications, qualities, rights, and responsibilities of global citizens. Many efforts have been made by MoEC (Ministry of Education and Culture) of the Republic of Indonesia to reform the education system and redesign system of curriculum. One of hot issue is concerning with cross culture and global citizenship that can be implemented in primary school as well as secondary school curriculum, as it is one of the requirements in implementing the SDGs (Sustainable Development Goals). The paper, by using the qualitative method and explanation descriptively, discussed some topics concerning CCE and GCE. They are: (1) informing policies and programs lead by MoEC of the Republic of Indonesia in redesigning of new curriculum that give more spaces for increasing the CCE and GCE; (2) identifying general trends as well as indigenous aspects in supporting and enriching teaching-learning activities related to cross-cultural and global education for heterogeneous students; (3) presenting best practices created by schools in developing school culture and global citizenship that empowering students from diverse races, religions, ethnics, and cultural groups; and (4) identifying schools efforts in developing cross-cultural and global citizenship curriculum as meaningful learning experience for students.

KEY WORDS: Cross-Cultural Education; Global Citizenship Education; Curriculum Development; Education Sustainable Development; Indonesia Schools.

INTRODUCTION

The CCE (Cross-Cultural Education) and GCE (Global Citizenship Education) are two issues now newly attracting attention with the focus on universal human rights and global issues (UNESCO, 2014; KICE, 2015a and 2015b; and Vickers & Kumar

eds., 2015). CCE is a process of education by which individuals and groups can learn to internalize the facts of cultural pluralism to bring about a society that recognizes cultural diversity (Boyer & Babbiste, 1996; and Ramsey, Williams & Vold, 2003). In parallel, CCE deals with the process of comprehensive

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school reform and basic education for all students that rejects racism and other forms of discrimination in schools and society, and accepts and affirms the pluralism of ethnics, local culture, languages, religions, economic, and gender, among others in teaching learning activities (Ramsey, Williams & Vold, 2003; Heater, 2004; and Firman & Tola, 2008).

In other side, GCE is now arising as a new topic in the field of education. Global citizenship and global citizenship education can be regarded as an expansion of the idea of community to the world. According to I. Choi (2010), in GCE, global citizens are not referred to as members who have rights and authority, but they are regarded as individuals who belong to and identify with the global community (Choi, 2010). Global citizenship is a quality required for citizens of the global world, and GCE is about educating the qualifications, qualities, rights, and responsibilities of global citizens.

In other words, GCE aims are to empower learners to engage and assume active roles, both locally and globally, to face and resolve global challenges and ultimately to become proactive citizens to be more just, peaceful, tolerant, inclusive, secure, and sustainable world (Boyer & Babtiste, 1996; Boyer, 2010; Schulz *et al.*, 2010; Tawil, 2013; and UNESCO, 2014).

In Indonesia, during the last two decades, various efforts have been made by Ministry of Education and Culture to reform education system and redesign system of curriculum related to improving and maintaining the CCE and GCE, as two aspects of the commitment in implementing SDGs or Sustainable Development Goals (Firman & Tola, 2008; Tawil, 2013; UNESCO, 2014; and SEAMEO, 2017).

The purposes of this paper are as following here. *First*, describing policies and programs lead by MoEC (Ministry of Education and Culture) in Indonesia in redesigning of new curriculum that give more spaces for increasing CCE and GCE, regarding to educational equality for both gender groups, for students from diverse ethnics and tribes and cultural groups, and for exceptional students' quality. *Second*, identifying general

trends as well as indigenous aspects in supporting and enriching teaching learning activities related to CCE and GCE for heterogeneous students for the benefit of nation and global community. *Third*, presenting best practices created by schools in developing school culture and global citizenship that empowering students from diverse races, religions, ethnics, and cultural groups. *Fourth*, identifying schools efforts in developing cross-culture and global citizenship curriculum in terms of core curriculum as well as extra-curriculum in order to meet with the challenge of living global citizenship in 21st century and changing technological, social, economic, national, and global environment.

