ANALYSING THE VALUES OF EQUALITY AND FREEDOM IN THE NATIONAL CURRICULUM 2013 FOR SENIOR SECONDARY SCHOOLS IN INDONESIA

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Abstract

The context of developing curriculum in Indonesia is indeed unique yet challenging, considering the widespread of archipelago and its diverse society. It leads to differences in the ease for children to access to education and for the government to develop the curriculum. which results in inequality. The limited capacity to develop the centralised curriculum has made inequality in educational access and it remains unsolved. In the democratic society where equality and freedom become its characteristics, curriculum should be the central role to empower learners to engage inthe modern democratic society and to adapt to the rapid global changes. It is indicated by their ability to participate in transformation and problem solvingthrough communication, creativity and collaboration. This paper explores the values of equality and freedom in the National Curriculum 2013 for senior secondary schools in Indonesia as the guideline for schools to set their objectives and for teachers to deliver the knowledge. It is to find out whether the curriculum development is based on those values and how equality and freedom are inculcated in the curriculum implementation. This centralised curriculum has focused on knowledge rather than emphasised on democratic values to live in freedom and equal society. Therefore, the values of democracy in the development of the National Curriculum for senior secondary schools in Indonesia is just rethoric.

Keywords: curriculum development, democracy in education, national curriculum

Abstrak

Konteks pengembangan kurikulum di Indonesia cukup unik dan menantang dengan luasnya kepulauan dan masyarakat yang majemuk. Hal ini mengarah pada perbedaan bagi anak-anak untuk mengakses pendidikan dan bagi pemerintah untuk mengembangkan kurikulum, sehingga mengakibatkan kesenjangan. Terbatasnya kapasitas untuk mengembangkan kurikulum terpusat menimbulkan kesenjangan dalam akses pendidikan yang terus menjadi masalah. Dalam masyarakat demokratis, yang berciri kesetaraan dan kebebasan, kurikulum seharusnya memegang peran utama untuk memberdayakan pembelajar ikut serta dalam masyarakat demokratis and beradaptasi dengan perubahan global. Hal ini ditandai dengan kemampuan berpartisipasi dalam perubahan sosial dan pemecahan masalah dalam masyarakat melalui komunikasi, kreativitas dan kolaborasi. Artikel ini menggali nilai-nilai kesetaraan dan kebebasan yang terkandung dalam Kurikulum Nasional 2013 untuk sekolah menengah atas di Indonesia yang merupakan panduan bagi sekolah untuk menentukan tujuan dan bagi guru untuk menyampaikan ilmu. Selain itu, artikel ini akan mengulas apakah kurikulum tersebut berdasarkan nilai-nilai tersebutdan bagaimana nilai-nilai tersebut ditanamkan dalam implementasi kurikulum. Kurikulum yang terpusat lebih fokus pada ilmu pengetahuan daripada nilai-nilai demokrasi untuk hidup dalam masyarakat. Maka, nilai-nilai demokrasi dalam pengembangan kurikulum nasional untuk sekolah menengah atas di Indonesia masih sebatas retorika.

Kata kunci: pengembangan kurikulum, demokrasi dan pendidikan, kurikulum nasional

Introduction

The curriculum has a central role inthe field of education, which has the fundamental aim of preparing learners for involvementwithin society. Therefore, curriculum planning should consider-various aspects of life to successfully achieve the goal of education. In this rapidly changing society, the curriculum should respond not only to economic growth but also to the development of social, political and moral aspect as the moral aim of education is to educate people for living in a democratic society (Kelly, 2009). In democratic society, people share ideas and communicate to build social transformations and to solve problems.

There are multiple definitions of curriculum but the term 'curriculum' used hererefers to Lawrence Stenhouse's definition, as cited by Moore, that curriculum is seen 'as a plan or prescription

about what one would like to happen in schools and as the existing state of affairs in schools, what does in fact happen' (Moore, 2015). Therefore, in the following discussion, the curriculum will address how the national curriculum is implemented atsecondary school level.

