

Said Hamid Hasan's thoughts on curriculum development in the Indonesian context

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Abstract

This study analyzes Said Hamid Hasan's curriculum development framework and its impact on Indonesian education. As the architect of the 2013 National Curriculum, Hasan has shaped the country's educational landscape. Using qualitative biographical narrative analysis of his works, policy documents, and interviews, the research identifies three core elements of Hasan's curriculum theory: the reconstruction curriculum concept, cultural contextualization with local wisdom, and adaptive curriculum models that address regional diversity. The findings show that Hasan combines social reconstructionist and constructivist approaches while maintaining Indonesian cultural contexts. His framework bridges global educational standards with local implementation needs, offering valuable insights for curriculum development in diverse sociocultural settings.

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INTRODUCTION

The development of the national education curriculum is a manifestation of the evolution of the thought of educational figures who form the foundation of the education system. The conceptualization of the curriculum as a manifestation of life experience offers a distinctive perspective on understanding the complexity of curriculum development. Pinar (1992) articulates that phenomenological and post-structuralist approaches can be implemented to understand the curriculum as a comprehensive textual entity. Further elaboration is provided by Ropo (2018), who highlights the significance of identity narratives in deepening the understanding of human learning experiences. The curriculum is an inherently value-laden construct shaped by the complex interplay of ideological elements, values, and future projections. Crowley (2021) elaborates that curriculum construction is significantly influenced by economic, historical, and socio-cultural contexts, as well as various contemporary realities. In this context, Priestley (2012) introduces the concept of 'teacher agency,' which articulates educators' instrumental role in shaping the learning process.

In the Indonesian context, curriculum transformation has undergone various phases of development, with the 2013 Curriculum representing one of the culmination points in national education reform. Said Hamid Hasan, in his capacity as the head of the 2013 Curriculum development team, presents a different perspective that integrates theoretical understanding of the curriculum with Indonesia's socio-cultural context. El-Den and Sriatanaviriyakul (2019) emphasize that the articulation of expert thinking is a manifestation of understanding, perception, analysis, and interpretation of specific problems or situations.

Although Said Hamid Hasan's contribution to the development of the national curriculum

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has been recognized, there has been no comprehensive study analyzing the foundations of his thought and intellectual contributions in the field of curriculum. Previous studies on curriculum development in Indonesia tend to concentrate on aspects of implementation (Ningrum & Shobri, 2015; Astuti, Prihatno, & Prihatni, 2018) or on policy analysis (Alhamuddin, 2014), without conducting an in-depth exploration of the thoughts of key figures behind curriculum development.

The urgency of understanding Said Hamid Hasan's thoughts rests on two fundamental arguments: his strategic position as the head of the 2013 Curriculum development team directly influences the orientation of national education, and his integrative perspective, which accommodates international theory with local context, provides substantive insights into contextual curriculum development. Documentation and analysis of his thoughts help establish a conceptual foundation for future curriculum development. Schubert (2010), through autobiographical reflection, delineates that understanding the trajectory of curriculum figures' thoughts provides in-depth insights into the evolution of curriculum thinking. The fundamental question posed by Herbert Spencer, "What knowledge is of most worth?" (Tyler, 1949; Schubert, 1986; Dewey, 1915), serves as a point of convergence between practical and theoretical dimensions of curriculum development.

This study aims to analyze the construction of Said Hamid Hasan's thoughts on curriculum development across three main dimensions: the philosophical foundation underlying his thinking, a broader understanding of curriculum development, and a cultural adaptation methodology for curriculum development. Through a biographical narrative approach, this study seeks to explore the fundamental question: How does the construction of Said Hamid Hasan's thinking shape and influence the trajectory of curriculum development in Indonesia?

LITERATURE REVIEW

Developments in understanding the curriculum have undergone significant reconceptualization, especially in how to view the curriculum as a biographical and autobiographical text. In this context, three main approaches have been developed: the concept of Currere from Pinar and Grumet (1992), the feminist biographical approach, and personal practice knowledge developed by Clandinin (1983). These approaches offer new perspectives on how the curriculum is shaped and developed through the personal experiences of its developers.

