

Similarity Aspects of Cultural Values Between Indonesia and New Zealand in Early Childhood Education Stated in Curriculum Policies

Kesamaan Aspek Nilai-Nilai Budaya Indonesia dan Selandia Baru pada Pembelajaran PAUD dalam Kebijakan Kurikulum

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Abstract

This study will discuss the similarities between cultural values in early childhood learning in Indonesia and New Zealand which are outlined in the curricula of both countries. The countries primarily care for children's education which clearly highlights every aspect of their development, in that the cultural values have been explicitly incorporated into the curriculum. This study is library research because it explores written resources of documents and the curriculum. The result of the study indicated that both countries believe that values of the local culture are important to instill in children through curriculum. The Indonesian curriculum, which has committed to innovation now and then, strongly emphasizes the cultural values of Pancasila in every aspect of children's education. Meanwhile, New Zealand introduced "Te Whariki" values to children in the learning process in class.

Keywords: Local Culture, Early Childhood Education (ECE), Curriculum, Indonesia, New Zealand

Abstrak

Penelitian ini akan membahas kesamaan antara nilai-nilai budaya dalam pembelajaran anak usia dini (PAUD) di Indonesia dan Selandia Baru yang dituangkan dalam kurikulum kedua negara. Kedua negara ini sangat peduli terhadap pendidikan anak-anak yang dengan jelas menyoroti setiap aspek perkembangan mereka karena nilai-nilai budaya kedua negara ini telah secara eksplisit dimasukkan dalam kurikulum. Penelitian ini adalah penelitian kepustakaan karena mengeksplorasi sumber tertulis dokumen, kurikulum. Hasil penelitian menunjukkan bahwa kedua negara percaya bahwa nilai-nilai budaya lokal penting untuk ditanamkan pada anak-anak melalui kurikulum. Kurikulum Indonesia yang saat ini berkomitmen terhadap inovasi yang sangat menekankan nilai-nilai budaya Pancasila dalam setiap aspek pendidikan anak. Sementara itu,

Selandia Baru memperkenalkan nilai-nilai "Te Whariki" kepada anak-anak dalam proses pembelajaran di kelas.

Kata Kunci: Kebudayaan Lokal, PAUD, Kurikulum, Indonesia, Selandia Baru

A. Introduction

Early childhood education has become a crucial issue these days since basic education is of an important aspect for child development. Governments of countries in the world basically enthusiastically support such a program which many attempts were made to provide education for children at the early age or golden age. One of the many initiatives is to instill a nationalism through the teaching of various local cultural values. This patriotic principle will eventually give students significances to think about how to appreciate the cultural diversity in many regions. This is not only about a cultural heritage but also can be expanded according to the studies that will be researched in depth in each region. For the government, it is the best way to campaign the significance of early childhood education by integrating cultural values into the curriculum.¹

The curriculum of every educational institution should have the statement of vision and mission in order to accomplish clear objectives.² Indonesia has previously made a number of 12 curriculum modifications. Curriculum changes in Indonesia were first carried out in 1947, namely with the name of the lesson plan curriculum detailed in the unraveled lesson plan, then in 1964 with the elementary school education plan curriculum, continued in 1968, namely the elementary school curriculum, then in 1973 it changed its name to the school pioneering project curriculum. development (PPSP), which changed back in 1975 with the elementary school curriculum, then changed its name to the 1984 curriculum, followed 10 years after that in 1994 with the name curriculum 1994 then after 3 years interval Indonesia again carried out curriculum innovation in 1997 with the name curriculum revision 1994. Then in 2004 it changed its name to the pilot competency-based curriculum (KBK) which was followed by another change in 2006 with the name curriculum unit level of education (KTSP) which was then reinnovated into the 2013 curriculum in the same year and finally made

¹ Dyah M Sulistyati, Sri Wahyaningsih, and I Wayan Wijania, *Buku Panduan Guru; Proyek Penguatan Profil Pancasila*, ed. Dewaki Kramadibrata, *Buku Panduan Guru; Proyek Penguatan Profil Pelajar Pancasila*, 1st ed. (Jakarta Pusat: Pusat Kurikulum dan Perbukuan; Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan, kebudayaan, Riset, dan Teknologi, 2021).