The schools in Indonesia refer to the National Curriculum which is designed by the central government. In the decentralised system of education, the centralised curriculum has become the guideline for schools to develop their school-based curriculum. It is to give freedom for schools to decide their objectives and contents which enable learners to participate in the democratic society. However, the limited capacity has become the challenges to develop the curriculum which incorporate the values of equality and freedom.As the results, learners are not familiar with how to adapt to global changes and how to solve the problems in society. The purpose of this paper is to briefly analyse the Indonesian national curriculum in relation to the democratic form of life and to consider whether the curriculum for senior secondary schools is based on values of equality and freedom, as the characteristics of democratic society.It seemsthat the values of equality and freedom in the development of the 2013 National Curriculum for senior secondary schools in Indonesia as a democratic country is just rhetoric.

There will be three major points to discuss in this paper.It will first consider theeducation system and curriculum within the Indonesia context. This is followed by a discussion oftheeducation within democratic society. After that,the curriculum will be analysedregarding the values of equality and freedom. At the same time, the implementation of the 2013 National Curriculum in Indonesia will be presented.
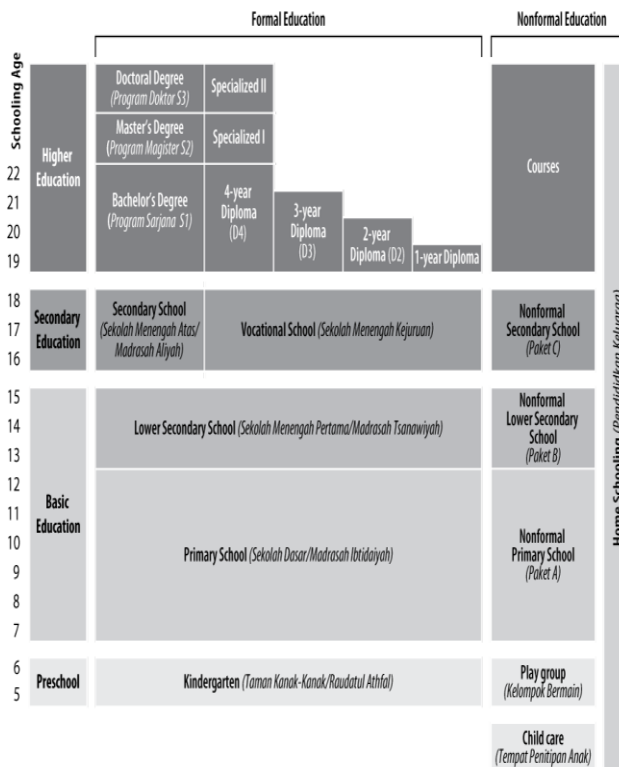
Education System in Indonesia

To start the discussion, it is worth considering the Indonesian education system. Located in South East Asia, an archipelago Indonesia has a multicultural society. The 1945 Constitution of the Republic of Indonesiamandates that allcitizens have the equal right to receive an appropriate education and the government provides the system, which is regulated by laws. The 2003 National Education Law stipulated the aim of national education as follows:

The National Education Law Number 20 Year 2003 Chapter II Article 3:

"National education is to build capability, character and civilization of the nation for enhancing its intellectual capacity at developing learners' potentials to be faithful and pious to One and Only God, possess moral and noble character, healthy, knowledgeable, competent, creative, independent, democratic and responsible."

Figure 1
The Aim of National Education (Indonesia. Ministry of Education and Culture, 2003)

The Indonesian government, through the Ministry of Education and Culture (MoEC),controls the education system and provides access to education for all children aged 7- 18 years old, enabling them to attend schooling. Free basic education is provided from grade 1 to 9, called the nine-year compulsory education. Now, the government is preparing for the compulsory education up to 12 years from grade 1 to 12. In brief, the education system in Indonesia is illustrated below:

Figure 2
Education system in Indonesia
(www.timssandpirls.bc.edu, 2017)

As illustrated in Figure 1.2students are to follow the level of formal education, or else they can choose to followinformal or non-formal education. There are five types of formal education: general,vocational, special, religious and in-service. Alternatively, non-formal education is provided for community members who need education services as a replacement and complement to formal education to support a life-long education. It

comprises early childhood education, literacy education, courses and life skills education, training and internship, women empowerment and equivalency programme. Informal education in the form of self-learning includes family education or home education. It is equal to the outcome of formal and non-formal education(UNESCO, 2011).

