

BOOK REVIEW

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Education is an effort to mature humans, or in other languages, education is an attempt to humanize humans according to their human values. The development of education adapts to the times, starting from the premodern period, the modern period, until now some people argue that we have entered the postmodern period. The premodern period was marked by nomadic life and the absence of a fixed structure for everything. Meanwhile, the modern period according to Alex Inkeles and David. H Smith (1974) is characterized by human characteristics being open, ready to face social change, broad-minded, strong drive and curiosity, oriented to the present, more belief in planning, more trust in human effort than in fate or destiny, valuing technical skills as a basis for rewarding, being forward-looking in education and work, respecting the glory of the weak like children and women, and the need for productivity (Mas'udi, 2014).

Postmodernism period according to Bambang Sugiharto (2002, p. 52) is characterized by several tendencies as follows: 1) The tendency to regard claims about reality (self-subject, history, culture, God) as semiotic, artificial, and ideological constructs; 2) Skeptical of all forms of belief about objective "substance" (although not always against the concept of universality); 3) Reality can be captured and managed in many ways, as well as by many systems (plurality); 4) The notion of system itself with connotations of autonomy and closure tends to be considered less relevant, replaced by network, relationality or process which always crosses each other and moves dynamically; 5) A perspective that sees things from the point of view of the binary opposition (either-or) is no longer considered adequate. All elements determine each other in the interaction of networks and processes, so the term "postmodernism" itself must be understood not as an opposition, but with "modernism"; 6) Seeing holistically various abilities other than

rationality, for example, emotion, imagination, intuition, spirituality; 7) Respect for all other broader matters that have not been discussed or even marginalized by modern discourse, for example, women, local traditions, religion.

In essence, human values must be more important than modernity itself, looking at the center of the postmodern world (1990), there are so many ways including to follow a picture such as Post Anthropocentric's viewpoint on harmonious natural life, not separating its basic values, because of this later is as a controller in its use. The post-competitive feeling emphasizes cooperative relationships rather than creating fuss and individualism. Post militaristic belief that conflicts will be resolved by developing peace negotiations. A post-patriarchal social vision where there are religious, social, political values, and women as economic actors where there is no difference between feminine and masculine. The post-Eurocentric point of view is that the values and implementation of European traditions will not last long even though they say oneself is superior but will happen where there is a meeting with other traditions that respect each other's freedom to culture. Scientists believe that the natural sciences are one of the important methods for conducting scientific research, including moral, religious, aesthetic intuition which has the importance of honesty which will govern the highest rules, develop views, and public wisdom. The post-disciplinary concept of research and education with an interdependent ecology by looking at the cosmos and not from the mechanical perspective of a modern engineer in controlling the universe and finally. The view of Post Nationalism where the person nationalism is greater and replaced by a broader sense of how to make prosperity on earth is the main point.

The curriculum which is part of education influences the three periods. The curriculum, which is a tool for achieving educational goals in the postmodern era, is more likely to see measures of educational success based on an open-ended narrative because human existence cannot be reduced positively quantitatively, black or white (passed or not graduated). It also tends to be decentralized by taking into account local

realities, including local-traditional values and culture which have been marginalized so far. Concretely, every region, even every school is given the freedom to develop a curriculum that is after the circumstances of each region and the abilities to existing students (Suryadi & Budimansyah, 2004; Suryadi, 2014; Siagian & Siregar, 2018). The orientation of the learning process used is no longer teacher-centered learning or student-centered learning, but rather teacher-student learning together. This means no longer using what Paulo Freire calls the banking system, just as education has a necessary relationship with philosophy, knowledge also has an inevitable relationship with values, culture, and is constantly changing.

The use of the word postmodern is widely used, some will call postmodern deconstructive, postmodern constructive, postmodern eliminative, postmodern culture, postmodern art, postmodern society, postmodern theology, postmodern architecture, and so on. Postmodernism is divided into eleven perspectives, and this can be learned from this book, and this postmodernism is in line with the era of modern industry and technology. Meanwhile, aesthetic styles in art and architecture include eclectic, kaleidoscopic, irony, and allegorical. Social criticism also occurs in the economic system and political organization, including liberalism and communism. The development of philosophy shows a contradiction in it from metanarratives influenced by modern deconstruction involving honesty, language, science, and power. The cultural analysis provides a critique of the negative effects of modern technology on human life and the environment in the global world (Slattery, 1995).