Indonesia is a big country with thousands of islands, hundreds of ethnics, hundreds of local languages, diverse of variety, and diverse of religions (Friend, 2003; and Taylor, 2003). CCE and GCE are two among many efforts of education system in order to provide diverse communities. The basic philosophy of CCE and GCE are: (1) giving equal opportunities for every student to realize its full potential for preparing their life locally, nationally, and globally; (2) preparing students to participate fully in society and dynamic cultures nationally as well as globally; and (3) preparing teachers to facilitate learning for students regardless of cultural differences and similarities.

By using the qualitative method and explanation descriptively (Creswell, 1998; Denzin & Lincoln eds., 2000; and Elliott & Timulak, 2005), this paper tries to elaborate three matters, namely: (1) CCE or Cross Culture Education and GCE or Global Citizenship Education; (2) History of Curriculum Development in Indonesia; and (3) the 2013 New Curriculum Implementation in Indonesia.

RESULTS AND DISCUSSION

About the CCE and GCE. As it has been mentioned that CCE (Cross-Cultural Education) and GCE (Global Citizenship Education) are two related issues that now newly attracting attention with the focus on universal human rights and global issues (UNESCO, 2014; KICE ed., 2015b; and

Vickers & Kumar eds., 2015). CCE deals with the process of comprehensive school reform and basic education for all students that rejects racism and other forms of discrimination in schools and society, and accepts and affirms the pluralism of ethnics, local culture, languages, religions, economic, and gender, among others in teaching learning activities (Barletta, 2009; and Diaz, 2017). While GCE is, now, arising as a new and challenging topics in the field of education. Global citizenship and GCE can be regarded as an expansion of the idea of community to the world. Its spirit is “We are living in one Earth” (Johnson, 2010; and UNESCO, 2014).

Related with education system, nowadays in Indonesia, CCE is a process of comprehensive school reform and basic education for all students. There are some reasons why CCE is important. Several, among other, are: (1) one of strong elements developing competencies and life skills or soft skills; (2) Indonesia is a multicultural society that includes a wide variety of different cultural perspectives, regarding of values, local languages, tribes, religions, and ethnics; and (3) by giving the CCE, students be able to respect and tolerance for all diverse cultures (Tucker, 1998; Friend, 2003; Taylor, 2003; Firman & Tola, 2008; SEAMEO, 2017; and Suparno, 2017).

The functions of CCE are as the following here: giving a clear self-concept; helping to understand the experience of ethnic and cultural groups in terms of its history; helping to understand and solve conflicts in real society; helping to develop decision-making and social participation and citizenship skills; and recognizing the diversity in language use (Barletta, 2009; Diaz, 2017; and Suparno, 2017).

Global citizenship nurtures personal respect and respect for others, wherever they live. It encourages individuals to think deeply and critically about what is equitable and just, and what will minimize harm to our planet. Exploring global citizenship themes help learners grow more confident in standing up for their beliefs, and more skilled in evaluating the ethics and impact of their decisions (Grossman, Lee & Kennedy eds., 2008; Tawil, 2013; and UNESCO, 2014).

There is a great deal of debate and discussion around this question, as there is around the whole concept of globalization. A useful working definition, however, is offered by Oxfam (2006), a global citizen is someone, who: is aware of the wider world and has a sense of their own role as a world citizen; respects and values diversity; has an understanding of how the world works; is outraged by social injustice; participates in the community at a range of levels, from the local to the global; is willing to act to make the world a more equitable and sustainable place; and takes responsibility for their actions (*cf* Kerber, 1997; Oxfam, 2006; Tawil, 2013; and UNESCO, 2014).

In order to be effective global citizens, young people need to be flexible, creative, and proactive. They need to be able to solve problems, make decisions, think critically, communicate ideas effectively, and work well within teams and groups. These skills and attributes are increasingly recognized as being essential to succeed in other areas of 21st century life too, including many workplaces. These skills and qualities cannot be developed without the use of active learning methods, through which pupils learn by doing and by collaborating with others (Lewin, 1985; Firman & Tola, 2008; UNESCO, 2014; and SEAMEO, 2017).