Referring to the 1945 Constitution, the structure of the education system in Indonesia needs to accommodate a diversity of population, socio-economic status, culture and opportunities in geographically dispersed islands (see Figure 1.3). Consequently, in 2001, following the reform after the 1997 economic crisis, managerial and financial responsibilities of public education have been decentralised from the central government to a district level, the third of five layers of government hierarchy (Kristiansen, 2006).

Table 1
Educational Statistic in Brief (Indonesia: MOEC, 2015)

Variables	PS	JSS	SSS
Areas (km2)			1,910,931.32
Number of provinces			34
Number of islands			17,504
Population			251,543,400
Number of students	26,040,407	12,775,079	12,569,500
Number of teachers	2,446,026	1,112,061	877,393
Number of schools	147,531	36,518	24,934

PS : Primary School (7-12 years old)

JSS: Junior Secondary Schools (13-15)

SSS : Senior Secondary School (16-18)

It is said that decentralisation is commonly regarded as a basis for developing democracy (Kristiansen, 2006) as it shifts the authority of central government to provincial and district levels. In the context of Indonesian education, decentralisation refers to the school-based management processby which schools are given the freedom to manage their institution independently regarding the national guidelines and to obtain support from society to improve the quality of the school service (Firman, 2008). This decentralised system includes curriculum implementation in the 2006 school-based curriculum. However, decentralisation in the education service has cause dinequalities of distribution of education access, facilities, and competent teachers (Firman, 2008).

Access to education in Indonesia is limited to some remote islands,particularly in eastern Indonesia. For example, there are inappropriate school facilities, limited access to schools, no electricity and the internet, and lack of teachers in several rural areas. Considering the extensive natural resources, potential, and strategic position,

OECD/ADB (2015) recommended thatit is imperative for Indonesia to develop its human capital through education that focuses on effective learning and skills to respond to a global market. Managing several transitionsfrom authoritarian to democracy, centralised to decentralised and an agronomy to an industrial economy is a challenge for Indonesia in a diverse and disperse society. Nevertheless, development in the education sector remains crucial.

Democracy and Education

Indonesia is a democratic country, based on the*Demokrasi Pancasila* as Indonesian state philosophy (Morfit, 1981). *Pancasila*derived from Sanskrit's '*panca'* means five, while *'sila'* means principle. Itrefers to the five principles of Indonesian ideology: (1) Belief in one God, (2) just and civilized humanity, (3) unity of Indonesia, (4) democracy led by wisdom of deliberation among representatives of people, (5) social justice for all. Overall, *Demokrasi Pancasila* defines that Indonesian citizens have their freedom but are limited by the values of *Pancasila*. As a national ideology, Pancasila was introduced in the curriculum of all school levels as a compulsory subject, included in citizenship education subject. The subject isintended to build nationalism, to introduce students nearly 17 years old to democracy through a general election, and to enable young people to comprehend their role as part of society.

John Dewey's *Democracy and Education* (1916) recognised democracy as a mode of associated living (Nodding, 2013), which incorporates two characteristics: (1) members of a democratic social group share their interests and activities and (2) the group engaged with other groups. Additionally, there are several values identified during the interaction of democratic groups in the 21ˢᵗ century, including cooperation, communication and creativity (Nodding, 2013). It implies that the role of communication in the process of constructing shared values in educational thinking is a fundamental part of a democratic society. In more specific purposes of education in the recent era, Englund (2000) identified the latest philosophy of education - neo-pragmatism –and sees the purpose of education as facilitating deliberative democracy, in which people are involved in finding solutions to problems and in making a better society through communication.