The idea of radical eclecticism (cannot be negotiated any more), then produces two conflicting concepts which will accept and also criticized at the same time, because both the past and the future are both respected and not respected, both wholeness and limitations, have a concept and have no concept. This business movement is more towards modern materialist philosophy.

Cynics said that the term postmodern is irrelevant because postmodern definitions are actually difficult to understand and contradict each other, and will define differently by each writer. Modern philosophers support some of these criticisms, as do the Cartesian twins and dualistic thinking that is rational and structural

explanations of reality, postmodern eclecticism, inclusive and unfortunately this cannot be understood. However, it finally became clear in the 1990s. This clarity develops towards scientific, philosophical, political, artistic, literary, and educational circles which are currently becoming new conceptions globally. In the last ten years, postmodernism has become more than just a social condition and cultural shift that has become a discussion and debate in the world, where there are two arguments called Neo and Postmodernism with the assumption that the modern world will end soon and something must replace, this depends on the angle. World view to dare to take radical steps, or be associated with other approaches at a higher level (Jencks, 1992).

Jencks explains that the modern period began between the 1450s to the 1950s, and from the Renaissance when the West became a power where this progress merged with the larger global culture, and over time became unsuitable and had to be replaced. Although the postmodern changes in the period 1875, 1914, 1945, or 1960. Jencks insists that the period of the end of the modern era will be clear. Jencks argues, the pressure of the modern movement into modernization, the conditions of modernity, and the culture of modernism are never finished, even modern will lead to a second and third world, but if there are no strong arguments about the modern point of view, it will clearly end.

Postmodern change involves rethinking some believed things that have actually been attached to sentient consciousness for 500 years. This is unlike the trauma that arose in the 16th century where Copernicus and Galileo were the discoverers. Many astronomers were silent, locked up, unable to communicate because of their theories will challenge by premodern viewpoints, especially challenged by the religious and political leaders among European society at that time. Postmodern social, aesthetic, religious, and scientific sometimes meet the same behavior. Postmodern thinkers follow the theory of Thomas Kuhn (1970), namely the Structure of the Scientific Revolution, in which this theory is used to support the belief that the global community will enter into a radical new understanding of politics, art, science, theology, economics, psychology, culture. and education. On the basis of Kuhn's theory, it gave rise to a paradigm shift for postmodern writers that human values have moved to new areas (expansion of the concept of themselves).

Here are two paradigm shifts in human history. First, move the nomadic community of hunters and gatherers towards a feudal society with supporters of the city-state system and agriculture alienation. Second, move tribes and feudal societies to industrial capitalists clinging to the economy in scientific technology, the use of abundant resources, social development, rapid economic growth, and rational thinking. The first was called the Pre-Modern period or the Neolithic revolution from 1000 BC to 1450 AD, then the second was called the Modern Period or the Industrial Revolution around 1450 AD to 1960 AD. In the Neolithic period, characteristically there was a slow change and the concept rooted in myth and aristocratic culture with an artistic style. The Industrial Period is characterized by times, which dominate the style of bourgeois society. The postmodern paradigm shift seeks to change the past, and the concept for the better with the presence of various cultures and expressions called the Global Information Revolution.

Of course, there have been some movements or changes over the course of 500 years to see and challenge dominate the resulting modern concepts of culture, time, and economy. In the early 19th century, Romantics and Luddites were probably of the same type. However, the changes that have occurred, before still look back on the premodern period existence. The perspective of understanding the postmodern era varies because it is more than just an anti-modern shift. Postmodernism sees more than anything that is lacking at modernization according to the new concept of society, seen from culture, language, and strength. Nowadays postmodernism has begun to spread everywhere (although some find it confusing), and on the other hand, there is an opinion that anti-modern is so very pessimistic, and modernity is considered successful in overcoming the problems that exist around humans. Postmodern generates a lot of sentiment or pessimism than doctrines in general, but on the other hand, it is precisely this pessimism that has paid attention to human values and must have reached the modern era (Griffin, 1993).