Jerome S. Bruner (1996), as it has been quoted also by Keiichi Takaya (2008) and Dinn Wahyudin (2016), said that education must be not only a transmission of culture, but also a provider of alternative views of the world and a strengthener of skills to explore them (Bruner, 1996; Takaya, 2008; and Wahyudin, 2016). With the interconnected and interdependent nature of our world, the global is not “out there”; it is part of our everyday lives, as we are linked to others on every continent: socially and culturally through the media and telecommunications, and through travel and migration; economically through trade; environmentally through sharing one planet; and politically through international relations and systems of regulation (Wahyudin, 2016).

In addition, EGCS (Education for Global Citizenship and Sustainable

Development), in 2012, also promotes pupil participation in the learning process and in decision-making, for the following reasons. *First*, everything done in school sends out messages, so we need to exemplify the values we wish to promote. If we wish to affirm beliefs about the equality of all human beings and the importance of treating everyone fairly and with respect, we need to ensure that learning processes, and relationships between pupils and teachers, reflect and reinforce these values. *Second*, research shows that in more democratic schools, pupils feel more in control of their learning, and the quality of teaching, learning, and behavior is better. *Third*, the UN (United Nations) Convention on the Rights of the Child affirms the right of children to have their opinions taken into account on matters that affect them (*cf* Filho *et al.*, 2007; UNESCO, 2014; and SEAMEO, 2017).

As it has been reminded by John Dewey (2009) that education is not a preparation for life, it is life itself (Dewey, 2009). Education for global citizenship deals with issues of global interdependence, diversity of identities and cultures, sustainable development, peace and conflict, inequities of power, and resources and respect. These issues are addressed in the classroom through a wide and evolving variety of participatory teaching and learning methodologies, including structured discussion and debate, role-play, ranking exercises, and communities of enquiry. Such active methods are now established as good practice in education, and are not unique to global citizenship (Lewin, 1985; Tucker, 1998; Oxfam, 2006; and Diaz, 2017).

Curriculum for excellence has at its core a commitment to improved student participation in order to develop the four capacities: successful learners; confident individuals; responsible citizens; and effective contributors (Wahyudin, 2015 and 2016). In this case, the role of the teacher is to enable pupils to find out about their world for themselves and to support them as they learn to assess evidence, negotiate and work with others, solve problems, and make informed decisions (Marble, Finley & Ferguson, 2000; and Wahyudin, 2015).

About History of Curriculum Development in Indonesia. Indonesia is a country of diversity

with about 350 ethnics group living in around 17,000 islands. With the total population approximately more than 250 millions people, they speak with more than 580 local languages, and *Bahasa* Indonesia as national language (Friend, 2003; and Taylor, 2003).

In education system in Indonesia, a new and modern curriculum has shifted from curriculum under Soekarno government as *Orde Lama* (Old Order regime) and Soeharto government as *Orde Baru* (New Order regime) prior to nowadays curriculum system (Thomas, 1991; Hamalik, 1993; Sato, 2003; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014). The education system of Indonesia has been reformed about approximately once every one decade. It underwent as reformation of curriculum, called: 1958 Curriculum, 1969 Curriculum, 1975 Curriculum, 1984 Curriculum, 1994 Curriculum, and 2006 Curriculum as known KTSP (*Kurikulum Tingkat Satuan Pendidikan* or School-Based Curriculum) have been announced. Then, the 2013 New Curriculum has already launched and implemented in school setting (Mulyasa, 2006; Thomas, 1991; Madya, 2010; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

In Indonesia, as also happened in nearly all countries, national curriculum changes would be accompanied by the different educational goals, because in each of these changes there is a specific goal to be achieved to advance our national education (Thomas, 1991; Hamalik, 1993; Madya, 2010; Saputri, 2014; Wirianto, 2014; and Wahyudin, 2015). The changes in the educational curriculum in Indonesia can be described as follows:

First, 1947 Curriculum. It is called *Rentjana Peladjaran* or Educational Planning. At that time, the curriculum in Indonesia is still influenced by the Dutch and Japan colonial education system. *Rentjana Peladjaran* of 1947 can be regarded as a substitute for the Dutch colonial education system, because the atmosphere of national life in that time still in fighting spirit for the independence rather than education development (Hamalik, 1993; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Second, 1952 Curriculum. After the *Rentjana Peladjaran* of 1947, in the 1952 Curriculum in Indonesia was modified.