In the context of curriculum development, the curriculum for education in a democratic society should provide a liberating experience, as proposed by Kelly (2009):

…within a democratic society, an educational curriculum at all levels should be concerned to provide a liberating experience by focusing on such a things as the promotion of freedom and independence of thought, of social and political empowerment, of respect for the freedom of others….(Kelly, 2009:8)

Meanwhile, Carr (1998) assumed that to promote a curriculum empowering all citizens to participate in a modern democratic society is by preparing students to engage in the process of democratic transformation in society.

It is likely that schools have an important role as a placeof building democratic values. It is the role of school teachers to promote students' deliberative thinking and communication(Nodding, 2013). However, the way in which schools set their objectives will determine the process of democracy in schools. School organisations and programmes might be part of enabling students and teachers to build values of freedom and equality that characterise democracy. These might include providing some extracurricular activities for students; supporting students organisation boards; accommodating some disabled students; openinga discussion forum among students, teachers, and the school principal; choosing subjects based on students' interest, etc.

Equality and Freedom in the National Curriculum

Discussions about democracy do not merely concern freedombut also equality. Freedom might refer to being free from constraints; thus, freedom in education is almost lost because every part of the content and method is prescribed and controlled (Kelly, 2009). Furthermore, equality is defined as a key feature of democracy and refers to empowering capacities and capabilities so that people become autonomous individuals in a community. How is a curriculum planned and implemented to be based on the values of democracy and to build democratic individuals?

To begin a discussion about analysing and interpreting curriculum planning and implementation, it is necessary to examine the rationale developed by Tyler (2014), who suggested four dimensions. Those four rationales are outlined in the following questions:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organised?

4. How can we determine whether the purposes are being attained? (Tyler, 2014: 59)

Curriculum Objectives

White (2007) assumed that the basic aim of education is to promote individual potential; hence, curriculum should be designed accordingly. Theaim of the 2013 National Curriculum, as stipulated by the Ministry of Education and Culture (2013),is:

> "to shape the individuals who are faithful in God, good in characters, confident, successful in learning, responsible citizens and positive contributors to the civilizations."

Figure 3
The aim of national curriculum in Indonesia (MoEc, 2016)

In response to current global challenges and the moral crisis of young people (Hamied, 2014) and the need of global citizens in developing countries to compete in a wider global market (Rivera, 2003), the MoECreplaced the 2006 School-Based Curriculum with the 2013 National Curriculum. This change causedpublic debate, especially among educators about the urge of the government to change a curriculum due to a harsh decision process and an absence of curriculum evaluation.

The 2013 National Curriculum planning presented no significant differences from the previous one. There are four new ideas of an amendment: curriculum concept, core textbooks, teaching-learning method and evaluation (Kemdikbud, 2014). Those four aspects are mostly similar to the previous curriculum, except the 2013 curriculum emphasises character education instead of knowledge and skill. A comparison of those two curriculums is presented in the table below:

Table 2
Comparison of amendment the 2013 curriculum to the 2006 curriculum

No	Aspects	2013 National Curriculum	2006 Curriculum
1.	Concept	- Focus on moral and character education - Core competence and basic competence	-Focus on knowledge and competence -Competence standard and basic competence
2.	Textbook	Student book	Student book and teachers' book
3.	Teaching process	Scientific approach	Learner-centred
4.	Assessment	Assessment for learning	Portfolio

The MoEC claimed that a different concept of curriculum is maintaining moral and character education to balance between knowledge, skill and character to promote students' potential as mentioned in the aims of education and curriculum objectives (Kemdikbud, 2014). This concept corresponds to the approach of a curriculum as a process and development (Kelly, 2009). It is derived from a perspective that the fundamental concern of curriculum planning is that the curriculum should not only start from the underlying principles in practice but also concern about human development within a democratic society. Instead of following the aim and guidelines of the national curriculum, schools might consider what their local educational programme offers to enable students to attain the objectives.