² Irma Agustiana and Gilang Hasbi Asshidiqi, "Peranan Kurikulum Dan Hubungannya Dengan Pengembangan Pendidikan Pada Lembaga Pendidikan," *Kuttab : Jurnal Ilmu Pendidikan Islam* 5, no. 1 (March 3, 2021): 24–33, <https://doi.org/10.30736/ktb.v5i1.608>.

another curriculum change in 2022 with the name independent curriculum which is the answer to the problems of previous curriculum education.³ Currently, the curriculum used by Indonesia as a reference in education is the independent curriculum. The independent curriculum is a refinement of the previous curriculum, with the aim of providing real experiences to students in each lesson. This curriculum involves students as active learners by introducing a project learning system.⁴ Cultural issues become a focus of attention in curriculum modifications. The culture refers to the authentic expression of a patriotic love of citizens to express their creation and dedication to the country. In an effort to encourage teachers and students to think of the importance of conserving local culture, these cultural values are infused throughout the curriculum.⁵ New Zealand and Indonesia both practice this, particularly with regard to the early childhood education curriculum. In Indonesia, the government makes a big effort to design curriculum in order to facilitate educational institutions and provide the best education for students. The current of independent curriculum has been innovated 12 times.⁶

Currently, Indonesia uses the independent curriculum as a model for its educational system. The aim of the independent curriculum is to provide students practical experiences in each session, which is an improvement over the previous curriculum i.e 2013 curriculum. The independent curriculum currently used by Indonesia uses a project-based learning approach to make students active learners⁷. Similarly, this also applies to New Zealand which uses a curriculum called “Te Whariki”. This curriculum also makes fundamental changes regarding the content and objectives of the curriculum. The establishment and preservation of local culture in every educational institution is one of the focuses of attention for the New Zealand government.⁸

³ Eni Andari, “Implementasi Kurikulum Merdeka Belajar Menggunakan Learning Management System (LMS),” *Allimna: Jurnal Pendidikan Profesi Guru* 1, no. 2 (December 15, 2022): 65–79, <https://doi.org/10.30762/allimna.v1i2.694>.

⁴ Restu Rahayu et al., “Implementasi Kurikulum Merdeka Di Sekolah Penggerak,” *Pahlawan: Jurnal Pendidikan-Sosial-Budaya* 6, no. 4 (2022): 6313–19, <https://doi.org/10.57216/pah.v18i2.480>.

⁵ Sulistyati, Wahyaningsih, and Wijania, *Buku Panduan Guru; Proyek Penguatan Profil Pancasila*.

⁶ Muhammedi Muhammedi, “Perubahan Kurikulum di Indonesia : Studi Kritis Tentang Upaya Menemukan Kurikulum Pendidikan Islam yang Ideal,” *Jurnal Raudhah* 4, no. 1 (June 9, 2016), <https://doi.org/10.30829/raudhah.v4i1.61>.

⁷ Andari, “Implementasi Kurikulum Merdeka Belajar Menggunakan Learning Management System (LMS).”

⁸ Ministry of Education, *Te Whāriki He Whāriki Mātauranga Mō Ngā Mokopuna o Aotearoa Early Childhood Curriculum*, Ministry of Education (New Zealand, 2017).

In the light of the aforementioned discussion, researchers are interested in looking at the similarities in curriculum policies between the two countries, Indonesia and New Zealand, in terms of instilling local cultural values in early childhood education (ECE) institutions. For that reason, the study is to review and identify the similarities in the content of the curriculum applied by Indonesia and New Zealand in terms of preserving local cultures outlined in each curriculum so that it becomes a reference material for learning in educational institutions in the field of early childhood stages.

Method

The research uses a literature study with content analysis approach. In qualitative content analysis, data are arranged in words and themes, allowing for some interpretations of the results. Some of the steps used in content analysis research are; formulating research problems, conducting literature studies, conducting unit analysis, determining variables and samples, creating categories and coding guidelines, collecting data, coding data, processing data, presenting data and providing interpretations and compiling research results reports.⁹ To interpret or understand the words in a sentence, we apply a hermeneutic method. This basically examines the discourse's or content's original intent in order to come to the conclusion that the phenomenon can be explained in clear terms or simple language. The steps used are reading the manuscript of the article first, conducting a structural analysis and comprehensive understanding.¹⁰ The following are steps in conducting research using a hermeneutic method¹¹: (1) formulate the problem to be discussed as an initial stage; (2) Selecting data sources to be used; (3) grouping the required data; (4) coding the data that has been sorted; (5) doing the initial stage of interpretation on the data that has been coded; (6) describe the results of the interpretation of coding into sentences. This process makes it simpler for researchers to interpret the data so that it reflects what was discovered in the data and develops into new phenomena and a point of view that can serve as a fundamental guide.¹² The sources of

⁹ Gusti Yasser Arafat, "Membongkar Isi Pesan Dan Media Dengan Content Analysis," *Jurnal Alhadharah* 17, no. 33 (2018): 32–48.