Personal Practical Knowledge is a key concept in understanding curriculum formation (Pinar, 1970). This concept emphasizes that a person's knowledge is unique and personal (Connelly et al., 1997), formed through experience, imbued with values, and oriented towards practice. This knowledge is more complex than mere information because it is closely tied to its owner's identity and experience. This shows that curriculum formation cannot be separated from the experiences and values possessed by its developers.

To document and transfer this knowledge, the concept of Knowledge Capture is crucial. This process involves extracting knowledge and expertise from experts (Anagnostakis et al., 2016), which can then be transferred to other parties, used to develop technology, and optimized for new systems and processes (Johnson et al., 2019). The significance of this process lies in its ability to bridge the gap between the explicit and tacit knowledge held by experts (El-Den & Sriratanaviriyakul, 2019).

Tacit Knowledge itself is an important component comprising two aspects: technical know-how and cognitive aspects, including beliefs, ideas, and values (El-Den & Sriratanaviriyakul, 2019). This knowledge develops over time and through experience, often in informal, unstructured ways (Johnson et al., 2019). In the context of education, tacit knowledge becomes relevant because it influences how an educator makes decisions and implements the curriculum.

Curriculum development, thus, reflects the holistic view of its developer, including philosophical, historical, psychological, and social aspects (Ornstein, 2018). The interpretation

and formation of values in the curriculum are closely related to the developer's personal experiences and perspectives (Lejeune, 2010). This adds a new dimension to understanding the curriculum not only as a technical document but also as a manifestation of personal experiences and values.

In the practical context of education, this understanding provides space for the "teacher's voice" (Conelly & Clandinin, 1985) in curriculum development. The tacit dimension, which includes experiences, thoughts, and feelings in a specific context, becomes an important consideration. The concept of Teacher Agency (Priestley, 2012) also emerges as a significant factor, where curriculum implementation is influenced by the teacher's internal beliefs, personal values, and environmental conditions. In this context, the curriculum developer is a teacher who can make a difference.

The contribution of this understanding is multidimensional. Theoretically, it enriches understanding of the curriculum as a living document and integrates personal perspectives into curriculum development (Pinar et al., 1995). Practically, this approach provides a new framework in curriculum development and facilitates the transfer of knowledge between generations of educators (Bueno, 2018). Methodologically, it opens new avenues in documenting educators' knowledge and developing methods to capture tacit knowledge in educational contexts (Brown, 2000). Thus, understanding curriculum as a biographical text provides a comprehensive perspective that connects personal, professional, and practical aspects in curriculum development and implementation (Pinar et al., 1995). This approach not only enriches the theoretical understanding of the curriculum but also has significant practical implications in education.

METHOD

This study employed a qualitative approach with the narrative biography method to explore and understand Said Hamid Hasan's Thought. This method was chosen as it allows for in-depth exploration of the subject. The primary focus was to uncover the complex nuances and patterns in curriculum thought. Data collection was conducted through in-depth interviews with Said Hamid Hasan, who was purposively selected to ensure rich, relevant data. The interviews were semi-structured, lasting approximately 60 minutes each, and were conducted between October 2021 and April 2022. Supporting data were gathered through participant observation and document analysis to provide contextual understanding. All interviews were audio-recorded with participants' consent and transcribed verbatim to ensure accuracy.

Data analysis followed an interpretive approach, utilizing thematic analysis procedures. The analysis process involved initial coding, categorization, and theme development. To enhance trustworthiness, several strategies were implemented: member checking with participants to verify interpretations, peer debriefing with fellow researchers, and maintaining a reflective journal throughout the research process. Additionally, triangulation of data sources was employed to ensure a comprehensive understanding and strengthen the credibility of the findings.

RESULT AND DISCUSSION

This section will present research findings on Said Hamid Hasan's curriculum thinking and discuss their implications for curriculum development in Indonesia. The results show that Said Hamid Hasan's thoughts on curriculum can be mapped into three main dimensions: Philosophical Foundation on Hasan's Reconstruction Curriculum Concept, cultural adaptation method, and implementation of curriculum as public policy.

A. Said Hamid Hasan's Short Biography

Prof. Dr. Said Hamid Hasan (1944-2024) is one of the leading figures in Indonesian educati-

on, having made a major contribution to the development of the national education curriculum. As an Emeritus Professor at the Indonesian Education University (UPI) Bandung, he has devoted most of his life to advancing education in Indonesia. His academic journey began at IKIP Bandung (now UPI), and he later pursued a Master's and a Doctorate in Curriculum and Learning at Macquarie University, Australia (Hasan, 2017).