The 1952 Curriculum was called *Rentjana Peladjaran Terurai* or Elaborated Educational Planning. This curriculum was approaching to a national education system. The most prominent feature of the 1952 Curriculum was each lesson plan should have focus and pay attention to the content of the lessons associated with daily life of the community (Hamalik, 1993; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Third, 1964 Curriculum. In this period, the government tried again to enhance the curriculum system in Indonesia. It was called *Rentjana Pendidikan* of 1964. The main idea of the 1964 Curriculum, which is become characteristic of this curriculum, is that the government has a desire for people to get academic knowledge to equip the elementary school level. On this case, the learning centered on *Pancawardhana* (five groups of subjects) program that includes the development of creativity, taste, intention, work, and moral (Thomas, 1991; and Wirianto, 2014). In this curriculum model, subjects were classified into five groups of subjects: morality, intelligence, emotional/artistic, craft/skill, and physical. Basic education is more emphasis on practical knowledge and functional activities for living of the community (Hamalik, 1993; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Fourth, 1968 Curriculum. It was actually a renewal of the curriculum in 1964, which change the structure of the educational curriculum of *Pancawardhana* become coaching spirit of *Pancasila* (five basic principles of the Republic of Indonesia),¹ basic knowledge, and special skills (Nishimura, 1995; and Gaylord, 2008). The 1968 Curriculum is a manifestation of a change in the orientation of the 1945 Constitution's implementation of a genuine and consistent. In terms of content of curriculum are directed on the activities to improve intelligence and skills, and develop a healthy and strong physic young generation

¹The five basic principles of the Republic of Indonesia are: (1) the belief in one God Almighty; (2) humanity that is just and civilized; (3) the unity of Indonesia; (4) democracy guided by the wisdom of representative deliberation; and (5) social justice for all Indonesians. See, for further information, S. Nishimura (1995); and John M. Echols & Hassan Shadily (2003:406).

(Thomas, 1991; Hamalik, 1993; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Fifth, 1975 Curriculum. This curriculum emphasizes the goal, making education more efficient and effective. It is strongly influenced by the concept of management by objectives. All components of instruction, such as methods, materials, and teaching purposes were specified in procedure of ISD or Instructional System Development. In general instructions, specific instructional objectives, learning materials, learning tools, learning activities, and evaluation should be detail done by teachers as curriculum developers. The 1975 Curriculum was heavily criticized, due to teachers were busy on details editing related to elaborate the abilities that shall be achieved from each learning activity in every lesson (Thomas, 1991; Hamalik, 1993; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Sixth, 1984 Curriculum. In this curriculum, process skill approaches were introduced to all teachers in managing classroom activities. Then, this 1984 Curriculum was also often called the Revised 1975 Curriculum. The students' position is put as a subject of study by giving them more chance in observing something, classify, discuss, to report. This model is called the ASLM (Active Student Learning Method) or SAL (Student Active Learning) and PS (Progressional Support). It was clear that the 1984 Curriculum was oriented to instructional purposes (Thomas, 1991; Hamalik, 1993; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Seventh, 1994 Curriculum. The 1994 Curriculum was implemented in accordance with Law Number 2 of 1989 on National Education System. This curriculum has an impact in a time sharing system, namely by changing from a semester system to the quarter system. The quarter system expected to provide opportunities for the students to be able to receive the subject matter quite a lot. The purpose of teaching emphasizes were focused on understanding concepts and the ability to solve the problems and problem solving (Yeom, Acedo & Utomo, 2002; Mulyasa, 2006; Sutisna, 2011; Saputri, 2014; and Wirianto, 2014).