¹⁰ Kristiina Toivonen, Andreas Charalambous, and Riitta Suhonen, "Supporting the Spirituality of Older People Living with Dementia in Nursing Care: A Hermeneutic Phenomenological Inquiry into Older People's and Their Family Members' Experiences," *International Journal of Older People Nursing* 18, no. 1 (January 15, 2022): 1–11, <https://doi.org/10.1111/opn.12514>.

¹¹ Arafat, "Membongkar Isi Pesan Dan Media Dengan Content Analysis."

¹² Martha L. P. MacLeod et al., "Exploring the Intersection of Hermeneutics and Implementation: A Scoping Review," *Systematic Reviews* 12, no. 1 (March 2, 2023): 30, <https://doi.org/10.1186/s13643-023-02176-7>.

main and secondary data used in this study are Scopus and National publications that are related to the variables being discussed.

B. Result and Discussion

Cultural Values in the Curriculum in Indonesia

The early childhood education has improved over the years in several nations. This leads to the government to make modifications in the curriculum, particularly in the content area. Indonesia has undergone the curriculum changes for 12 times ranging from 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006, 2013 and 2022. The curriculum innovation aims to enhance the prior curriculum in an effort to address educational issues that have previously arisen.¹³ Likewise, in terms of early childhood education, the New Zealand government took a similar action. As a country that considers the education of children to be the most important pillar, it forces this nation to update the curriculum policies with a teaching method that is based on local cultural values.¹⁴

As a nation that upholds the democratic system in numerous ways, Indonesia totally supports in the curriculum innovation for education. This is designed to enhance the earlier curriculum that will later generate an independent curriculum which gives teachers flexibility to adapt learning to meet needs.¹⁵ Teacher control is eventually a key element to motivate students to develop their potential in education in order to meet their educational and developmental rights. As a result, the independent curriculum is no longer referred to as KKM (Minimum Completeness requirements), and instead, teachers are provided as much information about the assessment system as they can in order to determine achievement standards for a given lesson.¹⁶

The Father of Indonesian Education, Ki Hajar Dewantara, presented the idea that independent learning is a way to provide a balance in the teaching and learning process in terms of creativity, taste, and intention.¹⁷ In this case, this view can be a basis of the modified curriculum system in relating to implementation, assessment, and implementation. This surely

¹³ Muhammedi, "Perubahan Kurikulum Di Indonesia : Studi Kritis Tentang Upaya Menemukan Kurikulum Pendidikan Islam Yang Ideal," *Raudhah* IV, no. 1 (2016): 49–70.

¹⁴ Ministry of Education, *Te Whāriki He Whāriki Mātauranga Mō Ngā Mokopuna o Aotearoa Early Childhood Curriculum*.

¹⁵ Chumi Zahroul Fitriyah and Rizki Putri Wardani, "Paradigma Kurikulum Merdeka Bagi Guru Sekolah Dasar," *Scholaria: Jurnal Pendidikan Dan Kebudayaan* 12, no. 3 (2022): 236–43, <https://doi.org/10.24246/j.js.2022.v12.i3.p236-243>.

¹⁶ Ari Anggara et al., "Penerapan Kurikulum Merdeka Belajar Pada Satuan Pendidikan Jenjang SMP," *Jurnal Pendidikan Dan Konseling* 5, no. 1 (2023): 1707–15.

¹⁷ Siti Zulaiha, Tika Meldina, and Meisin, "Problematika Guru Dalam Menerapkan Kurikulum Merdeka Belajar," *Terampli: Jurnal Pendidikan Dan Pembelajaran Dasar* 9, no. 2 (2022): 163–77.

offers children a control and freedom of learning so that they can study independently and creatively.¹⁸ Such a scheme, therefore, promotes the goal of national education, which is to raise the standard of Indonesian human resources so that they are capable, qualified and can compete with other nations.¹⁹

The implementation of independent curriculum gives local cultural values a stronger prominence. This kind of learning is integrated immediately into the learning process. It would be appropriate for Indonesia to do this to provide children an awareness of the ethnic diversity of each region since it is a nation that supports cultural values.²⁰ The independent curriculum involves implementing each and every teaching and learning activity that is directly tied to the Pancasila values. Also, another aspect of the previous curriculum that makes the independent curriculum unique is the opportunity to adapt learning to your personal circumstances.²¹