During his career, Prof. Said Hamid Hasan has held various strategic positions in the development of national education. He once served as Chair of the 2013 Curriculum Development Team and was a member of the National Education Reform Team (Hasan, Personal Communication, 2021). His expertise in education is also evident in his role as an expert consultant on various education development projects (Hasan, 2010; Hasan, 2008). As an academic and researcher, Prof. Said Hamid Hasan is known to have deep thoughts in various aspects of education, especially in curriculum development, learning evaluation, social studies education, and values and character education. His intellectual contributions are reflected in his works, including important books such as "Curriculum Evaluation".

Said Hamid Hasan's thoughts and ideas have a significant influence on the development of education in Indonesia. In National Curriculum, Hamid made an intellectual contribution in compiling the 2013 curriculum, reform of the education system, he contributed several ideas regarding the curriculum evaluation (Hasan, personal communication, 2021), in addition he also became the chairman of the change of IKIP to the Indonesian Education University (Hasan, 2021; Sirat, 2011), improving the quality of social studies learning in his classroom (Hasan, 1992) and through various journals he has written, and character building in education. His legacy of thought continues to be an important reference in the development of education in Indonesia. He passed away in 2024, leaving a valuable legacy for the world of Indonesian education.

B. The Impact of Hasan's Curriculum Concept on the 2013 Curriculum

The curriculum concept developed by Said Hamid Hasan illustrates the evolution of complex, comprehensive thought in educational curriculum development. In his theoretical perspective, Hasan articulates the curriculum as an educational design and process that responds to the challenges of the community, society, nation, and humanity (Hasan, 2008). This conceptual framework is built through a systematic delineation process, starting with a simple definition of programs and fields of study and developing into a broader conception that covers aspects of policy and fields of study (Hasan, 2008).

The distinctive characteristics of Hasan's curriculum concept lie in two fundamental elements: challenges and human quality. Challenges are defined as the result of analyzing the gap between reality and the expected ideal conditions, obtained through multidisciplinary observations involving expert perspectives from education, sociology, anthropology, economics, and other fields (Hasan, personal communication, 2021). Meanwhile, the aspect of human quality is placed as a central focus in curriculum development, emphasizing that the curriculum is basically an educational program to humanize humans. Consequences of Challenges and human quality in curriculum development are complexity in curriculum design, technological integration issues, policy-practice misalignment, and inequality in educational and vocational emphasis. Impact of human quality development of critical Skills, lifelong learning, and empowerment through Education. Human quality can result from a well-implemented curriculum (Hasan, 2020).

1. Theoretical Construction

In his theoretical construction, Hasan introduces the concept of curriculum ideas as a foundational element that encompasses the philosophical underpinnings of education, theoretical perspectives on the curriculum, and the specific models employed. These curriculum ideas are essential for creating various curriculum documents and must align with the local socio-cultural

context. The importance of these ideas lies in their ability to address the need to enhance the quality of future generations, particularly in light of the complex challenges society faces.

Hasan's approach to the curriculum embodies a holistic perspective that intertwines the temporal dimensions of past, present, and future, drawing on his academic background in history and anthropology. His analysis emphasizes the human aspect as the central focus of education, reflecting a strong humanistic orientation. This perspective guides curriculum development to optimize human potential in response to future demands.

2. Operational Context

In the operational landscape of education, Hasan views the curriculum not merely as a static list of subjects but as a dynamic ecosystem in which each component thrives in harmony. He recognizes that the arrangement of study areas is not just a practical necessity but a tangible expression of a broader curriculum idea, akin to the intricate design of a well-tended garden. This approach underscores the importance of cultivating each subject with careful consideration of the alignment between learning objectives, content, and teaching methods tailored to meet students' diverse needs. Hasan asserts that the structure of subjects within the curriculum must reflect a delicate balance of knowledge, skills, and values—essential tools for navigating the complex challenges that lie ahead.

3. Content Organization

Hasan emphasizes the critical importance of flexibility in organizing educational subjects, advocating a customized approach that aligns with the distinct contexts and requirements of local communities (Hasan, 2010). This viewpoint frames the curriculum as a dynamic public policy, necessitating continual adaptation to the shifting social dynamics and urgent demands of contemporary society. In this context, the structure and content of subjects transcend mere static frameworks; they emerge as dynamic elements that call for ongoing evaluation and modification.