Eighth, 2004 Curriculum. The 2004 Curriculum is better known as CBC

(Competency-Based Curriculum). Competency-based education focuses on developing the ability to do specific tasks in accordance with performance standards that have been set. CBC was education program that geared toward preparing individual to perform-identified competencies. This implies that education refers to the effort to prepare individuals, who are able to perform the predetermined competencies. It can be noted that the orientation of CBC were, among other: (1) the expected outcomes and impacts which appear to self-learners through a series of meaningful learning experiences; and (2) the diversity that can be manifested according to his needs (Mulyasa, 2006; Sutisna, 2011; Saputri, 2014; Wirianto, 2014; and Power & Cohen, 2015).

Ninth, 2006 Curriculum. It was known as the SBC (School-Based Curriculum) or KTSP (*Kurikulum Tingkat Satuan Pendidikan*). The most prominent difference was the teachers given the freedom to plan learning appropriate with the environments and the conditions of students as well as the condition of the school itself. This is due to the basic framework, standard competence, and basic in each subject for each educational unit has been established by the Ministry of National Education. So, the development of learning tools, like the syllabus and assessment system, is under the authority of schools under the coordination and supervision of District level (Madya, 2010; Falak, 2014; Saputri, 2014; and Wirianto, 2014).

The purpose of SBC or KTSP was included to achieve the national education goals as well as compliance with the distinctiveness, condition and potential of the area, and individual students. Therefore, the curriculum prepared by teachers in school level was possible to allow any adjustment of educational programs to pertaining the local needs (Sutisna, 2011; Falak, 2014; Saputri, 2014; and Power & Cohen, 2015).

About the New 2013 Curriculum's Implementation in Indonesia. In 2014, a new curriculum was introduced. The New 2013 Curriculum is actually a CBC (Competency-Based Curriculum) that is designed to anticipate the needs of 21st century competencies (Dharma, 2008; Kemendikbud RI, 2013;

Saputri, 2014; and Wahyudin, 2015). Based on the characteristic and formula in developing the 2013 New Curriculum, at least, this new curriculum has three characteristics. *First*, competences that shall be gained are determined in advance based on the needs and, then, developing subject area. *Second*, the New 2013 Curriculum has more intact approach, based on the creativity of the students. The New 2013 Curriculum integrated also which composed between one subject to another, so that the three main components of education, they are: attitudes, skills, and knowledge are used as reinforcement in the character formation of the students. *Third*, the New 2013 Curriculum's competencies at each level primary schools, junior high school, and senior high school is designed in continuous and intact (Kemendikbud RI, 2013; and Falak, 2014).

In addition, compared with the two previous curriculum, the New 2013 Curriculum has some new things, among others: (1) curriculum is based on scientific approaches, where learning process emphasizes in observation, questioning, reasoning, tried, and communicate; (2) in primary school level, curriculum approaches are using integrated thematic, it means that the subjects are not taught separately, but they are taught based on certain themes which in it obviously integrates into subjects to gain intended learner competences; (3) gained competences shall be achieved in balance between attitudes, skills, and knowledge in the way holistic and fun learning or joyful learning; (4) all learning experiences emphasize in aspects of attitudes, knowledge, and skills with assessment system is based on the test and portfolio; (5) there are the number of subjects from six to ten grades, such as Religious and Moral Education, Bahasa Indonesia, Mathematics, Arts and Crafts, Physical Education, Sport and Health, plus extra-curricular mandatory Scout/PRAMUKA or *Praja Muda Karana*; (6) in terms of time allocation during working day, time allocation per hour lesson in primary school is 35 minutes, junior high school is 40 minutes, and senior high school is 45 minutes; and (7) load hours of lessons per week: primary school = 36 hours, junior high school = 38 hours, and senior high school = 39 hours (Dharma, 2008;

Kemendikbud RI, 2013; and Falak, 2014).