The independent curriculum makes it possible for students to freely contribute ideas, comments, and input to every class.²² Learning through the independent curriculum concept is designed to help children in early childhood education (ECE) institutions develop all facets of their development, including their cognitive, social-emotional, linguistic, physical-motor, and artistic abilities, as well as their religious and moral beliefs. Additionally, the teacher can modify his or her instruction in the independent curriculum type to suit the demands of the moment. A project to strengthen the Pancasila student profile (P5) is produced as a result of the activities planned for this curriculum. The new curricular system must be adopted by both teachers and students in order to be compatible with the current environmental circumstances.²³ P5 learning is intended to strengthen achievement efforts that refer to Graduate Competency Standards (STTPA in

¹⁸ Yekti Ardianti and Nur Amalia, "Kurikulum Merdeka: Pemaknaan Merdeka Dalam Perencanaan Pembelajaran Di Sekolah Dasar," *Jurnal Penelitian Dan Pengembangan Pendidikan* 6, no. 3 (2022): 399–407, <https://doi.org/10.23887/jppp.v6i3.55749>.

¹⁹ Nurul Hasanah et al., "Sosialisasi Kurikulum Merdeka Belajar Untuk Meningkatkan Pengetahuan Para Guru Di SD Swasta Muhammadiyah 04 Binjai," *Ruang Cendikia : Jurnal Pengabdian Kepada Masyarakat* 1, no. 3 (2022): 235–38.

²⁰ S Usanto, "Implementasi Kurikulum Merdeka Belajar Dalam Meningkatkan Pemahaman Siswa," *Cakrawala Repositori IMWI* 5, no. 2 (2022): 494–502.

²¹ Sartini and Rahmat Mulyono, "Analisis Implementasi Kurikulum Merdeka Belajar Untuk Mempersiapkan Pembelajaran Abad 21," *Didaktik : Jurnal Ilmiah PGSD STKIP Subang* 8, no. 2 (2022): 1348–63, <https://doi.org/10.36989/didaktik.v8i2.392>.

²² Chairun Nisa Fadillah and Hibana Yusuf, "Analisis Kurikulum Merdeka Dalam Satuan Pendidikan Anak Usia Dini," *JURNAL BUNGA RAMPAL USA EMAS* 8, no. 2 (December 25, 2022): 120, <https://doi.org/10.24114/jbrue.v8i2.41596>.

²³ Mumayzizah Miftahul Jannah and Harun Rasyid, "Kurikulum Merdeka: Persepsi Guru Pendidikan Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 7, no. 1 (2023): 197–210, <https://doi.org/10.31004/obsesi.v7i1.3800>.

ECE). The learning with the P5 type is closely related to the concept of celebrating local traditions, national and international holidays.²⁴

Cultural Values in the Curriculum in New Zealand

With the smallest population of 5.224.630, New Zealand does not definitely have many human resources. The government, however, always gives the economic, social, and educational sectors top priority. ECE institutions are one of the New Zealand government's concerns regarding education. It is referred to as Early Childhood Education (ECE) in New Zealand. The ECE learning environment in New Zealand employs a game-based methodology that places the child's learning as the center of attention.²⁵ "Te Whariki", the New Zealand curriculum, places emphasis on learning in the early years in a number of areas, including schooling for typically developing children and children with special needs.²⁶ "Te Whariki" also talked about the kinds of regional cultural values that had to be incorporated into every school facility. One of the inculcations of cultural values included in the early childhood education curriculum in New Zealand is to integrate Maori language and culture into existing learning programs in both public and private schools.²⁷ The background for this to become a policy is due to the results of census data since the 1870s, the population of New Zealand is no longer fluent in the Maori language. In addition, the large number of children who attend school at various levels of education, the majority of whom use English, so that the Maori language and culture are ignored.²⁸

This progressivism can be seen in several aspects contained in the country's statutory policies and real practices in New Zealand with a focus on all citizens including children and the indigenous Maori tribes themselves.²⁹

²⁴ H.B.A Jayawardana et al., "Analisis Implementasi Kurikulum Merdeka Pada Fase Fondasi," *JECIE (Journal of Early Childhood and Inclusive Education)* 6, no. 1 (2022): 8–15, <https://doi.org/10.31537/jecie.v6i1.710>.