Hasan created an organizing element called core competence. There are 4 core competencies in each subject, divided into 4 parts: spiritual attitude, social attitude, knowledge attitude, and skills. This organization is made to be the axis of learning. This idea was brought by Hasan (2007) while studying transdisciplinarity. Specifically, in the 4th skill, Hasan expects each piece of learning material to include local content. Integrated curriculum is offered by Hamid in the 2013 curriculum. In line with Klein (2010), interdisciplinarity is a "mantra" for facing the 21st century, involving connecting, integrating, linking, and clustering.

By persistently assessing current needs and challenges, Hasan champions a curriculum that is not only responsive but also relevant, thereby ensuring that education serves as a potent instrument for societal advancement and transformation. This perspective invites educators and policymakers alike to engage in a reflective practice that prioritizes adaptability, fostering an educational landscape that is both inclusive and effective in addressing the complexities of modern life.

4. Curriculum Development

From a curriculum development perspective, Hasan develops a systematic and comprehensive framework. In his view, curriculum construction begins with an in-depth analysis of the future of society and the nation, which is then translated into the qualities of citizens expected (Hasan, 2015). This construction process involves three main stages: (1) identification and formulation of challenges through multidimensional observation, (2) formulation of curriculum ideas that include philosophical and theoretical positions, and (3) development of operational educational programs.

Hasan emphasized that curriculum construction must be built on a clear educational philosophy. This philosophy provides a perspective, emphasizes the core meaning of educational activities, and serves as the basis for developing theories and analyzing educational phenomena (Hasan, 2015). In the process, curriculum construction cannot be separated from the crucial role of curriculum developers, who must have a comprehensive understanding of curriculum ideas and the ability to articulate them as concrete programs (Hasan, 1988).

The aspect that distinguishes curriculum construction, according to Hasan, is its emphasis on the relevance of curriculum ideas to the societal context. Curriculum construction must accommodate the interests of all parties while maintaining a focus on developing the expected human qualities. This process requires a balance between educational idealism and implementation pragmatism, as reflected in how the curriculum is translated into an operationalized educational program (Hasan, 2015).

The importance of evaluation in curriculum construction as a mechanism to ensure the relevance and effectiveness of the curriculum in responding to challenges. This evaluation is critical and assesses the curriculum's ability to respond to the identified challenges (Hasan, 2019). The results of this evaluation are the basis for determining whether a new curriculum development is needed or whether adjustments to the existing curriculum are sufficient. Hasan's contribution to the curriculum discourse lies in his ability to integrate multiple dimensions of the curriculum while maintaining a focus on future challenges and the development of human quality (Hasan, 2008). This approach provides a comprehensive framework that is relevant to contemporary curriculum development.

In the 2013 Curriculum, it is an important milestone to see Hasan's conceptualization of his ideas put into practice. He marked the 2013 Curriculum as a paradigm shift from a knowledge-based curriculum to a competency-based curriculum (Hasan, 2018). Said Hamid Hasan, as one of the main thinkers behind this change, emphasized that despite significant changes, Pancasila remains the main philosophical foundation (Amuzami & Hamami, 2020). Hasan (2018) explained that curriculum development in Indonesia must always be based on Pancasila as the nation's philosophy. He emphasized that the shift from the dominance of essentialism and perennialism to social constructionism does not mean a complete abandonment of standard content derived from scientific disciplines (Hasan, 2018). The eclectic approach in the 2013 Curriculum, which combines various philosophical schools such as progressivism, constructivism, and essentialism (Alfaris, 2015) reflects Hasan's thoughts on the need to respond to the demands of the 21st century. Hasan sees the 2013 Curriculum as an answer to the social changes that have occurred and as an effort to overcome the narrow perception that the curriculum is just a list of subjects. He emphasized the importance of understanding the curriculum more comprehensively and holistically (Hasan, 2018).

The 2013 Curriculum's focus on character development, creativity, and innovation aligns with Hasan's view of the urgency of addressing the character crisis among adolescents. The constructivist approach that encourages students to actively build their own knowledge, as well as the integration of spiritual aspects into the curriculum structure, reflects Hasan's thoughts on the importance of developing students holistically. Although there has been criticism of the clarity of this curriculum's philosophical direction (Alfaris, 2015), Hasan's intellectual contribution remains significant in shaping the 2013 Curriculum to address contemporary challenges while maintaining the fundamental values of the Indonesian nation.