The concept of historical interpretation consists of two different perspectives. The first perspective relates to objective analysis and categorization of the information field which has its own value (Hendriani, 2018). This assessment is a great object to study, as it goes through a centuries-old process that is logically explained

based on human development. The second perspective deals with reinterpreted human experience superiority, the power of understanding (meaning) and context, the construction of social constructs, the dependence on one another (time and place). History is described based on the chronology of different times and places or the close relationship between the relationships that unite time and place. The logic of positivism and the philosophy of analysis, in general, are related to the first perspective, on the other hand, some philosophers want to deny historical analysis because of subjectivity and related in the context of reality.

The postmodern education curriculum will offer an argument for the assumption that interpretation from a historical point of view is directed clearly and appropriately to science, and there is a dominant value for the modern structure. Postmodernism can freely choose sources, be creative, make improvements, criticize, subjective assessments of historical interpretations. Curriculum Development in the postmodern era provides arguments against the traditional approach to the logic of modern positivism to history lessons as an event that needs to study. The postmodern curriculum will encourage autobiographical reflection, explain observations obtained, improve interpretation results, and understand contextually.

Knowledge is understood as an interest in human reflection, some values are adopted, some actions are socially constructed. The decisions that result in a semi-conscious way cannot be said to be a science because of the right decisions included in the curriculum, and vice versa. The semi-conscious decisions will follow in a variety of instances include social class attachment materials and general attraction. Including curriculum, history is not so involved with traditional epistemological questions where the question approaches a combination of sociological knowledge, curriculum history, in the sense that it requires critical concentration on what will be taken to become knowledge after there is the certainty of time and place, rather than just talking about true or valid (Kliebard, 1992). Social development will be built in a different understanding, then certainty will emerge as a shared understanding.

The curriculum is also influenced by social conditions and values, the relationship between social society and the curriculum is reciprocal. In the text, *The Postmodern Condition*, Lyotard

(1984) challenges whether there is a total conjecture and arguments regarding Post Modernism cannot be separated from the distrust or doubt of metanarratives. For Lyotard, metanarratives are a collection of narratives and the history of his philosophy. Lyotard concludes that modern metanarratives reject the authority of tradition, chance or coincidence, irony, and difference. Henry Giroux (2020) summarizes Lyotard's perspective on postmodernism that reason and consensus included with a complete explanation that unites history, accompanied by emancipation and knowledge.

When the history of the curriculum is introducing is likely to seem more difficult and controversial to those who are new to postmodern curricula. So to understand the postmodern curriculum, the teacher does not only see his students from a distance, but the teacher must also the processes that occur to the students themselves. This participation, according to Jonathan Kozol (2007), aimed at social learning in the classroom. History, however from a postmodern perspective does not have to do with memorizing but rather, an opportunity to tell the present and offer a path to the future. Transformative pedagogy is for creating participation in historical education.

Another difference between a modern and a postmodern point of view in terms of the function of the social studies curriculum in schools will be through the paintings on posters that are put up in classrooms with the theme of learning history. A poster image can be a list of work images of an archaeologist, curator, writer, critic, warrior, anthropologist, librarian, or teacher, the chances of being more successful in understanding history. The postmodern curriculum challenges both teachers and students to the historical process as actors in the classroom, not as observers.

The postmodern era is essentially including more than a variety of sources to choose freely, and subjectively understandable, and there is critical thinking. Students should not be left alone with their own understanding without being guided, therefore the modern approach to science and history contains information that the students have built up themselves. Students must have experience before starting to think critically at the time of learning. This activity involves the truth of science that has been discovered in the past and also involves historical analysis to produce new knowledge. For example, Albert Einstein was one example of a long before

postmodern learner which he found very useful in today's modern view.

Students often complain about their experiences because they feel bored when in-class learning about social, especially history. If there is one discipline in the school curriculum, as exemplified by Rorty (2009), the failure of a modern behaviorist and analytic approach to education, it must certainly be history classes, because history is limited to existing events and be memorized. Concepts that concern us not only teach but how to learn, therefore students show their understanding in class (this standard concept can convince American students to retell what they have learned).

Schubert provides an example of postmodern criticism of traditional history learning. In essence, Schubert said that postmodernism is a change from the traditional approach leading to analysis related to history. Cain and Cain offer support for the postmodern curriculum that the scope for complexity, tolerance for differences, accepting uncertainty, authenticity, and evaluation becomes contextual for an individual teaching environment.