Settingobjectives, schools might begin from the values or principles underlying the judgement, which is called a philosophy of education. Some investigations, as presented by Tyler (2013), identified that there are essentialist and progressive philosophies to encapsulate the school objectives. Essentialist (subject specialist) emphasises cultural heritage as the primary source of learning, impressed by 'the body of knowledge collected over many years, so-called cultural heritage' (Tyler, 2013: 60). Meanwhile, the progressive theory (child psychologist) focuses on students' interests and needs.

Schools might have a different philosophy to set their objectives. Likewise, those objectives might lead schoolstodecide which subjects should be mandatory for students, the reasonsfor selecting school subjects, and how to teach them. Returning to the basic underlying principles to determine them, Elgström and Hellstenius (2011) distinguished between perennialism, essentialism, progressivism and reconstructivism as a school of thoughts, articulating what kind of knowledge is important and how to teach knowledge. Perennialism and Essentialism focus on knowledge, which is rooted in traditional education and evidence-based experience; while progressivism and reconstructivism emphasisethe link regarding education and societal problems and social changes; therefore, integrated knowledge is fundamental.

Knowledge is essential in curriculum planning. Kelly (2009) identified the problematic nature of human knowledge as the reason of having knowledge-content of curriculum to be the first in curriculum planning. Two views emerging on the nature of knowledge are (1) an absolutist which views knowledge as acquired independently of information from the senses, and (2) an empiricist who views knowledge as only acquired from the evidence of the use of our senses (Kelly, 2009).At this stage, schools might determine what knowledge students should acquire and how the teacher helps to transmit this knowledge and how it relates to other aspects of the curriculum. However, he suggested that 'whatever view one takes of education, that view will be predicated on certain assumptions about the nature of knowledge and a particular set of values' (Kelly, 2009).

The essentialism strongly influencesthe content of the 2013 national curriculum,although the social reconstructivism provokes the aims. As mentioned previously, the purpose of the Indonesian curriculum is to build a holistic human being and promote individuals' potential to contribute to civilisation. It means that the curriculum should enable students to resolve the problem and make a change in society. Meanwhile, the content of the national curriculum in Indonesia is influenced by essentialism, which focuses on knowledge.

Curriculum Content

Students in senior secondary schools in Indonesia will learn the same subject and the same time allotment. Following the guideline stipulated in the 2013 National Curriculum, all schools -both in urban and rural areas -in Indonesia deliver the same state-mandated subjects for all students from grade 1 to 9, while subjects for grade 10-12 comprises of core subject and elective subjects as presented in Figure 2.1. Core subjects for national senior secondary schools are religious education, Pancasila and citizenship education, Indonesian language, mathematics, the History of Indonesia and English. However, students might choose among three specific programmes - science, social, or language - with its optional subjects. Schools give freedom and equal chance to students to attend religion class based on their faith.

The government is responsible for controlling the quantity and quality of same subjects for all students. Adler (2013) argued in his *Paideia Proposal*that to provide the same quality of schooling means to give the same course of study for all students. He claimed that a democratic society should provide equal opportunity of education for all children and should ensure they receive the same quantity and quality of education. This proposal is in contrast with the education distribution in Indonesia which shows inequality in access, educational quality, and teacher qualification in remote areas, indicated by a lack of proper schools and facilities, and high levels of unemploymentand drop outs (OECD/ADB, 2015). Coombs (1994) associated inequality of educational access with socio-economic status and could be overcome by a public

educational programme concerning financial support. Additionally, he outlined that access to knowledge distribution in different schools is deserving of attention.