In certain subjects, such as history, Hasan's thoughts are reflected in the aim of developing students' critical and imaginative thinking, as well as strengthening a sense of nationalism and love for the country (Hasan, 2013). This aligns with Hasan's view of the importance of balancing global competence and national identity in education. Although the 2013 Curriculum faces several implementation obstacles, including inconsistencies with several existing laws and regulations, Hasan's thoughts remain an important foundation in ongoing efforts to improve the

Indonesian education system.

C. Social Foundation and Cultural Adaptation Method

Hasan's thought is distinguished from others by his interpretation of culture. While other curriculum experts, such as Nana Syaodih Sukmadinata, place greater emphasis on the psychological aspect (Sukmadinata, 2010), Said Hamid Hasan extensively discusses and describes the cultural aspect (Hasan, personal communication, 2022). In line with his expertise in History and Anthropology, Hasan possesses comprehensive knowledge of the origins of history and cultural development, particularly of Indonesian culture. An instrument known as Education is necessary, at a minimum, for culture to persist (Rosidi, 1995). Consequently, these social and cultural aspects significantly influence how a curriculum can be accepted and effectively implemented within a society.

Indigenous culture constitutes a nation's identity (Hasan, 2020). Therefore, to avoid lagging behind national and global developments, a nation must maintain connections with other entities. With this ethos, as he mentioned in his curriculum conception based on the concepts of past, present, and future (Hasan, 2018), there exists a pattern that subsequently became Hamid's characteristic approach in reconciling cultural elements (Hasan, personal communication, 2021). There are several systematic stages of theory, namely (1) interpreting the concept in general, (2) analyzing the cultural concept where it appears, (3) analyzing local culture, and (4) carrying out cultural acculturation. The summary is in the following table.

Table 1. Summary of problem-solving patterns by Said Hamid Hasan's interview (Hasan, 2021)

	General Concept	Analyzing the cultural concept where it appears	Analyzing local culture	Carrying out cultural acculturation
Case of Implementation of Cooperative Learning in Bali	Cooperative Learning	Cooperative Learning emerged in the Western world	The influence of the caste system was found	Adjustment of the method by considering the caste system
Case of Critical Thinking During Guest Lectures in Japan	Critical thinking skills	Reluctance to ask questions directly	Use of written questions	Achieving competence in a culturally appropriate manner
Case of religious tolerance	Tolerance between religious communities	Analysis of the Western vs. Indonesian context	National holiday system that accommodates all religions	A model of tolerance that is appropriate to the Indonesian context
Women's Emancipation	Gender equality	Differences in the historical context of the Western and Indonesian feminist movements	Application of equality in the Indonesian context (such as equal pay)	A model of emancipation that is appropriate to local values

When Hasan carried out his stages of adaptation, he paid attention to several principles that formed the basis for implementing cultural acculturation. Among them, first, Hasan emphasized the importance of context, including cultural background, local values, and local wisdom. Second, he carried out a preservation of values to maintain cultural identity, avoid uprooting

from cultural roots, and uphold religious values. Third is the flexibility of implementation (Hasan, 2021). In this aspect, the priority is that universal goals can be achieved in different ways, methods can be adjusted to the context, and forms of implementation can vary.

Hasan consistently underscores several critical implications for curriculum development. He posits that the curriculum must be rooted in local wisdom, that it should consider the cultural context when selecting learning methods, and that a thorough cultural analysis is essential prior to implementation. Hasan's approach to cultural adaptation illustrates that the efficacy of curriculum implementation is highly contingent on the ability to reconcile universal concepts with local contexts. His systematic approach facilitates the integration of innovative ideas while upholding society's fundamental values.

D. Implementation Curriculum as Public Policy

Analysis of curriculum development in Indonesia reveals the problem of discontinuity in education policy (Hasan, Personal Communication, 2022). A curriculum development practitioner highlighted that education policy in Indonesia is often "disjointed", showing a lack of consistency in curriculum implementation over time. This phenomenon makes it difficult to create an effective and sustainable education system.