²⁵ Dione Healey, Barry Milne, and Matthew Healey, "Adaption and Implementation of the Engage Programme within the Early Childhood Curriculum," *Scientific Reports* 12, no. (2022): 21580, <https://doi.org/10.1038/s41598-022-25655-8>.

²⁶ Carol Hamilton and Linda Vermeren, "Te Wariki and Inclusive Education-A Survey of Early Childhood Teachers' Views," *Waikato Journal of Education; Te Haukato Matauranga o Waikato* 21, no. 1 (2016).

²⁷ Correna M. Matika, Carla A. Houkamau, and Chris G. Sibley, "Support for Teaching Te Reo Māori in Primary Schools," *MAI Journal: A New Zealand Journal of Indigenous Scholarship* 8, no. 2 (July 31, 2019): 172–87, <https://doi.org/10.20507/MAIJournal.2019.8.2.6>.

²⁸ Correna M. Matika et al., "Māori and Pasifika Language, Identity, and Wellbeing in Aotearoa New Zealand," *Kōtuitui: New Zealand Journal of Social Sciences Online* 16, no. 2 (July 3, 2021): 396–418, <https://doi.org/10.1080/1177083X.2021.1900298>.

²⁹ Louise Gwenneth Phillips, Jenny Ritchie, and Jennifer Keys Adair, "Young Children's Citizenship Membership and Participation: Comparing Discourses in Early Childhood Curricula of

In order to prevent local cultural values from situation which have seen a considerable drop in the increasingly sophisticated technology. This effort is made to preserve local cultural values. So, this is one way to ensure that the local culture is passed down, especially while learning about Maori culture. The local government ultimately took action to maintain the traditional culture of the New Zealand tribe by fostering learning, specifically by continuing to include the Maori language in the curriculum of each school. The country uses two languages in educational institutions. Due to the high number of foreign immigrants living in New Zealand at the moment, the Maori language may be used as the primary language in some of these schools to introduce learning or as an intra-curricular lesson.³⁰ Each educational institution, therefore, adopts a policy similar to this.

Similarity Aspect Between Indonesian and New Zealand in ECE

The independent curriculum and the “Te Whariki” curriculum have several similarities in terms of instilling local cultural values. This equation is then inputted into learning in school institutions. In Indonesia, the form of instilling local cultural values is focused on learning with the project category of strengthening the Pancasila student profile (P5). The form of activity applied is adjusted to the learning theme. One of the themes that can be done is “I love Indonesia”. In this theme, children are invited to carry out various types of activities such as wearing traditional clothes from each region in Indonesia. Then the teacher explains where the clothes are from. This is intended for children to understand and develop a sense of tolerance and respect for other cultures.³¹

In New Zealand, the cultivation of local cultural values is shown by the habituation of using the Maori language in every teaching and learning activity. Even the Maori language has been integrated into extracurricular activities for schools in that English as the main language of communication. However, some institutions serve the Maori language as the main language of instruction. This has been included in the “Te Whariki” curriculum as a curriculum reference in early childhood education.³² This policy has even been imposed for elementary level schools due to the results of census data since the 1870s, the population of New Zealand is no longer fluent in the

Australia, New Zealand and the United States,” *Compare: A Journal of Comparative and International Education* 50, no. 4 (May 18, 2020): 592–614, <https://doi.org/10.1080/03057925.2018.1543578>.

³⁰ Angel Chan, “Te Whāriki: An Early Childhood Curriculum in a Superdiverse New Zealand,” *New Zealand Journal of Educational Studies* 54, no. 2 (2019): 245–59, <https://doi.org/10.1007/s40841-019-00138-z>.

³¹ Sulistyati, Wahyaningsih, and Wijania, *Buku Panduan Guru; Proyek Penguatan Profil Pancasila*.

³² Matika, Houkamau, and Sibley, “Support for Teaching Te Reo Māori in Primary Schools.”

Maori language. In addition, the large number of children who attend school at various levels of education, the majority of whom use English, so that the Maori language and culture are ignored.³³

C. Conclusion

Early Childhood Education (ECE) is a child's first stage of preparation for continuing their education. It is a smart move for parents to select a school with amenities. Education institutions, especially those in Indonesia and New Zealand, are constantly developing their curricula. This curriculum policy places a strong emphasis on patriotic issues. By changing how students are taught about local cultural values as part of the teaching and learning process, Indonesia and New Zealand have adopted policies in this area. The independent curriculum and the “Te-Whariki” curriculum are roughly equivalent in terms of the activity system policies in a school institution.

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