The postmodern education curriculum critically examines the history of curriculum developments that exist in the context of each educational science to build a participatory perspective. The new historical concept was recognized by students who graduated from Curriculum Theory at Louisiana State University (LSU) in the 1980s who introduced postmodernism ethnographically with phenomenological methodology. Professor William Pinar as Curriculum Professor has paid attention to curriculum changes which can also be called Reconceptualization (re-understanding). Pinar has also brought much of the work of education combined with reconceptualization to campus, including Tony Whitson, scholar Camron McCarthy, feminist Leslie Roman, Post Modern scholar William Doll, and Canadian deconstructionist Jacques Daignault. Regularly held meetings to discuss this issue with students and faculty.

The Journal of Curriculum Theorizing (JCT) conference: An Interdisciplinary Journal of Curriculum Studies held at the Bergamo Center in Dayton, Ohio is a gathering place for students and alumni working in the curriculum field. This conference is not much different from the one at the University of Rochester in 1973, where the Reconceptualization of the American Curriculum is still being studied today. In 1978 the

publication of JCT began, with William Pinar and Janet Miller serving as editor and editorial manager. In 1978, a conference was held at the Rochester Institute of Technology chaired by Professor Ronald Padgham. Then the conference moved to the Airlie Conference Center in Virginia from 1979 to 1982 (due to the influence of Canadian students, the 1994 conference was held in Alberta at The Banff Conference Center. Since 1978 William Reynold of Oklahoma State and Joan Pagano of Colgate University also acting as an editor at JCT.

The social environment created by JCT and the annual conference makes reconceptualization an unforgettable experience for postmodern writers, by sharing concepts from the curriculum that produced such a wide array of international learners. This reconceptualization finally continued which had a strong influence on curriculum development in the 1990s. On the one hand, new students are not very familiar with the science of education and the combination of theories with reconceptualization (reconceptualization is used in curriculum concepts). Intuitively it is realized that the concept of this change cannot always fix what school problems are happening locally and nationally at one time (innovative changes, new technology, regional programs, making curricular material designs), therefore schools must be able to be more effective much-needed school.

William Bennett, under the leadership of President Reagan, published a book called *First Lessons*, an explanation of primary school curriculum development. Then came the competition for elementary schools that began in 1983, namely *Excellence in Education*. Two hundred primary schools in America that have submitted the best examples of curriculum and teaching won prizes and were invited to the White House by President Reagan and Secretary Bennett. The award brings the media to report to the state and national as well as parents who have volunteered to help, dedicated teachers, and especially children. Competitions that are held at a wider level, for example, to compare schools at the national level, indirectly this thinking actually leads to postmodern thinking. Competitions supported by the development of the search for new models that will replace the old models are increasingly being realized (Adha et al., 2019; Rafzan et al., 2019; Santoso, 2020; Putri et al., 2020). The experience from the program creates a curriculum model to compete with that simultaneously fulfills postmodern expectations

of freedom of work. One of them is a project citizen learning model that is able to develop student skills and activities outside the classroom in the form of cross-cultural programs that simultaneously involve students and volunteers in it (Adha, 2010; Adha et al., 2015; Adha, 2015).

The traditional curriculum development program and reformulation is a goal to be achieved in the future, a measurable object, mastery of evaluation to produce more specific education (Sisdiana, 2019). The reconceptualization shows me to look critically at the theory of curriculum development, and of course, it provides another way for postmoderns to improve themselves with some programs that are best for the implementation of education today. One of the main centers of reconceptualization is paying close attention to the work produced and the phenomenological experience described by William Pinar and Madeleine Grumet in a text *Toward a Poor Curriculum*, where authors write about the focus of changing the study of curriculum. Pinar and Grumet (1976) challenged to focus on internal experiences rather than external objects. Existentialist authors, including Jean-Paul Sartre, Friedrich Nietzsche, Martin Buber, and Soren Kierkegaard, Sigmund Freud, and Carl Jung are also associated with the study of the curriculum.