Table 3
Structure of Subjects for Senior Secondary Schools (MoEC, 2016)

Nu.	SUBJECT	Time Allotment/week		
		Grade X	Grade XI	Grade XII
Core Subject (A)				
1	Religious Education	3	3	3
2	Pancasila & Citizenship Education	2	2	2
3	Indonesian Language	4	4	4
4	Mathematic	4	4	4
5	History of Indonesia	2	2	2
6	English	2	2	2
Core Subject (B)				
7	Art and Culture	2	2	2
8	Physical Education	3	3	3
9	Craft & Entrepreneurship	2	2	2
Hours per Week (Core)		24	24	24
Optional Subject				
Science Program				
1	Mathematic	3	4	4
2	Biology	3	4	4
3	Physic	3	4	4
4	Chemistry	3	4	4
Social Program				
1	Geography	3	4	4
2	History	3	4	4
3	Sociology	3	4	4
4	Economy	3	4	4
Language Program				
1	Indonesian language and Literature	3	4	4
2	English language and Literature	3	4	4
3	Other Foreign Languages (Arabic, Japanese, Korean, German, French)	3	4	4
4	Anthropology	3	4	4
Optional Subject (Cross Program)		6	6	6
Hours per Week (optional)		18	22	22
Total Hours per Week		42	46	46

Data from a 2010 survey of Indonesian employers (World Bank, 2010) with a senior secondary education backgroundshowed that one-quarter of those employees were considered to have very poor quality; only seven percent were rated well. It was mentioned that they lacked technical area skills (numerical competencies, obsolete equipment training and modern technology usage) and soft skills (communication and teamwork skills). It can be assumed that the education in schooling is ineffective because students graduate from schools without a sufficient acquisition of knowledge and skills. Moreover, they are not developing the capacities to cope with a changing world. As a result, OECD/ADB (2015) recommended addressingthe challenges by paying attention to the needs of effective skills for the relevant jobs and by providing deeper education to develop cognitive capacities, to understand the limitation of their knowledge, to build interest in further learning, and to respect diversity.

Adapting to global changes requires education that focuses on competence in the form of how to apply knowledge and skill at work and in a community. Accordingly, strategies to improve knowledge and skill should involve a knowledge-based approach in the school curriculum. A knowledge-based curriculum has its 'powerful knowledge' (Young, 2013) meaning that all children should have the same curriculum, and learn the same knowledge obtained from school. However, this approach might cause inequalities in remote areas in Indonesia where a marginalised community exists. For instance, students in urban areas learn Englishto continue studying, while students in rural areas struggle to learn the national language, Bahasa Indonesia to communicate effectively to people in other areas. They might think that they do not need to learn technology as there is no access to IT facilities, but they need to learn how to plant rice, how to catch fish, how to conserve their forest, and even to read and write correctly in their first language. Therefore, the 2013 national curriculum does not work in these areas.

This knowledge-based curriculum argued that inequalities in education distribution can be reduced by improving educational opportunities (Young, 2013). This approach views knowledge characterised by its specialisation of concept in the form of subjects, to foster social justice, distinguish everyday knowledge and school knowledge (context-specific) andtaught by a specialist teacher. Therefore, a subject-based curriculum is appropriate for the national curriculum to ensure the same knowledge when students move from one school to another. Again, inequalities in social and economic conditions and the diversity of Indonesia become the challenges of implementing this approach.

In contrast with the previous views, Nodding (2013) argued that the curriculum in the 21st century, should not be the same as it should recognise different students' talents and interests. She underlined the quality of opportunity in which students have an equal opportunity to develop their intellectual capacity. It might be appropriate for some Indonesian schools. Still, implementing this approach in a school practice would be challenging because of an unbalanced ratio of students and teachers; limited time for schooling; etc.

However, a gap between theories and practices of curriculum has influenced the effectiveness of curriculum implementation. Kelly (2009) argued that there is a gap between the idea of curriculum change project from a central planner and the realities of implementation by teachers in a classroom that become a major problem in curriculum development.The curriculum developers might be a group of politicians rather than teachers. Whenthe national curriculum changed in Indonesia,

for instance, it does not fit the needs of society. Consequently, several negative reactions arose; teachers were confused about how to teach the materials and how to conduct an assessment.