Besides that, the notable difference lies in the subject matter, where the New 2013 Curriculum is using integrated thematic approach. If in the SBC (School-Based Curriculum) or KTSP (*Kurikulum Tingkat Satuan Pendidikan*), syllabus development activities under the authority of the education unit, but in the New 2013 Curriculum, syllabus development activities shifted to government authority, except for certain subjects which have been specifically developed in the educational unit concerned. It will increase the effectiveness of learning, because the teacher is not busy anymore with the preparation of the syllabus (Yeom, Acedo & Utomo, 2002; Kemendikbud RI, 2013; and Falak, 2014).

A guideline for the implementation of New 2013 Curriculum, as stated in Permendikbud (*Peraturan Menteri Pendidikan dan Kebudayaan* or Minister Regulation of Education and Culture), Number 65-B of 2013, it has been stated that teaching-learning process is organized and developed under the spirit of interactive and inspiring way; fun but challenging activities; motivating the students to actively participate; and provide enough space for innovation, creativity, and independence of students activities in according to their talents, interests, and physical and psychological development of students (Kemendikbud RI, 2013; Falak, 2014; and Saputri, 2014).

Minister of Education and Culture of the Republic of Indonesia, in parallel view and based on Law Number 20 of 2003 on National Education System, said also that curriculum is a set of plans and arrangements regarding the purpose, content, and teaching materials and methods used to guide the implementation of learning activities to achieve specific educational goals. Based on this definition, there are two dimensions of the curriculum: the first is a plan and setting the objectives, content, and material; while the second is the means used for learning activities. The New 2013 Curriculum will be effective implemented from the academic year 2013/2014 meets the both dimension (Kemendikbud RI, 2013; Falak, 2014; and Saputri, 2014).

In the implementation of New 2013 Curriculum (then commonly known as “2013 Curriculum”), it has the pro and contra that arise from various parties, such as in the world of education and in the society, who questioned the importance of the 2013 Curriculum implementation. The government says that in the period 2010-2035, this nation is endowed demographic bonus, which shows the number of unproductive age population is much larger than the productive. The presence of the 2013 Curriculum will transform the national education. The 2013 Curriculum will make Indonesia’s young generation more creative, innovative, and characterized, so that in time can be used to prepare the Indonesian golden generation, the generation currently entering the nation’s 100 years of independence in 2045 (Kemendikbud RI, 2013; Falak, 2014; Saputri, 2014; and Wahyudin, 2015).

As it has been mentioned, curriculum system in Indonesia changed from time to time. In education system in Indonesia, modern curriculum has shifted from Soekarno government (1945-1966) and Soeharto government (1966-1998), prior to 2013 Curriculum today’s system. The education system of Indonesia has been reformed about once every 10 years (Sato, 2003; and Saputri, 2014).

Under the Soekarno government’s period, *Pancasila* as the philosophical foundation of the nation-state was in the center of Indonesian education. *Pancasila* as the foundation of Indonesian education curriculum is symbolized an eagle that is holding the motto “*Bhinneka Tunggal Ika*”, which expresses the unity in diversity (Nishimura, 1995; Gaylord, 2008; and Suparno, 2017).

In Article 39 of 2003 on Civic Education Legislation, based on the Law Number 20 of 2003 on National Education System, the objective of citizenship education is stated as “encouraging democracy and cultivating patriotism”. In Article 2, *Pancasila* and 1945 Constitution are stated as the foundation of public education; and in Article 3, the objectives and functions of public education are defined. Civic Education is declared as a compulsory subject in Article 23 (Depdiknas RI, 2003; and Gaylord, 2008).

Table 1:
Civic Education in 2004 Curriculum and 2013 Curriculum

Subject Titles	Civic Education	Civic Education
Major Factors	National Unification; Values and Norms; Human Rights; Demands of Citizens Authority and Politics; Democratic Society; <i>Pancasila</i> and Constitutional Laws; and Globalization.	<i>Pancasila</i> ; 1945 Constitutional Laws; Unification in Diversity; and Unified of Indonesia.