A case study of the 1975 Curriculum provides a clear picture of the gap between modern education theory and its implementation in the field. Although this curriculum adopted progressive concepts such as the Student Active Learning Method, there were significant obstacles in its implementation. The use of a content-based curriculum model was not in line with the active learning approach being promoted (Hasan, Personal Communication, 2022). In addition, the definition of content, which was limited to substantive aspects, ignored the development of the learning process as an integral part of the content.

Challenges in the implementation process remain widespread, particularly the difficulty of translating curriculum ideas and documents into practice in the field (Hasan, 2020). The Learning Development System Model (SPSI), which should be an innovation, has instead been reduced to a mere teacher-discussion tool, deviating from its original purpose (Hasan, 2021). Hasan (2020) describes the General Instructional Objectives and Specific Instructional Objectives created by teachers as an extension of national education goals. In practice, it is no longer a design aligned with curriculum development but rather a goal of teacher deliberation. The tendency for curriculum implementation to become merely a list of topics, rather than being grounded in underlying concepts, hinders effective teaching and learning (Samala et al., 2024). Satiadarma (2015) mentioned this because teachers are often not trained in modern teaching methodologies. As a result, the learning process is often reduced to mere memorization of factual information, moving away from more comprehensive and holistic educational goals (Hasan, 2020). Likewise, the fate of active student learning has been introduced for a long time; there are still difficulties in changing teaching practices at the school level (Satiadarma, 2015).

An evaluation of the 1994 Curriculum revealed that the same problems recurred in both design and implementation. This indicates a failure to learn from past experiences and mistakes, and an inability to transform academic criticism into real improvements in the education system (Hasan, Personal Communication, 2022). The persistence of these problems reflects structural barriers in the process of curriculum development and implementation in Indonesia.

Since 2004, the government has attempted to address these problems by adopting more systematic principles for curriculum development. During this period, there was a change in the constitutional system of the Government of the Republic of Indonesia and the enactment of Law Number 20 concerning Regional Government, thereby making education part of regional autonomy (Hasan, 2008). The change in the system of government from centralization to decentralization has also caused turmoil in education management, adding to the complexity of curriculum

implementation at the regional level (Bjork, 2003). Bjork's (2003) findings that regional governments have not seriously studied what is needed, the policies needed to advance Indonesian education, especially in the region. This reality is not much different from Devas' (1997) findings, which show that the Indonesian version of decentralization amounts to the transfer of public service authority, the presence of incompetent regional officials, and an increase in corruption rates.

The implementation of the curriculum should take into account local culture and national identity, as they play a crucial role in shaping students' understanding of heritage and values. In Indonesia, the development curriculum has broad implications for the formation of national identity and the preservation of Indonesian culture. As Ki Hajar said, education is rooted in the nation's culture. If we ignore local culture, the Indonesian people's identity will be lost. Gradually, Indonesian people changed their philosophy of life, which originated from Indonesia, into a very materialistic Western philosophy: *carpe diem* (enjoy life in the present), which is not in accordance with our culture (Hasan, Personal Communication, 2021). If this phenomenon is left unchecked, it will be infected with secularism. It is characterized by the elimination of religious values from life, the elimination of the sacredness of religion from politics, and the elimination of nature's charm (Cox, 2013). In facing this global phenomenon, there needs to be a balance in accepting foreign culture and maintaining local wisdom.

The results of this analysis emphasize the importance of a holistic approach in curriculum development that considers historical, cultural, and prospective aspects for the future of Indonesian education. A more comprehensive and sustainable strategy is needed to develop and implement the curriculum, taking into account Indonesia's socio-cultural complexity and the global challenges it faces. Only with an integrated and consistent approach can curriculum development in Indonesia achieve its goals of improving the quality of national education and of forming a generation ready to face future challenges.

CONCLUSION

Said Hamid Hasan's thought on curriculum has profoundly shaped Indonesian education by integrating social reconstructionist and constructivist approaches, all while respecting local cultural contexts. His frameworks comprise three core elements: Reconstruction curriculum concept, cultural contextualization with local wisdom, and adaptive curriculum models. These elements effectively bridge global standards with local needs, providing valuable insights suitable for diverse sociocultural settings. Particularly influential in the 2013 curriculum, Hasan's work underscores a competency-based approach and an integrated concept, while also tackling challenges such as policy discontinuity and the need to balance global competencies with national identity.

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