Overall, teachers need to improve their professional development to understand the essence of curriculum change to respond proportionally (Muth'im, 2014); therefore, the government conducted subsequent trainings for teachers. Nevertheless, the reality does not always correspond with the ideals. As an example, many teachers in my school remain to do the similar method and approach as before. They assume that the new curriculum is complicated, so changing the method and focusing on learners' interest will require more effort and consume more time. OECD/ADB (2015) suggested that ministries in Indonesia should invest in developing the capacity of teachers to implement competency-based curricula, specifically for those with the low levels, to examine the impact of teaching to learning outcomes.

The 2013 national curriculum needs teachers to shift from a teacher-centred to a learner-centred instructionwhich focuses on students' autonomous learning, which should result in innovative, creative and adaptable graduates (Cullen et al., 2012). As mandated by the 2013 national curriculum, a scientific approach should be applied by giving freedom to students to do observing, questioning, associating, experimenting, and networking (Kemdikbud, 2014). Nevertheless, a lack of competent teachers and a lack of teachers training on the new curriculum have prompted similar monotonous teacher-centred ways of teaching.

Also, teachers are bound by a prescribed national curriculum guideline and a national testing to achieve national standards of education. Beane (2011) argued that standards might be associated with standardised tests, which, in turn, result directlyina standardised lesson. High-stakes standardised tests have usurped teachers' power through policy and curricular structure, to control classroom practices (Au, 2011). Consequently, teachers focus on preparing students to achieve a high-performance standard, as indicated by the passing grade on national examinations.

The education standardsusually correlate to performance and achievement by the state's prescription. 'Raising the standards has become synonymous with standardising curriculum' (Sleeter & Stillman, 2013). For instance, Indonesia has eight national standards of education: the standard of graduate competence, content,a process, teacher and school administration, school management, budgeting and evaluation (BNSP, 2017). The first three standards underlie the objectives and content of the curriculum. It clearly implies that the 2013 Indonesian national curriculum mandates all schools to achieve the same standards. Students are to attend the same examination to achieve the standard of knowledge, skill and attitude, and teachers should have the same teaching method for a heterogeneous group of students.

It is clear therefore that curriculum should involve knowledge, skills and moral values to build democratic individuals to live in democratic society. In an ideal democratic schools, content and skill are integrated and learned to be applied to more contextual social issues and meaningful in real-life (Beane, 2011), so that students, especially young learners, will be ready to become involved in society.Meanwhile, moral and character education should be inculcated in the subjects and daily classroom activities to develop whole individuals and to participate in a democratic society.

Conclusion

In conclusion, ina democratic society where people are engagedin sharing ideas and values through cooperation, communication and creativity, the curriculum should not only consider what to learn and how to teach, but also what moral values are inculcated and how individuals can solve problems. Those competences are to adapt to rapid global changes in society. Therefore, curriculum planning should consider the objectives of a school involving those moral values.

To decide the purpose of education, schools are usually influenced by a certain philosophy. In senior secondary schools, where students are assumed to have the autonomy to choose their path when they graduate,developing curriculum as a process and development is considered suitable. However, the essentialist view of knowledge dominates the school of thought. Students learn the same knowledge, the same subjects, and in the same schedule. Thus, curriculum ignores learners' needs, talents and interests.Consequently, it does not consider values of equality and freedom.

It has highlighted that in the 2013 national curriculum for senior secondary schools in Indonesia, the central government has control over the development and implementation of the prescribed curriculum throughout the country. This centralised curriculum has focused on knowledge rather than emphasised on democratic values to live in freedom and equal society.Those values appear only as knowledge in civics education (Pancasila and citizenship) subject. Reflecting on what have been done, the Indonesian national curriculum has moved halfway along the road to the promise of democracy. It may be useful to investigate further

ways of implementing the curriculum in classroom practice which is based on the values of democracy. It means that the role of teacher to deliver values need to be exercised. Furthermore, the equality and freedom for teachers themselves remains questioned.

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