Table 2:
Compulsory Subjects and Class Hours for Elementary School of 2013 Curriculum

Subjects	Weekly Class Hours per Grade					
	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
A Group:						
<i>Pancasila</i> and Civic Education	5	6	6	6	6	6
Indonesian Language	8	8	10	10	10	10
Mathematics	5	6	6	6	6	6
B Group:						
Arts and Crafts	4	4	4	6	6	6
Physical Education and Health	4	4	4	4	4	4
Total	30	32	34	36	36	36

Table 3:
Compulsory Subjects and Class Hours for Junior High School of 2013 Curriculum

Subjects	Weekly Class Hours per Grade		
	Grade 7	Grade 8	Grade 9
A Group:			
<i>Pancasila</i> and Civic Education	3	3	3
Indonesian Language	6	6	6
Mathematics	5	5	5
Natural Science	5	5	5
Social Studies	4	4	4
English	4	4	4

Table 4:
Compulsory Subjects and Class Hours for Senior High School of 2013 Curriculum

Subjects	Weekly Class Hours per Grade		
	Grade 10	Grade 11	Grade 12
Religion and Morality Education	3	3	3
<i>Pancasila</i> and Civic Education	2	2	2
Indonesian Language	4	4	4
Mathematics	4	4	4
History of Indonesia	2	2	2
English	2	2	2
Arts	2	2	2
Crafts	2	2	2
Physical Education and Health	2	2	2
Total	23	23	23

In table 1, it can be seen the existing topic concerning Civic Education and Global Citizenship in the 2004 Curriculum and 2013 Curriculum.

Currently, the 2013 Curriculum, which emphasizes competency, new teaching and learning model, and assessment methods under the above mentioned principles, is

Table 5:
List of Competencies Related to Social Studies from Grades 7 to 9

Grades	Competency for Each Grade
Grades 7, 8	Explain the sacrifice of founders who built and determined <i>Pancasila</i> .
	Analyze the standards of ratification of the 1945 Constitutional Law of the Republic of Indonesia.
	Have tolerant attitude within the frame of <i>Bhinneka Tunggal Ika</i> .
	Explain the local distinctiveness within the context of unified Republic of Indonesia.
	Have respectful attitude toward morality, norms, principles, and citizenship.
Grades	Competency for Each Grade
Grade 9	Acquire attitude to put <i>Pancasila</i> into practice individually and as a group in daily life.
	Analyze the values and lessons of the 1945 Constitutional Laws of unified Republic of Indonesia.
	Explain social diversity and issues around solving social issues.
	Perform civic activities on the basis of principles of mutual respect and appreciation for the reinforcement of unified Republic of Indonesia.
	Respect values, morality, norms, principles, and religions of the nation and do the best for their improvement.

Table 6:
Six Steps of Scientific Approach

Number	Steps
1.	Observation.
2.	Questioning.
3.	Collection of data and information.
4.	Classification and analysis of data and information, Interpretation of the results.
5.	Communication.
6.	Creating.

implemented (Kemendikbud RI, 2013; Falak, 2014; and Saputri, 2014). In the current 2013 Curriculum in Indonesia, the compulsory subjects and class hours for elementary school are indicated in table 2 and those of junior high school in table 3. Table 4 lists the compulsory subjects and class hours for senior high school.

Under the 2013 Curriculum, globalization is the explicitly stated topic in relation to GCE (Global Citizenship Education); and globalization is covered in grade 6. Currently, Indonesia is trying to successfully implement the 2013 Curriculum, yet their attempts for GCE are not full-fledged yet, except for introducing globalization in the curriculum and teaching-learning process about globalization in the class (Kemendikbud RI, 2013; Falak, 2014; Saputri, 2014; Juandanihsyah, 2015; and Wahyudin, 2016).

The objectives and contents of Indonesian Civic Education presented in the curriculum are relevant to GCE. Furthermore, the representative of Indonesian Ministry of Education agreed with the needs of GCE and

responded positively to the development of teaching guides or units to be jointly applied in Asia and exchanged among students and teachers (Wahyudin, 2016).