The emergence of a constructive postmodern vision of the school in the global community includes an eclectic and general relationship of spirituality and theology that is structured for perspective education (modern ideology), on the other hand, a perspective that returns to traditional is called premodern ideology which opposes the separation between religion and government. Paulo Freire (1970) stated that educational problems cannot be separated from politics, society, and the economy. In essence, theology and education cannot be separated from the curriculum development model. The contributions of spirituality, theology, and religion have now begun to be incorporated into ideas into new postmodern reforms. The development of spirituality, theology, and religious education into the postmodern vision of the school is accepted without criticism.

Postmodern education has not found a way out of the modern dilemma between historical and religious records in schools, and then other perspectives often separate spirituality and theology from their curricula. Griffin (1993) includes elements of religious values from a

postmodern perspective. William Doll wrote that the postmodern curriculum is an initiative with a cosmological character that leads to transforming individuals spiritually. Gabriel Moran (1981) indicates that this opinion can be accepted accurately for education even though religious education is universal. Eliot (1971) in curriculum development describes spirituality with a balance between ideas, constant change, and the concept of divinity.

The term postmodern appears in several fields, for the first time the term postmodernism appears in the art field used by Federico de Onis in his work entitled *Anthologia de la Poesia Espanola a Hispanoamericana* around 1930. Meanwhile, in the field of historiography, the term postmodernism was first used by Arnold Toynbee in *A Study of History* in 1974. Postmodernism itself is a period after modern, but until now the notion of postmodernism has not received agreement. As stated by Sugiharto (1996):

The term postmodernism has several different meanings, including, among other things, a school of philosophical thought; historical periodization following paradigm shift; or certain basic attitudes. Each of these meanings has different logical consequences even though they are also related. If we mean a school of philosophy, then it refers primarily to Jean's ideas. F. Lyotard, most explicitly using the term postmodernism. However, if we mean a new historical period leaving the modern frame of mind, then this concept was mapped by Jencks, Andreas Huysen, and David Harvey. In this case, one can argue heatedly about the exact timing of the paradigm shift, as well as what actually shifted in the course of time.

In the first part of Slattery's book, there are many expert views on the term postmodernism. Critics said that the term postmodern is irrelevant because postmodern definitions are actually difficult to understand and contradict each other, and are defined differently by each author. This means that the concept of postmodernism itself is still vague, but some experts argue that we are currently in a postmodern era. In the postmodern era there is no universal agreement anymore, where everyone has the right to give and interpret the meaning of everything. Postmodernism can freely choose, be innovative, make improvements, give criticism, subjective judgments.

Included in curriculum development, as stated by Herbert Kliebard (1992) "that

curriculum development in the postmodern era will provide arguments against the traditional approach to modern positivism logic to history lessons as an event that needs to be studied. The postmodern curriculum will encourage autobiographical reflection, explain observations, improve interpretation results and understand contextually. Knowledge will be understood as an interest in human reflection, some values are adopted, some actions are socially constructed. The reality of education in Indonesia, where the current curriculum gives schools the flexibility to develop their potential. Schools are free to interpret the standards set by the central government, in fact, whether consciously or not, in the world of education, it is now included in educational postmodernism, when referring to Herbert Kliebard's definition.

In the postmodern era that the changes that occur involve how to reconsider what will be the main goal to form a definite postmodern opinion. However, the context in this discussion, in the end, cannot be separated from the theological, spiritual, and religious contexts. Where these three things (contained in section four) are interrelated and some support that there must be separation (secular) and there are those who support that this relationship is integrated into education. Then the question arises, why exactly these three things above become the main topic to support arguments for the real postmodern perspective. Is it because the correlation between theological, spiritual, and religious concepts is a material for reflection to make the person more civilized in a highly developed environment while at the same time the person pays attention to its ecological aspects? If this is the case, it means that the relationship between the main subjects clearly supports the strength of the argument that maintains the conceptual value of a postmodern. So it can also be answered that the strength of the three concepts is a universally believed perspective.

The differences presented between pre-modern, modern, and post-modern are also very clear. There are different ways of thinking, walking, paradigms that are not the same as each other. Everything becomes one unit in the analysis, namely God as the creator, man as God's creation, and the universe and all its aspects, especially the educational aspects. It turns out that in the concept of postmodernism, we as educators or learners are expected to be able to move if we want to be categorized as postmodern. How to move, and move like what

expected by the postmodern, of course in this case the movement produces brilliant concepts such as finding new methods, thinking critically not statically, doing the unusual in the sense of doing outside the usual rules (rethinking).

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