Therefore, for the systematic education for the cultivation of global citizenship of Indonesia, the following two tasks should be considered. Firstly, for systematic GCE, the objectives and scopes of the curriculum should be broadened to include the GCE. As the qualities that are required for Indonesian citizens, such as tolerance, democracy, and peace are directly related to GCE, global citizenship can be included in the curriculum by clarifying the relationship between the education of Indonesian citizenship and global citizenship (Wahyudin, 2016).

Next, as GCE should be beyond what is covered in the textbooks of grades 6 and 9, education for the perception of the relationship between GCE and Indonesian people's daily lives should be carried out. It can be achieved by first carrying out the teacher training and student education in the class and, then, by

educating parents and the general public through various community activities. Only when students, teachers, parents, and the general public from consensus about the needs of GCE and its relationship with their daily lives, will it be possible to carry out quality of GCE (Kemendikbud RI, 2013; and Wahyudin, 2016).

The 2013 Curriculum is intended to keep up with the education of 21st century, and it focuses on the development of competencies. The curriculum proposes competencies required for each grade. See, for example, table 5.

The 2013 Curriculum is unique in the way that it lists both the core competencies and specific competencies that are the prerequisites for the core competencies. The 2013 Curriculum emphasizes a scientific approach for teaching and learning all subjects. The scientific approach comprises six steps connected systematically, and each step is presented in table 6.

The 2013 Curriculum is also unique in its assessment methods. It assesses knowledge, skills, and attitude. For knowledge, it assesses facts, concepts, and processes; and for skills, it assesses learning and thinking skills (memorization, reading skills, application, analysis, assessment, and creation). For attitude, it assesses the spiritual and social sides of the learners (Kemendikbud RI, 2013; and Falak, 2014; and Wahyudin, 2015).

In terms of the assessment methods, the domain of knowledge includes written and spoken assessments (including observation) as well as assignments. The domain of skills includes performance assessment, projects, handcraft, portfolio, and written assessments. For the domain of spiritual and social attitudes, so observation, self-assessment, peer-assessment, and writing journals are used (*cf* Schulz *et al.*, 2010; Kemendikbud RI, 2013; Falak, 2014; and Wahyudin, 2015).

CONCLUSION

Currently, Indonesia is trying to successfully implement the 2013 Curriculum. But, in some cases, learning experiences in attempting for GCE (Global Citizenship Education) has not fully implemented yet, except for introducing globalization in the curriculum and teaching-learning process in the class pertaining the globalization.

In term of curriculum concerning with good citizenship, Citizenship Education in Indonesia is covered *Pancasila* (five basic principles of the Republic of Indonesia) and Civic Education. *Pancasila* and Civic Education is a compulsory subject from grade 1 to grade 12 in the school. As compulsory subjects, they are taught in integration approach from first to sixth grades in elementary school. *Pancasila* and Civic Education, then, is taught as an independent subject starting from seventh grade in junior high school.

In the 2013 Curriculum of Indonesia, it is found to include elements of CCE (Cross-Cultural Education) and GCE. However, it showed discrepancies in their actualization of curriculum, and citizenship education is still centered on national citizenship rather than global citizenship. Therefore, a more systematic attempt is needed for the advancement of citizenship education from nation-centered to globally oriented.

The curriculum for CCE and GCE shall be focused on reinforcing the competency of citizens to participate in communities rather than that of individuals to ensure national and international competitiveness. CCE and GCE shall be moved beyond knowledge-based education and aim to lead bring changes in students' behavior there, by empowering them to settle global issues. For the actual implementation of curriculum, the cultural distinctiveness of each country and the differences by groups should be considered.

It is important to help students spread their interest to diverse ethnics, cultures in their own countries, then spread in regional countries, such as ASEAN (Association of South East Asian Nations), Asia countries, and global countries. The objective of CCE and GCE is suggested to develop young generation as citizens are cultivated to form their identity as Asians based on their interest and knowledge of Asia and to participate in settling global issues. Through this, their qualities to participate in issues concerning all humanity are eventually cultivated.²

²*Statement:* We have, herewith, declared that this paper is our original work; so, it is not product of plagiarism and not yet also be reviewed as well as published by other scholarly journals.

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